

Two *Bka' 'gyur* Works in Mahāmudrā Canons:
The *Ārya-ātajñāna-nāma-mahāyāna-sūtra*
and the *Anāvila-tantra-rāja*¹

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Abstract: *Tibetan Buddhist lists and collections of Indian Great Seal (Phyag rgya chen po, Mahāmudrā) texts consist almost exclusively of works found in the Translation of Treatises (Bstan 'gyur). There are, however, two Translation of the Word (Bka' 'gyur) texts that appear in a collection of Ten Dharmas of the Great Seal (Phyag rgya chen po'i chos bcu) transmitted by the eleventh-century Indian teacher Vajrapāṇi: the Noble Mahāyāna Sūtra Called "The Gnosis of the Moment of Passing Away" ('Phags pa 'da' ka ye shes shes bya ba theg pa chen po'i mdo; Ārya-ātajñāna-nāma-mahāyāna-sūtra) and the Royal Tantra on the Glorious Unpolluted (Rgyud kyi rgyal po dpal rnyog pa med pa zhes bya ba; Śrī-anāvila-tantra-rāja). In exploring these two texts, rarely discussed by either Tibetan or Western scholarship, this article provides a translation and discussion of the Gnosis of the Moment of Passing Away (Ātajñāna; 'Da' ka ye shes) and a synopsis and discussion of the Unpolluted (Anāvila; Rnyog pa med pa). It concludes that although neither text is an obvious choice for a Great Seal canon, each contains terminology and themes that are consonant with the Great Seal discourse of later Indian, as well as Tibetan, Buddhism, each appears to have been sufficiently prominent to come to the attention of Vajrapāṇi, and each can serve to provide the necessary authority of the word of the Buddha (Buddhavacana; sangs rgyas kyi bka') to lists of Indian Great Seal texts utilized by Tibetans.*

Introduction

The listing and collection of textual canons and corpora was an activity pursued by Tibetan scholastics with great zeal over many centuries. The fruits of their

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organizational labors include not only the great *Translation of the Word* (*Bka' 'gyur*) and *Translation of Treatises* (*Bstan 'gyur*) collections of Buddhism and Bon, but canons or corpora related to a variety of more specialized topics, themes, and traditions. Prominent among the specialized collections are those focused on the Great Seal (Phyag rgya chen po, Mahāmudrā) a complex term that is an important topic of discourse in most Tibetan Buddhist orders, though most prominently in the Word Lineage (*Bka' brgyud*). Although the identification of the Great Seal as a central topic of scholarly discourse is largely a product of Tibetan scholasticism, the term is Indic in origin, and figures with increasing prominence in the tantric literature of late Indian Buddhism. Furthermore, as the term expanded from connoting a ritual hand-gesture or a “consort” in sexual yoga to indicating the nature of mind and reality, a system of formless meditation, and the blissful gnosis accomplished at the culmination of the path, Great Seal Attainment (*Mahāmudrāsiddhi*; *Phyag chen sgrub*), it came to be regarded by many (though not all) scholars as a term relevant not only to the Mantra Vehicle (*Mantrayāna*; *Sngags theg pa*), but to the Sūtra Vehicle (*Sūtrayāna*; *Mdo'i theg pa*) as well.²

In their analyses of the Indian textual foundations for the study and practice of the Great Seal, *Bka' brgyud pa* (and other) authors consistently listed the texts contained in such corpora as Saraha's (*Mda' bsnun*) *Triple Cycle of Essentials* (*Snying po skor gsum*), the Seven Accomplishment Texts (*Grub pa sde bdun*), and Sixfold Cycles of Essentials (*Snying po skor drug*) composed by assorted masters, and Maitrīpa (eleventh century)'s Twenty-Five Texts on Unthinking (*Yid la mi byed pa nyi shu rtsa lnga*). Less frequently, they mentioned the texts contained in such collections as the Four Dharma Ordinances (*Bka' bskul gyi chos bzhi*), the Ten Dharmas of the Great Seal (*Phyag rgya chen po'i chos bcu*), and the Cycle of Lesser Texts (*Phra mo skor*) transmitted by Vajrapāṇi (eleventh century), and the Eight Dohā Treasuries (*Do ha mdzod brgyad*). In the fifteenth century, most of the texts in these corpora, and many others besides, were collected in the greatest of all Great Seal anthologies, *Extensive Collection of Great Seal Texts* (*Phyag chen rgya gzhung*) of the Seventh Kar ma pa, Chos grags rgya mtsho (1454–1506),³ and in the nineteenth century, a smaller anthology of essential Great Seal texts was included by 'Jam mgon kong sprul blo gros mtha' yas (1813–99) in the Marpa

² On this much-debated and often-studied issue, see, especially, David P. Jackson, “Enlightenment by a Single Means: Tibetan Controversies on the ‘Self-Sufficient White Remedy,’” *Beiträge zur Kultur- und Geistesgeschichte Asiens* no. 12 (Wien: Verlag der Österreichischen Akademie der Wissenschaften, 1994); and Klaus-Dieter Mathes, “Blending the Sūtras with the Tantras: The Influence of Maitrīpa and his Circle on the Formation of Sūtra Mahāmudrā in the Kagyu Schools,” in *Tibetan Buddhist Literature and Praxis: Studies in its Formative Period, 900–1400: Proceedings from the Tenth Seminar of the International Association of Tibetan Studies*, edited by Ronald M. Davidson and Christian K. Wedermeyer (Leiden/Boston: Brill, 2006), 201–227.

³ On this, see Klaus-Dieter Mathes, “The Collection of ‘Indian Mahāmudrā Works’ (Tib. *Phyag rgya chen po rgya gzhung*) Compiled by the Seventh Karmapa Chos grags rgya mtsho,” in *Mahāmudrā and the Bka' brgyud Tradition: Proceedings from the Eleventh Seminar of the International Association of Tibetan Studies*, edited by Matthew Kapstein and Roger Jackson (Leiden/Boston: Brill, forthcoming 2011).

Oral Lineage (Mar pa bka' bgyud) section of his compendious *Treasury of Instructions* (*Gdams ngag mdzod*).

A survey of the various Great Seal canon-lists⁴ reveals that nearly every text contained in them comes from (or has its equivalent in) the *Translation of Treatises*. This is despite the fact that the term Great Seal almost certainly originated in various *tantras* (*rgyud*) contained in the *Translation of the Word*,⁵ and despite the fact, as well, that Tibetan writers on the Great Seal extensively quote *Translation of the Word* texts – both the Mantra Vehicle and the Sūtra Vehicle – in their discussions of the topic. Certain Great Seal canon-lists do, however, contain exceptions to the *Translation-of-Treatises-only* trend. To be precise, in all the lists I have surveyed, there appear just one *sūtra* (*mdo*) and one *tantra* from the *Translation of the Word* that are deemed canonical for Great Seal traditions. We might expect that if there were a single *sūtra* canonized by Great Seal lineage-holders, it would be a Perfection of Wisdom (Prajñāpāramitā; *Shes rab gyi pha rol tu 'phyin pa*) text like the *Eight Thousand* (*Aṣṭasāhasrikā*; *Brgyad stong*), or the oft-quoted *King of Concentrations* (*Samādhirāja*; *Ting nge 'dzin rgyal po*) or *Jewel Cloud* (*Ratnamegha*; *Dkon mchog sprin*) *sūtras*. And we might expect that if there were one *tantra* uniquely authoritative in Great Seal circles, it would be a foundational text such as the *Mañjuśrīnāmasaṅgīti*, or the root or explanatory *tantra* related to a great system like the *Secret Communion* (*Guhyasamāja*; *Gsang ba 'i 'dus*), *Wheel of Pledges* (*Cakrasaṃvara*; *Sdom pa 'i 'khor lo*), *Hevajra* (*Kye 'i Rdo Rje*), or *Wheel of Time* (*Kālacakra*; *Dus pa 'i 'khor lo*). In fact, however, the only *sūtra* that appears in any Great Seal canon-list I have seen is the important but little-studied *Noble Mahāyāna Sūtra Called “The Gnosis of the Moment of Passing Away”* (*'Phags pa 'da' ka ye shes shes bya ba theg pa chen po 'i mdo*, *Ārya-ātajñāna-nāma-mahāyāna-sūtra*; hereafter, the *Gnosis of the Moment of Passing Away* [*Ātajñāna*; *'Da' ka ye shes*]),⁶ while the sole *tantra* thus dignified is the relatively obscure *Royal Tantra on the Glorious Unpolluted* (*Rgyud kyi rgyal po dpal rnyog pa med pa zhes bya ba*, *Śrī-anāvīla-tantra-rāja*; hereafter, the *Unpolluted* [*Anāvīla*; *Rnyog pa med pa*]).⁷

The source of the canonical status of the *Gnosis of the Moment of Passing Away* and the *Unpolluted* seems to be a collection of texts transmitted in eastern India by Maitrīpa's great disciple Vajrapāṇi to the Tibetan master Nag po sher dad mnga'

⁴ See Roger R. Jackson, “The Indian Mahāmudrā Canon(s): A Preliminary Sketch,” *Indian International Journal of Buddhist Studies* 9 (2008), 151–84.

⁵ See Roger R. Jackson, “Mahāmudrā,” *Encyclopedia of Religion*, second edition, ed. Lindsay Jones (Detroit: Wadsworth Gale 2005) vol. 8, 5596–5601.

⁶ A. W. Barber, ed., *The Tibetan Tripitaka: Taipei Edition* (Taipei: SMC Publishing, 1991) 11: 410/305(1)–410/306(1); *Bka' 'gyur*, Mdo sde, tha, 153a1–153b1, Tōhoku #122 (Peking #790). The *sūtra* also is known as the *Atyayajñāna*; see Tadeusz Skorupski, *A Catalogue of the Stog Palace Kanjur* (Tokyo: The International Institute for Buddhist Studies, 1985), 127n1. There is no major semantic distinction between *Ātajñāna* and *Atyayajñāna*; I will refer here to the former because I have utilized the Sde dge edition.

⁷ Barber, ed., *The Tibetan Tripitaka*, 16: 169/518(3)–270/522(3); *Bka' 'gyur*, Rgyud 'bum, ga, 259b3–261b3; Tōhoku #414 (Peking #58). In the notes, it will be designated simply as the *Unpolluted*.

ris (eleventh century). This collection, which is identified by 'Gos lo tsā ba gzhon nu dpal (1392–1481) in the *Blue Annals* (*Deb ther sngon po*) as the Ten Dharmas of the Great Seal,⁸ consists of the *King Dohākoṣa* (*Rgyal po 'i do ha*) and *People Dohākoṣa* (*Dmangs do ha*) of Saraha; the same author's *Body Vajragīti* (*Lus rdo rje 'i glu*), *Speech Vajragīti* (*Ngag rdo rje 'i glu*), *Mind Vajragīti* (*Sems rdo rje 'i glu*), and *Body-Speech-Mind Vajragīti* (*Lus ngag sems rdo rje 'i glu*) collections; verses on stages of the path by Vajrapāṇi himself; and, most importantly for our purposes, the *Gnosis of the Moment of Passing Away*, the *Unpolluted tantra*, and a commentary on the latter by Kumāracandra (Gzhon nu zla ba; eleventh century?), the *Commentary on the Tantra Called "The Glorious Unpolluted"* (*Dpal rnyog pa med pa zhes bya ba 'i rgyud kyi 'grel ba; Śrī-anāvīlamahātantra-ṭīkā*; hereafter, *Anāvīla-tantra-ṭīkā*).⁹ The *Gnosis of the Moment of Passing Away*, so far as I can ascertain, appears in no other list but this. The *Unpolluted* and Kumāracandra's commentary upon it are the first two texts contained in the Seventh Kar ma pa's Extensive Collection of Great Seal Texts, and the *Unpolluted* without the commentary is the first text listed under the *Common Great Seal Cycle* (*Thun mong phyag chen skor*) in the Marpa Oral Lineage section of the *Treasury of Instructions*.

In what follows, I will provide a translation and brief discussion of the *Gnosis of the Moment of Passing Away*, a synopsis and brief discussion of the *Unpolluted*, and some concluding reflections on the placement of these texts in selected Great Seal canon-lists and what that placement may tell us about Tibetan conceptions of the Great Seal.

Translation of the *Gnosis of the Moment of Passing Away*

[153a1] In the Indian language: *Ārya-ātajñāna-nāma-mahāyāna-sūtra*; in the Tibetan language: 'Phags pa 'da' ka ye shes shes bya ba theg pa chen po 'i mdo (*The Noble Mahāyāna Sūtra Called "The Gnosis of the Moment of Passing Away"*).

I prostrate to all the Buddhas and bodhisattvas.

Thus I have heard at one [2] time: The Blessed One (Bcom ldan 'das, Bhagavan) was dwelling in the palace of the king of gods in the Highest Heaven (Akaniṣṭha; 'Og min), teaching the *Dharma* to the whole entourage.

The *bodhisattva-mahāsattva* (*byang chub sems dpa' sems pa chen po*) Akāśagarbha (Nam mkha' i snying po) prostrated to the Blessed One and said, "O Blessed One, how should a bodhisattva see things at the time of death?"

The Blessed One said, "O Akāśagarbha, at the time of death a bodhisattva should meditate on the Gnosis of the Moment of Passing Away.

⁸ 'Gos lo tsā ba gzhon nu dpal, *The Blue Annals: Deb ther sngon po* (New Delhi: International Academy of Indian Culture, 1974), chap. 11, fol. 12b; George N. Roerich, *The Blue Annals* (Delhi: Motilal Banarsidass 1976), 865. See also Kurtis R. Schaeffer, *Dreaming the Great Brahmin: Tibetan Traditions of the Buddhist Poet-Saint Saraha* (New York: Oxford University Press, 2005), 65.

⁹ Barber, ed., *The Tibetan Tripitaka*, 22: 78/543(7)–80/560(1); *Bstan 'gyur, rgyud*, ja, 271b7–280b1; Tōhoku 1204 (Peking 790).

“In that regard, because all *dharmas* are naturally pure, the Gnosis [4] of the Moment of Passing Away should be clearly meditated on as the recognition (*'du shes, samjñā*) of entitylessness (*dngos med, avastutva*).

“Because all *dharmas* are collected within the awakening mind (*byang chub sems, bodhicitta*), it should be clearly meditated on as the recognition of great compassion (*thugs rje chen po, mahākāruṇā*).

“Because all *dharmas* are naturally luminous, it should be [5] clearly meditated on as the recognition of non-objectification (*mi dmigs pa, niralambana*).

“Because all *dharmas* are impermanent, it should be clearly meditated on as the recognition of non-attachment (*mi chags pa, virāga*) to anything at all.

“Because it is the gnosis of the realization of mind, it should be clearly meditated on as the recognition of not seeking Buddha elsewhere.”

The Blessed One [6] then spoke in verse:

“All *dharmas* are naturally pure,
 So meditate on the recognition of entitylessness.
 “They are utterly possessed of awakening mind,
 So meditate on the recognition of great compassion.
 “*Dharmas* are naturally luminous,
 So meditate on the recognition of non-objectification,
 “All entities are impermanent,
 So meditate on the recognition of non-attachment.
 “Mind is the cause for gnosis to arise,
 So do not seek Buddha elsewhere.”

The Blessed One said this, and the bodhisattva [153b1] Akāśagarbha and everyone else in the assembled entourage rejoiced and openly praised the discourse of the Blessed One.

This completes The Noble Mahāyāna Sūtra Called “The Gnosis of the Moment of Passing Away.”

Comments on the *Gnosis of the Moment of Passing Away*

The *Gnosis of the Moment of Passing Away* is found only in Tibetan translation. Its translators are not identified, but it apparently was available in Tibet during the early period of Buddhism there.¹⁰ The original Sanskrit text is not extant, nor was it ever translated into Chinese.¹¹ In both the Sde dge and Peking editions of the *Translation of the Word*, the *Gnosis of the Moment of Passing Away* is preceded, with only one intervening text, by the lengthy and very important *The Noble Mahāyāna Sūtra Called “The Great Parinirvāṇa”* (*'Phags pa yongs su mya ngan las 'das pa chen theg pa chen po 'i mdo; Ārya-mahāparinirvāṇa-nāma-mahāyāna-sūtra*; hereafter, *Nirvāṇa-sūtra*). In some Tibetan circles the *Nirvāṇa* is counted as one of five great Mahāyāna *sūtras* that are said to contain a hundred thousand

¹⁰ See Marcelle Lalou, “Les Textes Bouddhiques au Temps du Roi Khri-son-Ide-bean,” *Journal Asiatique* (1953), 325 (item #270)

¹¹ Hajime Nakamura, *Indian Buddhism: A Survey with Bibliographical Notes* (Delhi: Motilal Banarsidass, 1987), 173n32.

instances ('bum) of some basic category. The *Five Hundred-Thousands* ('Bum Inga) are the *Perfection of Wisdom in a Hundred Thousand Verses* (*Śatasāhasrikā-prajñāpāramitā*; *Rgya stong phar phyin*), which is the hundred thousand of mind, the *Nirvāṇa*, which is the hundred thousand of speech, the *Jewel-Heap* (*Ratnakūṭa*, *Dkon brtsegs*), which is the hundred thousand of body, the *Flower Garland* (*Avatamsaka*; *Phal po che*), which is the hundred thousand of auspiciousness, and the *Descent to Lanka* (*Laṅkāvatāra*; *Lang kar gshegs pa*), which is the hundred thousand of activity.¹² Each of these, notes Donald Lopez, “was regarded as having a condensed version, which the Tibetans called the *Five Royal Sūtras* (*Rgyal po 'i mdo Inga*), because they were recited in the religious services of the early kings.”¹³ According to Bstan dar lha ram pa, for the *Śatasāhasrikā* the condensed *sūtra* is the *Heart Sūtra* (*Prajñāpāramitā-hṛdaya*; *Shes rab pha rol tu phyin pa 'i snying po*); for the *Nirvāṇa*, the *Gnosis of the Moment of Passing Away*; for the *Jewel-Heap*, the *Adamantine Triumph* (*Vajravīdāraṇī*; *Rdo rje rnam par 'joms pa*; on ablution); for the *Flower Garland*, the *Vows of Good Conduct* (*Bhadracaripranīdhāna*; *Bzang po 'i spyod pa 'i smon lam*; with its famous seven-limbed prayer);¹⁴ and for the *Descent to Lanka*, the *Teaching on Transgression* (*Āpattideśana*; *Ltung ba bshags pa*; a confession *sūtra*).¹⁵ I have encountered no evidence that these categories are Indian, but it is possible that their prominence at the Tibetan court reflects their status in India. Certainly, the *Gnosis of the Moment of Passing Away* had sufficient importance there that it came to the attention of Vajrapāṇi, even if we do not know how or why he singled it out.

The *Gnosis of the Moment of Passing Away*'s association with the *Nirvāṇa-sūtra* in Tibet (if not in India) probably is based on the fact that it describes meditations to be practiced by a bodhisattva at the time of death, just as the *Nirvāṇa-sūtra* contains the Buddha's death-bed instructions to his followers. Those instructions famously include significant expositions of the Buddha-nature (*Buddhadhātu*; *Sangs rgyas kyi khams*) doctrine, so the *Gnosis of the Moment of Passing Away*'s contention that *dharmas* are pure, possessed of awakening mind, and luminous, and that Buddha should not be sought outside the mind, might well be taken as aligning the two *sūtras* doctrinally. At the same time, the frame-narratives of the two are utterly different: the *Nirvāṇa-sūtra*, like its Pāli counterpart the *Sutta on the Great Final Nibbāna* is set in Kuśināgara and has the blacksmith Cunda as the Buddha's initial interlocutor, while the *Gnosis of the Moment of Passing Away* is set in the Highest Heaven and has the Buddha in discussion with the bodhisattva Akāśagarbha.

¹² See Donald S. Lopez, Jr., *The Heart Sūtra Explained: Indian and Tibetan Commentaries* (Albany: State University of New York Press, 1988), 29. Lopez is citing the Mongolian Virtuous Tradition (Dge lugs pa) master, Bstan dar lha ram pa (1759–1831).

¹³ Lopez, *The Heart Sūtra Explained*, 30.

¹⁴ Although the *Vows of Good Conduct* actually forms a small part of the *Gaṇḍavyūha-sūtra*, which in turn is contained within the *Flower Garland*, it often has functioned as an independent text.

¹⁵ Lopez, *The Heart Sūtra Explained*. I have not yet substantiated Bstan dar lha ram pa's claim in earlier sources.

Although the *Gnosis of the Moment of Passing Away*'s importance is suggested by its apparent popularity as a ritual text in early Tibetan Buddhism and its inclusion in Vajrapāṇi's Great Seal text-collection, there is no extant Indian commentary upon it, and it seems never to have gained great currency in Tibetan Great Seal circles. It is quoted only once in Dwags po bkra shis nram rgyal's (1512–87) compendious and authoritative *Moonbeams of the Great Seal* (*Phyag chen zla ba 'i 'od zer*),¹⁶ while many other Mahāyāna *sūtras* are cited far more frequently. And, as best I can ascertain, only four Tibetan commentaries were written upon it, all by eighteenth- and nineteenth-century Virtuous Tradition (Dge lugs pa) scholars; the longest of them (thirty-three folios) is by the Seventh Dalai Lama, Skal bzang rgya mtsho (1708–57).¹⁷

Even if the *Gnosis of the Moment of Passing Away* did not attain the prominence envisioned for it by Vajrapāṇi when he transmitted it to Nag po sher dad mnga' ris, it is undeniable that the themes it so succinctly expounds are consonant with the central concepts of much Great Seal discourse. That *dharma*s are naturally pure (hence the Buddha's exhortation to recognize entitylessness), possessed of awakening mind (hence great compassion), and luminous (hence non-objectification), that entities are impermanent (hence non-attachment), and that mind is the source of gnosis (hence the advice to seek Buddha there): all these are familiar claims in Great Seal literature, from the latter days of Buddhism in India right down to the present day. Thus, while there is nothing especially distinctive about the *Gnosis of the Moment of Passing Away*'s presentation of Great Seal themes (and while, like other *sūtras*, it nowhere utilizes the term Great Seal), it remains a clear, concise, and easily memorized précis of those themes, and we can well understand why both early Tibetan kings and Vajrapāṇi regarded it as highly as they apparently did.

Synopsis of the *Unpolluted*

Following a translator's homage to Vajraḍākinī (Rdo rje mkha' 'gro ma), the *tantra*, without any narrative frame, moves directly into its exposition, all of which is in verse. It begins thusly:

Those desiring to benefit sentient beings
Should explain the Unpolluted.
It is non-appearing and unexemplified,
And transcends the realm of words.

¹⁶ The passage quoted is: "Because it is the gnosis of the realization of mind, it should be clearly meditated on as the recognition of not seeking Buddha elsewhere." See Dwags po Bkra shis nram rgyal, *Nes don phyag rgya chen po 'i sgom rim gsal bar byed pa 'i legs bsad zla ba 'i 'od zer* (Delhi: Karma chos 'phel, 1974), 168a6 (335).

¹⁷ In the Tibetan Buddhist Resource Center's (TBRC) catalogue, it is W2618. The other commentaries, all covering fewer than ten folios, are by Grags pa bshad sgrub (1675–1748; TBRC W12915), Ā kya yongs 'dzin dbyangs can dga' ba 'i blo gros (1740–1827; W1963), and Dngul chu dharmabhadra (1772–1851; W6574). I have not had an opportunity to examine these commentaries.

It is peace, non-self, and purity,
 Signless and bereft of a basis for signs.
 Naturally Buddha, this is the way.¹⁸

After promising to teach in order to “benefit the deluded,” the author remarks critically on *yogīs* (*rnal 'byor pa*) who are obsessed with emptiness, drops (*thig le*, *bindu*), or Vaiṣṇava (Khyab 'jug pa) practices. There follows a further series of philosophical observations:

Since cause and effect are not established,
 There is no meditation and no awakening.
 Rejection of the belief in causes
 Is self without beginning or end.
 From the gnosis [seeing through] illusion
 Various aspects are revealed.¹⁹

The author then describes various *yogīs* who are involved in proper tantric practice, noting those who by nature are wrathful or peaceful, form seals (*mudrā*; *phyag rgya*), tremble and quake, sing and dance, play cymbals, chant *mantras* (*sngags*), draw *maṇḍalas* (*dkyil 'khor*), and investigate the senses and the body.

The text shifts next to an analysis of *maṇḍalas*. It describes body, speech, and mind as a *maṇḍala* of colored powder and the aggregates (*skandha*; *phung po*) as a *maṇḍala* of collections, and adds that

The pure *maṇḍala* of mind
 Is to be meditated upon as without intrinsic nature (*svabhāva*; *rang bzhin*).²⁰

The symbolic import of the four sides and center of a *maṇḍala*: the “first” (east) side is related to the mirror-like realization, the south²¹ to discerning realization, the north to “especially superior activity and effort,” the west (the “side of non-propensity”) to the gnosis of equality, and the center to the domain of gnosis. The four doors of the *maṇḍala* are identified with the four mindfulnesses, and the four sides with “four types of pure giving.” At the center of the *maṇḍala* is Akṣobhya. The various architectural features of the *maṇḍala* and ornaments worn by deities also have symbolic equivalents: the porticos are the limbs of concentration; necklaces are suchness (*tathatā*; *de bzhin nyid*); the bell and necklace

¹⁸ *Unpolluted*, 259b4–5.

¹⁹ *Unpolluted*, 259b6–7.

²⁰ *Unpolluted*, 260a3.

²¹ The text reads “east” (*shar*), but since the “first” side is the east, this may be a mistake. In his commentary, Kumāracandra clearly associates discerning realization (or gnosis) with the south; see *Anāvīla-tantra-ṭīkā*, 275a7.

“bring realization of one’s queen”;²² the victory banners are garlands; the canopies are entities when viewed conventionally and mind when understood ultimately; clothes are “just the various aspects of what appears”; jeweled *vajras* (*rdo rje*) are realizations; the sun and moon are method and wisdom. In short,

A mind in aspect like a *vajra*

Is marked by joyful gnosis (*dga’ ba’i ye shes, ānandajñāna*).²³

And,

The arising of *vajra* body, speech, and mind

Is taught as occurring in the *maṇḍala*.²⁴

The text continues with a description of the symbolism of a fire-offering ritual (Sbyin sreg; Homa), which is said to be for “the satisfaction of the gods.” The fire-pit is described as “a mind without concepts” and the firewood as the five aggregates and anything that arises. Consecration is defined as the stabilization of body, speech, and mind. As for thoughts,

Discourse about thoughts

Has been described by the Lord of Secrets:

They are unarisen and do not appear,

Bereft of signs or a basis for signs.²⁵

That, in turn, is said to be the true meaning of *mantra*.

The next topic, the explanation of deities, is introduced by the observation that

Whatever is the steadfast nature

Of the aggregates, sense-bases (*āyatana; skye mched*), and sense-fields (*dhātu; khams*)

Is perfect awakening and liberation.²⁶

Furthermore,

If we examine mind more closely,

It rightly is explained as the deity.

²² Kumārācandra interprets this as connoting the four moments and four joys of completion-stage practice; see *Anāvīla-tantra-ṭīkā*, 276a1–2.

²³ *Unpolluted*, 260b2.

²⁴ *Unpolluted*, 260b3.

²⁵ *Unpolluted*, 260b6–7.

²⁶ *Unpolluted*, 260b7.

Through the seals of body, speech, and mind
It rightly is taught as reality.²⁷

The text turns next to an explanation of the “yoga of requesting the deity.” The practitioner is instructed to adopt the lotus posture and gaze at the tip of the nose. Then,

Through the yoga of your own nature,
You should settle on seeing reality.
With your hands joined together
Deliberately at your heart,
You [abide] in the non-conceptual nature.²⁸

When the mind wanders, the text adds, the lord of all the assembled Buddhas will arise, and bestow a blessing. The yoga of all those Buddhas is said to involve bestowing attainments of body, speech, and mind, mastering method and wisdom, arousing compassion for the sake of beings, and attaining a Buddha’s awakening. As for “the *maṅḍala* at the tip of the nose,” it is that place in which all that is “merely shaped” is unmade.

The author goes on to speak of vows (*samaya*; *sdom pa*). Success in keeping vows is said to be assured by “by strong aspiration to the non-conceptual.” The vows are then associated with the five nectars (*pañcāmṛta*; *bdud rtsi’i lnga*) – here blood, semen, flesh, feces, and urine – each of which has a symbolic correspondence, and each of which is asserted to be a “food” that must be consumed. Thus, blood is the concept of an existent sentient being, and its consumption the recognition that there is no such thing. Semen is whatever arises from *dharmas*, its consumption the recognition that there is no arising. Flesh is the equalization of all entities,²⁹ its consumption their transcendence through the yoga of non-objectification. Urine is a mind that “drips” or “leaks” (*'dzag pa'i sems*), its consumption the sealing of that mind. Feces are the mind ascertaining right and wrong, its consumption the realization of the nature of all *dharmas*. In the end, through understanding the meaning of the vows, “the self-nature of every Buddha comes to be.”

That completes the *tantra*’s expository section. The text concludes with a prose afterword:

This completes The *Unpolluted Analysis of the Vow of the Ḍākinī-Net* (*Mkha' 'gro ma dra ba sdom pa'i brtag pa rnyog pa med pa*), the great stages of training by the tantric blessing called “possessing the realization of the glorious holy bliss.”

²⁷ *Unpolluted*, 260b7–261a1.

²⁸ *Unpolluted*, 261a1–2.

²⁹ The equalization of *dharmas* on the basis of their common emptiness is usually an activity that is encouraged; I surmise that the focus here is not on equalization, but on the conceptualization, or objectification, of *dharmas*.

It was translated by the Indian master Gayadhara (eleventh century) and the Tibetan translator (*lo tsā ba*), the fully-ordained monk (*bhikṣu*; *dge slong*) Śākya ye shes (eleventh century).³⁰

Comments on the *Unpolluted*

The *Unpolluted* contains relatively straightforward vocabulary, but its syntax is sometimes opaque, so the synopsis above must be taken as provisional. Unfortunately, I know of no Tibetan commentary on the *tantra*, and while the single Indian commentary that is extant, by Kumāracandra, links the *Unpolluted* to themes in the *Yoginī Tantras* (*Rnal 'byor ma'i rgyud*) and Mahāyāna soteriology in interesting ways, it provides neither an outline nor a word-by-word explanation of the text. Indeed, it signals its discussion of various passages simply by giving a short phrase from the root-text, followed by “et cetera” (*la sogs pa*). Several dozen such phrases are selected, and Kumāracandra’s discussions of them often bear scant relation to the original text and ignore significant passages contained in it. Most notably, his analysis of the many tantric elements of the text is quite skimpy: he omits entirely the passages on the fire-offering and the five nectars, and interprets most other tantric themes primarily along the lines of standard later Mahāyāna gnoseology and soteriology. As a result, the reader looking for clarification of the *Unpolluted*’s syntactic challenges or deeper tantric meaning comes away frustrated.

Though he nowhere says so, it is likely that Kumāracandra associated the *Unpolluted* with the *Wheel of Pledges* corpus, for his commentary includes scattered references to the *Wheel-of-Pledges*-related terms and names, including the four joys (*dga' bzhi*) and Vajrayoginī. Given this, and the reference to the Dākinī-net and “glorious holy bliss” in the *tantra*’s afterword, it is understandable that the *Unpolluted* found its way into the section of the *Translation of the Word* devoted to the *Wheel of Pledges* texts. Indeed, at some point, it joined a corpus called the Thirty-Two Uncommon Explanatory Tantras (Thun mong ma yin pa’i bshad rgyud ra li sum bcu so gnyis) of the *Wheel of Pledges*, as witnessed by Bu ston rin chen grub (1290–1364) in his influential overview of the *tantras*, *Beautifying the Precious Tantras: A General Exposition of the Tantras* (*Rgyud sde spyi'i rnam par gzhag pa rgyud sde rin po che'i mdzas rgyan*),³¹ and two centuries later by the 'Brug pa bka' brgyud scholar Rgod tshang ras chen sna tshogs rang grol (1482-1556) in his *Wheel of Pledges* commentary, *The Supreme Medicine of Great Gnosis: A Nectar Feast of the Great Vehicle: A General Explanation of the Blessed One, Cakrasaṃvara* (*Bcom ldan 'das dpal 'khor lo sdom pa'i spyi bshad theg mchog bdud rtsi'i dga' ston ye shes chen po'i sman mchog*).³²

³⁰ *Unpolluted*, 261b2–3.

³¹ In Lokesh Chandra, ed., *The Collected Works of Bu-ston* (New Delhi: International Academy of Indian Culture, 1966) vol. ba, 429-36. Thanks to David Gray for this reference.

³² Thanks to Marta Sernesi for this reference.

Notwithstanding this tradition, the only evidence of the *tantra*'s affiliation with the *Wheel of Pledges* that is obvious in the *tantra* itself comes from the translator's homage to Vajraḍākinī and from the afterword. A homage to Vajraḍākinī, however, only narrows the possibilities to the *Yoginī Tantras*, and is, besides, a later addition. It also is possible that the afterword was added later. The main text of the *tantra*, as the synopsis above should make clear, is a mixture of gnostic pronouncements about reality and quasi-systematic expositions of the symbolic and meditative significance of a variety of tantric themes, including the *maṇḍala*, joyful gnosis, fire-rituals, deity, consecration, vows, and the five nectars. These themes, however, are treated rather generally. Deities, consecrations, and vows are common features of all tantric (and many non-tantric) traditions. The *maṇḍala* that is described seems to be a variation of the Akṣobhya *maṇḍala* found in many tantric systems; it is not at all like the *maṇḍalas* of Ḍākinīs that one commonly encounters in the *Wheel of Pledges* (and *Hevajra*) literature. Indeed, the only deities directly mentioned by name in the *tantra* are Akṣobhya, Infinite Light (Amitābha; 'Od dpag med), and the Lord of Secrets (Guhyapati; Gsang bdag; usually taken to be Vajrapāṇi), all of whom are widespread in tantric literature. The references to joyful gnosis, fire-offerings, and the five nectars do not narrow the field much, since these are a common feature of *Yoginī* (and sometimes *Great Yoga* [*Mahāyoga*; *Rnal 'byor chen po 'i*]) *tantras*. At the same time, the *tantra* lacks many of the references one would expect in a *Yoginī Tantra*, for instance to female deities or the four moments and joys. As noted above, the commentator Kumāracandra reads some of these into the text, but that does not assure us that they were originally intended. These uncertainties aside, it is clear that the *Unpolluted* has been associated with the *Wheel of Pledges* for a very long time, and there is no grounds in the text to assign it to any other tantric corpus, so its traditional affiliation seems reasonable, if not self-evident.

If the *Unpolluted*'s connection to the *Wheel of Pledges* corpus to which it is assigned seems tenuous, its status as a text related to the Great Seal is no less problematic. Although *Yoginī Tantras* are replete with significant references to the Great Seal, the *Unpolluted* nowhere mentions the term. It does contain three references to seals – one to the “natural form” assumed by certain practitioners; another in the context of the seals of body, speech, and mind that assure that the mind is both deity and reality; and the last in relation to the sealing of a mind that drips or leaks³³ - but the Great Seal never appears. Yet the *Unpolluted* remains the sole *tantra* included in a major listing of canonical Indian Great Seal texts. Why? We probably never will know, but its status, as we have seen, is almost certainly due to its inclusion among the Ten Dharmas of the Great Seal transmitted to Nag po sher dad mnga' ris by Vajrapāṇi. Vajrapāṇi's respect for the text, in turn, is probably based on its importance to his teacher Maitrīpa. According to the *Dharma History* (*Chos 'byung*) of Padma dkar po (1527–92), when Maitrīpa failed to believe the teachings on the Great Seal granted him by Śabari, it was prophesied that he would spend twelve days on Dharma-Preaching Isle (*Chos bshad pa'i gling*), so

³³ The terms are found at *Unpolluted* 259b7, 261a1, and 261b1, respectively.

as to develop faith in the sky-like *Unpolluted*, the ocean-like *Secret Communion*, the gnosis-like *Hevajra*, the blessing-like *Wheel of Pledges*, and the key-like *Litany of Names* (*Nāmasaṅgīti*; *Mtshan yang dag par brjod pa*) – in short, “the entire *dharma* cycle of essential accomplishment that shows the ultimate meaning.”³⁴ It is unclear from Padma dkar po’s account whether Maitrīpa ever did visit Dharma-Preaching Isle, and in any case, bad student that he was, Maitrīpa would forget most of what he had been taught. What is significant here, though, is that the *Unpolluted* is put on a par with, and distinguished from, several of the most important Indian tantric sources. Similarly, Dwags po bkra shis rnam rgyal lists the *Unpolluted* among the “Tantras of Essential Meaning” (Snying po don gyi rgyud) belonging to the highest yoga *tantra* class, transmitted by Vajra-Holder (Vajradhara; Rdo rje ’chang) to the deity Vajrapāṇi, along with the *Drop of the Great Seal* (*Mahāmudrātilaka*; *Phyag chen thig le*) and the *Nonabiding* (*Aprasaha*; *Rab tu mi gnas pa*) *tantras*.³⁵ The assertions by Padma dkar po and Bkra shis rnam rgyal may be later inventions that help to account for the *Unpolluted*’s exalted status in Great Seal traditions, but the fact that Vajrapāṇi singled out the text for special attention indicates at the very least that it probably was important to Maitrīpa, and perhaps to other teachers for whom the Great Seal was a central concept.

In his commentary, Kumāracandra identifies three places in the *Unpolluted* where the Great Seal is the implied topic. The first passage, already cited, is that which explains:

Since cause and effect are not established,
 There is no meditation and no awakening;
 Rejection of the belief in causes
 Is self without beginning or end,
 From the gnosis [seeing through] illusion
 Various aspects are revealed.³⁶

According to Kumāracandra, these verses connote the Great Seal, which is a gnosis that sees the illusory nature of all *dharmas*, and is a supernal knowledge through which things are emanated.³⁷

³⁴ Padma dkar po, *Chos ’byung*, 147a3–5, in *Tibetan Chronicle of Padma-dkar-po*, edited by Lokesh Chandra (New Delhi: International Academy of Indian Culture, 1968), 293. For translations of the relevant passage, see Mark Tatz, “The Life of the Siddha-Philosopher Maitrīgupta,” *Journal of the American Oriental Society* 107, 4 (1987) 705; and Karl Brunnhölzl, *Straight from the Heart: Buddhist Pith Instructions* (Ithaca, NY: Snow Lion Publications, 2007) 129.

³⁵ Bkra shis rnam rgyal, *Phyag chen zla ba’i ’od zer*, 103b6–104a1 (207–8); see Lhalungpa, “Mahāmudrā,” 116. I have not been able to identify the *Nonabiding* (*Aprasaha*; *Rab tu mi gnas pa*), though there is a text in the *Bstan ’gyur*, attributed to Maitrīpa, entitled *Aprasahaparakāsa* (*Rab tu mi gnas pa gsal bar ston pa*; Tōhoku #2235, Peking #3079).

³⁶ *Unpolluted*, 259b7.

³⁷ Kumāracandra, *Anāvīla-tantra-ṭīkā*, 274b2–4.

The second passage, also cited above, is that in which the *tantra* specifically refers to the seals of body, speech, and mind:

If we examine mind more closely,
It rightly is explained as the deity.
Through the seals of body, speech, and mind
It rightly is taught as reality.³⁸

The term “seals,” says Kumāracandra, means “the Great Seal, and that is perfect awakening.”³⁹ The third passage comes at the very end of the *tantra*, where the understanding the explanation of vows is said to be that through which “the self-nature of every Buddha comes to be.”⁴⁰ Vows, Kumāracandra explains, entail gnosis and realization, and those, in turn, are the Great Seal.⁴¹

Quite apart from these implicit references to the Great Seal identified by Kumāracandra, it is easy to detect, in other philosophical passages in the *Unpolluted*, themes that came to characterize the Great Seal in the later Indian tradition, where it refers to the nature of mind and reality, various meditative techniques focused on the mind, and the supreme realization at the culmination of the Buddhist path. Thus, the insistence that the unpolluted mind/reality is invisible, ineffable, signless, and naturally awakened; that in it there is no cause or effect, meditation or awakening; that all thoughts and *dharmas* are unarisen; that yoga should be focused on abiding in one’s non-conceptual nature; that *vajra*-mind is characterized by joyful gnosis; and that the very nature of the aggregates, sense-bases, and sense-fields is perfect awakening: all these are ideas with which the term Great Seal came to be associated, especially as the discursive traditions of the *Great Yoga* and *Yoginī Tantras* increasingly assimilated terms and concepts found in mainstream Mahāyāna Buddhism. Thus, while the *Unpolluted* never mentions the Great Seal, it certainly is replete with passages that are consonant with Great Seal discourse as it existed at the time of Maitrīpa and Vajrapāṇi, and while we might still be surprised that it was singled out for “canonization” by Vajrapāṇi in preference to other, more famous, texts, it certainly was a reasonable choice – even if in Tibetan tradition it has been listed more often than it has been read.

Conclusion

The *Gnosis of the Moment of Passing Away sūtra* and the *Unpolluted tantra* are the only two *Translation of the Word* texts to appear in significant Indian or Tibetan lists or collections of “canonical” Indian Great Seal works. Although it is less surprising in the case of the *Gnosis of the Moment of Passing Away* than of the *Unpolluted*, neither text mentions the term Great Seal. Neither text received much

³⁸ *Unpolluted*, 260b7–261a1.

³⁹ Kumāracandra, *Anāvila-tantra-ṭīkā*, 277a2.

⁴⁰ *Unpolluted*, 231b2.

⁴¹ Kumāracandra, *Anāvila-tantra-ṭīkā*, 280a3.

commentarial attention in India or Tibet, nor was either cited with frequency in important works on the Great Seal – certainly far less than such *sūtras* as the *King of Concentrations* or *Jewel Cloud* and such *tantras* as the *Hevajra* or the *Wheel of Time*. At the same time, both the *Gnosis of the Moment of Passing Away* and *Unpolluted* discuss topics – such as the natural purity of mind, the ultimate non-existence of all *dharmas*, and the necessity for non-conceptual meditation as the path to final gnosis – that had become closely associated with Great Seal discourse by the late period of Indian Buddhism. As a result, their inclusion in Great Seal canons is perfectly reasonable – though far from obvious, given their relative obscurity.

Indeed, their appearance in Great Seal canon-lists seems entirely to be a result of their having been singled out by the eleventh-century Indian master Vajrapāṇi for inclusion in a corpus of ten Great Seal texts that he transmitted to his visiting Tibetan student Nag po sher dad mnga' ris. Vajrapāṇi's inclusion of the *Unpolluted* perhaps can be explained by the fact that the text may have been one of a number of *tantras* important to his master, Maitrīpa. His inclusion of the *Gnosis of the Moment of Passing Away* is less easily explained, but if the text was known in India, as it seems to have been in Tibet, as a distillation of the teachings of the *Nirvāṇa-sūtra*, then it may have been sufficiently famous – and imbued with Great Seal themes – to draw Vajrapāṇi's attention. On a more practical note, both the *Gnosis of the Moment of Passing Away* and *Unpolluted* are short texts, relatively easy to memorize and transport. Finally, even though both texts have been largely neglected in Tibet, the *Unpolluted*, at least, has continued to appear occasionally in Tibetan lists and anthologies of Great Seal texts. This may be attributed to a fairly obvious point: because it is (like the *Gnosis of the Moment of Passing Away*) a *Translation of the Word* text in an ocean of *Translation of Treatises* material, it is the word of the Buddha, and so adds to any collection of which it is part the necessary authority of the words of the Buddha – even if, in teaching it, he never uttered the word whose contemplation it (and the *Gnosis of the Moment of Passing Away*) are supposed to authorize.

Glossary

Note: these glossary entries are organized in Tibetan alphabetical order. All entries list the following information in this order: THL Extended Wylie transliteration of the term, THL Phonetic rendering of the term, the English translation, the Sanskrit equivalent, the Chinese equivalent, other equivalents such as Mongolian or Latin, associated dates, and the type of term.

Ka					
Wylie	Phonetics	English	Other	Dates	Type
<i>kar ma pa</i>	Karmapa				Person
<i>kye'i rdo rje</i>	<i>Kyé Dorjé</i>		San. <i>Hevajra</i>		Text
<i>dkon mchog sprin</i>	<i>Könchok Trin</i>	<i>Jewel Cloud</i>	San. <i>Ratnamegha</i>		Text
<i>dkon brtsegs</i>	<i>Köntsek</i>	<i>Jewel-Heap</i>	San. <i>Ratnakūṭa</i>		Text
<i>dkyil 'khor</i>	kyinkhor		San. <i>maṇḍala</i>		Term
<i>bka' bskul gyi chos bzhi</i>	Kakülgyi Chözhi	<i>Four Dharma Ordinances</i>			Textual Group
<i>bka' 'gyur</i>	<i>Kangyur</i>	<i>Translation of the Word</i>			Text
<i>bka' brgyud</i>	Kagyü	Word Lineage			Lineage
<i>bka' brgyud pa</i>	Kagyüpa				Organization
<i>bkra shis rnam rgyal</i>	Trashi Namgyel				Author
<i>skal bzang rgya mtsho</i>	Kelzang Gyamtso			1708–57	Person
<i>skye mched</i>	kyeché	sense-base	San. <i>āyatana</i>		Term
Kha					
Wylie	Phonetics	English	Other	Dates	Type
<i>kham</i>	kham	sense-field	San. <i>dhātu</i>		Term
<i>khyab 'jug pa</i>	Khyap Jukpa		San. <i>Vaiṣṇava</i>		Lineage
<i>mkha' 'gro ma dra ba sdom pa'i brtag pa rnyog pa med pa</i>	<i>Khandroma Drawa Dompé Takpa Nyokpa Mepa</i>	<i>Unpolluted Analysis of the Vow of the Dakini-Net</i>			Text
Ga					
Wylie	Phonetics	English	Other	Dates	Type
<i>grags pa bshad sgrub</i>	Drakpa Shedrup			1675–1748	Person
<i>grub pa sde bdun</i>	Druppa Dedün	<i>Seven Accomplishment Texts</i>			Textual Group
<i>dga' ba'i ye shes</i>	gawé yeshé	joyful gnosis	San. <i>ānandajñāna</i>		Term
<i>dga' bzhi</i>	gapzhi	four joys			Term
<i>dge lugs pa</i>	Gelukpa	Virtuous Tradition			Organization
<i>dge slong</i>	gelong	fully-ordained monk	San. <i>bhikṣu</i>		Term
<i>'gos lo tsā ba gzhon nu dpal</i>	Gö Lotsawa Zhönnu Pel			1392–1481	Person
<i>rgod tshang ras chen sna tshogs rang grol</i>	Götsang Rechen Natsok Rangdröl			1482–1556	Person

<i>rgya stong phar phyin</i>	<i>Gyatong Parchin</i>	<i>Perfection of Wisdom in a Hundred Thousand Verses</i>	San. <i>Śatasāhasrikā-prajñāpāramitā</i>		Text
<i>rgyal po 'i do ha</i>	<i>Gyelpö Doha</i>	<i>King Dohākoṣa</i>			Text
<i>rgyal po 'i mdo lnga</i>	<i>Gyepö Do Nga</i>	<i>Five Royal Sūtras</i>			Text
<i>rgyal ba bdun pa</i>	<i>Gyelwa Dünpa</i>	<i>Seventh Dalai Lama</i>		1708–57	Person
<i>rgyud</i>	<i>gyü</i>		San. <i>tantra</i>		Term
<i>rgyud kyi rgyal po dpal rnyog pa med pa</i>	<i>Gyükyi Gyelpo Pel Nyokpa Mepa</i>	<i>The Royal Tantra on the Glorious Unpolluted</i>	San. <i>Anāvīla-tantra-rāja</i>		Text
<i>rgyud kyi rgyal po dpal rnyog pa med pa zhes bya ba</i>	<i>Gyükyi Gyelpo Pel Nyokpa Mepa Zhejawa</i>	<i>The Royal Tantra on the Glorious Unpolluted</i>	San. <i>Śrī-anāvīla-tantra-rāja</i>		Text
<i>rgyud sde spyi 'i rnam par gzhas pa rgyud sde rin po che 'i mdzas rgyan</i>	<i>Gyüdé Chi Nampar Zhakpa Gyüdé Rinpoché Dzegyen</i>	<i>Beautifying the Precious Tantras: A General Exposition of the Tantras</i>			Text
<i>rgyud 'bum</i>	<i>Gyübum</i>				Textual Group
<i>brgyad stong</i>	<i>Gyetong</i>	<i>Eight Thousand</i>	San. <i>Aṣṭasāhasrikā</i>		Text
Nga					
Wylie	Phonetics	English	Other	Dates	Type
<i>ngag rdo rje 'i glu</i>	<i>Ngak Dorjé Lu</i>	<i>Speech Vajragūti</i>			Text
<i>ngul chu dharmabhadra</i>	<i>Ngülchu Dharmabhadra</i>			1772–1851	Person
<i>ngos med</i>	<i>ngömé</i>	entitylessness	San. <i>avastutva</i>		Term
<i>sngags</i>	<i>ngak</i>		San. <i>mantra</i>		Term
<i>sngags theg pa</i>	<i>Ngak Tekpa</i>	Mantra Vehicle	San. <i>Mantrayāna</i>		Doxographical Category
Ca					
Wylie	Phonetics	English	Other	Dates	Type
<i>bcom ldan 'das</i>	<i>Chomdendé</i>	Blessed One	San. <i>Bhagavan</i>		Buddhist deity
<i>bcom ldan 'das dpal 'khor lo sdom pa 'i spyi bshad theg mchog bdud rtsi 'i dga' ston ye shes chen po 'i sman mchog</i>	<i>Chomdendé Pel Khorlo Dompé Chishé Tekchok Dütsi Gatön Yeshé Chenpö Menchok</i>	<i>The Supreme Medicine of Great Gnosis: A Nectar Feast of the Great Vehicle: A General Explanation of the Blessed One, Cakrasaṃvara</i>			Text
Cha					
Wylie	Phonetics	English	Other	Dates	Type
<i>chos</i>	<i>chö</i>	teaching	San. <i>dharma</i>		Term
<i>chos grags rgya mtsho</i>	<i>Chödrak Gyamtso</i>			1454–1506	Person
<i>chos 'byung</i>	<i>Chönjung</i>	<i>Dharma History</i>			Text
<i>chos bshad pa 'i gling</i>	<i>Chöshepé Ling</i>	Dharma-Preaching Isle			Place

Ja					
Wylie	Phonetics	English	Other	Dates	Type
'jam mgon kong sprul blo gros mtha' yas	Jamgön Kongtrül Lodrö Tayé			1813–99	Person
Nya					
Wylie	Phonetics	English	Other	Dates	Type
rnyog pa med pa	Nyokpa Mepa	Unpolluted	San. Anāvila		Text
snying po skor drug	Nyingpo Kor Druk	Sixfold Cycles of Essentials			Textual Group
snying po skor gsum	Nyingpo Korsum	Triple Cycle of Essentials			Textual Group
snying po don gyi rgyud	Nyingpo Döngyi Gyü	Tantras of Essential Meaning			Textual Group
Ta					
Wylie	Phonetics	English	Other	Dates	Type
ting nge 'dzin rgyal po	Tingné Dzin Gyelpo	King of Concentrations	San. Samādhirāja		Text
lung ba bshags pa	Tungwa Shakpa	Teaching on Transgression	San. Āpattideśana		Text
bstan 'gyur	Tengyur	Translation of Treatises			Text
bstan dar lha ram pa	Tendar Lharampa			1759–1831	Person
Tha					
Wylie	Phonetics	English	Other	Dates	Type
thig le	tiklé	drop	San. bindu		Term
thugs rje chen po	tukjé chenpo	great compassion	San. mahākāruṇā		Term
thun mong phyag chen skor	Tünmong Chakchen Kor	Common Great Seal Cycle			Text
thun mong ma yin pa'i bshad rgyud ra li sum bcu so gnyis	Tünmong Mayinpé Shegyü Rali Sumchusonyi	Thirty-Two Uncommon Explanatory Tantras			Textual Group
Da					
Wylie	Phonetics	English	Other	Dates	Type
dus pa 'i 'khor lo	Düpe Khorlo	Wheel of Time	San. Kālacakra		Text
de bzhin nyid	dezhinnyi	suchness	San. tathatā		Term
deb ther sngon po	Depter Ngönpö	Blue Annals			Text
do ha mdzod bryad	Doha Dzö Gyé	Eight Dohā Treasuries			Textual Group
dwags po bkra shis rnam rgyal	Dakpo Trashī Namgyel			1512–87	Person
bdud rtsi 'i lnga	dütsi nga	five nectars	San. pañcāmṛta		Term
mda' bsnun	Danün		San. Saraha		Person
mdo	do		San. sūtra		Term
mdo sde	Dodé				Textual Group
mdo 'i theg pa	Dö Tekpa	Sūtra Vehicle	San. Sūtrayāna		Doxographical Category

'da' ka ye shes	Daka Yeshé	Gnosis of the Moment of Passing Away	San. <i>Ātajñāna</i>		Text
'du shes	dushé	recognition	San. <i>sañjñā</i>		Term
rdo rje	dorjé		San. <i>vajra</i>		Term
rdo rje mkha' 'gro ma	Dorjé Khandroma		San. <i>Vajradākinī</i>		Buddhist deity
rdo rje 'chang	Dorjé Chang	Vajra-Holder	San. <i>Vajradhara</i>		Buddhist deity
rdo rje rnam par 'joms pa	Dorjé Nampar Jompa	Adamantine Triumph	San. <i>Vajravidāraṅṅ</i>		Text
sde dge	Degé				Place
sdom pa	dompa	vow	San. <i>samaya</i>		Term
sdom pa 'i 'khor lo	Dompé Khorlo	Wheel of Pledges	San. <i>Cakrasaṃvara</i>		Text
Na					
Wylie	Phonetics	English	Other	Dates	Type
nag po sher dad mnga' ris	Nakpo Sherdê Ngari			eleventh century	Person
nam mkha' 'i snying po	Namkhé Nyingpo		San. <i>Akāśagarbha</i>		Buddhist deity
rnal 'byor chen po 'i rgyud	Nenjor Chenpö Gyü	Great Yoga Tantra	San. <i>Mahāyoga Tantra</i>		Text
rnal 'byor pa	nenjorpa		San. <i>yogī</i>		Term
rnal 'byor ma 'i rgyud	Nenjormé Gyü		San. <i>Yoginī Tantra</i>		Text
sna rtse 'i dkyi 'khor	nartsé kyinkhor	maṅḍala at the tip of the nose			Term
Pa					
Wylie	Phonetics	English	Other	Dates	Type
padma dkar po	Pema Karpo			1527–92	Person
dpal rnyog pa med pa zhes bya ba 'i rgyud kyi 'grel ba	Pel Nyokpa Mepa Zhejawé Gyükyi Drelwa	Commentary on the Tantra Called "The Glorious Unpolluted"	San. <i>Śrī-anavilamahātantra-ṭīkā</i>		Text
Pha					
Wylie	Phonetics	English	Other	Dates	Type
phal po che	Pelpoché	Flower Garland	San. <i>Avatamsaka</i>		Text
phung po	pungpo	aggregate	San. <i>skandha</i>		Term
phyag rgya	chakgya	seal	San. <i>mudrā</i>		Term
phyag rgya chen po	Chakgya Chenpo	Great Seal	San. <i>Mahāmudrā</i>		Doxographical Category
phyag rgya chen po 'i chos bcu	Chakgya Chenpö Chö Chu	Ten Dharmas of the Great Seal			Textual Group
phyag chen rgya gzhung	Chakchen Gyazhung	Extensive Collection of Great Seal Texts			Textual Group
phyag chen sgrub	Chakchen Drup	Great Seal Attainment	San. <i>Mahāmudrāsiddhi</i>		Doxographical Category
phyag chen thig le	Chakchen Tüklé	Drop of the Great Seal	San. <i>Mahāmudrātilaka</i>		Text
phyag chen zla ba 'i 'od zer	Chakchen Dawé Özer	Moonbeams of the Great Seal			Text

<i>phra mo skor</i>	Tramo Kor	<i>Cycle of Lesser Texts</i>			Textual Group
<i>'phags pa 'da' ka ye shes shes bya ba theg pa chen po 'i mdo</i>	<i>Pakpa Daka Yeshé Shejawa Tekpa Chenpö Do</i>	<i>The Noble Mahāyāna Sūtra Called "The Gnosis of the Moment of Passing Away"</i>	San. <i>Ārya-ātajñāna-nāma-mahāyāna-sūtra</i>		Text
<i>'phags pa yongs su mya ngan las 'das pa chen theg pa chen po 'i mdo</i>	<i>Pakpa Yongsu Nyangenlé Depa Chen Tekpa Chenpö Do</i>	<i>The Noble Mahāyāna Sūtra Called "The Great Parinirvāṇa"</i>	San. <i>Ārya-mahāparinirvāṇa-nāma-mahāyāna-sūtra</i>		Text
Ba					
Wylie	Phonetics	English	Other	Dates	Type
<i>bu ston rin chen grub</i>	Butön Rinchendrup			1290–1364	Person
<i>bon</i>	Bön				Organization
<i>byang chub sems</i>	jangchup sem	awakening mind	San. <i>bodhicitta</i>		Term
<i>byang chub sems dpa' sems pa chen po</i>	Jangchup Sempa Sempa Chenpo		San. <i>bodhisattva-mahāsattva</i>		Term
<i>'bum</i>	bum	hundred thousand instances			Term
<i>'bum lnga</i>	<i>Bumnga</i>	<i>Five Hundred-Thousands</i>			Text
<i>'brug pa bka' brgyud</i>	Drukpa Kagyü				Lineage
<i>sbyin sreg</i>	jinsek	fire-offering ritual	San. <i>homa</i>		Ritual
Ma					
Wylie	Phonetics	English	Other	Dates	Type
<i>mar pa bka' brgyud</i>	Marpa Kagyü	Marpa Oral Lineage			Lineage
<i>mi chags pa</i>	michakpa	non-attachment	San. <i>virāga</i>		Term
<i>mi dmigs pa</i>	mimikpa	non-objectification	San. <i>nirālambana</i>		Term
<i>dmangs do ha</i>	<i>Mang Doha</i>	<i>People Dohākoṣa</i>			Text
<i>gdams ngag mdzod</i>	<i>Damngak Dzö</i>	<i>Treasury of Instructions</i>			Text
Tsha					
Wylie	Phonetics	English	Other	Dates	Type
<i>mtshan yang dag par brjod pa</i>	<i>Tsenyang Dakpar Jöpa</i>	<i>Litany of Names</i>	San. <i>Nāmasaṅgīti</i>		Text
Dza					
Wylie	Phonetics	English	Other	Dates	Type
<i>'dzag pa 'i sems</i>	dzakpé sem	mind that "drips" or "leaks"			Term
Zha					
Wylie	Phonetics	English	Other	Dates	Type
<i>gzhon nu zla ba</i>	Zhönnu Dawa		San. <i>Kumāracandra</i>	eleventh century?	Person
Za					
Wylie	Phonetics	English	Other	Dates	Type
<i>bzang po 'i spyod pa 'i smon lam</i>	<i>Zanpö Chöpé Mönlam</i>	<i>Vows of Good Conduct</i>	San. <i>Bhadracaripranidhāna</i>		Text

’A					
Wylie	Phonetics	English	Other	Dates	Type
'og min	Okmin	Highest [Heaven]	San. <i>Akaṅiṣṭha</i>		Place
'od dpag med	Ö Pakmé	Infinite Light	San. <i>Amitābha</i>		Buddhist deity
Ya					
Wylie	Phonetics	English	Other	Dates	Type
<i>yid la mi byed pa nyi shu rtsa lnga</i>	Yila Mijepa Nyishutsanga	<i>Twenty-Five Texts on Unthinking</i>			Textual Group
Ra					
Wylie	Phonetics	English	Other	Dates	Type
<i>rang bzhin</i>	rangzhin	intrinsic nature	San. <i>svabhāva</i>		Term
<i>rab tu mi gnas pa</i>	<i>Raptu Minepa</i>	<i>The Nonabiding</i>	San. <i>Aprasaha</i>		Text
<i>rab tu mi gnas pa gsal bar ston pa</i>	<i>Raptu Minepa Selwar Tönpa</i>		San. <i>Aprasahaprakāśa</i>		Text
La					
Wylie	Phonetics	English	Other	Dates	Type
<i>la sogs pa</i>	lasokpa	et cetera			Term
<i>lang kar gshegs pa</i>	<i>Langkar Shekpa</i>	<i>Descent to Lanka</i>	San. <i>Lankāvatāra</i>		Text
<i>lus ngag sems rdo rje'i glu</i>	<i>Lü Ngak Sem Dorjé Lu</i>	<i>Body-Speech-Mind Vajragīti</i>			Text
<i>lus rdo rje'i glu</i>	<i>Lü Dorjé Lu</i>	<i>Body Vajragīti</i>			Text
<i>lo tsā ba</i>	lotsawa	translator			Term
Sha					
Wylie	Phonetics	English	Other	Dates	Type
<i>shar</i>	shar	east			Term
<i>shes rab gyi pha rol tu 'phyin pa</i>	Sherapgyi Paröltu Chinpa	Perfection of Wisdom	San. <i>Prajñāpāramitā</i>		Doxographical Category
<i>shes rab pha rol tu 'phyin pa'i snying po</i>	<i>Sherap Paröltu Chinpé Nyingpo</i>	<i>Heart Sūtra</i>	San. <i>Prajñāpāramitā-hṛdaya</i>		Text
Sa					
Wylie	Phonetics	English	Other	Dates	Type
<i>sangs rgyas kyi bka'</i>	Sanggyekyi Ka	word of the Buddha	San. <i>buddhavacana</i>		Term
<i>sangs rgyas kyi kham</i>	Sanggyekyi Kham	Buddha-nature	San. <i>buddhadhātu</i>		Term
<i>sangs rgyas thams cad 'dus pa'i bdag</i>	Sanggyé Tamché Düpé Dak	lord of all the assembled buddhas			Buddhist deity
<i>sems rdo rje'i glu</i>	<i>Sem Dorjé Lu</i>	<i>Mind Vajragīti</i>			Text
<i>gsang bdag</i>	Sangdak	Lord of Secrets	San. <i>Guhyapati</i>		Buddhist deity
<i>gsang ba'i 'dus</i>	<i>Sangwé Dü</i>	<i>Secret Communion</i>	San. <i>Guhyasamāja</i>		Text
Ha					
Wylie	Phonetics	English	Other	Dates	Type
<i>lha la gsol ttab rnal 'byor</i>	lhala söltap nenjor	yoga of requesting the deity			Term

A					
Wylie	Phonetics	English	Other	Dates	Type
<i>ā kya yongs 'dzin dbyangs can dga' ba'i blo gros</i>	Akya Yongdzin Yangchen Gawé Lodrö			1740–1827	Person
Sanskrit					
Wylie	Phonetics	English	Sanskrit	Dates	Type
			<i>Akṣobhya</i>		Buddhist deity
			<i>Anāvīla-tantra-ṭīkā</i>		Text
			<i>Atyayañāna</i>		Text
			<i>Dākinī</i>		Buddhist deity
		<i>Splendid Array Sutra</i>	<i>Gaṇḍavyūha-sūtra</i>		Text
			<i>Gayadhara</i>	eleventh century	Person
			<i>Kuśināgara</i>		Place
			<i>Maitrīpa</i>	eleventh century	Person
			<i>Mañjuśrīnāmasaṅgī</i>		Text
			<i>Nirvāṇa</i>		Text
			<i>Nirvāṇa-sūtra</i>		Text
			<i>Śabari</i>		Person
			<i>Śākya ye shes</i>	eleventh century	Person
			<i>Śatasāhasrikā</i>		Text
			<i>Vajrapāṇi</i>	eleventh century	Person
			<i>Vajrayoginī</i>		Buddhist deity
Pali					
Wylie	Phonetics	English	Other	Dates	Type
			Pli. <i>Cunda</i> Pli.		Person
		<i>Sutta on the Great Final Nibbāna</i>	Pli. <i>Mahāparinibbāna-sutta</i>		Text

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