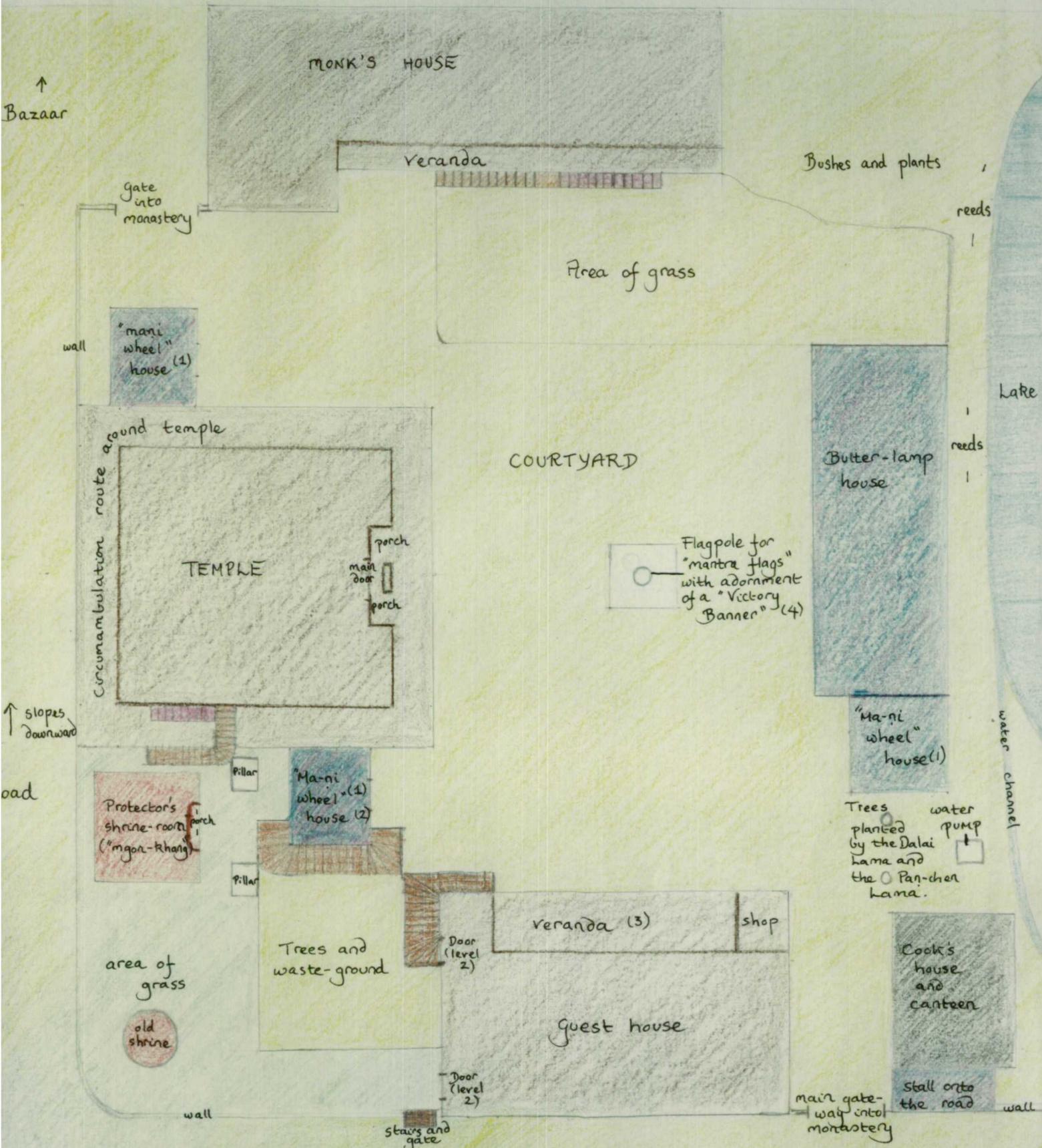


PLAN OF MONASTERY



Notes

- 1) "Ma-ni wheel" house: building with large "ma-ni" wheel (see pg. 11)
- 2) This "ma-ni wheel" house is built from level one but its roof forms area of concrete "ground" on level 2.
- 3) The veranda and shop forming part of the guest-house are at level 1.
- 4) "Victory Banner": "rGyal-mtshan"; proclaims the victory of the Buddha's teaching.

KEY TO PLAN:  
Pg. 2

## Key to Plan of Monastery

There are two levels of "ground": Level 1 is lower; level 2 is higher. The road rises up from 1 to 2 and slopes back to level 1. Level 2 is equivalent to the



floor of the guest house, temple and other buildings.

Area of ground at Level 1.

Area of ground at Level 2.

Height between Level 1 and Level 2.

Outside stairway going up to height of Level 2 (and slightly higher to 1st floor of temple).

Outside stairway going up to roof and 2nd floor of temple and monks' house.

Buildings one storey high, from Level 1.

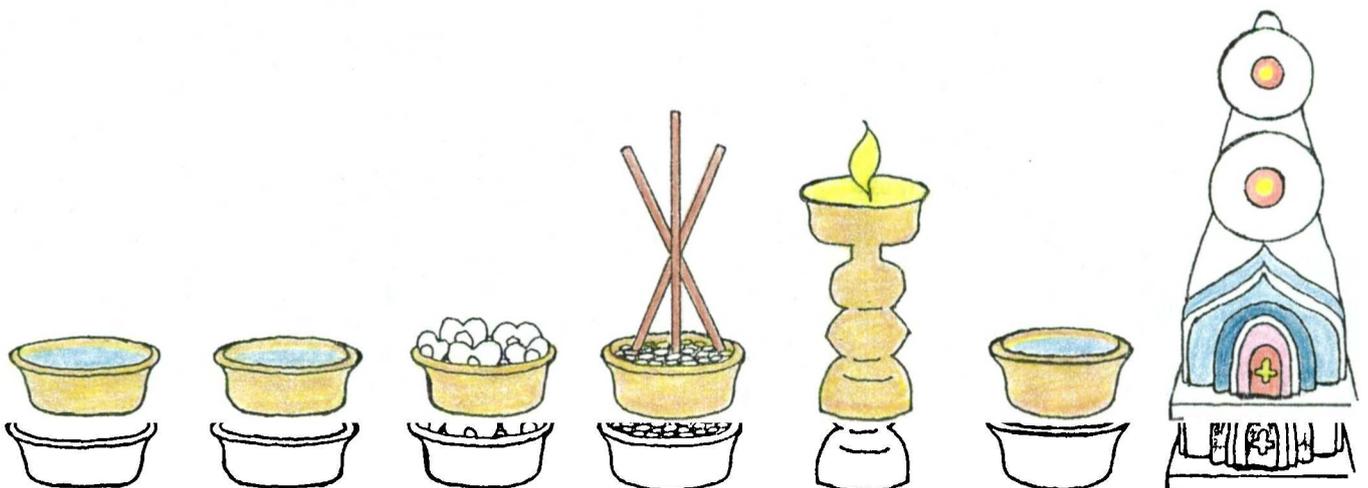
Buildings of two storeys, from Level 1.

Buildings of three storeys, from Level 1, and circumambulation route around temple (at Level 1, but forms part of temple).

Buildings one storey high, from Level 2.

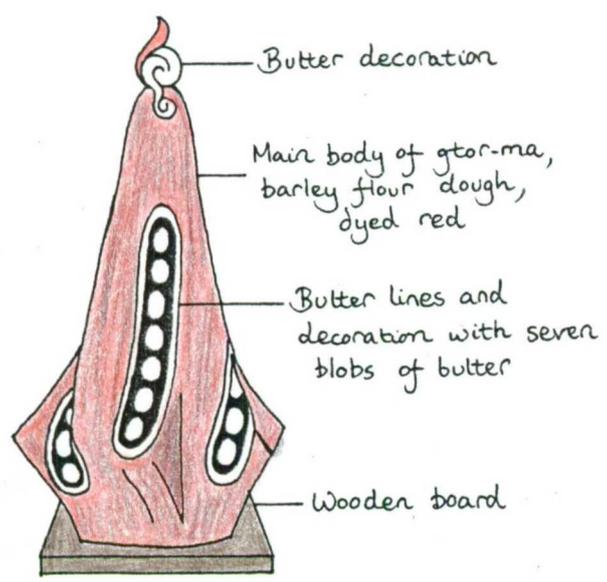
Lake.

The "Outer Offerings", as used for the Bla-sgrub practice: see 4.3.4.

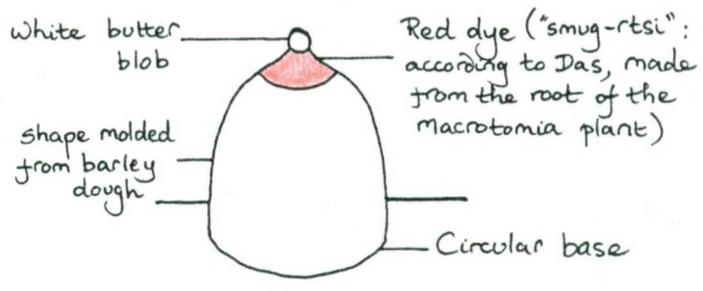


"Drag-po'i Zhal-zas gTor-ma":

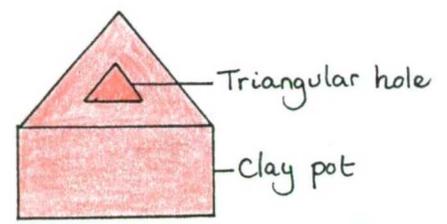
Wrathful food offering gTor-ma



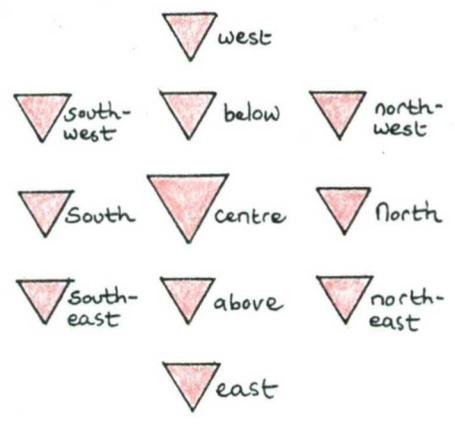
A Dough "Tshogs"



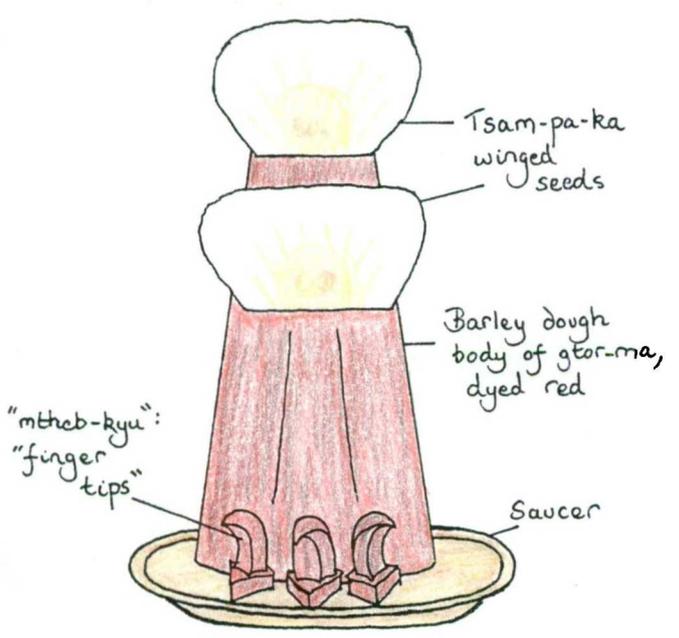
A "Phur-khung"



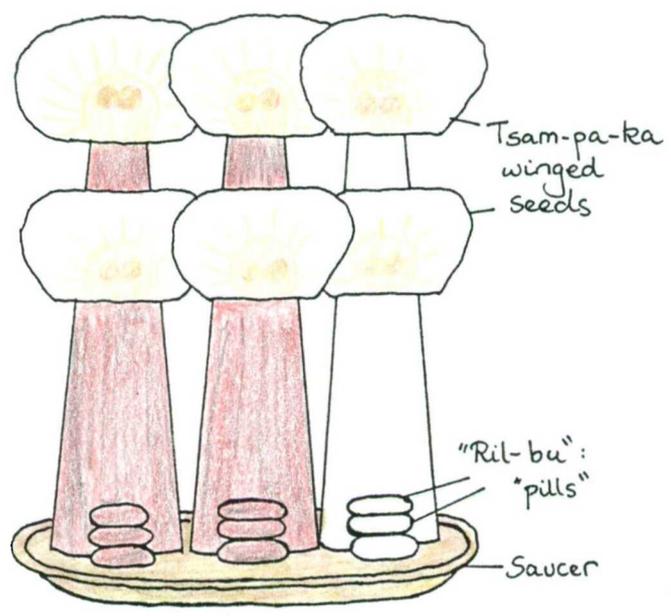
Arrangement of "phur-khung"



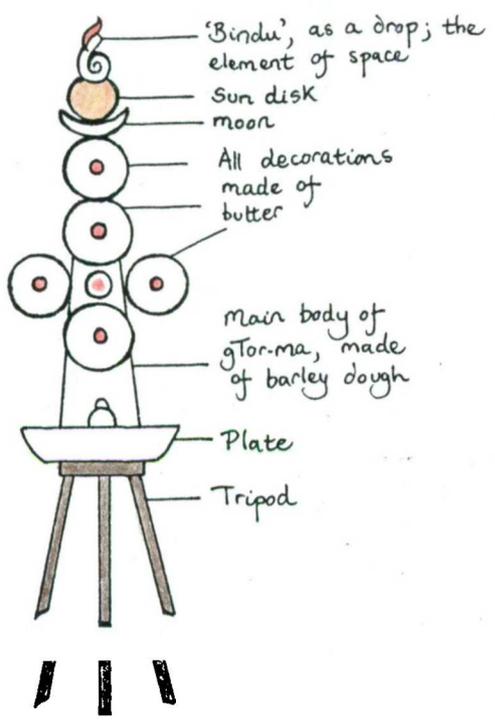
"Chad-tho" gTor-ma



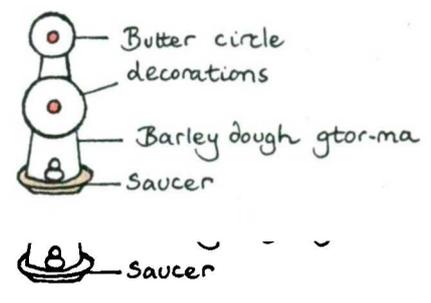
"brTan-ma bcu-gnyis" gTor-ma



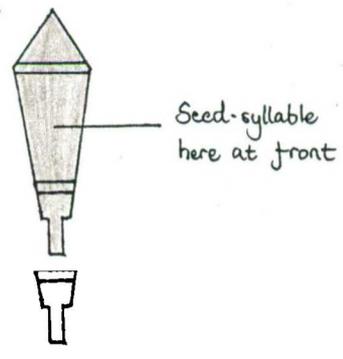
Sa-lha gTor-



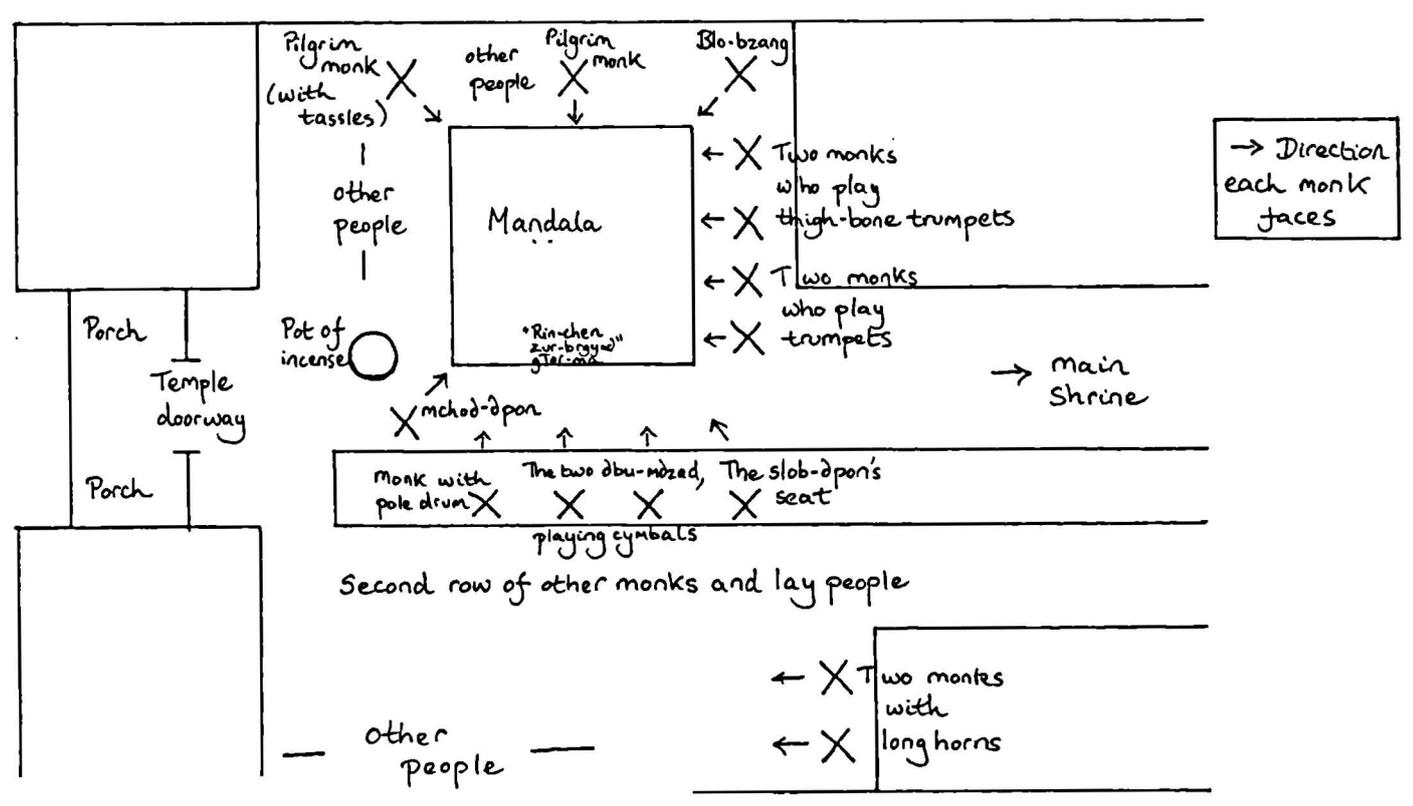
gZh



Shape



Sketch plan of part of Temple with main participants; first month, afternoon of sixth day



The "Rin-chen Zur-bryad": The Eight-pointed Jewel gTor-ma



Parasol

Coloured butter decorations: primordial awareness fires

Golden half-vajra, within skull-cup: 'male' and 'female' attributes of Padma

"Conch-shell" garland, made of white lines and blobs of butter

The form of Padma, within the "Immeasurable Palace".

"Sun throne" (painted yellow)

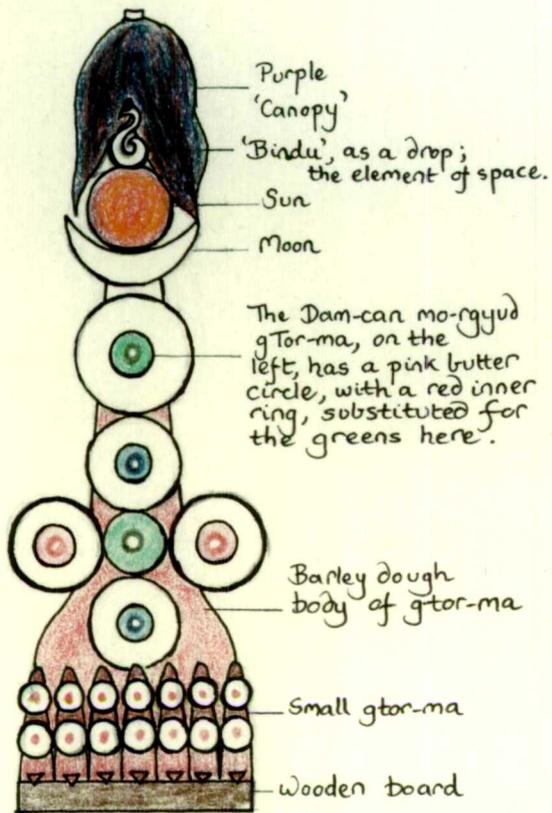
"Moon throne" (painted white)

"Lotus", decorated with white butter lines.

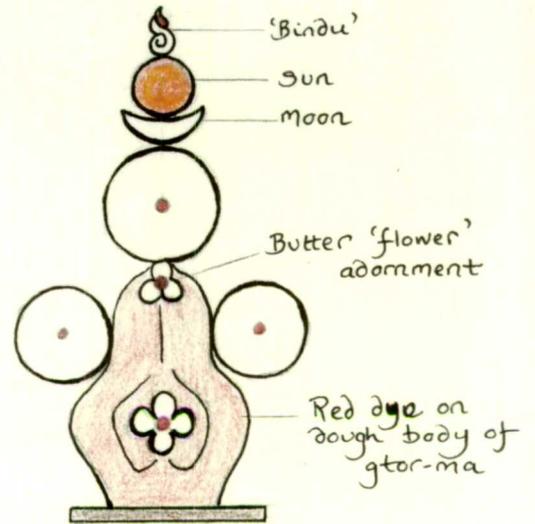
The Eight-pointed Jewel: the 8 directions of Mount Meru and the mandala; the 8 spokes of the subtle energy channels ("nāḍī") which meet at the heart 'wheel' ("cakra")

The four great 'steps' leading up to Mount Meru, the abode of many deities; the basis of the mandala.

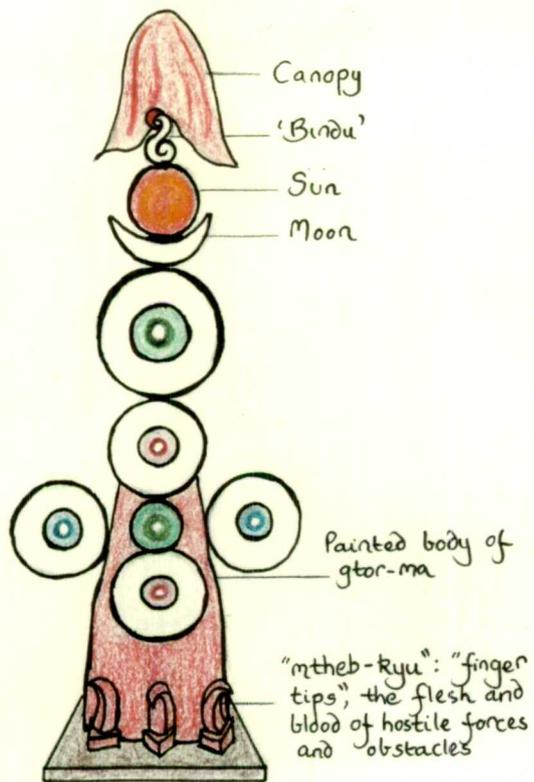
Wooden board



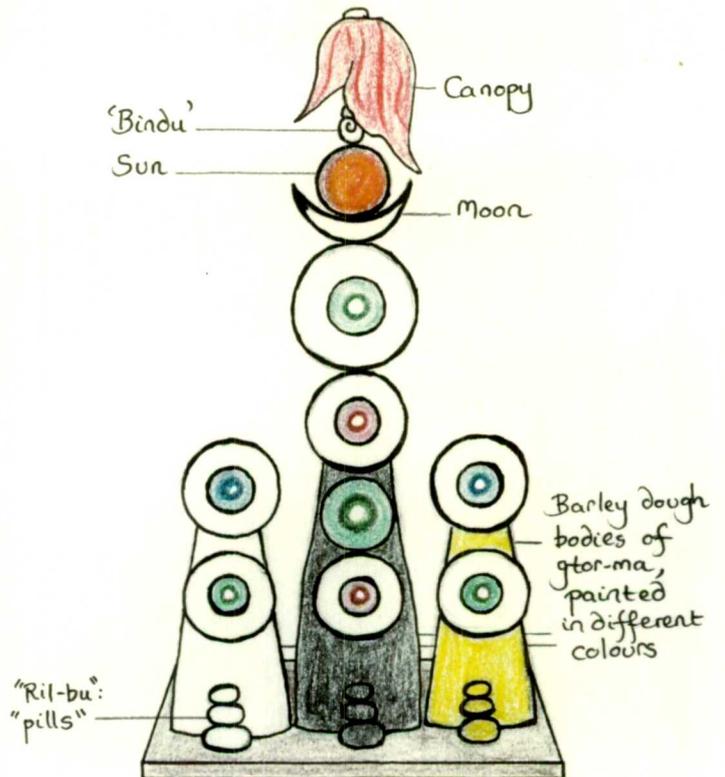
Dam-can Pho-(Mo-)rgyud gTor-ma



bsKang-gTor

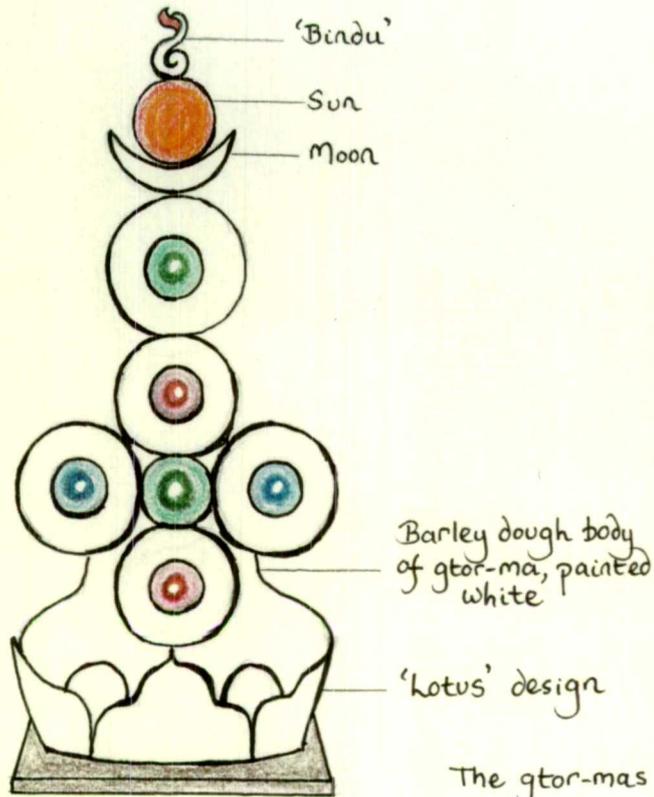


Chad-eho gTor-ma



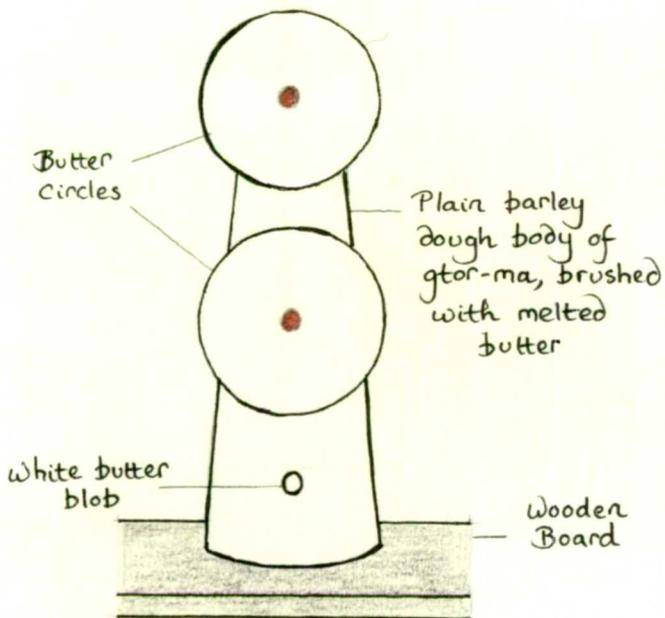
brTan-ma bcu-gnyis gTor-ma

Zhal-zas gTor-ma of Vajrasattva (The Tathāgata Vajrasattva-Akṣobhya)

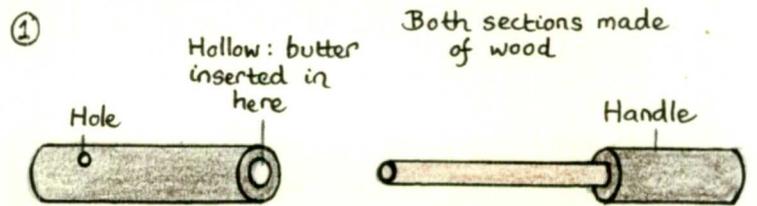


The gtor-mas of the other tathāgatas were similar, but painted according to their Buddha family.

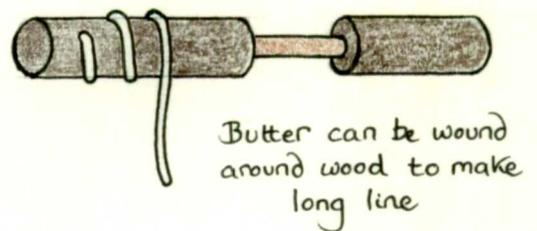
White Zhal-zas gtor-ma



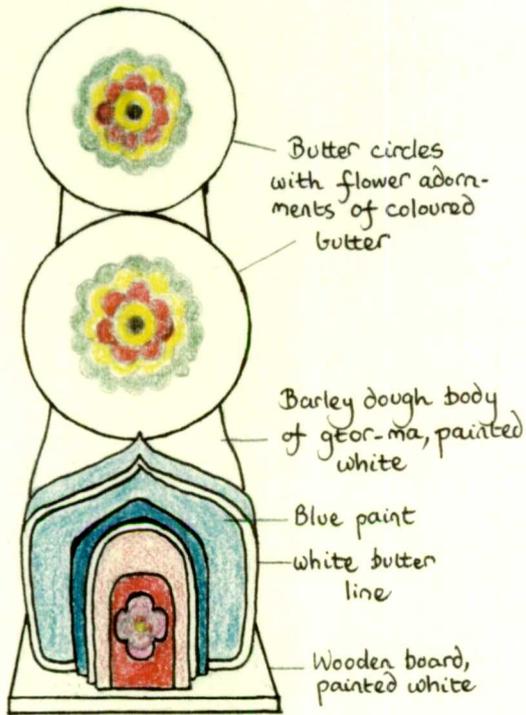
Tool for making Butter lines



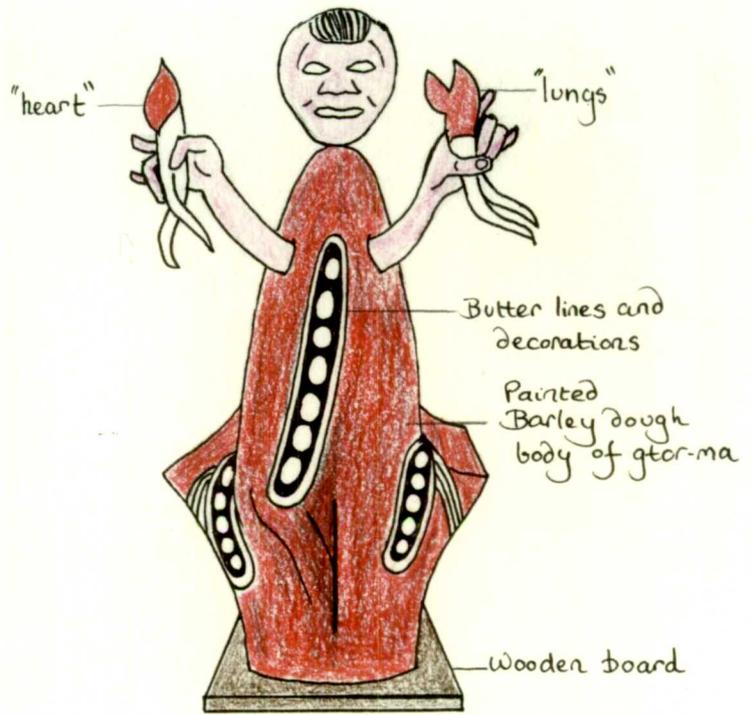
② Handle forces butter through the small hole



Zhal-zas food offering gtor-ma



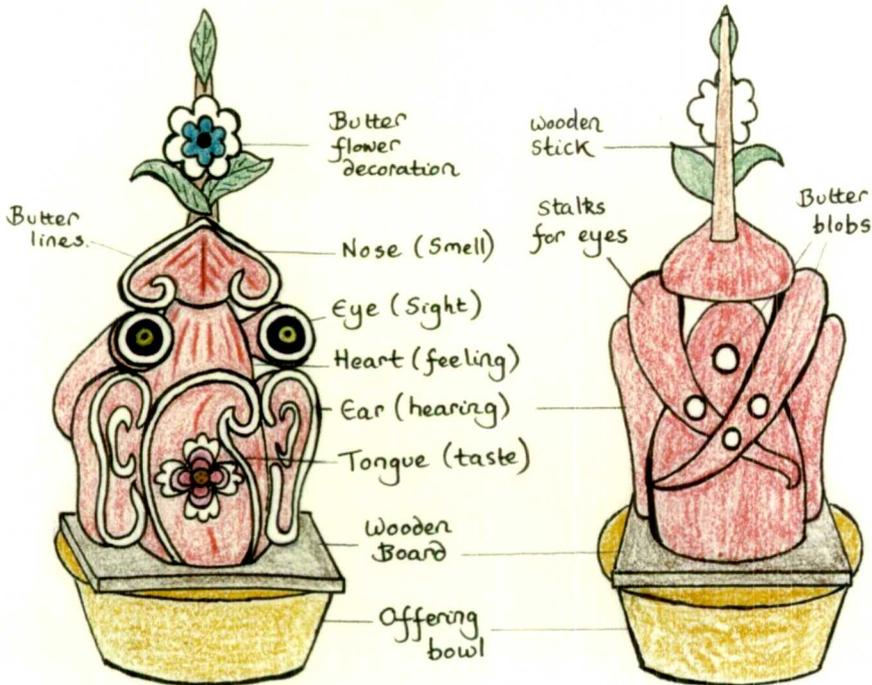
Drag-po'i (Wrathful) Zhal-zas gtor-ma



"dBang sna lnga": "The Five Senses" Offering

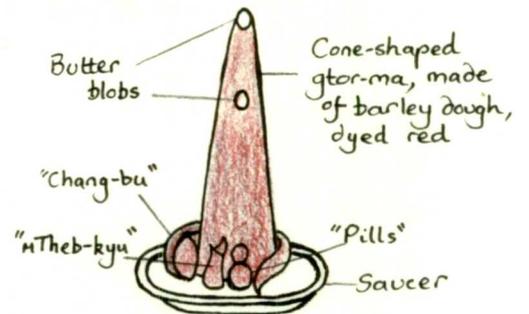
Front

Rear View

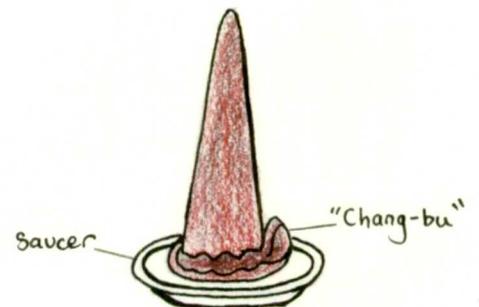


The basic structure is made from the usual barley dough, and painted red.

bGegs gtor-ma

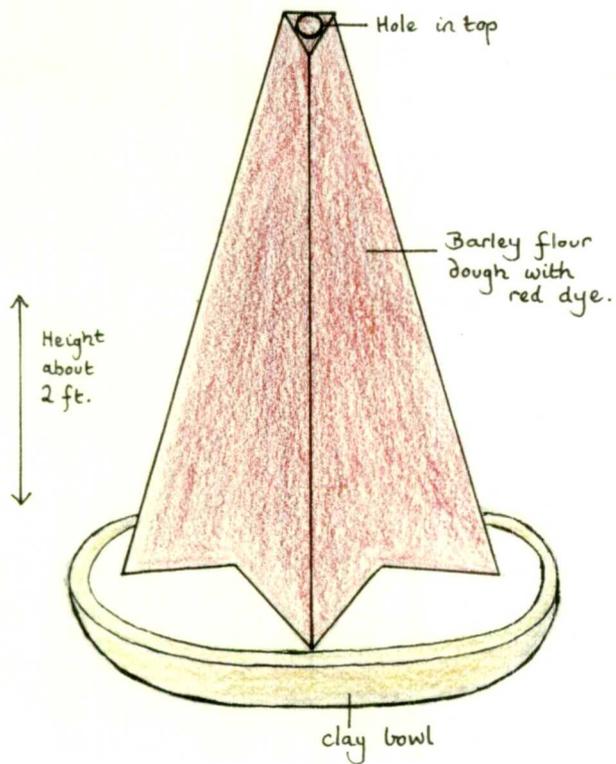


Front

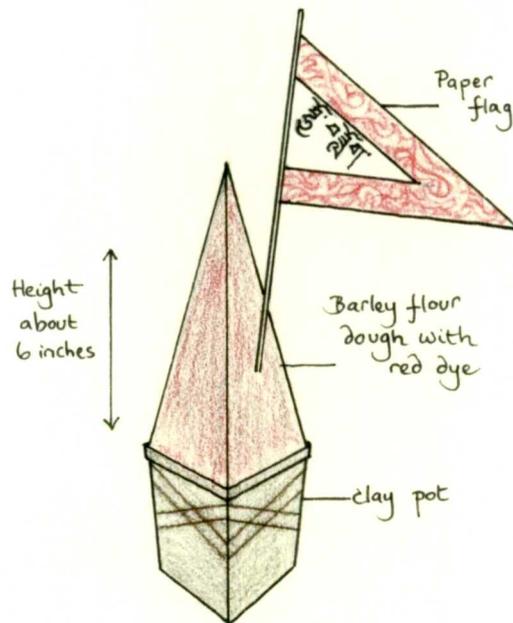


Rear View

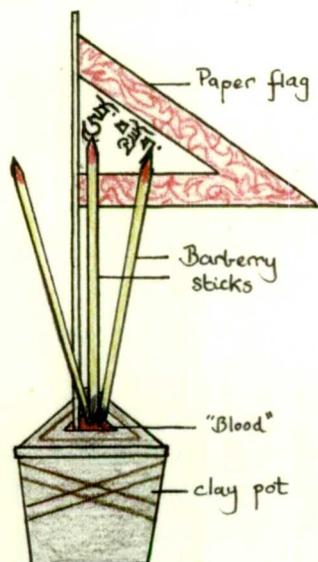
Shape of Great Red gTor-ma, before adornments added.



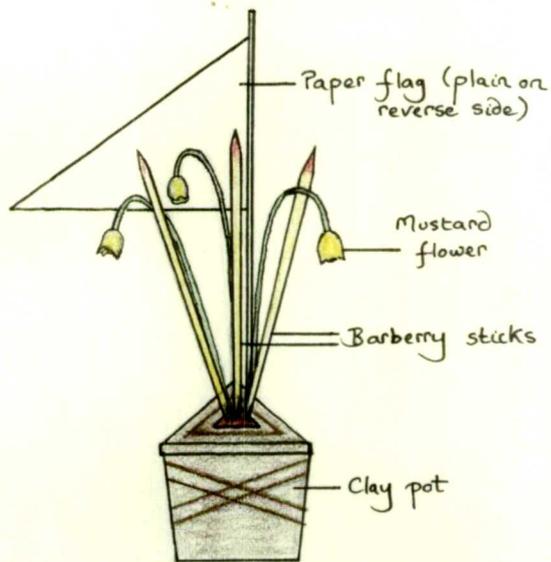
"gTor-ma Weapon"



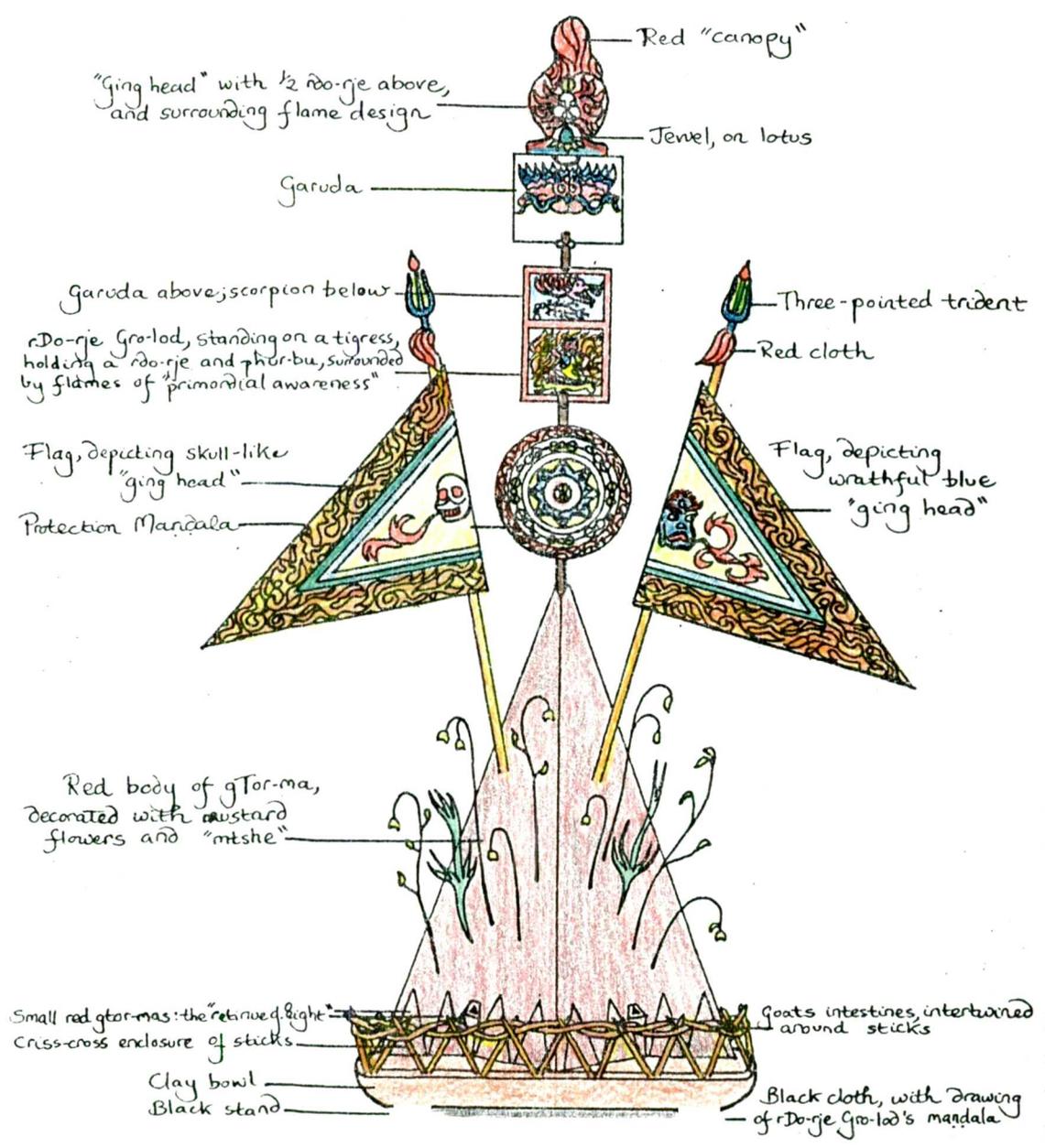
"Blood Weapon"



"Mustard-seed Weapon"

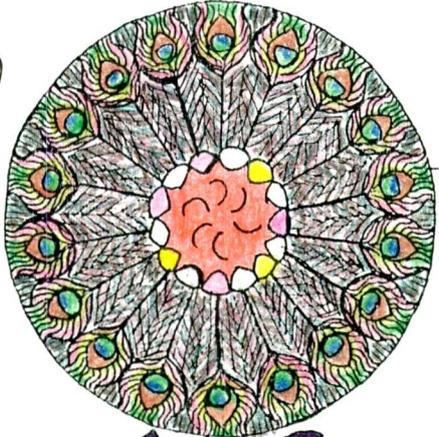


THE GREAT RED gTOR-MA





A Black Hat (Zhva nag)  
(Drawing based on the Hat used in the ritual of the 29th day of the 12th month)



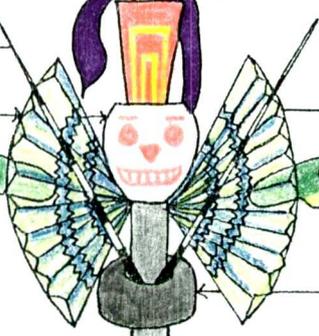
Peacock feather ornament



Bone stick

"Ging-mgo" - ging head

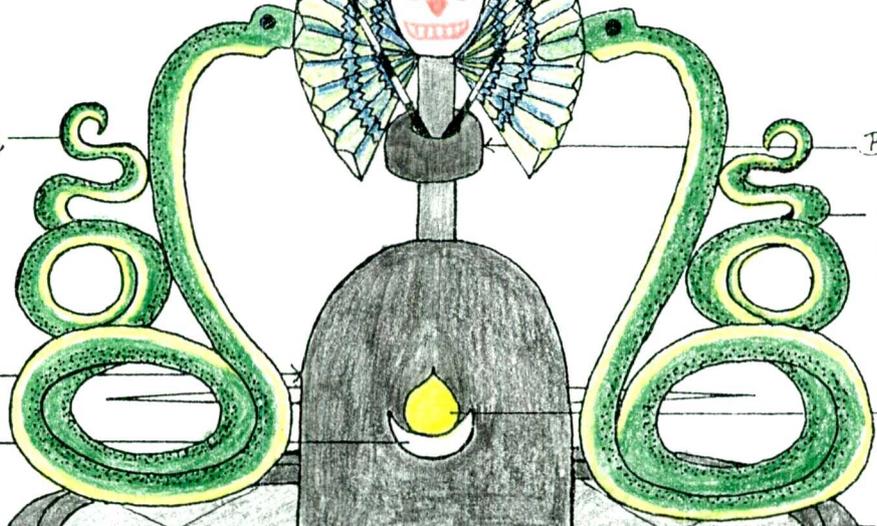
Fan-like decoration



Snake adornment, made from thick card

Black velvet

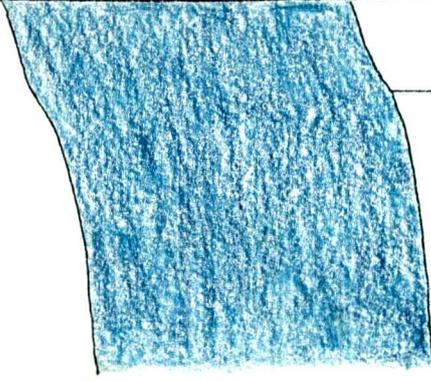
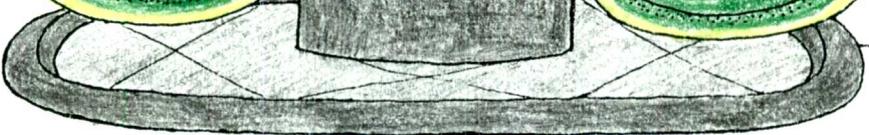
Snake adornment (the colour of the snake adornments is variable on the different hats used on the 10th day)



Sun motif

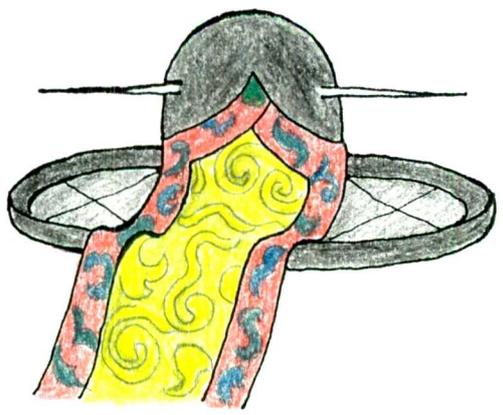
Black velvet rim

Hat, made from papier-mâché  
Moon motif



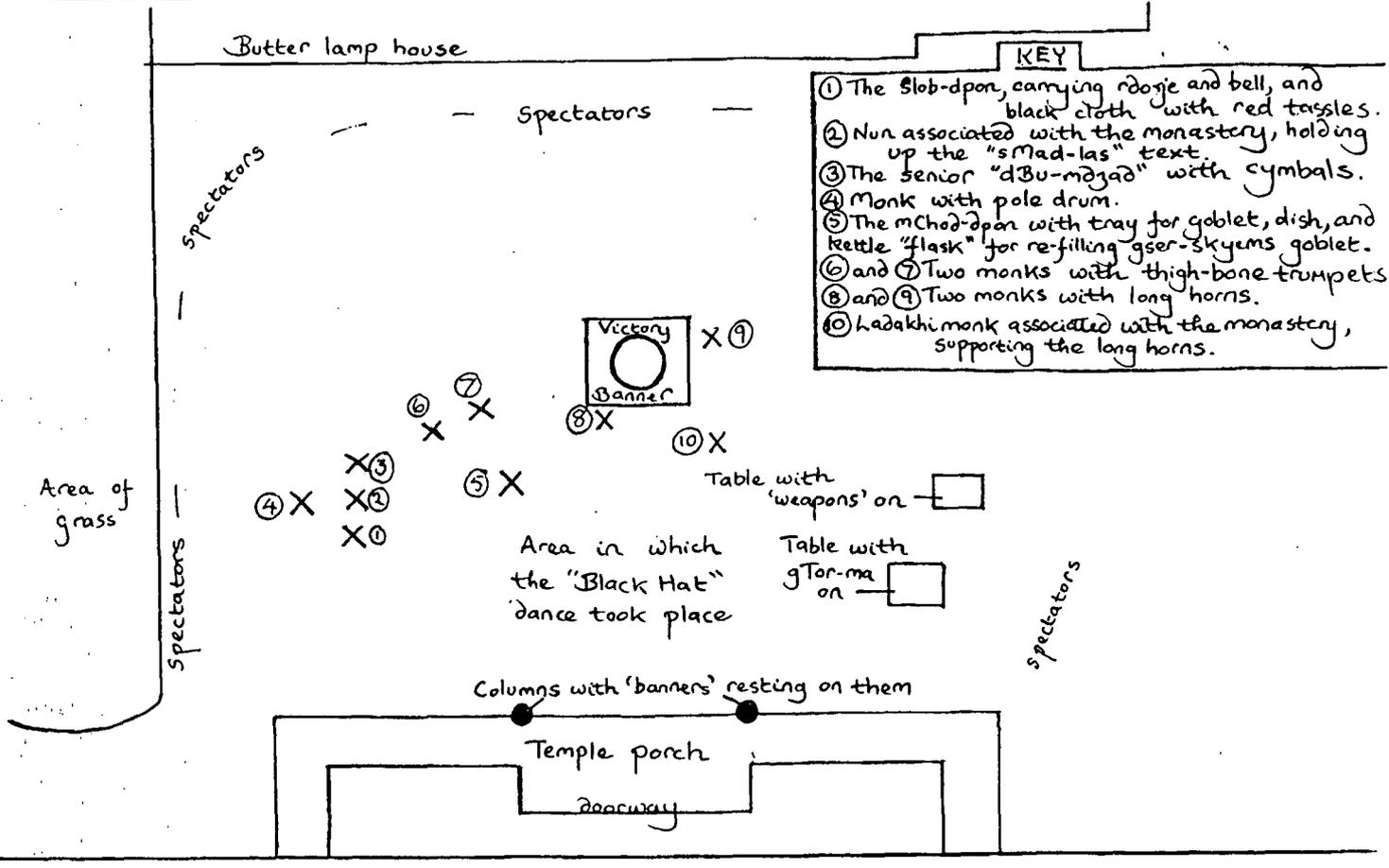
Brocade, hanging down the back, to the legs

View of Hat from behind

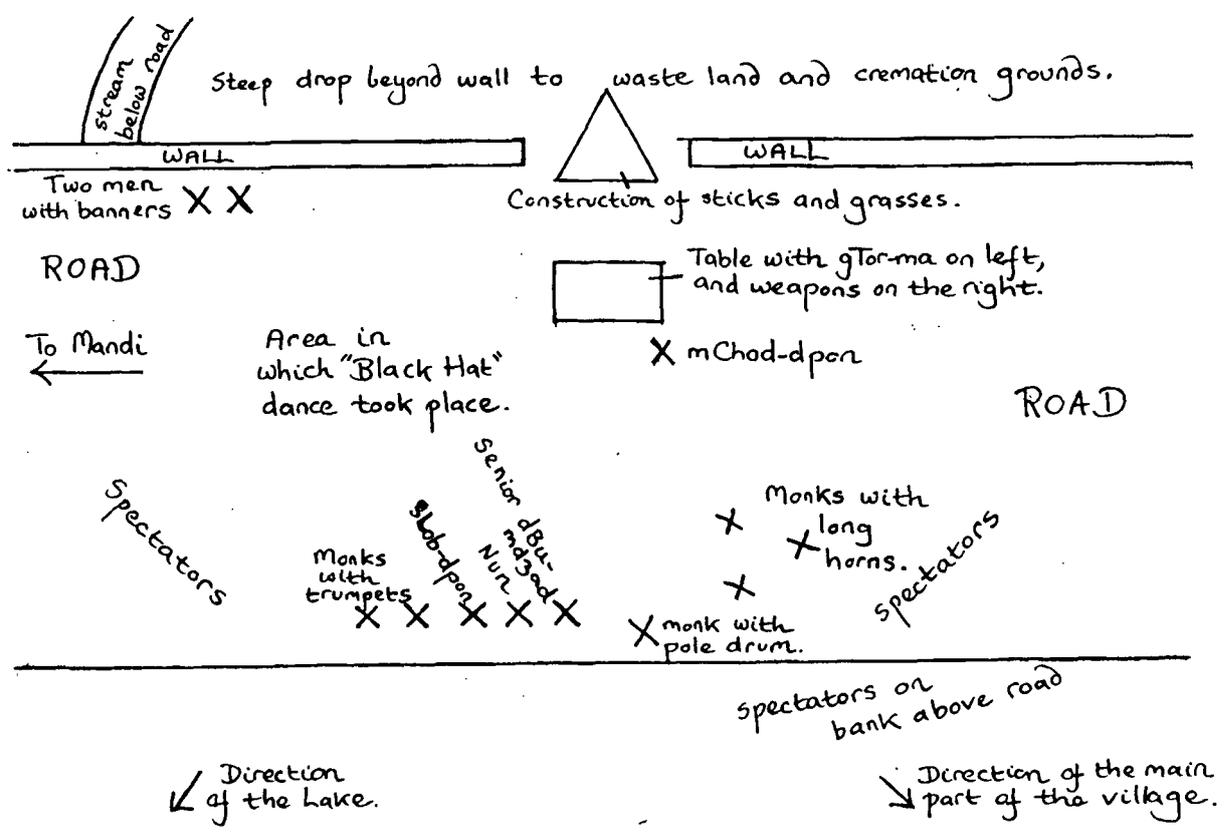


# The Expelling Ritual

### Plan of positions taken by the monks in the courtyard

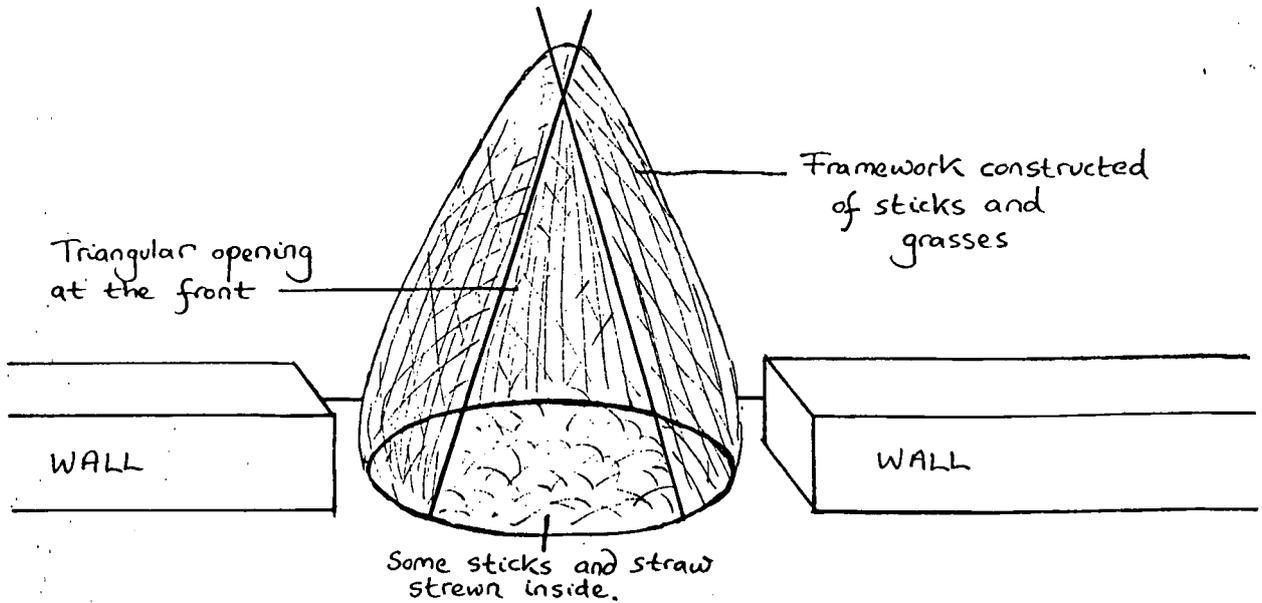


### Plan of positions taken by the monks on the road around the construction

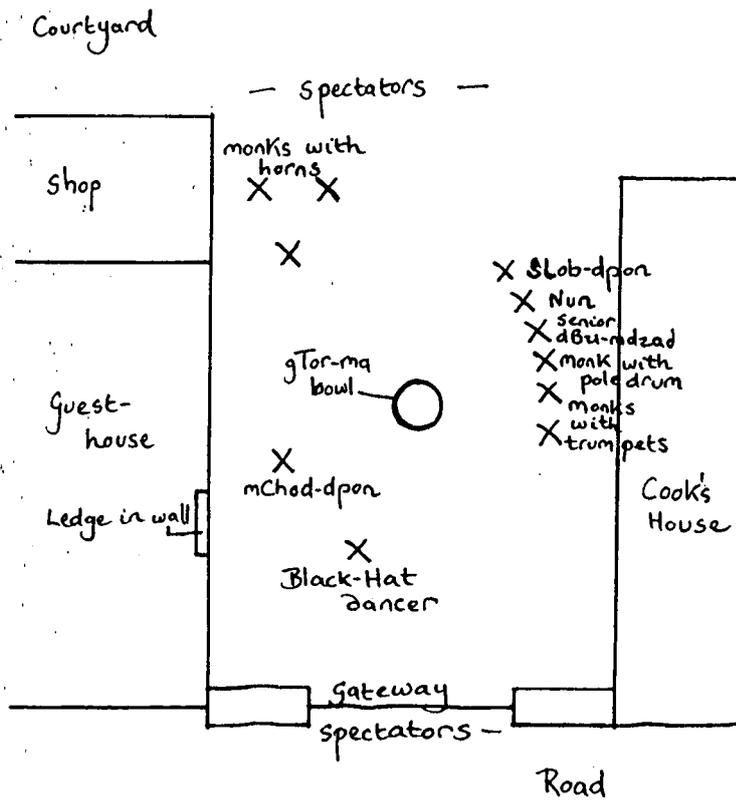


# The Expelling Ritual

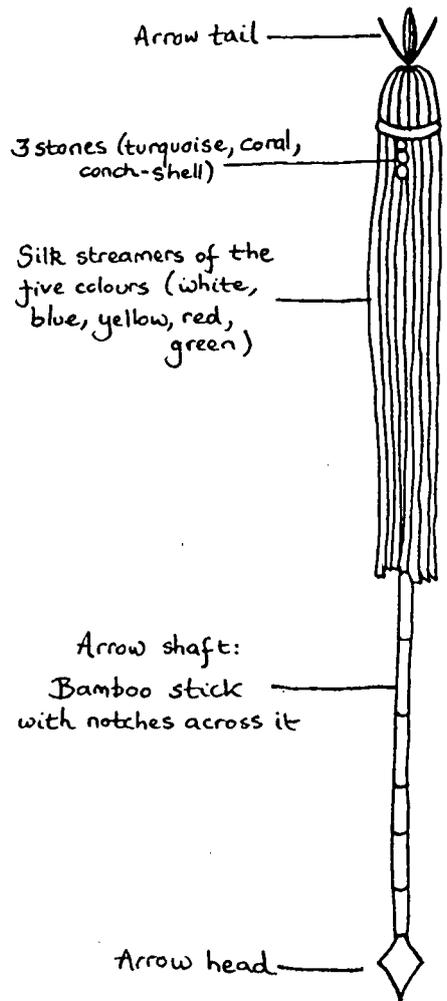
## The Construction of wooden sticks (Tib. "Shing-rtsig")



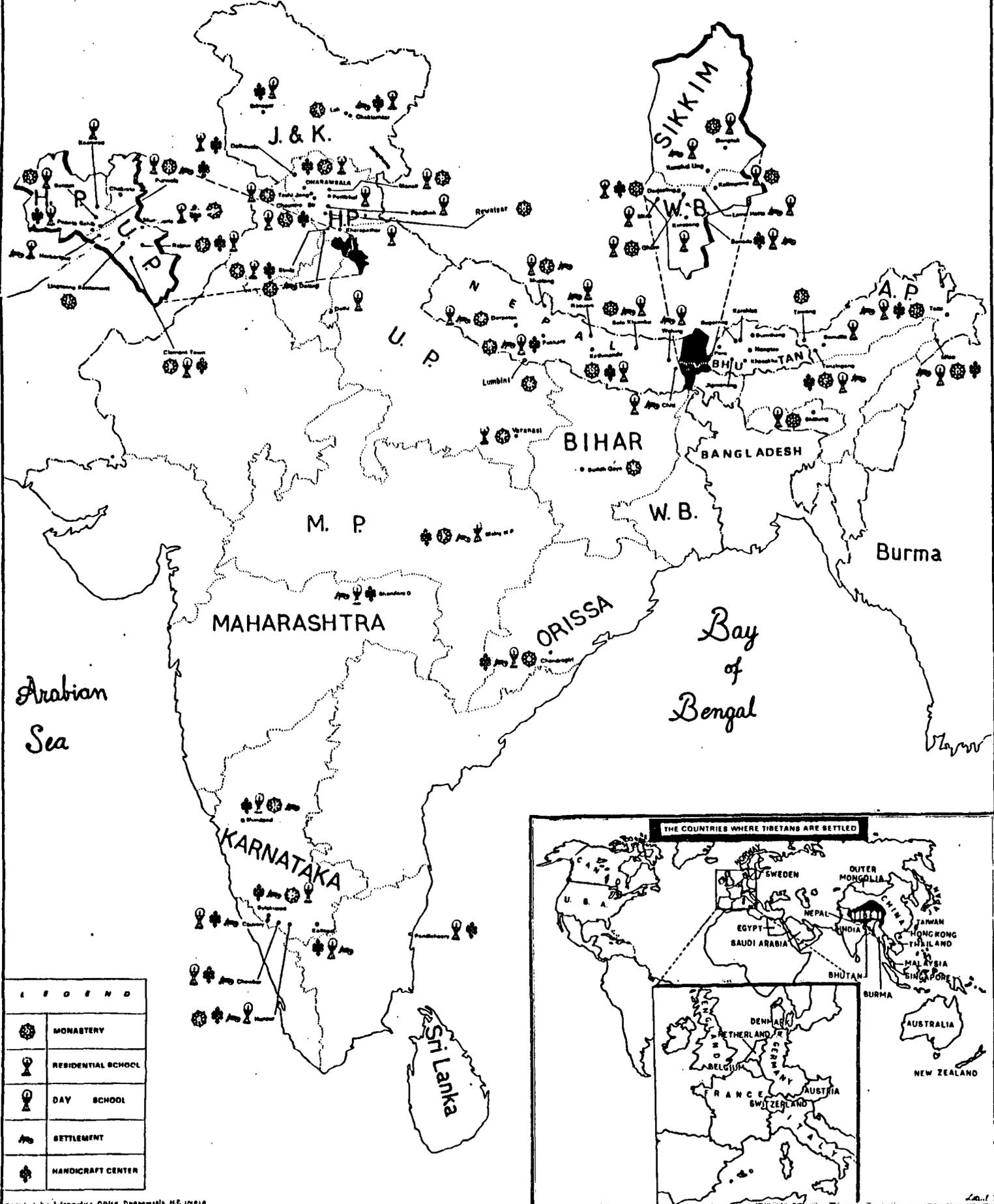
### Plan of positions taken by monks inside the monastery gateway



### "mDa'-dar": "Silk Arrow"



# TIBETAN COMMUNITIES IN INDIA, NEPAL AND BHUTAN



**LEGEND**

	MONASTERY
	RESIDENTIAL SCHOOL
	DAY SCHOOL
	SETTLEMENT
	HANDICRAFT CENTER

Published by Information Office, Dharamshala H.P. INDIA

From, "Tibetans in Exile, 1959-1980"

**TABLE 1: STRUCTURE OF bDUD-'JOMS RIN-PO-CHE'S GRO-LOD LAS-BYANG PRACTICE (as performed at Rewalsar).**

**(A) Las-byang: Preparations:**

Arrangements of samaya items and offerings - done before monks assemble.

**(B) "gSol-'debs" - "Supplication".**

**(C) Las-byang: The "Actual Ritual":**

**I (The Foundations)**

(1) *"Going for Refuge"*

(2) *"Generating Bodhicitta"*

(3) *"The Accumulations"*: Accumulating merit and primordial awareness through a 7 limbed practice.

(4) *"Expelling the bGegs"*: Offering the "bGegs-gtor"; "The Order" - the stubborn obstacles are ordered away and any remaining are destroyed.

(5) *"Making the Boundary"*: Creation of Vajra "Protection Maṇḍala" ("srung-'khor").

(6) *"The Descent of the Adhiṣṭhāna"*: Consecration of the maṇḍala.

(7) *"The Consecration of the Offering Substances"*

**II The Main Practice:**

(1) *"Generating the Deity"*: Meditation on rDo-rje Gro-lod and his retinue.

(2) *"The Invitation"*

(3) *"The Enthronement"*

(4) *"Prostrations"*

(5) *"Offerings"*: "Outer" peaceful and wrathful offerings; "Inner" offerings of "medicine", "rakta" and "ba-liṃ" (gtor-ma); "Secret" offerings.

(6) *"The Praises"*

(7) *"The Mantra Recitation"*: Meditation and recitation of the seed-syllable and root mantra; meditation on wrathful activities and wrathful mantra.

**III The Tshogs Offering** (performed in the afternoon each 29th day of the lunar month, after long "gSol-kha", and confession/purification practice)

(1) *Purifying the samaya substances*

(2) *"Inviting the guests for the Tshogs"*

(3) *"The Offerings set aside"*: The three portions.

(4) Recitation of *"Fulfilling Wishes"*, and a short concise Tshogs offering (as in "Bla-sgrub Las-byang") inserted; Tshogs distributed.

(Break)

(5) The *"Excess"* offering to dharmapālas.

(6) *"Enjoining the Deity (to remember) the vow"*: Gro-lod and retinue invited to annihilate negativities.

(7) *"Chad-mdo"*: The "Promise gTor-ma", to protectors.

(8) Offering to the *"Established Ancient Protectresses"*

(9) *"The Dance"*: A symbolic dance of subduing.

(10) *"Taking the Siddhi"*

(11) *"Requesting Patience"*: Confession of mistakes.

(12) *"Dissolving the Maṇḍala"*

(13) Making the *"Aspiration"*

(14) *"Wishes for Auspicious Qualities"*

**TABLE 2: STRUCTURE OF bDUD-'JOMS RIN-PO-CHE'S *BLA-SGRUB LAS-BYANG* PRACTICE (as performed at Rewalsar).**

(Morning Practice)

(A) **brGYUD-'DEBS: "Supplication to the lineage"** - by Bya-bral Sangs-rgyas rDo-rje Rin-po-che.

(B) **BLA-SGRUB:** there are 3 parts.

**I Preparations:** 5 sections:

(1) *"Arranging the Receptacle and the Offerings"*

(2) *"Making the Boundaries":* Expelling of obstacles.

(3) *"Refuge, Bodhicitta and the Accumulations":* Going for Refuge, Generating Bodhicitta and Accumulating merit and primordial awareness - maṇḍala offering.

(4) *"(Requesting) The Adhiṣṭhāna to descend":* Consecration of maṇḍala of Immeasurable Palace.

(5) *"Consecration of the Offering Substances"*

**II The Main Practice:** 7 sections:

(1) *"Generating the Deity":* Meditation on Hayagrīva yab-yum, with the bla-ma and his emanations above the head.

(2) *"The Invitation":* Invitation of the "primordial awareness being" of the bla-ma and yi-dam.

(3) *"The Enthronement"*

(4) *"Prostrations"*

(5) *"Making the Offerings":* The "Outer" peaceful offerings, the "Inner" wrathful offerings, the "Secret" offerings, the "medicine" offering, "rakta" offering and "gtor-ma" offering.

(6) *"The Praises"*

(7) *"The Recitation"*: The meditation on and recitation of the Vajra Guru mantra, the four Empowerments; the "Protection of the Meditation", which constitutes the "Accomplishment", culminating in the Thoḍ-phreng-rtsal mantra; "Applying the activities".

(Afternoon Practice - performed after "gSol-kha" and confession/purification practice):

### III The Following Activities: 7 sections:

(1) The *"Tshogs" offering*: Consecration of the offerings; "Fulfilling the wishes" of the deity's body, speech and mind; the "Offerings set aside" - 3 portions; concise offerings text inserted; offering to the slob-dpon; distribution of amṛta and tshogs.

(Supplications to Padmākara from *"Chos-spyod"*).

(Break, during which tshogs is distributed to community)

"The Excess Offering" to local dharmapālas.

(gSol-kha gtor-ma offering made)

(2) *"Enjoining the Deity (to remember) the vow"*

(3) *"The Protection gTor-mas"*: The "Promise" gtor-ma ("Chad-tho"); Offering to the "Established Ancient Protectresses" ("brTan-ma"); the "Hayagrīva Dance" ("rta-bro").

(4) *"Taking the Siddhi"*

(5) *"The Merging (of the deity) into oneself"*: dissolution of the maṇḍala.

(6) *"Making the Aspiration"*

(7) *"Wishes for Auspicious Qualities"*

**TABLE 3: STRUCTURE OF bDUD-'JOMS RIN-PO-CHE'S GRO-LOD SMAD-LAS PRACTICE (as performed at Rewalsar)**

**I Preparations:**

- (1) Drawing of maṇḍala and setting up the "*Great Red gTor-ma*" and the "weapons".
- (2) Arrangement of offerings.

The Actual Ritual then begins with:

- (3) "*The Protection*": Establishment of Protection Maṇḍala ("srung-'khor").
  - (4) "*The Killing*": Meditation on killing the hostile forces and obstacles, mantra recitation, charging the "powerful substances" (*thun-rdzas*) with wrathful power.
- ("Tshogs" offering in "Las-byang" performed, up to the third portion offering)

**II The Main Practice:**

- (1) "*Enjoining the Deity (to remember) the vow*": Gro-lod and retinue invited to perform karma of destruction.
- (2) "*gSer-skyems*": "Golden drink" offering to Gro-lod and retinue.
- (3) "*The Request for (them) to bear Witness*": Commitment proclaimed.
- (4) "*Generating that which is to be envisaged*": Meditation on liṅga box and liṅga.
- (5) "*Summoning the Consciousness*" of the hostile forces and obstacles.
- (6) "*Sending forth the Messengers*", protectresses in Gro-lod's retinue.
- (7) "*Bringing down into the heart*": The "powerful substances" are thrown at the liṅga.
- (8) "*Nailing*": Stabbing of liṅga, meditation on liberation of consciousness, slicing of liṅga.
- (9) "*Pounding with the Pestle*": The liṅga is pounded.
- (10) "*Offering the Food*": Remains become amṛta and are offered.

("Las-byang" returned to for "Fulfilling Wishes" and short Tshogs text)

(Break)

("Las-byang" Excess offering)

(11) *"Enjoining the Deity (to remember) the vow"*: See (1).

(12) *"Entrusting (the deities) with the Enlightened Activities of Expelling"*: Expelling of misfortunes.

(13) *"Expelling of Bad Omens"*, through meditation on the Garuda.

(14) The *"Very Important Eight Classes Expelling"*: special expelling of negative manifestations of the eight classes which are subdued by Padma.

(15) *"The Incantation and Clapping the hands"*: Meditation on destruction of hostile forces; mantra recitation.

(16) *"Sending forth the Powerful (substances) gTor-ma"*: gtor-ma offering, annihilation of any remaining negativity.

### III "Casting the gTor-ma"

(1) Meditation on Gro-lod, the gTor-ma and weapons.

(2) *"Sending forth the Powerful (substances) gTor-ma"*

(3) *"Opening the doors"*: a *"Phud-skyems"*, "Offering of the drink set aside", made to the local deities.

("Enjoining the Deity (to remember) the vow", and the "Chad-mdo" sections of "Las-byang" inserted here.

"Lam-sgron" and "Drag-'chams" dances performed, then,)

(4) *"gSer-skyems"*: "Golden drink" offering and 'chams.

(The Black banners lead the procession to the place of Casting and the "gSer-skyems" is repeated.)

(5) *"Generating Masses (of emanations)"*

(6) *"The Actual Casting Out"*: Meditation on Gro-lod and retinue, the "weapon dances" performed, casting of gTor-ma, burning of construction of sticks, meditation on Protection Maṇḍala.

(Finally, from "Las-byang", the brTan-ma offering and "The Dance" are performed at the entrance to the monastery, and a "Dance of Return" is made as the monks return to the temple. A *"Summoning Life"* practice follows, and the concluding sections of "Las-byang": "Taking the Siddhi", "Requesting Patience", "Dissolving the Maṇḍala" and "Prayer of Aspiration" and "Wishes for Auspicious Qualities".)

## APPENDIX 1

### INDIAN BUDDHIST ASSUMPTIONS

The Buddhist teachings, the "Dharma", were brought to and established in Tibet over a period of several hundred years, between about the seventh and the twelfth centuries A.D. During this period, many Indian Buddhist teachers visited Tibet, and Tibetans travelled to India to receive teachings. This was the era of the later Mahāyāna and the flowering of the Vajrayāna, and since it is these traditions which have been preserved by the Tibetans, I have included a review of the basic Buddhist concepts and their interpretation in the Mahāyāna schools here.

#### A.1 THE "HĪNAYANA": EARLY BUDDHIST ASSUMPTIONS, THE FOUNDATIONS OF LATER BUDDHIST THOUGHT

##### A.1.1 Background: The "Sthaviras" and the "Mahāsaṅghikas"

The Dharma had originally been transmitted orally, and as it spread and was memorised in different areas, a number of groups emerged, all united in their commitment to the Buddha and his teaching but divergent in the emphasis they placed on different aspects of the teaching. We cannot be sure exactly what the early teachings were, since written records were not kept, and later accounts were influenced by sectarian bias. The main trends, however, can be seen from the streams of thought preserved by the different schools.

About one hundred and thirty years after the Parinirvāṇa ("The passing into the final Nirvāṇa") of the Buddha (i.e. about 350 B.C.) [1], a major schism had developed between

the "Sthaviras" ("Elders"), who emphasised adherence to the strict rules of monastic discipline, and the "Mahāsaṅghika" ("The Great Assembly"), who were less interested in strictly keeping to the letter of the rules, and in favour of a more flexible interpretation, as well as the involvement of lay people with the Saṅgha (community of monks). In the course of time, and in particular, with the rapid expansion of the Dharma during the reign of the Emperor Aśoka (in the 3rd Century B.C.), a number of groups within these two main divisions, came to be distinguishable as the early schools. Traditionally, they are said to be eighteen in number; eleven having arisen out of the Sthaviras, and seven out of the Mahāsaṅghika. All these early schools were later classified as "*Hīnayāna*" ("The Basic Vehicle") in relation to the teachings of the "*Mahāyāna*" ("The Great Vehicle"), which emerged mainly from the ranks of the Mahāsaṅghika between about 100 B.C. to 100 A.D. The Mahāyāna developed certain tendencies in the Mahāsaṅghika approach, and transformed some of the teachings which were fundamental to all the Hīnayāna schools; its teachings especially seem to be consciously opposed to those of strict Sarvāstivādin scholasticism. The Sarvāstivāda were one of the main branches of the Sthaviras; the Mahāyāna reinterpretation of doctrine will be outlined below.

#### **A.1.2 The Basic Philosophical Analysis common to all the early Hīnayāna Schools**

The early schools were all agreed on an analysis of the phenomenal world in terms of "*dharmas*" - the fundamental elements of existence. Although they grouped them slightly differently, particularly with the written systematisation of the teachings which occurred in the early centuries of the Christian era, they all used the same broad categories to classify them.

The most important classification is the two-fold division between the "*conditioned*" ("*Saṃskṛta*") dharmas - those subject to the conditions of the wheel of life - and the "*unconditioned*" (*asaṃskṛta*) dharmas - the dharmas of the liberated state of Nirvāṇa.

The "*conditioned*" dharmas were divided into five groups called the "*skandhas*" or "*aggregates*", meditation on which is designed to break down any assumption of individual

selfhood. They consist of:

1. Form, "rūpa", the group of elements made up of the forms of the various types of sense-data and the forms which convey sensations. For example, form conveying visual sensations and visual sense data, both came under this group of dharmas, but the feelings associated with sensual experience do not.
2. Feeling, "vedanā", the group of pleasant, unpleasant and indifferent emotions.
3. Perceptions, "saṃjñā", are mental abstractions, such as representations of colours and other categories. They are classified into six types, corresponding to the six senses, including the mental sense.
4. Volitions, or Impulses, "Saṃskāra", are all the forces which cause elements to combine, including mental efforts preceding action. The Sarvāstivādin list of fifty-eight dharmas includes mental faculties such as will, memory and attention; "good" moral forces such as the faculties of equanimity and modesty; "obscured" elements such as delusion and the faculty of carelessness, "vicious" elements such as anger and deceit, and so on [2]. It also contains "forces" such as that controlling the collection of elements in a stream of consciousness (i.e. in an "individual"), that of life-duration, that of origination and of decay and extinction.
5. Consciousness, vijñāna, is that which upholds the other aggregates.

This classification of the five "aggregates" is standard throughout Buddhism, and continually recurs, for example, in the Tibetan Buddhist texts recited by the Rewalsar monks. Another classification of the dharmas, which was designed for meditation on the reasons for the arising of the mental dharmas, is that of the twelve "*āyatana*s" - "bases" of cognition: the six cognitive faculties (the five senses, and the sixth faculty of intellect), together with the six corresponding types of objects. Examined from the viewpoint of an individual "stream of consciousness" ("*saṅtāna*"), normally experienced as a personality or an individual, the dharmas were classified into eighteen "*dhātus*" (spheres of experience), made up of the six cognitive faculties and their objects (like the *āyatana*s), with the addition of the six

spheres of consciousness (the five sense consciousnesses and the non-sensuous mental consciousness). These two lists included everything, conditioned and unconditioned. The unconditioned dharmas were included under the heading of "*dharma-dhātu*", the mental or non-sensuous objects. In the later Mahāyāna and the Tibetan schools, "*Dharmadhātu*" becomes the "sphere of the Dharma" - the ultimate emptiness nature of all dharmas, which is the basis of the Awakened state. The notion of "emptiness" will be clarified below.

#### *A.1.2.1 The Three Characteristics of Conditioned Existence*

The "aggregates" or the conditioned dharmas had three characteristics:

- (1) They are "not-self" ("*anātman*"); they may combine to produce a "stream" of interconnected elements which may conventionally be termed a "being" or an "individual", but such a being has no ultimate individuality or "self" [3].
- (2) They are impermanent ("*anitya*"); all phenomena arise and pass away according to the laws of "interdependent origination" (see on, Section A.1.2.2). Dharmas flash into and out of existence.
- (3) With the exception of the pure ("*anāsrava*") dharmas (see Section A.1.2.3) they are in the state of "unrest" - "*duḥkha*" - or suffering. This condition may manifest in a coarse way as intense suffering, or as the suffering of change - the suffering inherent in pleasant conditions, since those conditions are impermanent. At a deeper level, these dharmas are marked by the "unrest" of existence itself.

#### *A.1.2.2 "Interdependent Origination": "*Pratītya-samutpāda*"*

Fundamental to the whole schema was the causal analysis which provided the key to liberation from conditioned existence [4]. If the "interdependent origination" of conditioned dharmas is fully understood, and the first link in the chain - Ignorance - can be removed, then conditioned existence comes to an end.

According to this analysis, separate dharmas, although not connected by any underlying matter in space, arise in dependence upon each other, according to the laws of "*karma*"

operating through the "*twelve links of interdependent origination*", which are briefly outlined below:

- (1) "*Avidyā*", "*Ignorance*", or the lack of wisdom ("*prajñā*"). This is the fundamental motivating cause for the whole of "conditioned existence" in Buddhist thinking and is present at all stages of the "wheel of life" (*Samsāra*). It consists of the underlying desire to find permanence in impermanence, "self" in what lacks any self, and contentment in what is in the state of unrest. It is not to be equated with stupidity, since it may be characterised by elaborate and intelligent devices to perpetuate itself and obstruct wisdom.
- (2) Specifically, Ignorance gives rise to "*Samskāra*", all the forces which arise in the deluded state, dependent on previous habit patterns governed by karma, and creating further mental formations.
- (3) "*Vijñāna*", consciousness, thus comes into being.
- (4) "*Nāma-rūpa*" - mind and form - the five skandhas (in an individual life, this is sometimes interpreted as the aggregates present in the embryo before the sense-organs are formed).
- (5) "*Ṣaḍ-āyatana*", the sense faculties.
- (6) "*Sparśa*", "contact", between the senses and sense-objects (with consciousness present).
- (7) "*Vedanā*", "feelings".
- (8) "*Trṣṇā*", "craving".
- (9) "*Upādāna*", "clinging", attachment.
- (10) "*Bhava*", "becoming", the creative process of existence leading to,
- (11) "*Jati*", birth or origination.
- (12) "*Jarā-māraṇa*", decay and death.

This is a constant cycle, leading back to *avidyā*, continually recurring in any particular "stream of consciousness". In the human condition, all the skandhas are present throughout; the links are labelled according to the predominant dharmas. Also present

throughout, either in a latent or developed form, is some combination of the "*kleśas*", the "defilements" which accompany fundamental Ignorance; of central importance is the set of three "poisons": (1) grasping and passion ("*rāga*"); (2) aversion and hatred ("*dveṣa*"); and (3) delusion ("*moha*").

#### *A.1.2.3 Unconditioned Existence*

All the dharmas under the influence of "*avidyā*" thus constituted the wheel of conditioned existence. The Buddhist teaching also emphasised the possibility of putting an end to the cycle: under the influence of "*prajñā*" (wisdom), pure ("*anāsrava*") dharmas would arise and be brought into a state of rest, and finally, "*extinction*" (Nirvāṇa). The Four "*Noble Truths*" ("*Ārya satya*") outlined (1) That all the impure dharmas of conditioned existence are in the state of unrest (*duḥkha*); (2) That the cause of this unrest is desire impelled by Ignorance; (3) That the dharmas and their cause can be completely pacified; (4) That the method for accomplishing this is the *Noble Eightfold Path*. Thus, the aim of Buddhist practice was liberation from conditioned existence through the cessation of the dharmas and the arising of the "unconditioned dharmas" of Nirvāṇa, free from unrest and impermanence (although also marked by the lack of any "self" or abiding substance). The emphasis in Buddhist practice was to develop renunciation of *Saṃsāra* and the emotional defilements which reinforce attachment to the life process. Thus, the ideal was the "*Arhat*" who has freed himself from all desires; celibacy and renunciation of all worldly concerns was considered a prerequisite for development.

#### *A.1.2.4 The Three Jewels*

An initial commitment to the Buddhist path which was also open to lay people, was made by "Going for Refuge" to the "Three Jewels": the Buddha, the Dharma and the Saṅgha. The *Buddha* was seen both as a human being who had attained Nirvāṇa and also as a transcendental being beyond the limits of *Saṃsāra* [5]. These aspects are not contradictory, for the state of Nirvāṇa, attained by the Buddha, completely transcends *Saṃsāra*. All the Buddhists had less interest in the Buddha as a person or individual than in him as a type

- an Enlightened One whose role is to "turn the wheel" of the Dharma. However, the Sthaviras reasoned that having set forth the teaching and passed into Parinirvāṇa, the Buddha could no longer be reached in Saṃsāra, for his stream of consciousness had been extinguished. They therefore tended to stress the qualities of the "human" teacher, and not to discuss the Buddha in his transcendent form. Yet, the state of Parinirvāṇa could neither be classified as "existence" nor as "non-existence" [6], and this provided the Mahāsaṅghika, and later the Mahāyāna, with the grounds for saying that the assumption that the Tathāgata - that is, the Buddha [7] - is extinct after his Parinirvāṇa, was only a preliminary understanding. The Lokattaravādins, one of the Mahāsaṅghika groups, argued that the dharmas of conditioned existence are not, in fact, "real", and the *only* truly existing phenomena are the unconditioned dharmas. Such a perspective, later followed by the Mahāyāna, is compatible with their emphasis on the transcendent nature of the Buddha.

The second Refuge was the *Dharma*, the Buddha's teaching and the path to Nirvāṇa, which has been briefly dealt with above. The *Saṅgha* was the community of monks and nuns. Initially, the Buddha's followers were wandering "homeless" ones, although the tradition of settling for the monsoon season dates back to the Buddha's lifetime. Gradually, more permanent settlements were established: by Aśoka's time, there were settled communities of those who had undertaken the monastic discipline, which was essentially the same in all the schools. Brick and stone structures were erected, and many such "monasteries" were extended to become vast establishments in later centuries. The monastic system was central to the Buddhist tradition, and the most important duty of lay disciples was to support the monks.

## A.2 THE MAHAYANA TRANSFORMATION OF THE EARLY TEACHINGS

The Mahāyāna movement emerged in Northern India during the first century B.C. with the early "Prajñāpāramitā" [8] literature. The origins of the new developments are not clear, but the context in which the Mahāyāna grew and inspired a vast new wealth of literature and various philosophical schools is that of a sophisticated and prosperous society

with trade-routes to other areas in India, to South-East Asia, China and the West. Northern Indian elite culture was undergoing changes which also involved the development of the Hindu schools of thought, and secular literature such as fiction and poetry.

In the early stages of the Mahāyāna, the followers of the new texts made no explicit attempt to undermine Hīnayāna teachings, although these new works were claimed to be authentic "*Sūtras*" (words spoken by the Buddha), which had not been openly transmitted since their meaning was too profound, or since it had not previously been necessary to give inner teachings in order to ripen people's understanding. All the central teachings of the Hīnayāna were accepted but they were transformed through a re-interpretation of the idea of "*Śūnyatā*" ("Emptiness").

The earlier theme of "*anātman*" - the understanding that there is no abiding "self" in conditioned or unconditioned existence - was reinterpreted in the light of meditation experience. The Mahāyāna teaching had its origin in the Mahāsaṅghika perspective; in fact, it could be argued that the Mahāsaṅghika schools had only neglected to fully develop the implications of their viewpoint. The new Sūtras proclaimed that not only is it the case that combinations of dharmas do not constitute any real "self", but the dharmas themselves also lack "own-being" ("*svabhāva*"). They do not exist through their own power, nor do they possess any unchanging mark or essence. In reality, they are "empty" ("*śūnyā*"). Moreover, unconditioned existence also lacks "own-being", and cannot be categorised by any dualistic notions such as existence or non-existence, origination or cessation, self or not-self; it is also, in reality, "emptiness". Since the true nature of Saṃsāra and Nirvāṇa is the same, the Sūtras announced that there is no difference between Saṃsāra and Nirvāṇa. The characteristic of Saṃsāra: unrest, and the cause of that condition, grasping impelled by Ignorance, are really "empty". Moreover, if there is no substantial "Ignorance" or "unrest", there is nothing real enough to be renounced and nothing substantial to be attained. The idea that the dharmas of conditioned existence should be extinguished was no longer applicable; not only were they not real enough to be negated, but realisation of

"emptiness" does not imply any ending of the manifestation of dharmas, for, "form is no other than emptiness; emptiness no other than form", as the "Hridaya" or "Heart Sūtra", a later summary of the essence of the Prajñāpāramitā, expressed it.

This new approach had far-reaching implications. The arhat ideal had previously been implicitly criticised by the followers of the Mahāsaṅghika, possibly as far back as the time of their first split with the Sthaviras, when, according to accounts preserved in Tibetan and Chinese translations, Mahādeva had asserted that there were deficiencies in the understanding of those who were recognised as "arhats". Among the arhats' alleged deficiencies were that they still had doubts about the nature of reality, they were ignorant in some respects, and they still might have subtle sexual attachments. With the rise and development of the Mahāyāna approach, these themes of lack of true wisdom, subtle attachments, and also narrow-mindedness, were not only thought of as limitations in the attainments of "arhats", but they were inevitably equated with the whole approach of one who works for their own individual escape from Saṃsāra, who attempts to completely "renounce" conditioned existence, and to "attain" Nirvāṇa. Without any foothold for the possibility of the arising of the pride that "I" am pacifying my dharmas while others are immersed in Saṃsāra, insight into emptiness meant that the experience of separateness and individuality would be gradually overcome. In the realisation that all dharmas are empty, there is complete openness and empathy with all phenomena. This became known as the "*Absolute Bodhicitta*" (The Absolute "Mind of Enlightenment"). On an ordinary level, the "relative bodhicitta" - compassion for all beings - could be cultivated by anyone - monk or lay, male or female - who was committed to the Mahāyāna teachings, through taking the vow and practising the path of the "*bodhisattva*" ("the being intent on Enlightenment"), who works for the Enlightenment of all sentient beings. In the early literature, "bodhisattva" had referred to Buddhas before their Enlightenment. For example, over innumerable lifetimes, the bodhisattva who was to become the present Buddha, was said to have practised on the path, to have taken the vow to work for Enlightenment and received the prediction of his

future Buddhahood from one of the previous Buddhas, Dīpankara. The Mahāyāna innovation was to teach that in the same way, any person could take the "Bodhisattva vow" and commit themselves to the Enlightenment of all conditioned existence. Enlightenment was no longer thought to be brought about through aiming at the cessation of the dharmas, but through the realisation of the true nature of Saṃsāra and Nirvāṇa. Any "individual liberation" could not be Perfect and Complete Enlightenment, for when the Absolute Bodhicitta arises, all dharmas are encompassed in the realisation of Śūnyatā. Thus, although from an Absolute point of view, Buddhas have no concept of "individual sentient beings", yet they liberate sentient beings, and on a relative level, their spontaneous activity is perceived as "Compassion". The aspect of the Buddha as an individual who attained Nirvāṇa declined further in comparison with the aspect of the Buddha as the presence of the Enlightened Mind illuminating the true nature of all dharmas.

Since, in the light of Śūnyatā, there is no fundamental difference between the state of confusion and the state of realisation, from an Absolute point of view, all beings have "Buddha-mind", and from a relative viewpoint, their Buddhahood is obscured (through clinging to substantiality in Ignorance). This Buddha-mind, however, may spontaneously manifest as a "Buddha", in accordance with the level of understanding of the individual, and will teach what is appropriate for that individual to develop their understanding. Individuals who are thoroughly immersed in "*māra*" (the forces which work against liberation such as taking the aggregates of dharmas or the emotional defilements to be real and indulging in them), may never see or recognise a Buddha, even if a Buddha appeared before them, since their Buddha-mind has been so well covered up. Beings who have accumulated good karma and overcome the grosser defilements, may begin to perceive the unrest and impermanence of dharmas, and to wish for liberation. To such beings, the Buddha taught the marks of conditioned existence, the renunciation of Saṃsāra and the extinction of the dharmas in Parinirvāṇa. In the Lotus Sūtra (a Mahāyāna Sūtra which appeared in the first or second century A.D.), a Buddha of a previous time who had supposedly been

"extinct" for aeons, comes to praise Śākyamuni (the Buddha of our world-system), for giving the teaching of "skill-in-means" ("*upāya-kausāla*") or simply, "*upāya*" - "means". This teaching is that the Buddhas expound doctrines which are not necessarily ultimately "true" but which are the appropriate "method" for developing wisdom and leading beings to Liberation. The teaching of the extinction of dharmas in Parinirvāṇa served to inspire those who feel renunciation for Saṃsāra, who would only be confused and feel purposeless if confronted with the teaching of emptiness, or who would feel apathetic if they thought that the Buddha would continue to abide in Saṃsāra. Those of greater understanding receive the teaching of emptiness. This concept of "skill-in-means" was not entirely new; the early texts made it clear that the Buddha would not describe Nirvāṇa, but only elucidated what was necessary to develop motivation and to practise the path. The Mahāyāna went further in saying that the "Abhidharma" scholars - those who developed the analyses of dharmas - had confused the *methods* outlined by the Buddha with ultimate *reality*, and that all the early fundamental teachings on the dharmas, on pratiṭya-samutpāda and so on, were an introduction to the path of Enlightenment, but not a description of the true nature of things.

### A.3 THE IMPACT OF MAHAYANA

The Mahāyāna first flourished in the areas of north-west and south India, embracing a variety of peoples. Although its followers seem to have remained a minority of the Buddhists in India, it had the potential to expand without difficulty amongst diverse people, since it did not have rigid concepts about what should be accepted and what should be rejected. Because of the idea of *upāya*, it was willing to accept, for example, local "gods" as being the forms which advanced bodhisattvas able to live on a celestial plane [9], have taken in order to work for the benefit of beings. The Mahāyāna was rather more responsive to developments in Hinduism than some of the Hīnayāna schools: the rise of the "*bhakti*" (devotional) movements, for instance, was paralleled by devotion to the Buddha which was an important component of Mahāyāna practice, inspired by interest in the Buddha's

transcendental nature.

### A.3.1 The Monastic Tradition

The Mahāyāna was also the "Great Vehicle" in the sense of being all-encompassing, offering everyone some opportunity for practice, whatever their social status or intellectual understanding. The "Saṅgha" no longer simply meant the monastic community, but the community of bodhisattvas. The Mahāyāna schools continued to respect and support those who wished to take on the discipline of the "*Vinaya*" (the code of conduct for monks), and a certain degree of discipline and renunciation was considered to be the best grounding in the basic teachings, on which the inner teachings should be built. In practice, monks remained the driving force of the tradition and were the composers of texts. There was, in fact, no dramatic break with Hīnayāna monasticism: far from forming separate religious communities, Mahāyāna monks might practise in the monasteries of the other schools, reciting the same liturgies alongside other monks, while also adhering to and studying the Mahāyāna sūtras. Even in "Mahāyāna" monasteries, there was no distinct new Vinaya: Mahāyāna monks would follow the Vinaya of one of the early schools. In fact, in later times when Buddhism was taken to Tibet, it was the Vinaya of the Mūla-Sarvāstivādins which was preserved in Tibetan monasteries, since this set of the monastic rules was most common during the period in central and northwest India. Monasticism remained the backbone of Mahāyāna Buddhism in India: there were no legitimate residential communities of non-celibate practitioners, and no village priests [10].

But, monasticism was not viewed as essential for some measure of religious development: the role of the "householder" was not restricted to that of merit making through supporting the monasteries - important though that was. Householders could take the bodhisattva vow, study, meditate, and possibly do extended practice in monasteries, and teach others.

Monasteries, then, were still central, but not all practitioners were monks. Practice came to be centred around the six "*pāramitās*" - "perfections", or activities which "go to the

other shore" [11] - five of which were primarily designed to develop compassion and the sixth which was the "perfection of wisdom". The guidelines for these pāramitās could be followed as a monk, nun, or as a lay-person, but involvement with other beings was beneficial in practising compassion, and far from a hindrance [12]. In perfecting wisdom, too, the emphasis on the ultimate identity of Saṃsāra and Nirvāṇa implied that the keynote was not the avoidance of supposedly negative environments, but to see all situations in their true "emptiness".

#### A.4 THE MĀDHYAMIKA AND THE VIJÑANAVADA SCHOOLS OF THE MAHAYANA

From about 150 A.D., the famous Mahāyāna teacher, Nāgārjuna, and his student, Aryadeva, composed many texts inspired by the Prajñāpāramitā Sūtras. Nāgārjuna's explanations and methods of practice, and those of his followers, came to be known as the "*Mādhyamika*" - the "*Middle Way*". With the purpose of realisation of Śūnyatā, Nāgārjuna reinterpreted the early Buddhist concept of the middle way, originally, the Buddha's path as that which avoids the reaffirmation of the self through the "extremes" of indulgence in the senses or of asceticism and self-mortification [13]. The Mādhyamika was the middle way which avoided the "extremes" of "eternity" and "annihilation" [14].

The Prajñāpāramitā Sūtras made much use of paradox to inspire a breakthrough from ordinary thought patterns, demonstrating how what is true from a "relative" viewpoint is false from an "Absolute" one, and vice versa. For example, on a relative level, one can distinguish between Saṃsāra and Nirvāṇa; the teachings of the skandhas and interdependent origination, etc. are valid; while on an Absolute level, there is no difference between Saṃsāra and Nirvāṇa, the skandhas are "empty", and so on. While the Sūtras made no use of argumentation, but stated the Mahāyāna perspective primarily to inspire committed followers, the Mādhyamika approach was to systematically show that all "theories" or "doctrines" concerning the nature of reality must necessarily contain logical contradictions and cannot be ultimately true. Nāgārjuna developed a method for examining philosophies by a

critical intellectual analysis which demonstrated their inherent contradictions, and thus, could bring about freedom from entanglement in views so that wisdom ("prajñā") could arise - the direct understanding of things without any intellectual or emotional bias.

Views about reality were classified either as attachment to "existence" or to "non-existence", to both "existence" and "non-existence", or to neither "existence" nor "non-existence". The "Middle Way" itself was beyond any such position or view. Each alternative was shown to be incoherent [15]. In the *Mūlamādhyamakakārikās*, Nāgārjuna's "root" or principal Mādhyamika text, his concern is particularly with demonstrating the contradictions within the Hīnayāna Abhidharma notions, just as, of course, the Prajñāpāramitā Sūtras themselves had done. He takes, for example, the Sarvāstivādin position that the production of conditioned things is marked by origination, abiding and destruction. Examining "origination", he argues that if it is "conditioned", then it too would have to come under the influence of origination, abiding and destruction. If it is, however, unconditioned, how could it be the characteristic of the "conditioned"? In this way, he argues that origination, abiding and destruction lack "own-being"; their existence cannot be proved, and therefore, the existence of conditioned products cannot be proved. If conditioned products are not proved, how could non-conditioned products be proved? [16] Realising the "emptiness" of all views, including finally, the "emptiness of emptiness" (for Śūnyatā also lacks any "own-being" and must not be clung to as a "view"), is the perfection of wisdom, or "the wisdom gone to the other shore".

Two different approaches to Mādhyamika, which were later classified as rival schools [17], had their origins in the fifth century. The *Prāsaṅgika Mādhyamika* is associated with Buddhapālita (470-540), who emphasised that the force of the Mādhyamika method is in reducing the arguments of any opponent to absurdity without ever taking any position oneself. Candrakīrti (600-650) and Śāntideva (c.700) elaborated on these teachings and provided the basic texts for later studies of the Prāsaṅgika in Tibet (the dGe-lugs-pa school, in particular, became famed for its instruction in the works of the Prāsaṅgika-Mādhyamika).

The approach which was to be called the *Svātantrika Mādhyamika*, was formulated by Bhāvaviveka, a contemporary of Buddhapālita. He adopted methods of logic from Dignāga (fifth century A.D.), one of the great Yogācāra teachers (see below), to set forth positive proofs for the Mādhyamika understanding of emptiness. He held that one aspect of ultimate truth could be demonstrated through inductive logic, and he argued that the Prāsaṅgika approach, lacking counter-arguments, is too reliant on the arguments of others.

Meanwhile, another stream of Mahāyāna thought developed into the *Vijñānavāda* school, also called, *Yogācāra* [18]. This school slowly emerged from the second century A.D., and in about 400 A.D., became very productive with the teachings of Asaṅga and his brother Vasubandhu. The fifth century Yogācāra theorists did not so much make innovations to the teachings, any more than the Mādhyamikas had done; rather, they systematised a good deal of the material which had already appeared in various Sūtras, such as the *Laṅkāvatāra* [19]. Later in the 400s, Dignāga and his followers made the system widely successful through the development of the use of logic, which gave the Buddhists an advantage in debates with Hindu scholars, organised by rulers as tournaments [20].

The Vijñānavādins accepted the Śūnyatā teaching of the Prajñāpāramitā Sūtras, but they did not give it the same interpretation as the Mādhyamikas. According to their teaching, all dharmas are empty, and this emptiness is in its true nature, Pure Consciousness or Mind, free from the duality of subject and object. All supposedly outer phenomena are a projection of Pure Consciousness, but there is no real difference between that which projects and what is projected. Liberation consists of overcoming dualities and the resultant realisation of Pure Consciousness. In normal consciousness, underlying the active sense-consciousness, is the unconscious "Ground" or "Store-consciousness" ("*ālaya-vijñāna*"), the substratum of karmic seeds, both individual and collective, which produce the defiled dharmas. However, with the elimination of the defilements of dualistic thinking, this store-consciousness is purified and is realised in its true nature to be the "*Tathāgatagarbha*" - "the womb of the Tathāgata" or "Buddha-Nature". The Tathāgatagarbha contains the

causes from which the pure and impure dharmas spring, and the purification of the Ground consciousness gives rise to the manifestation of the "*Trikāya*" - the three "bodies" of the Buddha. Other schools had distinguished between the "*Dharmakāya*" ("Dharma-body") and the "*Rūpakāya*" ("body of the form") of the Buddha [21]; the Yogācārins fully elaborated these ideas of the different levels of the manifestation of Buddhas (see back A.1.2.4), into its present form as it is taught in Tibetan Buddhism. The "*Dharmakāya*" is the Absolute Enlightened Mind, free of any duality, of any grasping, or Ignorance. The "*Sambhogakāya*" is the subtle pure radiant manifestation of this Enlightened Mind, which cannot be perceived by the senses but is visible to advanced bodhisattvas. The Tibetans specifically associate the Sambhogakāya with the "Five Primordial Awarenesses" ("*ye-shes Inga*"), the five aspects of the realised mind which are the five poisons, the five skandhas, and the five elements in their purified forms (see Appendix 2, Section A2.2.2.2). The "*Nirmāṇakāya*" is the projection of this radiant manifestation into a form which can be perceived by ordinary beings, still obscured by Ignorance. "*Nirmāṇa*" has the sense of a wondrous apparition, for the *Nirmāṇakāya* is the spontaneous projection of the Enlightened Mind which arises to those beings who are ready to be led to Enlightenment. The Yogācāra emphasised the wondrous, seemingly miraculous quality of this display of the Enlightened Mind. In the *Laṅkāvatāra Sūtra*, the Buddha created numerous jewel-adorned mountains, appearing on each, together with the assembly (of bodhisattvas and so on). On each mountain, the bodhisattva Mahāmāti was requesting the Buddha to teach and each "*Nirmāṇakāya*" was expounding the Sūtra. Then, the whole manifestation disappeared, leaving Rāvaṇa, king of the Rākṣasas, who had invited the Buddha, wondering what had happened. Rāvaṇa then has the realisation that all appearances are nothing but the Mind itself. Out of compassion, the Buddha then used his miraculous powers, and reappeared [22]. The classification of the three types of "own-being" ("*svabhāva*") is the Vijñānavāda presentation of "Emptiness" in relation to the different levels of experience, paralleling the "Absolute" and the "relative" levels of the Mādhyamikas. The Vijñānavādins

recognised three aspects: the "imagined" ("parikalpita"); the "relative" ("paratantra"); and the "perfected" ("pariniṣpanna"). The "imagined" is the level of ordinary consciousness which sees various objects. These are deceptive (as had been taught in early Buddhism), and any "own-being" they may be thought to possess is "imaginary". The "relative" is the interdependent origination of dharmas which is the basis of the appearance of fictitious objects and cannot be said to be entirely non-existent. But, its "own-being" is not real, all dharmas being dependent on others. The "perfected" is the absolute level of understanding, Mind-only, free from discrimination, and it is also in reality, free from "own-being".

Followers of the branches of the Mādhyamika and of the Vijñānavāda school held debates and wrote works implicitly if not explicitly refuting the arguments of rival approaches. Yet, the differences between them were primarily differences of method; the Mādhyamika, and particularly those identified as the Prāsaṅgika, emphasised the use of the technique of breaking down intellectual speculations and opinions through argument, and meditation on the emptiness of views. On the other hand, the Vijñānavāda, as the name "Yogācāra" might suggest, favoured the techniques of yoga and meditation designed to overcome dualistic thinking, and their teachings were complementary to meditation instruction. In their writings, rather than dissecting "views", they gathered together and coherently ordered diverse material from the voluminous Buddhist works. Later Mādhyamikas did not reject the validity of Vijñānavāda teachings, nor vice versa; for example, the Mādhyamikas came to accept the teaching of the Tathāgatagarbha. The Svātantrika accepted it as conveying a "direct meaning" ("nitārtha"), i.e. a highest teaching, the understanding of which implies full Liberation; while the Prāsaṅgika also accepted it, but made the reservation that it was a "provisional meaning" ("neyārtha"). Various teachers began to synthesise the two schools. In the eighth century, Śāntarakṣita and his student Kamalaśīla, who were important in establishing the Dharma in Tibet, wrote commentaries to the works of Dignāga and his successor, Dharmakīrti. They were considered to be teachers of the Mādhyamika-Svātantrika, but they also absorbed the Yogācāra of Dignāga

and came to be identified with what was later known as the "*Yogācāra-Mādhyamika-Svātantrika*". According to Tarthang Tulku [23], during the early period of Buddhism in Tibet, numerous texts by Nāgārjuna, his pupil Aryadeva, and texts associated with the Svātantrikas and the Yogācāra-Mādhyamika-Svātantrika were translated, but very little Prāsaṅgika material. Later, rNying-ma study centres continued to teach in the same way, although some of the great rNying-ma-pa bla-mas of more recent times - such as Mi-pham (1846-1912) - have also been famed for their understanding of the Prāsaṅgika.

#### A.5 THE MAHAYANA AND THE VAJRAYANA APPROACH

The Buddhist path of Tantra - the "*Vajrayāna*" - began to spread extensively in Northern India in the seventh century A.D., and it thrived from the eighth to the twelfth centuries, the period of the famous eighty-four Mahāsiddhas and other Vajrayāna masters. Just as many of the meditation and yogic practices of early Buddhism have their origin in non-Buddhist Indian traditions, so many Vajrayāna practices originated in non-Buddhist yoga and ritual dating back to about the second century A.D. It is, however, the specifically Buddhist Tantra, systematised from about the eighth century, having developed in conjunction with and out of the ethos of Mahāyāna Buddhism, which concerns us here. A new wave of texts known as "*Tantras*" began to appear from about the fourth century. Like the Mahāyāna Sūtras, it was claimed that they were the Buddha's word, and that they had not been previously taught, since such powerful inner teachings were only widely relevant in the new degenerate era [24]. Most Tantras appeared between the seventh and twelfth centuries, and it seems that the movement was related to the uncertain political situation in India after the breakdown of the Gupta Empire, and the decline of widespread support for Buddhism [25]. The Vajrayāna was particularly important in Bengal and Bihar under the Buddhist Pāla dynasty (750-1150), where the "official" Buddhism became a synthesis of the Prajñāpāramitā and Tantra in the ninth to the twelfth centuries [26].

It seems that it is possible [27] to distinguish between those "Tantras" - some of which were originally termed "Sūtras", later to be re-classified because of some of their features -

which were composed in an established monastic setting, and those which were developed in circles of wandering yogins. The former group represents an elaboration of ritual techniques which were already a part of Mahāyāna Buddhist practice, and contains scant philosophical material, since they were written in the given context of general Mahāyāna analysis. These texts were later classified in the categories of the "Outer Tantras". The latter group did not emerge in an exclusively Buddhist context and can be distinguished both by haphazard ordering of their contents, and by their seemingly unselfconscious absorption of some Hindu notions. Yet, although they took form outside the Buddhist monastic fold, their philosophy did not represent a radical departure from conventional Mahāyāna. Thus, with the help of extensive commentaries, they could be reconciled with previous Buddhist teachings, and were later classified as "Insurpassable Yoga Tantras" and considered to represent an advance on other methods of realising Enlightenment.

Vajrayāna can be translated as the "Indestructible Vehicle"; the path of indestructible Buddhahood. The vajra in Hindu mythology had been the thunderbolt weapon of Indra which struck swiftly and effectively; it left no trace of its target and it could never be destroyed. It returned to Indra's hand still perfect and complete. Here, this imagery of tremendous energy and force is equated with the ability of the Enlightened Mind to cut through all projections of "self" and all grasping and Ignorance. This Vajra vehicle is known as the sudden path, whereby Buddhahood can be realised swiftly and need not take lifetimes. To explain this principle, modern Tibetan bla-mas use the example of a poisonous plant [28]. Hīnayāna practice is said to be like a person who sees and recognises a poisonous plant (the emotional defilements), and so avoids it. Mahāyāna - or bodhisattva-yāna - is like the person eating the poisonous plant without fear, since they have its antidote - the understanding of Śūnyatā and compassion. Vajrayāna is the person who eats the poisonous plant and is able to transmute it, so that its energy is made available for a positive use. This approach is sometimes symbolised by a peacock: the "myth" of the peacock is that the more defiled matter the peacock eats, the more beautiful its tail, for it

can transmute the dirt and display the energy released as its colourful adornment. In this way, the Vajrayāna teaches the methods whereby the kleśas (see Section A.1.2.2) are transmuted into various manifestations of Enlightenment. In early Mahāyāna, it had been taught that from an ultimate viewpoint, Saṃsāra is no different to Nirvāṇa. Yet on a relative level, Saṃsāra does not manifest as Nirvāṇa because of the beginningless accumulation of Ignorance. Thus, gradual development of the wisdom of Śūnyatā through meditation and the practice of compassion nurtures the potential Buddha-mind. But these are not the only implications for practice of the Śūnyatā nature of all dharmas. In the Sūtras of the Avataṃsaka which appeared c.300 A.D. and influenced the formation of the Yogācāra, the idea of a "sudden path" is present [29]. It seems to me that the concepts expressed in the Avataṃsaka are helpful in understanding the Vajrayāna approach. Starting with the assumptions of the nature of all dharmas as Śūnyatā and the sameness of Nirvāṇa and Saṃsāra, the Avataṃsaka goes on to say that in reality, in the "Dharma-sphere" ("Dharmadhātu"), i.e. in the realised state of mind, all dharmas arise simultaneously and all are interpenetrating, although they still remain intact. Each dharma contains all other dharmas of all times and places, and is contained in all other dharmas; it is both a mirror reflecting all things and that which is reflected by all things. This interpenetration takes place without any obstruction or hindrance, and in this vast unobstructed realm of totality, all dharmas arise in their own individual forms. Indeed, "unobstructedness" and "interpenetration" are only possible in the context of particulars, not an undifferentiated state of existence.

This teaching of interpenetration in the Dharma-sphere ("Dharmadhātu") is fundamental in Vajrayāna thinking [30]. The emphasis in teaching is neither on the pacification of dharmas nor on their emptiness, but on realisation of the wondrous nature of the Enlightened Mind whereby all worlds are Buddha-fields [31] and all phenomena are spontaneous expressions of the Buddha inseparable from and interpenetrating with all other manifestations, while still remaining in suchness ("tathatā") just as they are. In the

Vajrayāna, "Buddhahood" is not the "goal", for the seeds of the pure dharmas do not need to be nurtured; Buddha Nature ("Tathāgatagarbha") is already fully-developed. The imagery in Vajrayāna is rather of Buddhahood unfolding and blossoming - i.e. clearly manifesting. The path does not need to be a slow gradual process since the transformation from defiled perception into the illuminated View is natural and spontaneous.

The Vajrayāna assumption that the emotional poisons are essentially the same as the Enlightened Mind, and that the defilements can be used to overcome the defilements, was also not entirely new. Indeed, the Yogācāra scholar, Asaṅga, had explicitly made this point in his "Mahāyānasūtralaṅkāra" [32].

However, since attachment to an ordinary experience of the emotional poisons is so well-entrenched in beings who have experienced Saṃsāra from beginningless time, the danger of misinterpretation of the teaching to encourage indulgence in sensual pleasures is recognised in Vajrayāna teachings. It might be difficult for an ordinary person to distinguish between indulgence and transmutation; hence the emphasis on the absolute necessity of a direct connection with a living embodiment of the Vajrayāna Enlightened View in the form of a fully-realised "*guru*" or teacher. Then, with complete commitment to this teacher so that openness to the realisation is possible, the Vajrayāna methods can be used.

#### **A.5.1 The Monastic System and the Indian Vajrayāna**

Unlike general Mahāyāna Buddhism, the Vajrayāna was not centred in monasteries - especially not in its early stages. With an unstable political situation, and Buddhism coming under threat from militant devotional Hinduism and the Islamic states, circumstances seemed to demand dramatic methods for spreading the Dharma.

The Vajrayāna was not dependent on monastic institutions, but it was not in direct opposition to general Mahāyāna, and even if the existence of yogins who rejected the normal disciplines and status structures of "conventional" Buddhism might seem incompatible with monastic hierarchies, as we have seen, the monasteries did not suppress the Vajrayāna

movement. Its philosophy was firmly rooted in mainstream Mahāyāna, and when it was incorporated into monastic training, as in Bengal and Bihar during the Pāla era, it was not relegated to a supportative role (as Hindu tantra was), but was recognised as the most advanced teaching.

The lists of the Vajrayāna "*Siddhas*" or "*Mahāsiddhas*" (those who attained "Siddhi", the powers of transformation encompassing the ordinary siddhi of control over phenomena and the Excellent siddhi of Realisation) came to include famous scholars who had taught in the Buddhist monastic universities sponsored by the Pāla kings, as well as wandering yogins, low-caste villagers, "drop-outs", and wealthy aristocrats unwilling to renounce their worldly position. Their strong motivation for Enlightenment, sometimes only aroused by meeting the guru, produced its fruit through the transformation and use of their individual characters and life situations. According to the *Caturaśīti-siddha-pravṛtti*, even an excessively lazy young man who was thrown out by his family, was able to attain Enlightenment through meditation he could perform continuously - lying down [33].

It was during this creative era of the final flourishing of Mahāyāna and Vajrayāna ideas and practices in India that the Tibetans met with Buddhism, in the form of famous Mahāyāna scholars and Vajrayāna masters, sometimes encompassed in one teacher.

## NOTES TO APPENDIX 1

[1] Estimates of dates vary; this is based on A.K. Warder, 1970, p.214.

[2] A full list can be found in Th. Stcherbatsky, 1956, pp.81-89.

[3] The Pudgalavādins did not fully accept this point. Their interpretation of the Buddha's teaching was that while a "self" could not be found either in the "skandhas" or outside them, nonetheless, a "pudgala" - a "person" or individual - neither identical to nor different from the skandhas, does exist and enters Nirvāṇa. (See Edward Conze, 1983, pp.122-131). Their perspective, dismissed as it was by the other main schools, need not detain us further here.

[4] A famous summary of Buddhist teaching, attributed to one of the foremost of the Buddha's students and used as a mantra by Tibetans, can be translated: "The Tathāgata has expounded the cause of all those dharmas which spring from a cause, and also their cessation. That is the teaching of the Great Ascetic".

[5] David Snellgrove (1987: Vol.1), in refuting what he terms, "the liberal-minded rationalizing approach" (p.xx) in certain European accounts of Śākyamuni's life, succinctly points out, "that there is no early phase of Buddhism known when there was no cult of a Buddha as a supramundane being" (p.37).

[6] The teaching that the state of the Tathāgata after his Parinirvāṇa, cannot be classified either as "existence", "non-existence", nor as "existence and non-existence", nor as "neither existence nor non-existence", can be found in the Pali (Theravāda) suttas, e.g. Samyutta-nikāya ii pp.222-223, translated in F. L. Woodward, 1974, pp.201-202.

[7] "*Tathāgata*" : "Thus Gone", the term which the Buddha used of himself; it was not simply a term which applied to him personally, but to all the Buddhas of past, present and future. It can also be translated as, "Thus Come". Pronounced, "tat-tar-ga-ta" with the emphasis on the second syllable.

[8] "*Prajñāpāramitā*" : "Wisdom gone to the other shore", or "Perfection or Wisdom".

[9] "*Bodhisattva Mahāsattvas*" : Bodhisattvas of the eighth "*bhūmi*" or "stage" and of the

higher stages.

[10] See Richard Robinson, 1970, p.55.

[11] They are the Perfection of (1) Giving ("Dāna") (2) Discipline ("Śīla") (3) Patience ("Kṣanti") (4), Energy ("Vīrya") (5) Meditation ("Dhyāna") (6) Wisdom ("Prajñā").

[12] In the *Vimalakīrti Nirdeśa Sūtra*, the key figure giving teachings is a householder bodhisattva. The *theory*, however, was not necessarily matched by the practice. As I have noted, the life of a monk remained the ideal in practice.

[13] As given, for instance, in the "*Dharma-cakra-pravartana-sūtra*" - recognised as the Buddha's first teaching after his Nirvāṇa, which "Set the Wheel of the Dharma in motion". For the Abhidharma scholars, the "Middle Way" meant that while an eternal "self" was not accepted, the reality of the dharmas and the causal connections between them was affirmed. (Murti, 1960, p.7).

[14] See, for example, the *Mūlamādhyamakakārikās*, Ch.27, on "Views" (There is a translation in F. J. Streng, 1967, pp.218-220). The Atman doctrine of the Vedānta represents an example of an "eternity" view, while the Hīnayāna Abhidharma view might be described as an annihilation view (see Murti, *ibid.*, pp.129-130).

[15] *Mūlamādhyamakakārikās*, Ch.27, Streng, *ibid.*

[16] *Mūlamādhyamakakārikās*, Ch.7. Also, Streng, *ibid.*, pp.48-49.

[17] Paul Williams (1989: p.1-3) points out that later Tibetan accounts which make clear distinctions between the Prāsaṅgika and Svātantrika positions and present them as opposing "schools" reflect retrospective analysis rather than historical reality: the work of Candrakīrti, for example, may have been marginal in India until the tenth century.

[18] In fact, there are three names by which this school is known, depending on the aspect of their teaching being stressed. "Vijñānavāda" emphasises their teaching on "Consciousness" ("Vijñāna") and, similarly, "Cittamātra" means, "Mind-only". "Yogācāra" refers to the school's concern with meditation practice - "The practice of Yoga".

[19] For an introduction to and a translation of the *Laṅkāvatāra*, see D. T. Suzuki, 1932. Other sources drawn on by the Yogācārins include the *Sandhinirmocana Sūtra* (c.150 A.D.), the *Avataṃsaka*, and the *Abhisamayālaṅkāra*, a commentary on the *Prajñāpāramitā Sūtras*.

[20] Edward Conze, 1951, pp.164-165.

[21] In fact, the Sarvāstivādins had used the concept of "Nirmāṇakāya" to mean the apparitional form by which the Buddha could manifest anywhere. The Rūpakāya, on the other hand, was the physical form (Edward Conze, 1983, p.172). For the Mahāyāna, this distinction ceased to be meaningful since they considered that all appearances of the Tathāgata are a wondrous emanation of the Dharmakāya. In relation to the Trikāya doctrine, both the Sambhogakāya and the Nirmāṇakāya can be seen as aspects of "Rūpakāya".

[22] See D. T. Suzuki, 1932, Ch.1.

[23] Tarthang Tulku, 1977, pp.161-162; see also note 17 above.

[24] Edward Conze (1960, p.37), argues that it is feasible that many of the supposedly "late" doctrines may well have been transmitted amongst an elite in secret; apparently, in early times, even Sūtras were reserved for monks and were only later made open. The Yogācārins claimed their presentations to be an elaboration of pre-existent esoteric meanings.

[25] See, for example, Geoffrey Samuel, 1984, Ch.6, p.6.

[26] Conze, 1960, p.63.

[27] I have drawn this argument from David L. Snellgrove, 1987, Vol.1, especially pp.147-160; 180 ff. Section Three of this book (pp.117-294), entitled "Tantric Buddhism", is a detailed examination of the Indian Vajrayāna, and contains selected translations of passages from a number of Tantras.

[28] bDud-'joms Rin-po-che, for example, expounds this teaching to Desjardins - see, Arnaud Desjardins, 1969.

[29] In China in the seventh and eighth centuries, a school grew up around the *Avataṃsaka Sūtra* (known as "Hwa Yen"). The Hwa Yen literature and school were of central

importance to the Ch'an (Zen) schools, particularly in the tenth century with the works of Fa-yen Wên-i. See D. T. Suzuki, 1970.

[30] The usefulness of this Avatamsaka teaching in examining Vajrayāna concepts was first suggested to me by Alf Vial.

[31] Or "Buddha-lands"; see Glossary under, "Buddha-field".

[32] See D. L. Snellgrove, *ibid.*, p.126 ff. for a translation and discussion of the relevant passage.

[33] See James Robinson, 1979, for a translation of the story of Ajokipa, "Lazy Bum", and the rest of the "Caturaśīti-siddha-pravṛtti".

## APPENDIX 2

### BUDDHISM IN TIBET

This appendix provides the historical context of the development of the Buddhist schools in Tibet. The features of the early period when Buddhism was introduced through Royal sponsorship, and when it began to fully permeate Tibetan society after the collapse of the kingdom, are outlined. The characteristics of this period are especially relevant to the present research topic since the rNying-ma lineages stem from this time. The next section reviews the "later spread" of the Buddha Dharma in Tibet, and considers the concept of *lineage*, the key organisational principle in Tibetan Buddhism. Then, the political role of the Buddhist schools in Tibetan history up to the mid-seventeenth century, is sketched. A section on the dGe-lugs-pa period of political dominance discusses the role of the monasteries in the political economy.

Against this setting, the second part of the chapter consists of a historical review of the rNying-ma-pa, and an overview of the rNying-ma teachings. A final section briefly examines Vajrayāna ritual in Tibet, using the example of *'chams* - ritual dance - and in particular, the *Guru mTshan-brgyad 'chams*, which is preserved by the Tibetan exiles and performed at Rewalsar (see Chapter 5).

#### A2.1. PART ONE: GENERAL HISTORICAL AND POLITICAL CONSIDERATIONS

##### A2.1.1. The Establishment of Buddhism in Tibet (seventh - ninth centuries A.D.)

Tibet had not been a unified kingdom until the sixth century when the rulers of the Yarlung Valley (south central Tibet) had gained the allegiance of neighbouring chiefs. By

the mid-seventh century, they had subject territories in India, Nepal, the area of Western Tibet (Zhang-zhung), and China. The new power posed such a threat to neighbouring states that King Srong-brtsan-sgam-po apparently secured marriages to both a Nepalese and a Chinese princess [1]. Nonetheless, the new Tibetan aristocracy was aware of its cultural inferiority in comparison with the sophisticated states surrounding the Tibetan kingdom. This was the context in which Buddhist teachers were invited from India and China, and a new Tibetan script was developed [2], for the purposes of translating Sanskrit texts, and for administration. While Indian, Central Asian and Chinese Buddhist teachers were at first all influential, China came to be seen as the "enemy" and its cultural influence was not significant from the ninth century, although *Ch'an* may have already had a formative influence on the *rDzogs-chen* teaching lineages. Some of the early teachers were masters of *rDzogs-chen* and *Ch'an* [3].

*A2.1.1.1. The meeting of the indigenous Tibetan religious practices with Buddhism.*

It seems [4] that the pre-Buddhist religion centred around numerous local gods, some of benevolent nature who could be relied upon to bring prosperity, good fortune and so on, and some of demonic nature, with gruesome forms, and a taste for flesh and blood. Such beings could cause illness and misfortunes and had to be appeased with ransom offerings [5]. There were religious specialists who could diagnose the source of the trouble, invoke the class of beings concerned, and make the appropriate offerings to them. During the rituals, they would recite their oral traditions of the origins of the world and its beings, and the myths concerning their ritual practice and protective deities. While some of the pre-Buddhist Tibetan myths and rituals have been preserved or developed only among the *Bon-po*, the religious tradition which remained distinct from Buddhism [4], far more was assimilated into Buddhist practice. Ransom-offering rituals, using figures molded from barley flour dough and thread-crosses, interest in appeasing the many local gods, and securing protection and help in times of crisis, are examples of features which became Buddhist practices. The teaching of *upāya* - skill-in-means - meant that there was no obstacle to

the use of various methods and concepts so long as they were in accordance with the Dharma. Thus, certain practices, such as blood sacrifices, had always been ruled out by Buddhists (as "taking life", through "delusion"), but "sacrifices" of dough effigies were given new symbolic value. Some indigenous religious elements, which embodied cultural and psychological realities, were incorporated into Vajrayāna ritual practice. The Vajrayāna approach of directing all forces to the realisation of Enlightenment provided them with new significances, and many fearful deities were transformed into *Protectors of the Dharma*. The traditional Tibetan Buddhist accounts of the historical events which established the Dharma in Tibet tend to highlight this process of symbolic transformation. King Srong-brtsan sgam-po (reigned c. 627-649), the first king who was said to be a Buddhist, was apparently only able to spread the Dharma when the powerful female *rākṣasa* [6] who lay on her back across Tibet, was subdued by erecting temples in various places so that her shoulders, hands, feet etc. were pinned down. Then, during the reign of King Khri-srong lde-brtsan (755-797), the Tibetan texts recount that Śāntarakṣita (see Appendix 1, Section A.4), the great Indian Buddhist scholar, was obstructed in his teaching in Tibet, and he advised the king to invite Padma, the Indian Vajrayāna master, to come and subdue the harmful forces so that the Dharma could be established. Padma thus came to Tibet, subduing all the local gods and negative forces, and binding them under oath to protect the Dharma [7]. Together, Śāntarakṣita and Padma (the embodiments of the Mahāyāna and Vajrayāna realisation respectively), consecrated the first Buddhist monastery at bSam-yas, sealing the victory of the Dharma in Tibet. Benevolent local gods became bodhisattvas; fierce destructive forces accepted a pact whereby Vajrayāna practitioners following Padma, would make them symbolic offerings of the flesh and blood of the conflicting emotions, and they, in return, would use their destructive powers to overcome all obstacles to the Dharma. In fact, when the monastery at bSam-yas was erected, men were said to work by day, and local deities even harder by night. bSam-yas was constructed as the *maṇḍala* of Buddhist practice: a symbolic patterning and integration of all phenomenal experience in

accordance with the Enlightened perspective, so that all experience could be transformed in meditation. The traditional account demonstrates the gradual process whereby the Dharma and the Tibetan indigenous religion were brought together and through the power of the Vajrayāna symbolism, they became the Tibetan Buddhist system.

The force of this symbolism is underlined by the fact that, as Keith Dowman points out [8], although the key figures in the transmission of the *rDzogs-chen sNying-thig* lineages [9] were Vimalamitra and Vairocana, and not Padma, it was Padma whose activities became "myth". His impact on the Tibetans was so great that he came to be recognised as the embodiment of Vajrayāna realisation - a "second Buddha" [10].

#### *A2.1.1.2. Characteristics of the Early Period of Buddhism in Tibet.*

All the key figures who are recorded as receiving teaching from Padma, during the reign of Khri-srong lde-brtsan, were of aristocratic background. It was also a section of nobles who led the backlash against Buddhism in the eighth century - who opposed the foreign influences, and who were supposedly the champions of the indigenous religion. Undoubtedly, the rivalry, which later Buddhist historians presented as the struggle between "Buddhism" and "Bon", had political overtones. The "Bon" forces were led by "Zhang" ministers [11], who belonged to families which ruled local areas which had allied with the Yarlung kings, and who were related by marriage to the King's family. From their ranks came the court officials who apparently were the hereditary regents during a king's minority. Thus, the opposition may have represented a group which felt their established rights threatened through an increase in the centralised power of the kings who were founding and sponsoring the new monasteries. David Snellgrove and Hugh Richardson suggest that the non-Buddhist factions were the indigenous Tibetan noble families, while the supporters of Buddhism were aristocrats from the conquered border areas [12]. In any case, Buddhism only permeated into Tibetan society very slowly. Despite the setbacks, Buddhism continued to be encouraged under the kings following Khri-srong lde-brtsan - particularly during the reign of Ral-pa-can (815-836 A.D.), and it was gradually adopted by large numbers

of people. It was King Ral-pa-can who laid down the rules of translation by Royal decree; old translations had to be revised [13] in accordance with the fixed Tibetan equivalents of the Sanskrit technical terms. He was also responsible for the establishment of many temples and monasteries, and according to later records, for instituting a system of grouping families together so that each group of seven families was obliged to support one monk [14]. He appointed a monk - dPal gyi Yon-tan - as Chief Minister.

In reaction to the expansion and political influence of Buddhism, in 836, a plot led to the death of dPal gyi Yon-tan. Then Ral-pa-can himself was murdered, and his anti-Buddhist brother, Glang-dar-ma, was installed in his place. Glang-dar-ma suppressed the Buddhist institutions, but he was killed, in 841, by a Buddhist monk, and in the chaos that ensued, with no acknowledged heir or candidate acceptable to all the influential groups of nobles, the Yarlung dynasty collapsed. Institutionalised Buddhism seems to have been completely wiped out in Central Tibet.

However, by this time, the Buddhist teachings had reached beyond the upper strata of noble families. In particular, Buddhist teachers had travelled and passed on their teaching lineages in Eastern Tibet [15]. Some had been banished from Central Tibet when there were troubles in the eighth century; Vairocana, the key figure in the *rDzogs-chen* lineages was one who had spent years in the east, and problems at court had been responsible for Padma's recorded travels over large areas of Tibet, "subduing negative forces". Other teachers had left during the reign of Glang-dar-ma, and afterwards. Even in Central Tibet, where fighting between noble families continued so that monasteries could no longer be maintained, Snellgrove and Richardson say that there is evidence that Buddhism continued to be practised in private [16]. One of the accounts preserved by the *rNying-ma-pa* relates to the Dharma centre established in Central Tibet by gNubs Sangs-rgyas Ye-she, a main link in the Anuyoga and other *rNying-ma* lineages. The centre had initially escaped Glang-dar-ma's persecution since its practitioners were lay and not monks. The story has it that eventually Glang-dar-ma went to investigate, and gNubs displayed his power over

phenomena, producing a huge scorpion from a flash of lightning which burst from his pointing finger. The King decreed that the community was to be left undisturbed, and gNubs' family lineage (see on, A2.1.2.2) continued to preserve the teachings throughout the difficult period for Buddhism in Tibet [17].

Although royal sponsorship was important in bringing Indian teachers, and in creating the possibility for teaching and translation, the attempt to invest Buddhist institutions with power had led to political confrontation and been partly responsible for the collapse of the Royal dynasty. But where the establishment of monasteries had represented such a direct challenge to the Tibetan local rulers and had failed, the gradual permeation of the Buddhist teaching to all levels of society, and the capacity in Vajrayāna for the transformation of indigenous religious ritual and symbolism, laid the ground for the later success of monastic authority, when conditions were again right for the development of local centres of power and a Tibetan State. The story of the murder of Glang-dar-ma became a "myth" in the accounts of Buddhist historians. The monk, dPal gyi rDo-rje, a great bodhisattva, clearly recognised the threat to the Dharma posed by Glang-dar-ma, an embodiment of the *hostile forces* [18]. He had a vision of how Glang-dar-ma was to be overcome. Wearing the Black-hat costume [19] of a Bon-po ritual specialist, he joined the performance of a Black-hat dance below the King's palace, and entranced the King. When he came near the King, he produced a bow and arrows hidden in his wide sleeves, and shot the King dead. He then escaped on his black horse, which was revealed in its true white colour when the black charcoal washed away crossing the nearby river. He turned his black cloak inside-out, and this too was in fact white. Thus transformed, he was not recognised by those attempting to catch him. This "mythical" account [20] demonstrates the way in which Buddhism was firmly rooted in Tibet: rather than by way of a direct challenge, or by opposing old traditions, it was through *upāya* (skill-in-means) that the bodhisattva adopted the appearance of a Bon master, while inwardly retaining the "white" Buddhist wisdom and compassion, and thus was able to destroy the forces hostile to the Dharma. Having done so,

the expression of his true nature protected him from any violent reaction.

In Eastern Tibet, small groups of Buddhist students would gather around a teacher to receive teaching. Some small monasteries, *White Saṅgha* [21] centres, like that of gNubs Sangs-rgyas Ye-shes in Central Tibet, and mountain hermitages were established, but no large-scale or hierarchical institutions. It seems that while the Vinaya lineages were preserved (see Glossary), the norm was for students to remain part of the "lay" community but to take the vows of a mantra practitioner (*sngags-pa*). Thus, without the need for sponsorship, except for individual retreats, the inner Vajrayāna teaching lineages were preserved, and Buddhist students and teachers either fully participated in the productive process, or sometimes acted as religious specialists, performing rituals or reading texts to help in cases of illness or troubles.

#### **A2.1.2. The "Later Spread" of the Dharma in Tibet (from the tenth to the thirteenth century A.D.)**

In the last twenty years of the tenth century, some Buddhist teachers from Eastern Tibet travelled to the Lhasa area and began to found temples and give teaching. Gradually, the leading families started to patronize the Dharma again and to establish monasteries. In western Tibet, the kings of Gu-ge became Buddhists and sponsored new translations, as well as temples and monasteries. Again, many Tibetans from western and central Tibet journeyed to India to study, practise and collect texts.

One such Tibetan, 'Brog-mi (992-1074), was sponsored to travel to India and Nepal, by the ruling family in western gTsang, Central Tibet. He received general Buddhist and Vajrayāna teachings [22], and his Tibetan successor, dKon-mchog rGyal-po of the 'Khon family [23], founded the monastery of Sa-skya in 1073. A hereditary line of bla-mas of the 'Khon family became the focal point for the *Sa-skya* school, whose wealth and influence was bolstered by the position of the Sa-skya monastery, on the trade route between Shigatse (Tib. "gZhis-ka-rtse") and the Nepal Valley.

In Western Tibet, the translator Rin-chen bZang-po (958-1055), was sponsored to visit India. His work and influence was partly responsible for the visit to Western and Central Tibet of the Indian scholar Atiṣa, who was invited by the King of Gu-ge. The followers of his senior Tibetan student, 'Brom-ston (1008-64) became known as the *bKa'-gdams-pa*. Since the emphasis of this school was on monastic discipline, retreats and abstention from worldly affairs, it did not attract large-scale sponsorship from wealthy and influential families, but its teachings had a formative effect on the other schools - principally, the *bKa'-rgyud-pa* and the later *dGe-lugs-pa* school. It also appears to have set the pattern for Tibetan monastic life in all the orders [24].

Mar-pa (1012-96) spent a total of about twenty-one years in India, receiving teachings from Nāropa and other Indian Mahāsiddhas [25]. His main successor, Mi-la ras-pa (1040-1123) became famous for his songs which expressed the teachings in a popular idiom. His student, sGam-po-pa (1079-1153), founded a monastery in Dvags-po, and composed texts integrating the *bKa'-gdams-pa* knowledge with Mahāmudrā realisation received from Mi-la. He had five principal students to whom he passed his teaching lineages; new schools were founded by the pupils of four of them.

Dus-gsum mKhyen-pa (1110-1193) established monasteries which were sponsored by various wealthy families, and he apparently left a prediction concerning his reincarnation [26]. Ka-rma Pak-shi (1204-1283), was recognised as his *sprul-sku*, and the reincarnating line of the *Ka-rma-pa* became the focus of the *Ka-rma bKa'-rgyud-pa* school. sGam-po-pa's pupil, Phag-mo-gru, founded a teaching and meditation centre which became a wealthy monastery after his death owing to the patronage of the *Rlangs* family [27], the dominant family in a productive farming area. This family came to supply the monastery's religious head. Eight other branches of the *bKa'-rgyud-pa* tradition were started by pupils of Phag-mo-gru, three of which became large and significant politically. 'Jigs-rten mGon-po (1143-1212) founded the 'Bri-khung monastery and 'Bri-khung-pa school, and his incarnations became the head bla-mas of this school; sTag-lung Thang-pa founded the

sTag-lung monastery in 1185, and started the *sTag-lung-pa* school; Gling-ras-pa Padma rDo-rje founded the monastery of Rva-lung (c.1180) and transmitted the teachings to gTsang-pa rGya-ras Ye-shes rDo-rje (1161-1211), who established the 'Brug-pa school. A third student of sGam-po-pa who was responsible for the setting up of a new school was sGom-pa, whose famous pupil Bla-ma Zhang (1123-93) founded the monastery of mTshal near Lhasa (1175) and the *mTshal-pa* school. The head bla-mas of this school were later chosen from Bla-ma Zhang's family, which was one of the ancient noble families, and the school received a good deal of financial support from wealthy sponsors. The 'Ba'-ram *bKa'-rgyud* school was founded by 'Ba'-ram Dharma dBang-'phyug, also a pupil of sGam-po-pa.

#### *A2.1.2.2. The Transmission of Religious Authority: the Lineage*

The concept of *lineage* (Tib. *brgyud*) is important to an understanding of the developing Tibetan Buddhist schools. In the religious context, the lineage, rather than referring to the membership of a group as it may in an ordinary context - i.e. everyone having membership rights in their father's lineage [28] - it expresses the transmission of the Vajrayāna realisation. It is meaningless to speak of lineage members; the key term is that of *lineage-bearers* (*brgyud-'dzin*): those who "bear" or "hold" the tradition of teachings. The most important type of lineage, without which no school would have developed, is that of the *teaching lineage* ("*slob-brgyud*"). This refers to the continuity of realisation through specific teachings. A lineage-bearing bla-ma may teach many students, but he will only transmit the lineage of a particular teaching to one pupil (if any), who demonstrates perfect understanding of it. In the case of an exceptional student - such as Mi-la Ras-pa - the one student may receive the complete transmission of all his bla-ma's teaching lineages, and become his principal successor. A great practitioner may receive a number of teaching lineages from different bla-mas. On the other hand, it can happen that different pupils perfect the different teachings of their bla-ma, and each receives the main teaching lineage of the practice they have mastered, empowering them to give teaching and to pass on the lineage

to their respective students.

Thus, although differences in the presentation of teaching should not be overlooked, the proliferation of "schools" in Tibetan Buddhism was not essentially the result of disagreements in the interpretation of doctrine. Rather, groups formed around prominent teachers, and the articulating principle of group continuity was not doctrine or orthodoxy, but the transmission of teaching lineages. All the schools accepted the *Hīnayāna* and *Mahāyāna* assumptions (outlined in Appendix 1), recognised the wisdom of the principal *Mahāyāna* philosophical schools, and the usefulness of the *Vajrayāna* view and methods. Differences stemmed from the fact that teachings originated from various Indian Buddhist masters of different times. In the *Mahāyāna* Buddhist tradition, the notion of *upāya - skill-in-means* - allows that different approaches are appropriate for different individuals.

Each of the major traditions came to recognise a *bla-ma lineage (bla-brgyud)* based on the transmission of the teaching lineages of their early gurus (Sanskrit "guru" = Tibetan "bla-ma"). All the major *bKa'-rgyud-pa* schools [29], for instance, shared the same *bla-ma lineage* of *rDo-rje 'Chang* (Skt. *Vajradhara*) - *Tilopa* - *Nāropa* - *Mar-pa* - *Mi-la Ras-pa* - *sGam-po-pa*. The *bla-ma lineage* is depicted on *lineage trees*: pictorial representations of the objects of Refuge, symbolised by the *bla-mas*, surrounded by the *Buddhas*, *bodhisattvas*, *monks*, *texts*, the *yi-dams*, *dākinīs* and *dharmapālas* of the tradition (see on, A2.2.2.2). The *bla-ma lineage* symbolises the totality of the tradition's wisdom rather than the descent of specific teachings, although of course, these *lineage bla-mas* are the mainspring of all the specific teachings of that school.

A new type of *lineage* was developed by the discovery of *Ka-rma Pak-shi* as the reincarnation of *Dus-gsum mKhyen-pa* [30]. A *reincarnation lineage (sku-brgyud)* refers to the continuity of the realised mind of a great master who, in perfecting *Buddhahood*, becomes *Nirmāṇakāya* (Tib.: "sprul-sku"), manifesting in human form for the benefit of sentient beings. In the case of a great *bla-ma*, he may occasionally take more than one form; sometimes three *sprul-sku* have been discovered to embody the "body", "speech" and

"mind" of a realised bla-ma, or even five, who are said to represent the Enlightened manifestation of the bla-ma's five *skandhas*. A *sprul-sku lineage* is quite distinct from a *teaching lineage*. A *sprul-sku* may not be able to receive or pass on the same teachings as his previous incarnation - he can only transmit the teachings he receives in his present lifetime. He would normally be taught by the students of his predecessor, and may well have strong inclinations for practices his predecessor perfected but this is not necessarily the case. A *sprul-sku* may find it the appropriate time to master other teaching lineages, and to pass them on.

The *sprul-sku lineage* became a useful means for the transmission and continuity of religious and political authority. Once the monasteries became politically influential, it was helpful to have such an indisputable figure-head, rather than attempting to invest power in a teaching lineage which might lead to years of uncertainty and speculation as to whom the successor might be, or the break-up of the monastery when two or more students received teaching lineages. This was, after all, the way in which the different schools of the bKa'-rgyud-pa tradition became separate in the first place.

In practice, not all *sprul-sku* were considered to be Enlightened: the ideology of the stages of the bodhisattva path is used to explain variations in attainment [31]. "High bla-mas" were often recognised as *sprul-sku* in the proper sense of the word, as Buddhas or bodhisattvas of the tenth level *bhūmi* (stage), while lesser *sprul-sku* might be seen as only first level bodhisattvas. Re-assessment of a *sprul-sku* line might occur in the event of a lesser incarnation displaying exceptional qualities. On the other hand, if a high *sprul-sku* failed to fulfil the expectations made of him, this would normally be attributed to the limitations of the environment of the time. Occasionally, people would doubt the validity of the identification of the particular *sprul-sku*.

The schools which did not adopt a *sprul-sku lineage* usually made use of an inherited or *bones lineage* (*gdung-brgyud*), the older method which had been used from the times of the early teachings in Tibet. According to Snellgrove and Richardson [32], this remained

the preferred form of transmission where one wealthy family was dominant in the establishment of a monastery and school, while *sprul-sku* lineages came about in cases where there were a number of influential patrons. The concept of the inheritance of powers of meditation does not in any way conflict with the *sprul-sku* ideology; those born in a family which has produced many bla-mas are considered to have accumulated good karma and practised Dharma in previous lifetimes, and some may even be considered to be *sprul-sku*. Children of the 'Khon family (see above, Section A2.1.2) are all seen as reincarnations [33]. In one rNying-ma-pa *bones lineage* (that of Ye-shes rDo-rje Rin-po-che), the bla-ma in every alternate generation is the *sprul-sku* of a seventeenth century bla-ma, Mi-'gyur rDo-rje. Conversely, *sprul-skus* sometimes have a tendency to incarnate in a particular family [34]. A *bones lineage* may operate in a number of different ways. The two most common forms are either a father to son transmission, in cases where the bla-ma is a married *sngags-pa* (*mantra practitioner*), or uncle to brother's son, where the bla-ma becomes a monk and his brother produces two sons - one to be the celibate bla-ma, and the other to continue the line. The form of succession adopted was not always static; in the case of the 'Brug-pa, for example, an uncle to nephew transmission gave way to a father to son succession, and then later, a Head bla-ma reincarnated. The 'Brug establishment did not accept the new *sprul-sku* and instead retained a member of the rGya family, but they adopted the *sprul-sku* succession when the second *sprul-sku* (Padma dKar-po, 1527-1592) emerged as a great scholar and meditator. After his death there was a dispute between those who favoured the family line and those who wished to retain the new *sprul-sku* lineage. This resulted in a split; the "Northern" 'Brug continued to use the *sprul-sku* lineage, while supporters of the rGya family were forced to leave, becoming the "Southern" 'Brug, in Bhutan [35]. In later times, reincarnation became the most popular mode of succession for the bla-mas of large monasteries, although established hereditary lineages, such as that of the 'Khon family, continued. The *bones lineage* principle remained widely practised amongst the smaller scale rNying-ma-pa monasteries, however. Samuel suggests that the

notion of reincarnate bla-mas enables a reconciliation of the academic "clerical" tradition of Buddhism which demands celibate monasticism, and the popular idea of the meditator/yogin who possesses what Samuel describes as *shamanic power* [36].

#### **A2.1.3. The Political Role of the New Buddhist Schools in Tibet (from the thirteenth to the seventeenth century).**

In the twelfth and thirteenth centuries, what remained of Buddhism in India was eradicated by the Muslim invasions, and the Tibetans could no longer rely on Indian meditation teachers and texts. By this time, however, they had gathered and translated all the available Buddhist Sanskrit literature, and there were many Tibetan meditation masters. The newly established monasteries grew quickly, and became local centres of political authority. An offering of land from a noble to a monastery conferred some political control over the area, as well as economic benefit. It was not always the Head bla-mas of the schools in whom political power was vested; sometimes the bla-ma would prefer to teach and practise the Dharma, and a lay official [37], or a monastic administrator would conduct the monastery's political affairs. Yet, it was faith in the religious realisation of the bla-mas that accounts for both the sponsorship of the monasteries, and the people's willingness to accept their authority. It seems that the bla-mas were valued from early times in the capacity of "mediators" [38], and it was as mediators helping to negotiate peace, first between neighbouring aristocratic rulers, and later also between the Mongols and Tibetans, that the political influence of bla-mas grew. Eventually, monasteries became wealthy and powerful in their own right.

In 1260, the Sa-skya bla-ma whose predecessor had negotiated peace with the Mongols and been appointed "Regent", bestowed the Hevajra empowerment on the Khan and was made the "Ruler of Tibet". In practice, this did not mean that all Tibetans accepted the Sa-skya bla-ma as their overlord; indeed, other nobles and monasteries were seeking alliances with other Mongol chiefs, and in any case, the Sa-skya Head bla-ma was expected to reside at court, while a lay official from Sa-skya was appointed as administrative head.

Nonetheless, Tibet theoretically became part of the Mongol empire under Sa-skya control. A population census was carried out to assess levels of tax or tribute, administrative districts were drawn up, and local nobles or chiefs were made military commanders, responsible to the emperor for peace in their districts.

Many of the Tibetan bla-mas profoundly influenced Mongol chiefs, some of whom became genuine Buddhist practitioners. However, monasteries winning the patronage of a particular Mongol faction could also expect their armed support in establishing political dominance in their area. This intensified rivalries and disputes between monasteries, and between the aristocratic families, since they were closely allied to particular monasteries. In fact, it is a persistent theme in Tibetan history that a politically and militarily weak Tibet was used as a battle ground for powerful neighbours to settle their own disputes, and Tibetan political and sectarian rivalries were frequently engendered by the foreign powers. Amongst Tibetans, there was widespread dislike of the Mongol intervention and as their control weakened in the fourteenth century, the powerful Phag-mo-gru monastery became the dominant force in Tibet. When the Mongols were finally overthrown in China (in 1368), the theoretical connection was not maintained. The Phag-mo-gru, who were acknowledged as the rulers of Tibet for 130 years, retained much of the administrative framework which had been instituted under the Mongols, but they emphasised Tibetan independence by re-introducing some of the ancient Royal traditions and laws. However, their stronghold was in dBus - the area of Central Tibet where the old kingdom had been based - while their dominance was never fully accepted in gTsang (western Central Tibet), and it meant little further afield. Finally, they were displaced by lay ministers, the princes of Rin-spungs (1481), but after continued fighting with gTsang, they were in turn overthrown by the rulers of gTsang (c.1565). The Kings of gTsang were closely connected with the Ka-rma bKa'-rgyud school, and with their support, they united a large section of Tibet, although they were not in complete control of dBus itself until 1610 when they retaliated after the Phag-mo-gru had made a raid in the Lhasa valley.

Meanwhile, a new religious school was becoming involved in the political struggle for power. The *dGe-lugs-pa* school was based on the teachings of Tsong-kha-pa (1357-1419), who had been most influenced by the *bKa'-gdams-pa* school - he had spent some time at the monastery of Rva-sgreng, where he began work on his most famous texts. He founded the Ri-bo dGa'-ldan monastery in 1409, and attracted support in the Lhasa area, ironically because of his emphasis on monastic discipline and non-involvement in political rivalries.

One of his successors, dGe-'dun-grub (1391-1475) built up the school, and founded the monastery of bKra-shis lHun-po near Shigatse (*gZhis-ka-rtse*). After his death, the new school produced another famous teacher, dGe-'dun rGya-mtsho (1475-1542), who came to be considered his reincarnation. By this time, the older established schools were becoming suspicious of the growing influence of the *dGe-lugs-pa*, and dGe-'dun rGya-mtsho spent much time away from the monasteries to avoid dispute, but his travelling and teaching increased the school's followers, strengthening their monastic base. His reincarnation, bSod-nams rGya-mtsho (1543-1588), made a bond with the Altan Khan, the most powerful of the Mongol chiefs. From him, bSod-nams rGya-mtsho received the title of *Ta-le*, and as a result, is known as the third "Dalai Lama". After his death, his reincarnation appeared as a great-grandson of Altan Khan, and the principal *dGe-lugs-pa* bla-mas brought him to Central Tibet with a Mongol escort in 1601. This step was not welcomed by other groups but there was not serious trouble until 1610 when the King of gTsang came to deal with the Phag-mo-gru and ended up also attacking *dGe-lugs-pa* monasteries. The Dalai Lama then died in 1616. After the fifth Dalai Lama was discovered, and a large Mongol army came to "protect" the *dGe-lugs-pa* in 1621, conflict was averted by negotiations between the King of gTsang and *dGe-lugs-pa* bla-mas who may have felt uncomfortable in their close alliance with the Mongols. However, the Gu-shri Khan visited Lhasa in 1638 and became a student of the Dalai Lama. Having made a pact, they proceeded to overthrow the King of gTsang and gradually to take control over Tibet, including areas in the west and east.

Although the political success of the dGe-lugs-pa had initially been through their alliance with the Mongols, Mongol involvement diminished with time, particularly after the death of the Gu-shri Khan (1654). The fifth Dalai Lama himself, together with the dGe-lugs-pa, became the rulers of Tibet. Once the major monasteries of the other rival schools had been stripped of their power and wealth, and the dGe-lugs-pa administration was firmly established, non-dGe-lugs-pa monasteries were again allowed to build up patronage and become religious centres.

The historical sequences of the build-up of a centralised Tibetan state, usually with outside help, followed by its inability to consolidate control over a wide area, and then its gradual eclipse by a rival power was the recurring pattern from the thirteenth to the seventeenth centuries. The two areas where aspirations of a Tibetan state were closest to being realised, and where the dGe-lugs-pa administration became strongest, were dBus and gTsang. Geoffrey Samuel relates the limitations on political centralisation to the fact that these were the only areas of substantial tracts of arable land, through which the major international trade routes passed [39].

#### **A2.1.4 The dGe-lugs-pa period of dominance in Tibet**

##### *A2.1.4.1. Preamble*

In 1706, the Mongol descendants of Gu-shri reasserted their claim to overlordship, marching on Lhasa, killing the Regent and capturing the sixth Dalai Lama. The Manchu Emperor of China, by then a much stronger power than any Mongol group, recognised the Mongol lord as Governor of Tibet, and Tibet theoretically came under the Chinese Empire. In 1717, the Dzungar Mongols allied with the Lhasa monasteries and invaded Tibet. Having killed the "Governor", they caused disruptions throughout the Central Tibetan area, and looted and destroyed many monasteries. A Chinese force arrived in 1720 to expel the Dzungars, who were already withdrawing, and they escorted the seventh Dalai Lama to Lhasa. From this time, although the Chinese did little to interfere in the Tibetan Government administration, they periodically intervened in times of political troubles. After the

Chinese had withdrawn their troops in 1723, in-fighting between rival factions culminated in civil war in 1727, and the noble, Pho-lha, eventually took over the Government in 1728, with Chinese Imperial approval. From this time, two representatives and a garrison were stationed at Lhasa. Pho-lha became the "King" of Tibet in 1740 and ruled until his death in 1747. In 1750, the seventh Dalai Lama assumed power and the dGe-lugs-pa's temporal authority was restored [40].

From 1757 until the time of the thirteenth Dalai Lama, the Central Tibetan Government was headed by a Regent chosen from the dGe-lugs sprul-sku, backed by a bureaucracy of monastic and aristocratic officials. Most areas of Central Tibet were ruled by governors appointed by the Lhasa Government, although further afield hereditary nobles or large monastic estates continued to rule their local areas, while recognising some allegiance to the Central Government. A Chinese army invaded Tibet in 1910, but after the Chinese Revolution (1911), the Tibetans, under the thirteenth Dalai Lama, reasserted their independence. During the reign of the "Thirteenth", the Lhasa Government succeeded in increasing its centralised authority, but, as Samuel points out, the political dominance of the dGe-lugs-pa was coupled with an increasing rigidity and sectarianism, while the other schools were coming closer together [41].

#### *A2.1.4.2. The Role of the Monasteries in the Political Economy*

For several centuries prior to the eighteenth, monasteries had increased their land-holdings at the expense of the old nobility. This tendency continued during the modern period, so that by 1917, monasteries owned forty-two per cent of land in political Tibet [42]. Monasteries benefitted from grants of land from the Central Government and as donations from pious nobles, and unlike the aristocracy, were only rarely subject to land confiscation. Some poorer nobles might offer their land to a monastery in return for a life income [43].

Land was divided into estates, with attached commoners [44], some of whom inherited their land holdings and paid taxes to the landlord and/or Government, others of whom held

land for life or worked for others. Monasteries and nobles with multiple estates might own units of land scattered over a wide area. Each estate was an administrative unit, although administrative complexity varied from estates with village councils and elected Headmen, or estates administered by stewards appointed by the landlord, to elaborate hierarchies in the case of the very large estates (such as the monastic estates of Sa-skya or bKra-shis lHun-po), with their own commoner villages and monasteries. As estate owners, monasteries received produce from their commoner tenants, and many - especially dGe-lugs-pa - monasteries also received Central Government subsidies. Moreover, in some areas, a *monk tax* was levied, so that certain monasteries were assured of an influx of monks.

As well as economic power and authority derived from this formal land ownership and administrative structure, there was also large-scale voluntary support of monasteries from all sectors of the society, which were united in their enthusiasm for religious practice. Besides contributing to the large monastic institutions, small temples with one or a few monks were kept up by local people, and religious practitioners were sponsored to perform domestic rituals: in some parts, there were hamlets or villages of *ser-khyim-pa* ("yellow householders"), part-time religious specialists who served surrounding villages [45]. A religious teacher who established a reputation for wisdom might be able to raise funds for the construction of a new temple or monastery, and could attract followers - both monks or nuns who would join his religious community, and lay sponsors. There was considerable dynamism in locally based religious organisation: one centre may decline after its founder's death and become a small hermitage, while others might be established or expand.

The Central Government bureaucracy had two parallel hierarchies: one consisted of lay officials, and was dominated by the more powerful and wealthy noble families while the other consisted of monk officials, drawn from the large dGe-lugs-pa monasteries. Once in office, monks did not necessarily represent the interests of their monasteries, and most of the high posts were filled by monks with aristocratic backgrounds, but the monk official

section of the bureaucracy was historically growing and increasing its influence [46]. Moreover, the principal three dGe-lugs-pa monasteries in the Lhasa area - dGa'-ldan, 'Bras-spungs and Se-ra - housing twenty thousand monks between them in the twentieth century, informally carried great weight, and exercised a de facto veto power over the Government [47]. The Ruler, whether a Dalai Lama or a Regent, was himself a high dGe-lugs-pa sprul-sku. A Regent - who might be overthrown - had to balance the various interest groups, although an able Dalai Lama, such as the "Thirteenth", had much greater scope for increasing his political control, and could override the powerful monastic bodies in the interests of innovation and the expansion of Government authority. Nonetheless, even the Dalai Lama could not afford to entirely ignore the large monasteries [48].

The political and economic importance of monasteries, both in the formal structure of the Tibetan polity, and in the social and economic organisation of areas throughout the Tibetan speaking region, has been related to the historical weakness of any centralised State authority [49]. Yet, although the proliferation of Buddhist schools and monastic hierarchies was associated with a lack of political unity, the sense of Tibetan cultural and religious identity, practically synonymous with Buddhist values and observance, was strongly developed.

## **A2.2. PART TWO: THE rNYING-MA-PA LINEAGES AND TEACHINGS, AND VAJRAYANA RITUAL IN TIBET.**

### **A2.2.1. Historical Review of the rNying-ma-pa.**

It is interesting that the followers of the earlier teaching lineages did not found large monasteries or become involved in the struggle for political power during the period of the revival of Buddhism. Some Buddhist teachers travelled from Eastern Tibet to settle in the old religious sites in Central Tibet in the eleventh and twelfth centuries, but the small centres they started did not become large monasteries. The style of their religious organisation had been set in their Eastern Tibetan communities where they passed on their teachings

without the need for much sponsorship. Matters were different for those who desired to go to India to receive teachings, and to work on new translations; they needed the patronage of wealthy families. Nevertheless, this does not wholly account for the success of the later students of the new teaching lineages in establishing or building up monasteries. It could be that there was more prestige in sponsoring the religious descendants of the new lineages - or that the followers of the old teaching lineages were not interested in large monasteries. A rigid distinction between "monks" and "laypeople" had never been made amongst the groups who came to be called the *rNying-ma-pa*; the ideal of the Vajrayāna practitioner can be either. To some extent, this was also true with the new schools; the "father of the bKa'-rgyud-pa", Mar-pa, was married, and his guru Nāropa, was an Indian Vajrayāna yogin who had a consort; the Head Sa-skyā bla-ma was married. Only the later dGe-lugs-pa insisted on monk's vows for their bla-mas and serious followers. Nonetheless, the new schools tended to highly value the "full-time" religious practice which monastic life entails, even if they were not unduly concerned with the full monk's status [50]. The emphasis on monasticism may well be related to the hierarchical order which developed in the new schools, although there is not a simple causal relationship. Samuel expresses the different approaches as being reflective of the *rationalizing modal currents* characteristic of groups developing political centralisation, and the *shamanic modal currents* characteristic of small-scale organisation [51]. Certainly, the new bKa'-rgyud-pa and Sa-skyā-pa monasteries developed into recognisable "schools" through having a Head bla-ma, and a hierarchical structure. If a new monastery was set up by a follower of the bla-ma and his teaching lineages, it would become a *daughter* monastery, and although for the most part, it would run its own affairs and be supported in its own area, it would look to the *mother* monastery for guidance. The bKa'-rgyud-pa and Sa-skyā-pa built up a whole network of such monasteries. In the rNying-ma tradition, this kind of monastic structure was developed after the establishment of the principal rNying-ma-pa monasteries in the seventeenth century, but since the later great rNying-ma-pa bla-mas shared the common inheri-

tance of their main teaching lineages, they neither set up "schools" distinguishing themselves from other rNying-ma-pa bla-mas, nor was there any purpose in attempting to integrate or hierarchically order their bla-mas and monasteries.

There is no doubt that during the period in which Buddhism was again able to flourish - from the eleventh century - some of the *lineage-bearers* of the early teaching lineages, did attract large numbers of followers, and their texts became famous. Rong-zom Chos kyi dBang-po (1012-1088), who was a *lineage-bearer* of Mahā- and Ati-Yoga, and also a scholar of the Mahāyāna philosophical literature, composed texts and debated with meditation teachers of other traditions. Three teachers who made a great impact on the students of the early tradition, and who were Mahā-, Anu- and Ati-Yoga lineage-bearers, became known as the *three Zur*: Zur-po-che (born 954) was famed for his classification of the Vajrayāna practices, and established the monastery of 'Ug-pa-lung; his student Zur-chung-pa (1014-1074) excelled in meditation and debate, and sGro-sbug-pa (1074-1134) founded another monastery - sGro-sbug - and travelled widely, passing the teachings on to numerous students [52]. Yet neither these nor other meditation masters of the early teaching lineages, left an inheritance of large monastic institutions from which followers could be organised as a recognizable "school". The famous teacher in Eastern Tibet, Ka'-'dam-pa bDe-gshegs, founded Ka-thog monastery in 1159. This became a major rNying-ma centre, although it could not be compared with the monastic colleges developed by the new schools until it was expanded in the seventeenth century.

By the fourteenth century, in response to the formation of the new "schools", the followers of the old teaching lineages had come to be known as the "rNying-ma-pa" - "the Old" or "the Ancient Ones" [53]. Although they did not copy the organisation of the other schools, their sense of identity was enhanced by the reputation and works of the great rDzogs-chen master, Klong-chen-pa (1308-1364), who composed a series of books on the inner essence Vajrayāna teaching entitled, "Bla-ma sNying-thig", and a set called "the seven Treasuries" ("mdzod bdun"), as well as many other texts which set out the essentials

of rDzogs-chen teaching in a concise and lucid manner. He also studied and assessed teachings of the other Buddhist traditions extensively [54], founding and restoring small monasteries and hermitages. This era was very productive for the rNying-ma-pa; as well as the works of masters such as Klong-chen-pa, many "gter-ma" teachings were discovered. Just as Indian Mahāyāna teachers had claimed that their Sūtras were genuine teachings of Śākyamuni which had been hidden until the appropriate time for their appearance, so the Tibetan rNying-mas claimed their "gter-ma" or "treasure" texts to be the work of Padma or another great Vajrayāna master. Essence rDzogs-chen teachings given by Klong-chen-pa had sprung from a "gter-ma" transmission: the "Vi-ma sNying-thig", Vimalamitra's essence teachings, had been "re-discovered" by lDang-ma lHun-rgyal, and then passed down to a succession of teachers to Klong-chen-pa. Many "gter-ma" texts contained material which had been literally hidden during the years in which Buddhism had almost disappeared in Central Tibet. But the discovery and revival of the old teachings was dependent on the appearance of the appropriate "gter-ston": "revealer of treasure", who through his realisation, had complete understanding of the old manuscripts and who could spontaneously interpret the text in a way which was appropriate for his audience. "gTer-mas" are classified according to the manner of their discovery; while a western audience might assume an "earth treasure" to be a more genuine old text, in fact, "mind treasures" (dgongs-gter") - those which do not involve any actual text but which are revealed directly to the mind of the "gter-ston" from the mind of one of the great gurus of the early period, such as Padma - are even more highly regarded, and many of the more important gter-ma are considered to be both "mind treasures" and physical discoveries [55].

The appearance of gter-mas gave a great impetus to the rNying-ma tradition. The first had appeared in the eleventh century when the climate for Buddhist practice had improved and old manuscripts were brought to light. Two early gter-stons: Nyang-ral Nyi-ma 'Od-zer (1124-92) and Guru Chos kyi dBang-phyug (1212-70) [56] had "discovered" so many important texts, they were apparently known as the "sun" and "moon"

of the tradition [57]. In the fourteenth century, the gter-ma traditions began to flourish. O-rgyan Gling-pa (1323-c.1360) uncovered the principal "rNam-thar" - "Complete Liberation" story - of Padma (the "Padma bka'-thang shel-brag-ma")[58], as well as many other texts. Nyang-ral Nyi-ma 'Od-zer had discovered one biography of Padma, known as the "Zangs-gling-ma", and other accounts had appeared, but O-rgyan Gling-pa's became the almost definitive version, and later accounts drew heavily from it [59]. O-rgyan Gling-pa's inspiring account of Padma's activities [60] presented Padma as the central figure of the early teachings in Tibet, and if he was not previously, he certainly became the focus of rNying-ma practice, as the archetypal "Guru" who is at the centre of the rNying-ma "bla-ma lineage" (see back, Section A2.1.2.2). The text also had a profound effect on bKa'-rgyud-pa and Sa-skya-pa bla-mas, and Tibetans in general came to recognise Padma as the second Buddha.

A series of great gter-stons who were all known by the name of "Gling-pa" [61] followed O-rgyan Gling-pa. In the fifteenth century, Ratna Gling-pa (1403-1479) collected together the works of many of the principal gter-stons and this collection became known as the "Southern Treasures" ("lho-gter"). He also compiled the "rNying-ma'i rgyud 'bum" - "The Hundred Thousand Tantras of the rNying-ma" [62] - a collection of early translations and Vajrayāna texts which were excluded from the general "bKa'-gyur" and "bsTan-gyur", the official "canon", and which only existed in the rNying-ma tradition. Rig-'dzin rGod-ldem-can (1337-1409), who came from Northern Tibet, revealed many gter-mas of significance and he compiled what became known as the "Northern Treasures" ("byang-gter").

#### *A2.2.1.1. rNying-ma-pa Monasteries From the Seventeenth Century*

From the time of these gter-ston - who were followed by many others in the next two to three centuries - the rNying-ma tradition thrived, without major monasteries or elaborate structured organisation. To some extent, this situation was changed by the large monasteries founded from the seventeenth century. In 1610, the monastery of rDo-rje Brag

was established by Rig-'dzin Ngag gi dBang-po in Central Tibet, and it became the centre for the "Northern Treasure" teachings. According to Li An-che [63], the fifth Dalai Lama (who not only practised rNying-ma meditation, but was also a gter-ston), had great admiration for this monastery. He apparently helped with its development. Ka-thog monastery in Eastern Tibet (see back, A2.2.1) was extended in 1656 and became important for its academic reputation and the transmission of Ati-Yoga teachings. Also in Eastern Tibet, the monastery of dPal-yul was founded in 1665 by Rig-'dzin Kun-bzang Shes-rab, and became famous for its meditation teaching, and the "Southern Treasure" teachings. The centre for these "Southern Treasures" was established at sMin-grol-gling, Central Tibet, which before 1676 was probably a small monastery, but was built up during the time of O-rgyan gTer-bdag Gling-pa, a gter-ston and lineage-bearer of the Mahā-, Anu- and Ati-Yoga teachings. He was student and teacher to the fifth Dalai Lama [64], and the Dalai Lama's patronage was responsible for the rapid expansion of sMin-grol-gling. It seems that the Dalai Lama also contributed to the Eastern Tibetan rNying-ma-pa monastic centres [65]. Both sMin-grol-gling and rDo-rje Brag were sacked by the Dzungar Mongol army in 1717 [66], but they were restored soon afterwards. sMin-grol-gling was famed for its scholastic as well as its meditation teachings [67]. The establishment which became the largest rNying-ma monastery in Tibet [68] was that of rDzogs-chen, founded in sDe-dge, Khams, in 1685, by Padma Rig-'dzin, through the sponsorship of the King of sDe-dge [69]. rDzogs-chen monastery was particularly associated with the Ati-Yoga teachings, as its name might suggest (see on, A2.2.2.1.1). In 1735, a second monastery called Zhi-chen, was established by Zhi-chen Rab-'byams-pa, in the area, as a branch from the rDzogs-chen monastery. In time, the monasteries became quite separate [70].

These six principal rNying-ma monasteries each housed a few hundred monks and yogins, and although not as large as the major monasteries of the other schools, networks of monasteries and centres grew from them, as students of the high bla-mas established new "daughter" monasteries. Some of these "daughter" monasteries seem to have become even

larger than the originals, and themselves set up branches; Tarthang Tulku says that the Dar-thang monastery in A-mdo, founded in the mid-nineteenth century, was larger than dPal-yul, its "mother" monastery, and had more than a hundred branches, drawing as it did from the rNying-ma communities of A-mdo, 'Gu-log and rGyal-rong [71]. sMin-grol-gling was the "mother" monastery to the rNying-ma monasteries established in Sikkim; rDo-rje brag to those established in Northeastern Nepal (such as those in Sherpa country) [72].

The relationships between a monastery and its branches varied a great deal according to circumstances. If a "daughter" monastery did not have its own "sprul-sku" or family line supplying a head bla-ma, then the head bla-ma of the "mother" monastery would appoint the senior bla-ma (as at Rewalsar - see Chapter Three). A "daughter" monastery would usually send the sons of local people who were to become monks to the "mother" monastery for training, and if the head bla-ma was found locally, he would usually attend the mother monastery for some years before taking over. There might be an economic relationship between the monasteries if the branch was set up on, and supported by land belonging to the main monastery [73]. If, on the other hand, they were both economically distinct, geographically distant from each other, and the head bla-ma of the "daughter" monastery came to have a reputation as a great meditator and teacher himself, the ties between the monasteries may have become nominal [74]. While all the schools had this kind of monastic structure, such flexibility in the relationships between main and branch monasteries was particularly marked amongst the rNying-ma-pa who were lacking a "Head Bla-ma" of the whole school, while the dGe-lugs-pa were much more firmly bonded together. The dGe-Lugs-pa emphasis on the necessity for monastic academic training, coupled with their political control, meant that all minor dGe-lugs-pa sprul-sku, and any monk desiring religious or political advancement, would have to attend one of the large three dGe-lugs-pa establishments in the Lhasa area [75].

Each of the main six rNying-ma monasteries had academic colleges ("grwa-sa"): col-

leges which dealt with the study of Sūtras, the Indian Buddhist philosophical schools, and commentaries by rNying-ma-pa bla-mas, and colleges which taught the correct performance of rituals, including, for example, the construction of elaborate maṇḍalas. Both types were seen as preparatory for the higher colleges in which inner meditation teaching was given. One who masters both the academic and meditation teaching is given the title of "mkhan-po", and may take charge of academic studies at another monastery. While intellectual understanding is respected in the rNying-ma tradition, academic knowledge is seen as secondary to meditation realisation, and although useful, it is not necessary for Enlightenment. The colleges became centres for rNying-ma textual studies, but did not have the monopoly of realised teachers - after all, for many centuries, the rNying-ma-pa had done without such institutions. Another aspect of the new monasteries was their attached hermitages and retreat centres. Such centres were a particularly common feature of bKa'-rgyud-pa monasteries; with the bKa'-rgyud-pa emphasis on the "Six Dharmas of Nāropa", solitary meditation as practiced by Mi-la ras-pa was emulated by many followers of the bKa'-rgyud tradition. A monastery might ensure the support of an attached hermitage, while the yogins for their part, would join the monastery for its major annual ritual functions [76]. Intensive meditation practice is also an integral part of rNying-ma teaching; there had always been small rNying-ma hermitage centres. The new rNying-ma monastic centres often had a number of attached retreat centres; according to Tarthang, rDzogs-chen monastery had thirteen [77].

#### *A2.2.1.2. Later rNying-ma-pa Bla-mas*

The growth of the rNying-ma academic and practice centres was coupled with numerous new presentations of the teachings, such as the "dKon-mchog spyi-'dus" cycle, discovered by Las-'phro Gling-pa (or 'Ja-tshon sNying-po - 1585-1656). The gter-ston bDud-'dul rDo-rje (1615-72), who helped to restore Ka-thog [78] and founded temples in Central Tibet and Padma bKod [79], discovered the "dGongs-pa Yongs-'dus": O-rgyan gTer-bdag Gling-pa (see back, A2.2.1.1) was also of this period, and in the eighteenth cen-

tury, 'Jigs-med Gling-pa's (1730-98) works not only influenced the entire rNying-ma tradition, but they also inspired the "*Ris-med*" movement. 'Jigs-med Gling-pa wrote the "Klong-chen snying-thig", the series of texts on the "heart-essence" of rDzogs-chen, from teachings given by Klong-chen-pa, who appeared to him on many occasions. He also edited the "rNying-ma'i rgyud-'bum" from the texts at sMin-grol-gling (see back A2.2.1). Having received teachings of the "new" lineages of teachings (i.e. the other schools) - like Klong-chen-pa - he stressed the importance of recognising the value of the teachings of all the Buddhist masters. In fact, since the transmission of most religious teachings in the Tibetan Buddhist tradition is not dependent on the membership of a school, but on an individual's relationship with a bla-ma, and it is normal to receive teachings from more than one teacher, there had never been rigid demarcations between the followers of the various traditions. In particular, since the rNying-ma-pa did not have political ambitions, there was little sectarian rivalry between them and the other traditions. Sprul-skus who headed bKa'-rgyud monasteries - including some of the Ka-rma-pas - had rNying-ma Root bla-mas. The Sa-skya 'Khon family preserved some rNying-ma teachings, and the fifth Dalai Lama practised rNying-ma meditation. However, from the eighteenth century there was more intolerance, especially on the part of some dGe-lugs-pa. Manchu imperial policy favoured the dGe-lugs-pa who they considered as their proteges and their tool in pacifying the Mongols, and this was sometimes the cause of the persecution of other schools. The dGe-lugs-pa's political success was coupled with the establishment of large monastic institutions with strictly regulated patterns of training. The more informal approach of the rNying-ma tradition and its emphasis on the rDzogs-chen teachings which are based on the uncovering of the natural and spontaneous pure awareness of the original mind, was seen as a threat by those establishing a more rigid structure of teaching [80]. In response to growing sectarianism, 'Jigs-med Gling-pa and the later "*Ris-med*" ("without partiality") bla-mas, were anxious to preserve the full range of the teachings [81].

In the nineteenth century, the "*Ris-med*" movement grew in Eastern Tibet, particu-

larly in the sDe-dge area, revitalising the teaching lineages of rNying-ma, Sa-skya, bKa'-rgyud, and also Bon. As a result of the movement, many Sa-skya and bKa'-rgyud-pa bla-mas have in modern times, received and transmitted the sNying-thig teachings as the highest and most profound [82]. Among the Ris-med bla-mas who held rNying-ma teaching lineages were dPal-sprul (born 1808) who wrote the "Kun-bzang bla-ma'i zhal-lung", the popular introduction to the sNying-thig foundation practices; the gter-ston 'Jam-dbyangs mKhyen-brtse'-i dBang-po (1820-92), who studied and taught in Central as well as Eastern Tibet, and who held teaching lineages of all the non-dGe-lugs schools; 'Jam-mgon Kong-sprul (1811-99), student of mKhyen-brtse'i dBang-po, who compiled many books, including the "Rin-chen gter-mdzod" - "Jewel Treasury of gter-ma" - a collection of the gter-ma teachings; and Mi-pham rNam-rgyal (1846-1912), author of numerous practice as well as scholarly texts.

Another principal nineteenth century rNying-ma-pa bla-ma, bDud-'joms Gling-pa (1835-1904), was born in a rNying-ma "bones lineage" family in Eastern Tibet. He became a famous gter-ston, revealing many Phur-pa [83] practice texts, and was recognised as an incarnation of many previous meditation masters and gter-ston. His reincarnation was recognised in the bDud-'joms Rin-po-che, born in 1904 in Padma bKod, on the Tibetan border close to Arunchal Pradesh, India. His father, sprul-sku Nor-bu bsTan-'dzin, was an aristocrat and had come from a family of practitioners; bDud-'joms' "bones lineage" has now been strengthened considerably with his son and successor, gZhan-phan Zla-ba, being recognised as the reincarnation of bDud-'joms' father. bDud-'joms established a monastery in Kong-po, southeast of Lhasa, and it was monks from this monastery that bDud-'joms sent to Rewalsar in the early 1960s. He also had practice centres in sPu-bo, the forested region north of Padma bKod, and in Padma bKod itself. Padma bKod, "Lotus Pattern", is famous as one of the "sbas-yul" - "hidden countries" - where people can retreat from political and mental turmoils and where many gter-ma were hidden [84]. bDud-'joms was a gter-ston and held all the major rNying-ma lineages, and in particular belonged to the

sMin-grol-gling line of teachings from O-rgyan gTer-bdag Gling-pa. With the situation in exile, where a more formal structure was required by the Tibetan Government-in-exile administration [85], bDud-'joms agreed to represent the rNying-ma-pa as their "Head" after the more obvious candidate, the sMin-grol-gling Rin-po-che himself, declined in his favour.

In exile, bDud-'joms Rin-po-che established four monastic communities in the Indian sub-continent: Zangdok Pelri (Zangs mdog dPal-ri) in Kalimpong (where he lived after first leaving Tibet), Dudul Raptan Ling (bDud-'dul Rab-brtan Gling) at the Tibetan settlement in Orissa, the monastery at Boudanath, Kathmandu, where bDud-'joms Rin-po-che resided, and at Rewalsar in Himachal Pradesh [86]. He promoted rNying-ma-pa studies at the "Central Institute for Higher Tibetan Studies" in Sarnath, Uttar Pradesh, and wrote numerous practice texts, commentarial and historical works. At his monasteries in exile, he gave teachings on his own "gter-mas" and bestowed the empowerments and authorisations for the textual collections of the rNying-ma'i bKa'-ma, the rNying-ma'i rGyud-'bum and the Rin-chen gTer-mdzod. He travelled through Asia and the West - he gave teachings in London in 1979 - and established centres in France, the U.S.A. and Hong Kong [87]. He died in France in early 1987.

bDud-'joms Rin-po-che was the Head Bla-ma of the Rewalsar monastery, where my fieldwork was conducted. He was responsible for compiling the texts used by the monks, and he had given instruction to the senior monks. Thus, he is a key figure in this study, and it is unfortunate that I did not have the opportunity to meet him after I had stayed in Rewalsar.

## **A2.2.2. Overview of the rNying-ma Teachings**

### *A2.2.2.1. The nine "yānas"*

The rNying-ma-pa classify the stages of the path into nine "yāna" (Skt. = Tib., "theg-pa") or "vehicles"; a classification which does presumably date back to the time of the first

Vajrayāna Buddhist teachings in Tibet, and while it corresponds to some extent to the later formulations of the "four Tantras" of the other schools, it differs significantly in its division of the "Inner" Vajrayāna. As I have said, diverse teachings may well have been given by various rNying-ma-pa teachers, particularly prior to the advent of rNying-ma monastic colleges where attempts were made to order textual materials in a systematic way. Nonetheless, the diverse practices could always be fitted into the broad framework of the nine vehicles, and the main teaching lineages are related to this division.

The first three "yānas" are familiar from Mahāyāna literature and are certainly not peculiarly "rNying-ma" [88]. First is the "Śrāvaka-yāna", the "vehicle of the Hearers", and the second is the "Pratyekabuddha-yāna", the "Vehicle of the Independent 'Buddhas'", and together they constitute the "Hīnayāna". The "Hearers", originally a term to apply to the early Buddhist monks who had heard the teaching, came, in the Mahāyāna, to refer to monks who had been inspired by the teaching of the four Noble Truths (see Appendix 1, Section A.1.2.3) but were lacking in wisdom and dependent on an outer teacher and a regulated system of teachings to follow. The title, "pratyekabuddha" was used of those who attain Nirvāṇa in isolation and who do not teach, and in the Mahāyāna, the "Nirvāṇa" ("extinction") seemingly attained by such people was said to be a provisional release from the conditioned dharmas, but not the Complete and Perfect Enlightenment of a Tathāgata, who has infinite compassion and spontaneously displays the Dharma. It was implied that the Pratyekabuddha is still subtly arrogant in thinking that he can be independent and that his Nirvāṇa is the final Nirvāṇa. Nonetheless, the understanding of a Pratyekabuddha is more advanced than that of a Śrāvaka, since the state requires insight into the meaning of "pratītya-samutpāda" - "Interdependent Origination" - (see Appendix 1, Section A.1.2.2). In the Tibetan Buddhist schools, although the aim of Śrāvaka- and Pratyekabuddha-hood was considered a lesser aspiration, the approach represented by the notion of the existence of these practitioners (I am not aware of any Tibetans who would call themselves, or be called, "Śrāvakas" or "Pratyekabuddhas"!), was considered not only valid, but an important founda-

tion for the "higher" yānas. Awareness of "duḥkha" and renunciation of attachment to Saṃsāra, coupled with faith in the three Jewels as exemplified in the Śrāvaka, followed by development in the understanding of karma and in overcoming deluded mental formations, represented by the Pratyekabuddha, are the basis of the path. Hīnayāna teachings provide the motivation and discipline which is especially necessary at the early stages. These first two "yānas" are associated with the renunciation demonstrated by the Saṅgha of monks and the teaching lineage of the "pratimokṣa" (the monks' precepts).

The third "yāna" is the "Bodhisattva-yāna", which of course encompasses the Mahāyāna Sūtra teachings and the path of the bodhisattva. Although third in the set of nine, this in no way implies that the bodhisattva aspiration is inferior to any other; the generation of bodhicitta is essential at all the higher levels of the path and the commitment of the bodhisattva vow is a prerequisite for any Vajrayāna empowerments. The "View" of the dynamic potential of dharmas revealed in their true nature, as expressed in the Vajrayāna and particularly in the Inner Tantras, may well represent a change in perspective from the early Mahāyāna Sūtras with their simple emphasis on the "emptiness" ("Śūnyatā") of dharmas. Nonetheless, the aspiration of the benefit of others, and the deeper "Compassion" of complete empathy with all phenomena, is the same in both cases [89].

The "foundation practices" ("sngon-'gro") which must be performed at least one hundred thousand times before advanced Vajrayāna practices are entered into, includes sections which are in effect, Hīnayāna and Bodhisattva-yāna components. First are the "ordinary foundations" - the four thoughts which turn the mind to the Dharma:

- (a) The rarity of the precious human birth (that which provides the necessary conditions for receiving teaching and practising the Dharma);
- (b) Impermanence and death;
- (c) The inevitability of karma; and
- (d) The duḥkha of Saṃsāra.

Together with the first of the "extraordinary foundations", "Taking Refuge" [90], in the Vajrayāna Root Guru who embodies the three Jewels and the three Roots (see A2.2.2.2), which is performed with prostrations, the "Hīnayāna" basis is established. This is followed by the Bodhisattva vow, the "Mahāyāna" element, and after this, the specifically Vajrayāna foundations are done. So long as there is some awareness of the unsatisfactoriness of Saṃsāra and the commitment embodied in the Refuge is present, and also providing the bodhicitta has been generated, as far as the rNying-ma-pa are concerned, Vajrayāna teachings may be received.

The last six of the nine yānas are all sections of Vajrayāna and are viewed as a sequence, although in practice, few rNying-ma-pas do much, if any practice of the first three, and the "Inner" three are not always performed strictly in order. Some practitioners specialise in one of the "Inner" three, but many advanced practices integrate them, even if there may be an emphasis on one of these "yānas". All six share the general characteristics of the Vajrayāna perspective as outlined in Appendix 1 (Section A.5), and although they are graded from "Outer" to "Inner" Vajrayāna, and it is possible to work one's way through each, the differences in approach are more a matter of differences in the propensities of individuals, so that the practice of Inner Tantra does not require grounding in the Outer Tantras in the same way as grounding in the bodhicitta is required for any Vajrayāna practice.

The "Outer" three Vajrayāna vehicles correspond to the "four Tantras" recognised by the other schools. They employ a good deal of visual imagery to transform experience, which becomes "Mahāmudrā" at an advanced stage. First is "Kriyā-yāna" (Tib. "Bya"), the vehicle of "activity". Here, the approach is to develop the view of the universe as being the wondrous creative display of Enlightenment as the "maṇḍala". One's normal perception is seen as impure and the ritual activities in this yāna are aimed at purification of oneself and one's ordinary view of reality, so that they are transformed. The "yi-dam" deity - the particular expression of Buddhahood which is personified as a "deity" in the centre of the

universe as a Buddha-field - is seen as a completely pure "Lord" or "king", and the emphasis is on devotion and surrender to this amazing manifestation.

The next yāna is "Caryā" or "Upa-yoga" (Tib. "spyod"), which represents a balance between the ritual activity of "Kriyā", and the meditation of the "Yoga-yāna" which follows. Although the maṇḍala is still visualised as wondrously arising in the universe, as though it is "outside" oneself, the "yi-dam" deity which displays the Enlightened Mind is not regarded as a superior "lord" but rather as a friend who appears outside yet who is not different in nature from oneself.

In the rNying-ma system, the "Yoga-yāna" (Tib. "rnal-'byor") is divided into an "outer" and "inner" section. In the "outer" section which parallels the Yoga Tantra of the other schools, the sense of equality between oneself and the deity is developed, so that the merging together of one's own and the Enlightened Mind is possible during meditation. The "inner" section is the "Anuttara-yoga-tantra" (Tib. "bla-na med rgyud"), classified as the fourth and final Tantra in the other traditions. For the rNying-ma-pa, it represents a meeting of the "Outer" and "Inner" Tantras, where all experience becomes "Mahāmudrā", the "Great Seal" or "Symbol" - ever-changing patterns in a creative expression of the maṇḍala of Enlightenment. For the other schools, the Anuttara-tantra (the "unsurpassable") is the highest level of practice, and Mahāmudrā is Enlightenment itself. For the rNying-ma-pa, Anuttara is the "unsurpassable" yoga of the *Outer* Tantras, and Mahāmudrā is not quite the equal of the "Mahā-ati" view, although "Mahā-ati" follows on from it. In part, the inclusion of this sub-section in the "Yoga-yāna" is a means for incorporating "Anuttara-yoga" Tantras such as the Hevajra into a system which is based around a different classification - that of Mahā-, Anu-, and Ati-Yoga. At the same time, while rNying-mapas would accept that the "Mahāmudrā" said to be realised by the great teachers of the other schools represents Enlightenment, the relegation of "Mahāmudrā" teaching to the climax of the Outer Tantras is a way by which they have emphasised the superiority and uniqueness of their "Inner Tantras". Most "Ris-med" teachers have accepted the rNying-ma position

and recognised the rDzogs-chen ati-yoga as the highest teaching, although some emphasise that although terminology may differ, the realisation represented by Mahāmudrā is no different; the difference is simply a matter of the perspective taken while on the path.

#### A2.2.2.1.1. The Three Inner Tantras

##### (i) "Mahāyoga"

Most of the "yi-dam" deity practices commonly performed by the rNying-ma-pa, including those performed by the Rewalsar monks, come under this general category. Frequently, Mahāyoga practices are suffused with the two other Inner Tantras, and in particular, the "View" ("lta-ba") of the Ati-yoga is emphasised throughout the Inner Vajrayāna. In the Mahāyoga, the practitioner still works with the maṇḍala principle, but from the time of Empowerment, he/she should become inseparable from the yi-dam deity, and develop the realisation of the "three maṇḍalas": that all forms are Nirmāṇakāya, all sounds, Sambhogakāya, and all thought, Dharmakāya. The sense of the centrality of the maṇḍala - of the deity in the centre and emanation surrounding, is not so strong as in the lower Tantras, and there is no longer the same notion of "visualisation". In the Outer Tantras, the practice texts (Skt. "sādhana") build up the description of the deity who is gradually "visualised", and ordinary perception is slowly transformed. In Mahāyoga, confidence that the deity is continually present, is developed, and thus, there is no need for any "visualisation" or to transform anything. The practice texts may describe the form and attributes of the yi-dam, retinue, and maṇḍala, but rather than it being intended that the practitioner should generate a "visualisation", the emphasis is on developing the "feeling" that the description is how things are in their true nature. The visual imagery is not so much literal, as poetic, and symbolic. If the deity holds a vajra and a phur-bu, to simply "see" a vajra and phur-bu is not to realise the full significance of the deity bearing "vajra" nature and the penetrating quality of the male clarity aspect of realisation expressed by the phur-bu. The "sense" or the "feeling" of presence is the keynote in Mahāyoga, not the quality of visualisation.

(ii) "Anuyoga"

The two consecutive stages in Vajrayāna yi-dam practice are the "bskyed-rim" - generation stage" - and the "rdzogs-rim" - "perfection stage". "Generation" is concerned with generating the maṇḍala, while "perfection" is the inner absorption of all phenomena in the realisation of their nature as "Emptiness" and "Clarity". While Mahāyoga practices contain both sections, the emphasis is on the "generation stage", whereas Anuyoga practices put more stress on the "perfection stage". In Anuyoga, outer appearances dissolve within; the dualism of "inner" and "outer" breaks down, and any sense of the individual or yi-dam as a discrete entity is no longer present. The practice is directed at the realisation of the simultaneous arising of "Bliss" (the "clarity" aspect) and "Emptiness", which is effected through control over the psychic energies (Skt. "prāṇa") which flow through the body. The patterns of movement of these subtle energies are meditated on as the "channels" (Skt. "nāḍī") spreading throughout the body/universe, from the focal points of the five "cakras" ("wheels") at the five centres or "places" [91]. Rather than allowing the psychic energies to be dissipated, they are focused into the two major channels on either side of the spine, and then integrated in the central channel. The creativity or "seed-essence" (Skt. "bindu") of the psychic energies - "clarity" and "emptiness" - is thus revealed as the Absolute Bodhicitta.

(iii) "Ati-yoga"

The "rDzogs-chen" or "Great Perfection Ati-Yoga", is called the "king" of the yānas and is the "fruit" of the Inner Tantras. Although it can be practised as a "path" in itself, the notion of a path or of any kind of transformation no longer applies. "Generation" and "perfection" stages are simultaneously fulfilled without effort, and contrived meditation practices are unnecessary. According to the Ati-yoga "View" (Tib. "lta-ba"), everything has been naturally perfect from beginningless time, arising spontaneously in vast openness and clarity. The meditation is to realise this View, allowing the mind to abide in the natural condition of pure awareness (Skt. "vidyā"; Tib. "rig-pa"), free from any conceptual projections. Whatever thoughts arise, they are instantaneously recognised as primordial awareness, and

thus are self-liberated. Through Ati-yoga, Complete and Perfect Enlightenment can be realised within one life-time. This is not the place to examine the Ati-yoga teachings in detail [92] - teachings which, in any case, transcend any intellectual grasping. While few of the Rewalsar monks had received many Ati-yoga teachings, the general "rDzogs-chen" perspective permeates a good deal of rNying-ma practice.

#### *A2.2.2.2. The Three Roots*

The essential element for practice at all levels of Vajrayāna is devotion to the "guru" (see Appendix 1, Section A.5), or "*bla-ma*" (Tib.), who embodies the three Roots. The three Roots are the distinctive Vajrayāna Refuge, and correspond to the three Jewels. The "guru" is the first Root and should be seen as the Buddha. Guidance is crucial in the inner Vajrayāna meditations where habitual and conventional patterns of thinking are broken down, and the mind revealed in its pure nature. Confidence in the guru needs to be total before the complete surrender of egocentricity is possible. Initially, the guru is the human emanation of Buddhahood; later, all experience becomes the "guru". Both aspects are encompassed in the "Root Guru", the one who unfolds the complete maṇḍala of realisation, who can be symbolised by all one's teachers in the form of Padma (see back, A2.2.1) or another great guru [93]. Thus, "guru yoga", which develops devotion to the Root Guru and culminates in the identification of guru and practitioner in their true nature of clarity and emptiness, is the most important of the Vajrayāna "foundation practices" ("*sngon-'gro*") which are to be performed a minimum of one hundred thousand times each. The guru is the one who grants "*adhiṣṭhāna*" (Skt.), the "majestic power" or splendour of the Enlightened Mind, creating the possibility for Realisation.

The second "Root" is the "*yi-dam*" (Tib.; Skt., "deva"), "deity", the aspect of Enlightenment on which the practitioner meditates. The "yi-dam", which corresponds to the "Dharma" of the three Jewels, is given by the guru to the student according to the particular emotional defilements of that student. The energies of the five "kleśas" - attachment, aversion, delusion, pride and jealousy - are revealed in Vajrayāna as the five "*Primordial*

*Awarenesses*" (Tib. "ye-shes"), the basic expression of the radiant nature of Enlightenment. Each yi-dam is included in one of the five "families" of the Primordial Awarenesses, as a peaceful or wrathful manifestation. The yi-dam should correspond to the character of the student, so if, for example, aversion is the dominant "kleśa" of the student, then the "yi-dam" will be of the "Vajra family", expressing the "Primordial Awareness like a Mirror" [94]. The yi-dam is the source of all "Siddhis" (Skt.), the Vajrayāna powers of transformation which arise through the practice. They consist of the "ordinary siddhi" of control over phenomena, and the "Excellent siddhi" of Enlightenment.

The "Saṅgha" or community, becomes the "*ḍākinī*" (Skt. = Tib., "mkha'-'gro") in the set of three Roots, the female inspirational forces which are the practitioner's "companions". The *ḍākinī* may appear as the seductive or destructive play of phenomena - the energies of birth and death - and for the practitioner, her wrathful or semi-wrathful display of emptiness ("emptiness" and "form" not being different) shatters any grasping at substantiality. Thus, the role of the *ḍākinī* is to remove hindrances. Within this "Root", the principle of "*Dharmapāla*" (Skt. = "Dharma protector") is also included. This is an even more forceful arising of wisdom, its wrathfulness dependent on the extent to which the practitioner is attempting to cling to his/her delusions and avoid progress on the path. This is a natural process which occurs in meditation; it is symbolised by the wrathful forms of dharmapālas. "Worldly" dharmapālas are representations of cultural forces which have power over the mind, and which can be directed through Vajrayāna practice, to destroy obstacles.

The three Roots are distinct aspects of the Vajrayāna "Refuge", but just as the three Jewels can all be subsumed under the ultimate Refuge of the Buddha/Dharmakāya in Mahāyāna [95], so, the three Roots are all present within the "guru" in Vajrayāna. Guru, yi-dam and *ḍākinī* are all manifestations of the Root Guru, and it is impossible to truly enter Vajrayāna practice without the guru. This may seem to sanction the dictatorial authority of bla-mas over ordinary practitioners. However, while it is true that the devotion of all Tibetans to the Dalai Lama, for example, is integrally related to the Vajrayāna

insistence on the importance of the guru, a general authority over others is not implied by this insistence. In monasteries in which the basics of Buddhist practice are taught, and particularly in dGe-lugs-pa colleges where there are hierarchical structures of bla-mas and monks according to seniority and the mastering of knowledge which can be measured, those with authority are clearly defined and a student has no right to question the wisdom of his superiors. On the other hand, when an individual seeks his or her "Root Guru", it is a matter of finding a teacher with whom the appropriate Vajrayāna guru-disciple relationship is possible. It is not enough for the guru to be enlightened if the student is unaware of it, or cannot communicate directly with him. Since the role of the guru is so crucial, a student must examine the qualities of a potential guru very closely, and the guru must examine the student. Once a student has become committed to a particular guru, teachings may be received from other gurus, but the Root Guru is the main guide of practice, irrespective of his status with regard to other teachers. Moreover, while the student should "surrender" his egocentricity to the guru, the teaching does not consist of the passing of "correct" knowledge from the guru to an "ignorant" disciple. The teaching takes place through the development of the relationship with the guru, and transmission consists of "the meeting of two minds" [96]. In the rNying-ma Inner Tantras, the stress is on the natural purity of the mind - the student lacks nothing but must simply allow Buddhahood to unfold. Complete dependence on the outer human guru is therefore not encouraged. This approach goes hand-in-hand with the small-scale organisation of the rNying-ma-pa where elaborate hierarchies were not developed and small centres tended to break away from "mother" monasteries if a competent bla-ma was present.

#### **A2.2.3. Vajrayāna Ritual in Tibet: The Example of 'Chams - Ritual Dance**

Having dealt with the philosophical dimension of the rNying-ma tradition, it is now necessary to say something of rNying-ma ritual. Here again, the rNying-ma-pa share a good deal with the other Tibetan Vajrayāna systems; this section introduces Vajrayāna ritual in general, using ritual dance as an example, and then looks briefly at a

particular ritual dance common in rNying-ma-pa and bKa'-rgyud-pa monasteries, and performed in Rewalsar.

Vajrayāna rituals are intended to give outward symbolic expression of the inward state of mind cultivated according to the level of practice. They may be used primarily to aid the meditator's understanding, to directly embody the "meaning" which defies the grasping intellect, or they may be designed to aid practitioners and non-practitioners alike. A number of Vajrayāna rituals were particularly orientated to the benefit of lay audiences, and as Samuel has argued [97], were a necessary aspect of the relationship of reciprocity between religious monastics and lay sponsors. 'Chams is an example of such a ritual. It may be part of numerous yi-dam cycles, different stages of practice and various types of ritual activity (such as "pacifying" or "destroying" - see Glossary under "KARMA, the four karmas"), but in general, its elaborate display of Enlightened qualities is suited for the illumination of the widest possible human audience [98]. A commentary on a 'chams by the fifth Dalai Lama (1617-82) [99] describes the benefit of watching as, Liberation through seeing:

"The difficulties of the understanding, which has been  
obscured by clouds,  
are ... completely overcome;  
And distinctly, as if illuminated by a thousand blazing rays,  
is shown the salvation by seeing ...  
All the different kinds of good mudrās collected  
In this clearly expounded dance book, have the ability  
to change completely the mind of the people watching the dance."

The activation of this power to transform the mental state of an onlooker depends both on the understanding of the dancer who must truly embody the yi-dam whose costume he wears, and on the receptivity of the spectator. The Sūtras teach that innumerable Buddhas fill every particle of dust, but few are able to recognise this all-pervading presence of Enlightenment. I have said more on the appropriate manner of perceiving 'chams elsewhere [100]; here it suffices to note that openness and devotion aid receptivity.

#### *A2.2.3.1. The Tradition of 'Chams*

The 'Chams dances may have adopted some indigenous Tibetan elements, and integrated these with Indian Vajrayāna dance. An oral tradition claims that the ancient Bon

priests performed ritual dances and that the modern "Black Hat" dances [101] of the Vajra Master derive from these. Historical reconstruction would be largely speculative, but many of the sequences of dances and meditations have certainly been preserved for centuries. Innovations do not occur as a result of experimentation or improvisation, but new dances may be introduced by enlightened teachers who have visions of the deities of a particular Buddha-field and who clearly remember and can instruct others on the correct steps [102]. Training in 'chams involves the appropriate meditation practice, and learning the dance movements and the associated chants [103]. Only monks and other Vajrayāna practitioners who have been trained take part [104]. The dancer must be capable of identifying with the "primordial awareness" ("ye-shes") of the deity and to maintain the "View" of phenomena as the expression of "clarity" and "emptiness" [105].

#### *A2.2.3.2. The Setting of 'Chams*

A 'Chams is usually held as the main feature or as part of the celebrations of traditional religious days. A "Dharmapāla" dance, for example, might well take place on the twenty-ninth day of the moon, the day of the Tibetan month which all the schools recognise as especially appropriate for Dharma protector practices [106]. For the performers, the dance may represent the culmination of days or weeks of meditation and recitation practice connected with the deity involved. A performance usually lasts one to three days, and takes place during the daytime in the temple courtyard. The front of the temple may be decorated with paintings depicting the "bla-ma lineage" (A2.1.2.2) or the yi-dam deities of the dance. In the centre of the courtyard, one or two high flagpoles with the ensigns of the most important 'chams deities may be set up, and beneath, there may be small shrine with the "gtor-ma" [107] representing the main deity, and various offerings [108]. The temple serves as the dressing-room for the dancers who wear costumes and masks which are stored in the temple for the rest of the year, and each dancer enters the courtyard and returns after his dance through the front doorway.

The "*rdo-rje slob-dpon*", who acts as the "Vajra Master", guiding the monks' com-

munal ritual and meditation practices [109], may play a major part in the dancing such as the "Black Hat" dance master, but his main role is in guiding the accompanying meditation and recitation practice and he usually sits outside the dance circle [110]. The *'chams-dpon*, the "Dance Master", on the other hand, is concerned with the correctness of the dancing itself, and he may walk around the courtyard wearing the normal monastic robes and hat, signalling the beginning of new dance phases and checking the dancers' movements. The Black Hat and sword dancers each have their own dance master who leads them.

Some monks provide the textual and musical accompaniment to the dancers; they usually enter in procession playing their instruments, and sit along one side of the dance ring. The *"dbu-mdzad"* - "Head Monk" - usually leads the chanting, although there may sometimes be a *"rol-dpon"* in charge of the musical performance, who is assisted by the *dbu-mdzad* [111].

#### *A2.2.3.3. The dances*

Each *'chams* is made up of a number of separate dances with no connecting plot, although there is usually a link between dances in terms of the development of a religious theme. The "manifestation" of the main deity is likely to be preceded by a number of preparatory dances which may purify the "ground" of the outer and the mental environment into the Buddha-field, and so on. Many *'chams*, such as the *phur-'chams* of the fifth Dalai Lama's text, are divided into two main sections; a "Root Dance" for the "Realisation of Enlightenment", and a following section for "Liberating Negativity" [112]. This corresponds to the two basic divisions of *yi-dam* practice in general [113].

Each dancer or set of dancers normally move in a clockwise circular path, sometimes marked by two concentric circles outlined with flour or chalk. The style of dancing depends on the nature of the figures portrayed, and the type of ritual activity they are performing. The Black Hat dancers, Buddhas, *yi-dams* and high-ranking *dharmapālas*, dance with slow dignified movements. Every movement has a significance; much of the fifth Dalai Lama's *'chams* text is devoted to detailed description of the different movements along with their

names or purposes. Lesser deities - retinues of yi-dams and dharmapālas who represent various emotional defilements which have been transformed into the forces which remove obstacles to realisation, may retain their "untamed" appearance, and perform running and stamping "dances".

#### *A2.2.3.4. The costumes and masks*

The Black Hat dancers and the chief deities usually wear their costumes over their monastic robes. Their costumes are mostly made of brocade and silk, sometimes with elaborate embroideries. Some wear the Vajrayāna wrathful yi-dam outfit of the six bone ornaments [114], or a round breastplate called a "mirror" with the seed-syllable of the deity concerned at its centre. Some of the main yi-dams wear five-lobed crowns, representing the five Buddha families. They may also have other features, or carry various objects or weapons in accordance with the particular deity's iconographical attributes. The masks depicting the deity's face may be made of layers of cloth, glued together around a clay model which is broken when the glue is dry, or of papier-mache, or carved wood. They are often two or three times head size; the dancer looks through the nostrils or mouth. Costumes and masks are consecrated before use and the masks may become "sacred" - treated as a representation of the deity. "Wrathful" masks have crests of five skulls: a wrathful display of the primordial awareness of the Buddha families, demonstrated in a peaceful way in the five-lobed crowns. Lesser deities generally wear less elaborate costumes [115].

#### *A2.2.3.5. The Guru mTshan-brgyad 'Chams*

The Guru mTshan-brgyad 'chams - "dance of the guru's eight aspects" - was introduced by the great rNying-ma-pa gter-ston, Guru Chos kyi dBang-phyug (see back, A2.2.2), or Guru Chos-dbang for short, in the thirteenth century. In meditation, he visited "Zangs-mdog dpal ri" ("The Glorious Copper-Coloured Mountain"), the Buddha-field of Padma, and he observed the dākinīs, dākas [116], and various forms of Guru Padma, dancing. When he "returned" to the ordinary level of experience, he taught the dances, which became very popular in Tibet; they were performed in many rNying-ma monasteries, and

also in some bKa'-rgyud monasteries [117]. Based on Guru Chos-dbang's teaching, the order and the steps of the dances of the guru's aspects are exactly the same in each case, and although there are slight variations in the decorations of the costumes, each aspect has particular features and is clearly recognisable. Moreover, the Guru always "manifests" in this dance on the tenth day of the Tibetan month; the day when, according to the "myth", Guru Padma promised to return and to be present in person. The tenth day is the day when the moon is mid-way in its process of waxing, the fifteenth being the full-moon. Opposed to the twenty-fifth, the day which is the mid-point of the waning moon and special for the *dākinī* principle, the tenth is considered in Vajrayāna [118] to display the energy of the male "heruka" [119] or "dāka". Guru Padma can be seen as the Enlightened "heruka" par excellence.

Nonetheless, Guru mtshan-brgyad 'chams are not always identical in that there may be variations in the dances of the retinue, some involving more dances than others, and while some, like the 'chams at Rewalsar, focus on the Guru's appearance, at other monasteries the "eight aspects" dance is integrated into another 'chams. For example, at a 'chams observed by G.A.Combe at Tachienlu [120] the "manifestation" was followed on the eleventh day by a 'chams of rDo-rje Phur-pa, one of the most popular rNying-ma yi-dams, which culminated in a "casting the gtor-ma" ("gtor-rgyab") ritual [121]. Similarly, in the Guru mtshan-brgyad 'chams I observed at the 'Brug-pa bKa'-rgyud-pa monastery of the Tashi Jong handicraft settlement [122], an elaborate Phur-'chams was performed on the ninth day, and there were further dances of wrathful emanations in the maṇḍala of Padma on the eleventh day. According to Nebesky-Wojkowitz [123], there are two alternative sequences in the Guru mtshan-brgyad 'chams in the 'Brug-pa monastery at Hemis, Ladakh; either there are additional dances of homage to Guru Padma, or there is a second day in which there is a number of dances which lead up to a "Liberating Negativity" ritual (see back, A2.2.3.3).

From the available accounts, it seems that the basic structure of the Guru mtshan-

brgyad 'chams itself involves three sections. First, to prepare the ground and transform it into the Buddha-field, there is a dance of "the ten wrathful ones" ("khro-bcu"). The "khro-bcu" are wrathful emanations which arise in the ten directions of the maṇḍala; sometimes the dancers appear in accordance with the iconography of the ten, but sometimes - as at Rewalsar - a dance of Black Hats is performed. If the Black Hat costume is worn, there is little difference in terms of the symbolic value of the dance, since the Black Hat dancers, as Vajrayāna practitioners, transform themselves into the ten wrathful ones. In the Rewalsar case, the ritual methods for transforming the environment are examined in Chapter 5 [124]. This preliminary dance at Tashi Jong is described in a booklet [125] as the dance of the "Protection Wheel" [126]. Although this is not specifically mentioned elsewhere, the booklet's commentary on the name is consistent with the general explanation above:

"The unchangeable Protection Wheel clarifies and strengthens one's understanding. The basic meaning of this dance is that ultimately there are no hindrances in the unobstructed space of the universal Dharmadhātu. The dance outwardly consecrates the ground, while inwardly it modifies basic mental attitudes by changing Samsāric conceptions into the non-dualistic maṇḍala of the Yidam". "Garcham", p.23

Second, there is a dance of the dākas and ḍākinīs of Guru Padma's retinue. Although based on Guru Chos-dbang's visions, there seems to be some variation here; some monasteries performing elaborate dances of different groups in the retinue, while others simply have one set. At Rewalsar, this section consists of the "Ging 'chams" alone [127].

Third, there is the dances of the eight aspects [128]. Other figures from the "mythical" historical accounts of the establishment of the early teaching lineages in Tibet, such as the King, Khri-srong lde-brtsan, the Mahāyāna scholar, Śāntarakṣita, and the Vajra Master, Vairocana, may also appear. Once the eight aspects are present, but before they dance, various figures enter to pay homage to the Guru, and after the Guru's dances, there may be dances of offerings and praises.

A detailed analysis of the ritual and symbolism involved in the Guru mtshan-brgyad 'chams is given in the case study in Chapter 5.

#### A2.2.4. Conclusion

The rNying-ma-pa lineages date back to the early period of Buddhism in Tibet. rNying-ma practitioners neither established a hierarchically ordered and integrated system of monasteries, nor held extensive political power, but organised themselves in relatively small communities. Nonetheless, the rNying-ma-pa were very widespread with a large number of followers throughout Tibet, and their teaching lineages pervaded the other schools: many of the most senior bla-mas of the other schools, such as the Fifth Dalai Lama and the second and third Ka-rma-pas (and their students), were well-known for their rNying-ma connections. Moreover, the other schools - especially the Ka-rma bKa'-rgyud-pas - have integrated rNying-ma *gter-ma* practices into their own monastic ritual cycles [129]. A few large monasteries were established by the rNying-ma-pa in the seventeenth century, and systematic academic training similar to that of other schools was offered by these monasteries. Yet such training was not considered an essential element of the religious Path, and it was of secondary importance to meditation realisation. The rNying-ma-pa put emphasis on the individualistic relationship between a bla-ma and student, a feature of Vajrayāna in general, which was to some extent eclipsed in the more formally structured monastic hierarchies. Correspondingly, in their religious practice, while much was shared in common with the other schools - the basic Buddhist, the Mahāyāna and general Vajrayāna teachings - the focus was the distinctively rNying-ma three Inner Tantras, culminating in *Ati-Yoga*, or *rDzogs-chen* with its emphasis on "*natural perfection*".

Long before the Chinese invasion, in the context of increasing rigidity and sectarianism on the part of those in political control in Central Tibet, the *Ris-med* movement brought much cross-fertilisation between the rNying-ma-pa and other traditions. The resulting dynamism in the presentation of teachings has continued and possibly been enhanced by the upheaval of exile. The Head Bla-ma of the Rewalsar monastery - bDud-'joms Rin-po-che - was one of the principal modern rNying-ma-pa lineage bearers, and both a meditation master and prolific scholar.

In the Vajrayāna, rituals are used to engender or to express the meditation states concomitant with the particular level of practice. Ritual dances - *'chams* - designed for the benefit of lay audiences, have a long history in Tibet and share common elements. The "*Guru mTshan-brgyad 'chams*" - which continues to be performed in Rewalsar - is a popular *'chams* performed in rNying-ma-pa and bKa'-rgyud-pa monasteries. There are variations in how elaborated its performance is, or whether it is integrated into a series of other *'chams* or not, but its structure, and the form of the dance steps of the Guru's "aspects", are identical in all cases. The Rewalsar rendition of the dance is dealt with in Chapter 5.

## NOTES TO APPENDIX 2

[1] There are no historical documents to substantiate the traditional account of his marriage to the Nepalese princess, although it probably took place (see D.L.Snellgrove, 1987, Vol.2, p.373 and p.416-7).

[2] There was probably some writing before this time, but the new script was based on the Indian Gupta alphabet. See David Snellgrove and Hugh Richardson, 1980, p.75.

[3] Equally, unacknowledged by the later Tibetans, Central Asian Buddhist sources had penetrated Tibet before the Royal introduction of Buddhism from India, and influenced the early development of the Dharma in Tibet (see D.L.Snellgrove, 1987, Vol.2).

[4] Certainty is elusive since historical accounts and the records of traditions dating from this period were mostly written down some centuries later. In fact, it may be that the religious traditions of the era already contained Buddhist material. The Bon-po claim that their teachings came from Ta-zig; they may have been Buddhist in origin (see D.L.Snellgrove, 1987, Vol.2, pp.390-391).

[5] See David Snellgrove and Hugh Richardson, 1980, pp.55-59.

[6] Sanskrit, "rākṣasa" = Tibetan, "srin-po". A class of red flesh-eating and blood-drinking demonic beings. In Tibetan mythology, the Tibetans are said to have descended from the union of Avalokiteśvara (bodhisattva of Compassion) and a female rākṣasa.

[7] Interestingly, such "transformations" of negativities are not confined to the Vajrayāna Buddhist schools: in Sri Lanka, "demons" who were subdued by the Buddha and bound under oath, now cure illness when their stories are recited or dramatised - see Gananath Obeyesekere, 1969, pp.174-216.

[8] Keith Dowman, 1984, pp.276-282 : "The Nyingma Lineages".

[9] The essence Vajrayāna teachings. See entries in Glossary.

[10] More on his "activities" and "myth" in Ch.2.

[11] Dowman, *ibid.*, pp.310-311. The interpretation of "zhang" as "mother's brother", however, is not accepted by Tucci, who argues that the word is derived from the Chinese word for "minister", "shang". Tucci, 1950, p.58.

[12] Snellgrove and Richardson, *ibid.*, p.93.

[13] Some early translations which are still in existence, although excluded from the "bsTan-'gyur" and "bKa'-'gyur", can be found in collections of texts such as the "rNying-ma'i rgyud-'bum". Translation of meaning dominated over technical precision (Dowman, *ibid.*, pp.322-323).

[14] See Li An-che, 1948, p.142 ff.

[15] See Section A2.2.1., "Historical review of the rNying-ma-pa".

[16] Snellgrove and Richardson, *ibid.*, p.112.

[17] See Tarthang Tulku, 1977, pp.235-237.

[18] Tibetan, "*dgra*" - see Glossary.

[19] Supposedly, the costume adopted in later times by Buddhist 'chams dancers - see A2.2.3.4; A2.2.3.5 and Chapter 5, Section 5.2.3.2.1.

[20] See Thubten Jigme Norbu & Colin Turnbull, 1976, pp.173-174.

[21] Non-monastic.

[22] Detailed information on the life histories of the principal figures of the Sa-skya and other traditions, can be found in a number of publications. Georger Roerich, 1976, contains accounts of the various religious teachers and the specific teachings associated with each tradition; Snellgrove and Richardson, 1980, provides a historical account of the development of the schools.

[23] One of the ancient families which had preserved some of the early teachings, and continued to do so, as well as practising the new teachings.

[24] See D.L.Snellgrove, 1987, p.507-508.

[25] On Mar-pa, see Nalanda Translation Committee, under the direction of Chogyam Trungpa, 1982. On the Mahāsiddhas, see James Robinson, 1979.

[26] Nik Douglas & Meryl White, 1976, p.36.

[27] Snellgrove & Richardson, *ibid.*, p.136.

[28] In most - though not all - parts of Tibet, lineages had little political importance; they did not act corporately, and ownership tended to be vested in the individual and the household.

[29] Some "bKa'-rgyud-pa" teachings were preserved outside the major schools; the famous fifteenth century "mad yogin", gTsang sMyon-pa, and his followers, held a teaching lineage passed down from Ras-chung-pa, another important student of Mi-la (Nalanda Translation Committee, *ibid.*, Introduction, pp.xx-xxi); the "Shangs-pa bKa'-rgyud" meditation tradition stemmed from the teacher, Khung-po rNal-'byor, who received teachings in India on the "Six Dharmas", from the yogini, Niguma, sister or consort of Nāropa (George Roerich, 1976, Part II, p.728).

[30] The Ka-rma-pa is usually accepted as the first bla-ma to create a line of reincarnations, although this claim is disputed by the 'Bri-khung school. See Hugh Richardson, 1958, p.139.

[31] A full discussion of this can be found in Reginald Ray, 1986, pp.35-69.

[32] Snellgrove & Richardson, *ibid.*, pp.136-137.

[33] Snellgrove & Richardson, *ibid.*, p.137.

[34] Christoph von Furer-Haimendorf, 1979, p.158; Barbara Nimri Aziz, 1976, p.351.

[35] Full account in John Ardussi, 1972, pp.14-17.

[36] Geoffrey Samuel, 1984, *ibid.*, Ch.8, p.30. The idea of reincarnating bla-mas can be considered to have other levels of symbolic value. For Robert Paul, for example, the sprul-sku is a symbolic resolution of the Oedipal succession problem (R. Paul, 1982).

[37] In the case of the 'Bri-khung-pa school - see Snellgrove & Richardson, *ibid.*, p.137.

[38] See Geoffrey Samuel, 1978 (a), p.61, on the period after the collapse of the early Tibetan Kingdom. He also notes that in recent times, the activity of mediation was a central role of monasteries in nomadic areas where political power was diffused.

[39] G. Samuel, 1984, *ibid.*, Ch.4, pp.5-6.

[40] Goldstein dates the distinctive pre-1959 Tibetan political system, described in his Ph.D. thesis, from 1751. See M. C. Goldstein, 1968.

[41] G. Samuel, 1984, *ibid.*, Ch.9.

[42] Carrasco, 1959, p.86. The Lhasa government owned 37% and the aristocracy, only 21%. Goldstein, 1973, p.445 ff., discusses this trend.

[43] Goldstein, 1973, *ibid.*

[44] I use the word "commoner" for "mi-ser", following B.N.Aziz (1978) and others. Goldstein (1986) has defended his use of the term, "serf". While I would not dispute his description of the political and economic relations between landlords and mi-ser in much of Central Tibet, I suspect his characterisation to be too narrow to apply generally. It would, for example, be entirely inappropriate to describe sKyid-rong "mi-ser" as "serfs" (Corlin, 1975, Ch.2-3). Moreover, Goldstein is careful to distinguish between a system of serfdom and one of feudalism although I am not convinced that connotations of feudalism can be so easily banished from the concept of "serf". Both Beatrice D. Miller (1987) and Franz Michael (1987) have contended Goldstein's argument.

[45] For a discussion of ser-khyim-pa villages in the context of Ding-ri, see B. N. Aziz, 1978, Ch.4.

[46] See Goldstein, 1968, Ch.5 (pp.144-198); p.254.

[47] Goldstein, *ibid.*, p.215-218.

[48] It was under pressure from the Abbots of the three Lhasa monasteries, that the Fourteenth Dalai Lama, against his own judgement, was persuaded to remain in Tibet in 1951

(see J.F. Avedon, 1985, pp.53-54; and also George N. Patterson, 1960, Ch.8, pp.84-85).

[49] Geoffrey Samuel (1982), perhaps overstating the case, compares the political structure of Tibet and the role of lamas and monasteries within it, with some of the decentralised Islamic polities of Northern Africa and Central Asia, in which lineages of 'saints' had political authority.

[50] In many Tibetan monasteries, a significant proportion, if not the majority, of "monks", were not fully ordained "dge-slong" (=Skt. "bhikṣu"), but simply "novices". There is little differentiation of the two categories in dress, and usually the theoretical novices were not barred from most monastic roles. Those who did take the dge-slong vows, however, would be expected to keep them for life, and would suffer some social disapproval if they disrobed.

[51] G. Samuel, 1984, *ibid.*

[52] For a traditional account of these and other rNying-ma-pa teachers, see Tarthang Tulku, 1977, *ibid.*, pp.217-254. For further information on monasteries, see Li An-che, 1948, *ibid.*

[53] Just as Morton Fried (1975, Ch.12), argues that the "tribe" may be a "secondary phenomenon", resulting from the presence of the "state", so the rNying-ma-pa became a "school" only after the emergence of powerful, hierarchically structured, rival schools.

[54] Some of his travels were precipitated by political considerations; some 'Bri-khung-pa followers had revolted against the Phag-mo-gru (in 1359) and Klong-chen-pa had tried to mediate but was misunderstood as supporting the 'Bri-khung-pa faction. He was forced to leave for Bhutan, but was later invited to return. See Herbert Guenther, 1975, Introduction, p.xv.

[55] Dowman, 1984, *ibid.*, p.xvi. Modern "gter-mas" are almost exclusively, "mind treasures".

[56] More on his influence later; see on A2.2.3.5.

[57] Tarthang Tulku, 1977, *ibid.*, p.268.

[58] Version available in English translation of the French version by Toussaint: K. Douglas & G. Bays, 1978.

[59] For a classification of Padma's many rNam-thars, see A. M. Blondeau, 1980.

[60] See Ch.2, Section 2.1.3, for more details.

[61] See Ch.4, Section 4.1.

[62] This significant collection was edited in the Eighteenth Century by the rNying-ma-pa meditation master, 'Jigs-med Gling-pa.

[63] Li An-che, 1948, *ibid.*

[64] Tarthang Tulku, 1977, *ibid.*, p.285.

[65] Information from Gyurme Dorje, translator of bDud-'joms' "Chos-'byung", "History of the Dharma" (H.H.Dudjom Rinpoche, forthcoming).

[66] See Snellgrove & Richardson, *ibid.*, pp.217-218, for background.

[67] The "mkhan-po" of the Rewalsar rNying-ma-pa monastery had come from sMin-grol-gling - see Ch.2, Section 2.2.3.4.

[68] According to Tarthang Tulku, *ibid.*, p.283. Li An-che estimates Ka-thog to have had a slightly higher figure of monks in 1948 - Li An-che, *ibid.*

[69] Areas of Eastern Tibet continued to have their local rulers, while at various periods they recognised the Central Tibetan rulers as their overlords. In 1908, sDe-dge was brought under Chinese control, although the sDe-dge royal family continued to rule one district as far as local affairs were concerned. The sDe-dge royal family also followed the Sa-skya tradition - an important Sa-skya monastery in fact became the seat of government in sDe-dge.

[70] Li-An-che (*ibid.*) describes relations between the two as being "very strained" in 1948.

[71] Tarthang Tulku, *ibid.*, p.282.

[72] Beatrice Miller, 1958, p.34.

[73] Beatrice Miller, 1958, *ibid.*, p.128.

[74] Miller, 1958, *ibid.*, pp.35; 155. On p.155, Miller discusses how one of the principal monasteries in Sikkim (1953-55), nominally committed to sMin-grol-gling, rarely sent students there. However, within Sikkim, this monastery's own branches were closely related to it, both for religious guidance, and economically.

[75] Geoffrey Samuel (*ibid.*) links these kinds of differences to his theme of the rNying-ma-pa's relatively "shamanic" approach as opposed to the dGe-lugs-pa's "rational" emphasis.

[76] Such an arrangement continues at the bKa'-rgyud-pa monastery at Tashi Jong, Himachal Pradesh.

[77] Tarthang Tulku, *ibid.*, p.283.

[78] Tarthang Tulku, *ibid.*, p.271.

[79] Eva Dargyay, 1979, p.165. bDud-'joms Rin-po-che is said to have been a reincarnation of bDud-'dul rDo-rje.

[80] Similar reactions to the rNying-ma-pa and rDzogs-chen teaching had occurred in the past on the part of nobles and monks of other schools who were interested in monastic institutions and political control. Samuel (*ibid.*) relates such conflicts to the tension between what he calls "rationalising" and "shamanic modal currents".

[81] Samuel (*ibid.*, Ch.4, p.31) describes the Ris-med movement as a rival synthesis of the "shamanic" and "rationalised modal currents" in Tibetan religion to that of the dGe-lugs-pa. Whereas the dGe-lugs-pa put the emphasis on the "rational" aspects of the Mahāyāna, and established dominance in the centralised areas of Central Tibet, the Ris-med emphasis on the Inner Vajrayāna took root in areas resisting the expansion of Central Tibetan authority, such as Eastern Tibet, and the Himalayan border regions.

[82] The present fourteenth Dalai Lama has received and given rDzogs-chen teachings.

[83] Phur-pa, or rDo-rje Phur-pa, is one of the most important rNying-ma yi-dams.

[84] See Samuel, *ibid.*, Ch.9, p.18; Michael Aris, 1980, Ch.3.

[85] This new structure has created some problems, not only for the rNying-ma-pas, who had never had any kind of hierarchical structure, but also more recently, for the bKa'-rgyud-pas. The sixteenth rGyal-ba Ka-rma-pa had been the "Head" since the exodus from Tibet, but after his death in 1981, the Tibetan Government-in-exile asked the bKa'-rgyud-pas to elect another "Head". Some of the Ka-rma bKa'-rgyud-pas wanted to retain the monopoly of the Headship, seeing their school as the principal line of transmission, but the bla-mas of the other bKa'-rgyud-pa schools have challenged them. ("Tibetan Review", April 1985, pp.9-10).

The matter has remained unresolved; in a discussion on the bKa'-rgyud tradition, Lodro Rabsal (1988, pp.14-18) argues that not only were the bKa'-rgyud-pa schools traditionally distinct, but their historical rivalries with each other persist. He claims that the supposed leadership of the sixteenth Ka-rma-pa was fictitious, and that it had been repudiated by the late Drugpa Thugsay Rinpoche.

[86] Unfortunately, with the exception of the Rewalsar monastery, I have little precise information on these centres. A booklet in Tibetan published by the Council for Religious Affairs of H. H. the Dalai Lama in Dharamsala, lists the refugee religious centres, and the information which it contains is also given in English in "Tibetans in Exile" (1981: The Information Office, Central Tibetan Secretariat, Dharamsala), pp.241-251. It includes reference to the Kalimpong and Orissa monasteries. The figures may not be entirely accurate: the numbers given for the Rewalsar retreat centre and rNying-ma-pa monastery do not correspond with mine, and Lynn Pulman (1983: p.129, nb.3) notes that figures printed in this book for the number of settlers and the acreage of land owned by the refugee settlements in Karnataka are several years out of date and the acreage figures include unusable land. Moreover, she questions the accuracy of the figures given for the monasteries in the

area (pp.168-169). But, such "official" figures can serve to roughly suggest the composition of the monastic centres. Zangs mdog dPal ri is recorded as having 31 practitioners, about three per cent of whom are monks, fifty-two per cent mantra practitioners ("sngags-pa") and forty-five per cent nuns or female practitioners ("btsun-ma"). bDud-'dul Rab-brtan Gling apparently has 106 inmates, about nine per cent of whom are monks, sixty-seven per cent "sngags-pa" and twenty-four per cent nuns or female practitioners. Thus, using the term, "monasteries" for bDud-'joms Rin-po-che's centres, may be misleading if one assumes it to always imply communities of celibate male monks! Nonetheless, any characterisation of the composition of these centres must be cautious without further research: "Tibetans in Exile" (p.241) includes three "sngags-pa" and three nuns in the count of practitioners in the Rewalsar rNying-ma-pa monastery. As I have explained (Chapter 2, Section 2.2.3), although there are a few "sngags-pa" and nuns associated with the monastery, who join in the major monthly ritual practices, they are not supported by the monastery and do not fully participate in monastic duties, as do the monks.

[87] On the life and activities of bDud-'joms Rin-po-che, see H. H. Dudjom Rinpoche, translated and edited by Gyurme Dorje and Matthew Kapstein, forthcoming.

[88] See, for example, Herbert Guenther, 1959, pp.4-6; 150-151.

[89] Samuel (ibid., Ch.8, pp.10-12) argues that the emphasis on bodhicitta in all the Tibetan Buddhist schools is related to the perceived dangers of individuals attempting to manipulate what he refers to as the "shamanic power" unleashed by Vajrayāna practice for self-interested ends, rather than community benefit. However, while Tibetans certainly see the abuse of ritual powers as a real problem, with regard to the specifically Vajrayāna practices, an attempted inversion would be less harmful to the community than to the practitioner. It is not simply that the bodhicitta motivation is a moral restraint; the whole of Vajrayāna practice is directed at the overturning of egocentricity, and if a practitioner is rooted in egocentricity, Vajrayāna practice may result in madness or death. Furthermore, to attempt to "grasp" the meditational "deities" as though they were substantial, would con-

stitute the creation of more deluded projections and only serve to reinforce egocentricity. Thus, at every stage, the "emptiness" nature of the deities is stressed.

[90] The basically Hīnayāna practice of "Taking Refuge" here becomes "extraordinary" since the relationship with the Vajrayāna Root Guru is being established.

[91] They are (1) the head centre (2) the throat centre (3) the heart centre (4) the navel centre (5) the "secret" centre (at the place of the sexual organs). See under "Cakra" (Skt.) in Glossary.

[92] For more information on all the Inner Tantras, see Dowman, 1984, *ibid.*, "The Path of the Inner Tantra", p.217 ff. and for an account with particular emphasis on the various rDzogs-chen practices, see Namkhai Norbu, 1986.

[93] The rNying-ma-pa usually use Padma, in his general form as "Padmākara" (Skt.) - "Padma 'Byung-gnas" (Tib.) - "The Lotus-Born". The Ka-rma bKa'-rgyud-pa usually use the Ka-rma-pa.

[94] For list of the Primordial Awarenesses, see under, "Primordial Awarenesses", and also under "Buddhas - five", in Glossary.

[95] See, for example, Guenther, *ibid.*, pp.101-103.

[96] Chogyam Trungpa, 1973, pp.39-40; 55; 64-65; 1976, pp.130-131.

[97] Geoffrey Samuel, 1978 (b), p.101.

[98] Samuel and I possibly differ in the significance we attribute to rituals performed for the benefit of lay people. Samuel (1978) tends to emphasise the "this-worldly" effects, while I accept the usual Tibetan exegesis which stresses the usefulness of these rituals for the gaining of merit and awareness. This is especially the case for the Guru mTshan-brgyad 'chams (see Chapter 5). Other rituals may display a greater balance between the "worldly" and "transcendent" aims. Ultimately, immediate physical and emotional, and present and future mental benefits are inseparable, but it is worth remembering that in Tibetan Buddhist thinking, the mind is "King". In my discussion of the "Summoning Life" practice

(REN.3.3), I examine the methods for strengthening the "life-force" and suggest that "long-life" practices do not only have the benefit of literally lengthening the physical life. This provides a certain contrast with Samuel (1978: p.53) and other writers' views on the "long-life empowerment" ("tshe-dbang").

[99] René de Nebesky-Wojkowitz, 1976, p.227.

[100] Chapter 5, Section 5.2.3.5.

[101] See Chapter 5, Section 5.2.3.2.

[102] The Guru mTshan-brgyad 'chams (see A2.2.3.5) is an example of this. A modern example of a new dance is that featuring the mythical King Gesar, which was introduced in sDe-dge by a rNying-ma-pa bla-ma at the beginning of this century. See Nebesky-Wojkowitz, 1976, *ibid.*, p.32.

[103] Rigorous training might also entail memorisation of the principles of the dancing - see Chogyam Trungpa's account, 1977, pp.92-93.

[104] This is a general rule; some dances include lay-people, but they never take the parts of the major deities.

[105] See Nebesky-Wojkowitz, 1976, *ibid.*, p.113.

[106] See Chapter 3, Section 3.3.2.

[107] See Glossary.

[108] An example of a 'chams where a shrine is set up in the middle of the courtyard is the Guru mTshan-brgyad 'chams at Tashi Jong, Himachal Pradesh. The 'chams here lasts for three days and the shrine is set up on the second day, which is the tenth day of the moon, the day when Padma's aspects dance.

[109] See Chapter 2, Section 2.2.3.4. Entry in Glossary.

[110] See also Nebesky-Wojkowitz, 1976, *ibid.*, p.68.

[111] Nebesky-Wojkowitz, 1976, *ibid.*, p.69.

[112] Nebesky-Wojkowitz, 1976, *ibid.*, p.100 ff.

[113] See REN. At Tashi Jong, the dances seemed to follow this order, the first section culminating in the Guru's manifestation; the second section of overcoming negativity was performed on the final day of 'chams.

[114] These are: bone earrings; necklace; bracelets at wrists, elbows and ankles; loose girdle of bones hanging from waist; bone wheels, one at heart, one on back, strapped together with strings of bones making a cross on the front and back of body; in the set of six (sometimes only five are given), a bone head adornment is also included.

[115] For more details on costumes, see Nebesky-Wojkowitz, 1976, *ibid.*, p.70 ff.

[116] Manifestations of the "male" enlightened principle of "skill-in-means" which spontaneously emanate from a Buddha or yi-dam, along with *dākinīs*, to form the deity's retinue.

[117] An apt illustration of the interpenetration of "teaching lineages".

[118] This probably applied in Indian Vajrayāna as much as in Tibetan.

[119] See entry in Glossary.

[120] G. A. Combe, 1926, Ch.XV, pp.179-198.

[121] See REN., for a full description of a "gtor-rgyab" ritual.

[122] Khampa-Gar Monastery, District Kangra, Himachal Pradesh.

[123] 1976, *ibid.*, pp.38,39.

[124] Chapter 5, Section 5.2.3.2.2.

[125] "Garcham".

[126] See under "Protection Maṇḍala", in Glossary.

[127] Chapter 5, Section 5.2.3.3.

[128] Chapter 5, Section 5.2.3.4.

[129] This point was brought to my attention by Robert Mayer of SOAS, who observed the performance of a number of *gter-ma* ritual practices in Ka-rma bKa'-rgyud-pa monasteries (in India, France and Scotland).

### APPENDIX 3

#### TRANSLATIONS OF PRACTICES INCLUDED IN THE DAILY

#### MORNING SESSIONS AT THE REWALSAR rNYING-MA-PA

#### MONASTERY

(A) Sections from: "THE STAGES OF THE PRACTICE OF THE DHARMA WHICH ARE THE VEHICLE OF THE PATH OF COMPLETE LIBERATION" (*"Chos-spyod kyi rim-pa rnam-par grol-ba'i lam gyi shing-rta"*), compiled by bDud-'joms 'Jigs-bral Yeshe rDo-rje. The name of this text is frequently abbreviated to "*Chos-spyod*" : "The Practice of the Dharma."

Page and line [1]

Pg.5, line 2

**(1) "The Foundations of the entire practice of the Dharma: the stages of Meditation on Refuge, Bodhicitta and the four Immeasurables"**

*(Going for Refuge)*

line 3 "Together with all sentient beings as limitless as the sky, from now until the essence of Enlightenment is reached, We go for Refuge to all the glorious excellent root and lineage bla-mas (who embody) the true nature of the body, speech, mind, qualities and Enlightened activities of all the Tathāgatas of the ten directions and the three times;

line 4 Who are the origin of the eighty-four thousand aggregates of the Dharma;

line 5 Who are the masters of the whole Noble Sangha. We go for Refuge to the Victorious perfect Buddhas; We go for Refuge to the excellent Dharma;

line 6 We go for Refuge to the whole Noble Sangha. We go for Refuge to the assembly of deities in the maṇḍala of the yi-dam;

- to the *ḍākinīs*, and to the *dharmapālas*  
and protectors who  
possess the eye of primordial awareness.  
Pg.6, line 1 With devotion, I and all beings go for Refuge  
to the assembly of bla-mas, yi-dams  
and *ḍākinīs* filling the whole sky;  
line 2 to the Buddha, Dharma and the Noble Saṅgha.  
Until we realise Enlightenment,  
we go for Refuge to the Buddha,  
Dharma and the excellent assembly.  
Through the merit of our practising generosity  
and so forth [2], may Buddhahood be  
line 3 accomplished for the benefit of all beings."  
Do this three times.  
(*Generating Bodhicitta*)  
"I and limitless sentient beings,  
in the essential understanding that we have been  
Buddha from the very beginning,  
line 4 generate the Excellent Bodhicitta."  
(*The four Immeasurables*)  
"May all beings have happiness and  
the causes of happiness;  
May they be free from suffering  
and the causes of suffering;  
line 5 May they become inseparable from the Bliss  
which is free from suffering;  
May they be free from attachment,  
aversion and discriminations,  
and abide in immeasurable equanimity!"  
Do this three times.
- (2) Consecrating the Ground**  
line 6 "The truths (set forth by) the three Jewels;  
The *adhiṣṭhāna* of all the Buddhas and bodhisattvas;  
and the great power of the complete perfection  
of the two accumulations [3],  
Pg.7, line 1 are the complete purification in the *Dharmadhātu*.  
Now, through the inconceivable power of this  
purification, the ground from here to the horizon,  
is as though established in  
line 2 the Buddha-field of 'bDe-ba can' [4].  
It is beautifully decorated  
with all the most wonderful adornments  
which are the attributes of  
Buddha-fields, and is quite unimaginable!"
- (3) Consecrating the Offerings**  
line 3 "All the excellent offering substances  
possessed by gods and men  
in these fields of wonderful attributes:  
forms and sounds, smells, tastes, touchables  
and so forth, are completely purified.  
They fill all the realms of space with inconceivable  
ocean-like clouds of



- Pg.9, line 1 We, who are fortunate and meritorious [7],  
ask you to accept our  
offering, and then to think (of us)  
in your heart and to grant  
(us your presence)."
- line 2 **(5) Then, before the Purification,  
Attending to the generation  
of the Purification House**  
"The Purification House has a lovely fragrance.  
The crystal ground is radiant, polished and glittering.  
It has delightful pillars of blazing jewels.  
Pearl-light arises, spreading out as a canopy there,  
line 3 for the Tathāgatas and their children [8].  
With songs and music, jewel vases are  
gracefully filled by many (goddesses) with perfumed water,  
and the water is sprinkled,  
line 4 purifying (the House)."
- line 5 **(6) The Purification**  
"Just as the goddesses fill (the vases)  
and sprinkle the water,  
so, with this pure celestial water,  
we perform the Purification.  
This is an excellent glorious Purification,  
with the incomparable water of Compassion.  
With this water of primordial awareness adhiṣṭhāna,  
please grant the siddhis we desire.  
line 6 Although defilements and obscurations have no power  
in the excellent body, speech and mind  
of the Victorious Ones;  
In order to purify the obscurations  
of the three doors of sentient beings,  
We perform the Purification with this pure water."  
*Cleansing the body (of the Buddhas)*  
"Dressing them with sweet-smelling,  
Pg.10, line 1 pure matchless garments, cleanses their bodies."  
*Offering the garments*  
"We offer them these excellent beautifully  
scented garments of many shimmering colours.  
line 2 With these delicate, good quality garments of various kinds,  
and the hundred excellent ornaments,  
we adorn the Noble Ones:  
Samantabhadra, Mañjuśrī, Avalokiteśvara etc. [9]  
line 3 These clothes are rainbow coloured,  
like the bow of the various senses,  
which, when touched, quivers with delight.  
We offer these wonderful jewelled garments,  
in order to purify our minds.  
line 4 Come and be adorned with the excellent  
clothes of kṣanti (patience)!  
Although it is not possible to remove defilements  
from stainless characteristics,  
with faith, we offer the saffron coloured (robes)

line 5 which are a characteristic of the Victorious Ones.  
Please come and perform the excellent yogic practices  
of the Buddhas, for the benefit of sentient beings  
as limitless as the sky!"

line 6 **(7) Requesting them to remain (Enthronement)**  
"Out of your Compassion and loving kindness for us,  
and for all beings,  
By the power of your truly wondrous manifestations,  
We beg you, Victorious Ones,  
to abide here for as long as we  
perform this offering practice."

Here, the text is either continued, and the following insertions are made as additions later on - as will be indicated - or these short insertions are used as substitutes for the longer practice, on days when there is to be a lengthy ritual practice to follow these basic meditations. The insertions are all from one section in "Chos-spyod", and when they are used as substitutes, they are done one after the other, and then, the practice is continued on page 27 of "Chos-spyod", with "The Actual Ritual" (see on).

#### INSERTION NUMBER 1

Pg.308 From: "The Stages of Making the Aspiration  
line 2 to dedicate all Roots of merit  
to Incomparable Enlightenment":  
The King of Aspirations in the most  
noble excellent practice  
line 3 "We prostrate to the youthful form of the Noble Mañjuśrī!  
To the Sugatas of the three times,  
those Lions among people,  
To all of them without exception,  
however many there may be  
throughout the ten directions of the world,  
line 4 We sincerely prostrate with body, speech and mind!  
To all the Victorious Ones who clearly manifest mentally,  
Through the powers of Aspirations in the excellent practice,  
line 5 We physically make reverent salutations and prostrate  
as many times as the number of  
dust particles in the universe.  
Not only one, but every single dust particle abides  
within the Buddhas and bodhisattvas.  
line 6 So, we meditate that all the spheres of all dharmas without  
exception are penetrated by the Victorious Ones.  
With inexhaustible oceans of praises,  
with the sounds of an innumerable variety of melodies,  
Pg.309, setting forth the good qualities of all the Victorious Ones,  
line 1 we praise all the Sugatas!"

**INSERTION NUMBER 2**

Pg.309  
line 1                    "We offer the most beautiful garlands of excellent flowers;  
line 2                    cymbals and ointment, the best parasols;  
                              excellent butter lamps and fragrant perfumed incense,  
                              we offer to all the Victorious Ones.  
                              We offer the most fine garments and the sweetest-smelling scents,  
line 3                    good medicinal powders heaped up as high as Mount Meru,  
                              with all the most special excellent (offerings),  
                              we offer to the Victorious Ones.  
                              We also meditate that whatever is offered to all  
line 4                    the Victorious Ones is vast and incomparable.  
                              With the powers of faith in this excellent practice,  
                              we prostrate to all the Victorious Ones and make these offerings."

**INSERTION NUMBER 3**

Pg.309,  
line 4                    "Through attachment, aversion and delusion,  
                              Whatever acts of negativity we may have done  
line 5                    with body, speech and mind,  
                              We lay open and resolve not to repeat  
                              each and every one of them."

**INSERTION NUMBER 4**

Pg.309  
line 5-6                 "All the merits of all the Victorious Ones  
                              of the ten directions,  
                              of the bodhisattvas, pratyekabuddhas [10],  
line 6                    those who teach and those who do not,  
                              all the merits - whatever they may be -  
                              of all beings, We rejoice in them all!  
                              Those who are lamps in the ten directions of the world;  
Pg.310,  
                              those who, in the stages of Enlightenment,  
                              have discovered the  
line 1                    non-attachment of Buddhahood;  
                              We enjoin all these Protectors to turn  
                              the incomparable wheel of the Dharma!  
                              We supplicate all those who intend to display Nirvāṇa.  
line 2                    We supplicate them with folded hands,  
                              to abide (here) for the happiness and benefit of all beings,  
                              for as long as all the dust particles  
                              in all the worlds throughout all aeons!  
line 3                    What little merit we may have accumulated by  
                              prostrating, making offerings, laying open negativities,  
                              rejoicing (in the merits of others),  
                              enjoining (the Buddhas to teach),  
                              and supplicating them (to remain in Saṃsāra),  
                              We dedicate it all, so that Enlightenment may be reached!"

If the insertions are not done at this stage, then the text continues:

- Pg.10, line 6      **THE SEVEN LIMBS:**  
**(1) Prostrations**
- Pg.11, line 1      "Like an unfolding lotus growing up in a delightful pool,  
with the two palms of our hands  
joined together at our foreheads,  
we praise you and, (imagining) innumerable emanations of our  
bodies (doing likewise), we prostrate with devotion:
- line 2              We prostrate at the feet of the bla-ma,  
without equal, the precious Buddha,  
who embodies the very nature of the body, speech and mind of all  
the Sugatas of the three times and their children,  
with great kindness and adhiṣṭhāna.
- line 3              We prostrate to the incomparable teacher, the precious Buddha;  
to the incomparable protector, the precious Excellent Dharma;  
and to the incomparable guide, the precious Saṅgha.  
We prostrate to the three Jewels,  
the most precious Refuges.
- line 4              We prostrate to the first all-pervading Buddha, Samantabhadra;  
to Vajrasattva and the oceans of mountains  
(of deities) of the five Buddha families;  
to all the Sugatas of the three times, abiding in the ten
- line 5              directions, who transmit the 'Mind transmission  
of the Victorious Ones' [11].
- We prostrate to the six Buddhas of the god realms:  
sNang-ba Dam-pa and 'Od mi 'Khrugs-pa;  
dPa'-bo 'Jigs-skyobs and gZhon-nu Rol-pa-che;  
rDo-rje 'Chang and dPa'-bo sTobs-ldan-pa.
- line 6              We prostrate to the six Buddhas of the human realm:  
Drang-srong Khros-rgyal, gSer-'od Dam-pa;  
brTse-ba'i rNam-rol, 'Od-srung bsGres-po;  
mNgon-rdzogs rGyal-po and Śākya Seng-ge.
- Pg.12, line 1      We prostrate to You,  
the Excellent Protector (Śākyamuni),  
(known as) Completely Pure Powerful Body;  
Good, Excellent Form; Ocean of Primordial Awareness;  
(who is) like a mountain of gold;  
Famed in the Three Worlds; The Illuminated One.
- line 2              We prostrate to the Buddhas of the three times:  
Dīpankara and so on, all the Victorious Ones of the past;  
All those who are now abiding in Great Enlightenment,  
and Maitreya, and so on, all those yet to come.
- line 3              We prostrate to the 'seven fearless Buddhas':

Sangs-rgyas rNam-gzigs; gTsugs-tor Thams-cad sKyob;  
'Khor-ba 'Jig; gSer-thub and 'Od-srung;  
Śākyamuni Gotama and lHa-yi-lha.

- line 4 We prostrate to the thousand  
perfected Buddhas who have realised Nirvāṇa,  
whose masses of conducive wholesome actions and  
fields of wonderful aspirations,  
increase even as they perform the  
practice, acting in the one good aeon [12].
- line 5 We prostrate to the eight Sugatas who have fully perfected  
the most vast aspirations:  
mTshan-legs; Rin-chen; gSer-bzang; Mya-ngan-med, and  
Chos-bsgrags; mNgon-mkhyen; sMan-bla; Śākya Thub-pa.
- line 6 We prostrate to the great Vajrasattva:  
the decisive Vajra, primordial awareness upāya;  
understanding, in the sphere of the Yum, prajñā,  
free of discursive thought;  
Pg.13, line 1 (to Vajrasattva), everywhere displaying  
the various different kinds of Compassion.
- line 2 Although the Dharmakāya is as inseparable as the sky,  
yet the Rūpakāya arises like a rainbow, clear in every detail.  
We prostrate to the Sugatas of the five families,  
who have mastered the Excellent upāya and prajñā.
- line 3 We prostrate to Samantabhadra; the five Buddha families;  
Vajrasattva yab-yum and,  
the six Great Sages, the four door-guardians [13];  
the ten yab-yum wrathful Victorious Ones [14], and,  
the protectors of different localities, the māmos,  
the dbang-phyug-ma, door-guardians, etc.;  
(We prostrate) to the assembly of excellent deities of the  
hundred classes.
- line 4 We prostrate to the 'dKa'-brgyad' [15] and their retinues:  
to Yang-dag, 'Jam-dpal, gShin-rje, Padma dBang;  
rDo-rje gZhon-nu, Bla-med Heruka;  
to Che-mchog, Rig-'dzin, Dregs-'dul Drag-sngags, and so on.
- line 5 We prostrate to (Sangs-sngags) 'Dus-pa, bDe-mchog,  
dGyes-pa rDo-rje, sGyu-'phul Drwa-ba;  
Those of the four thrones: Mahāmāya, Thod-pa (phreng-ba), Yamāntaka,  
Kālacakra, and so on; to the whole assembly of primordial  
awareness deities of the mantra teaching in the Tantras.

line 6 With devotion, we prostrate to those who pronounce  
the secret mantras, the pure awareness mantras and the essence  
dhāraṇīs; (the mantras) from the lineages of mudrās etc.;  
and all the deities of mantras,  
the assembly of peaceful and wrathful deities  
of the four classes of the Tantras.

Pg.14, line 1 We prostrate to the consorts of the Victorious Ones of the three times:  
to Prajñāpāramitā, beyond verbalisation or conceptualisation,  
(and all those who are) unborn and unobstructed,  
whose very essence is space,  
with analytical knowledge arising of itself  
in their sphere of primordial awareness.

line 2 We prostrate to the twelve branches of the Buddha's teaching [16]:  
The Sūtras, 'The Songs and Prose',  
'The Predictions', 'The Poems'; to 'The Verses of Meaning',  
'Origins', 'Wise Utterances', 'Thus-was-said';  
to the 'Stories of (the Buddha's) lives', the  
'Expanded texts', 'Wondrous events' and 'Expositions'.

line 3 We prostrate to the eight great bodhisattvas:  
Mañjuśrī, Vajrapāṇi and Avalokiteśvara;  
Kṣitigarbha, Nivaraṇaviṣkambhin,  
Akāśagarbha, Maitreya and Samantabhadra.

line 4 We prostrate to the bodhisattvas  
who have embraced the methods of the practice  
(which brings) great waves (of benefit),  
and who act for the benefit of beings through  
the four ways of assistance [17];  
to those who abide in the bhūmis of  
'The Joyful One' and so on [18].

line 5 We prostrate to those in whose hands the 'Lion of the Śākyas',  
Protector of beings, placed the Buddha-teaching;  
to the senior Arhats who  
opened the chest of the jewel teaching.

line 6 We prostrate to the innumerable Śrāvakas [19]:  
Śāriputra and Maudgalyāyanīputra,  
Ānanda, Rāhula and Aniruddha;  
to Pūrṇa, Subhūti, Kāśyapa and their retinues.

We prostrate to the Noble Pratyekabuddhas [10]  
who are like rhinoceroses, practised in the accumulations;

to those who have entered the stream, the Once-returners,  
the Non-returners, and so on,  
and to those who have entered the family of arhats [20],  
(all these) four (types).

Pg.15, line 1 We prostrate to his auspicious arising and Great Enlightenment;  
line 2 (to the turning of) the wheel of the Dharma, the display of  
miracles and the descent from the god realm;  
his reconciling discord and the adhiṣṭhāna of all the components  
of his life;  
And to his Parinirvāṇa and the stūpas.

line 3 We prostrate to the lineage of 'the symbolic transmission of  
the Bearers of Pure Awareness' [11]:  
to dGa'-rab rDo-rje, Mañjuśrīmitra, Śrī Siṃha, Jñānasūtra;  
the twenty-one wise scholars [21], the Noble Ones of the five  
Buddha families, Indrabhūti, and the blissful retinues etc.

line 4 We prostrate to Hūmkara, Mañjuśrīmitra and Vimalamitra;  
to Prabhastī, Dhanasamkr̥ta,  
Nāgārjuna, Guhyapati, Candrakīrti and Śāntigarbha.

line 5 We prostrate to Indrabhūti, Virūpa, Saraha;  
to Lūyipa, Kṛṣṇācārya and Ghaṇṭa;  
to Buddhaguhya, Lilavajra and so on;  
to all the innumerable great Siddhas.

line 6 We prostrate to the Protector, Nāgārjuna, to Aryadeva,  
Asaṅga, Vasubandhu, Dignāga and Dharmakīrti;  
to Dharmapāla, Guṇaprabha, Śākyaprabha [22],  
and all the heroic bodhisattvas,  
the 'excellent adornments' of Jambudvīpa [23].

Pg.16, line 1 We prostrate to the one who established the pole of the teaching  
in Jambudvīpa,  
and who lit the lamp of the Dharma in the land of snows [24],  
the one who wore the saffron robe, the only son of Śākyamuni,  
the great scholar Śāntarakṣita.

line 2 We prostrate at the feet of Padmākara,  
Master of the hundred families (which are) the entire reality  
of the Victorious Ones of the three times,  
the turner of the wheel of the four karmas,  
who has the power to subdue the phenomenal world.

We prostrate at the feet of Khri-srong lDe'u-btsan,

- line 3                   the bodhisattva who took the character of a Dharma-King,  
and by means of various kinds of upāya, subdued  
all beings without exception in this land of snow mountain ranges.
- line 4                   We prostrate to those who attained Realisation,  
the King and his subjects [25]:  
Nam-mkha'i sNying-po, Sangs-rgyas Ye-shes, rGyal-ba mChog-dbyangs;  
Ye-shes mTsho-rgyal, Ye-shes gZhon-nu, dPal gyi Seng-ge and,  
the herdsman, dPal gyi Ye-shes, Vairocana, etc.
- line 5                   We prostrate to those who have appropriately translated and  
augmented the words of the Victorious One and the commentaries,  
for the benefit of beings -  
to the great incarnations of translators and scholars who extend  
the scope of the Buddha's teaching.
- line 6                   We prostrate to the bla-mas of (the lineages of) the 'bka'-ma'  
and 'gter-ma' transmissions:  
to those who are the life-force of the teaching of the vast  
expansive realisation of all the Victorious Ones,  
who clarify the Excellent Path of the Absolute Truth -  
So Ye-shes dBang-phyug, gNubs-chen Sangs-rgyas Ye-shes;  
the master of speech, Rong-zom Chos kyi bZang-po, etc.
- Pg.17, line 1           We prostrate to the three Zur, ancestors of the lineages:  
to the powerful master of the teaching, Śākya 'Byung-gnas [26];  
to the glorious heruka, Zur-chung Shes-rab Grags-pa;
- line 2                   and to the bodhisattva master of the secret teaching,  
Śākya Seng-ge.
- line 3                   We prostrate at the feet of the one who had the same mastery of  
the precepts, understanding and compassion as  
the 'two most excellent ones' and the 'six beautiful adornments'  
[27] of Jambudvīpa;  
to Klong-chen-pa Dri-med 'Od-zer who, by practising secret  
yoga in mountain forests,  
surpassed Saṃsāra and attained Perfection in the Dharmakāya.
- line 4                   We prostrate to the enlightened incarnations of the hundred  
Root gTer-ston [28]:  
to Nyang-ral Nyi-ma 'Od-zer, Chos kyi dBang-phyug and  
Rig-'dzin rGod-ldem 'Phyul-can [29];  
to O-rgyan -, Sangs-rgyas -, rDo-rje - and Ratna Gling-pa;  
to Padma -, Karma -, and Las-'phro Gling-pa [30], etc.
- line 5                   We prostrate to the enlightened ones who abide in the ocean of  
Essence teachings,  
gYung-ston-pa (1284-1365), the great paṇḍita of mNga'-ris,

Blo-gros bZang-po;  
to Shes-rab 'Od-zer [31], Byang-bdag bKra-shis sTobs-rgyal,  
and to all those of their lineages;  
to those who are the burning lamps of the bka'-ma and gter-ma  
transmissions.

line 6 We prostrate to the bearer of pure awareness,  
gTer-bdag Gling-pa (1646-1714), who,  
in accordance with the wishes of Vairocana,  
caused the dance of life to rise from the depths  
of the ashes of the fire of the early teachings,  
which had been translated by the circle of the oceans of wise scholars  
and meditation masters of the land of snow.

Pg.18, line 1 We prostrate to the omniscient rDo-rje Thogs-med-rtsal;  
to 'Jig-rten Mig-gcig and Lo-chen Dharma Śrī [32];  
line 2 to all the varied great scholars and meditation masters who  
have realised spontaneous Liberation,  
and who have clarified the secret teaching.

We prostrate to those wondrous vehicles of the Dharma:  
Tāranātha [33] who wrote the 'bKa'-bab bdun',  
'Jam-dbyangs mKhyen-brtse'i dBang-po [34];  
line 3 Blo-gros Pha mTha'-yas, who was predicted by the Victorious One,  
and the 'Lion of Speech', Mi-pham rNam-rgyal [35], etc.

We prostrate to the root and lineage bla-mas of the ocean of  
methods of the Dharma of the nine Yānas:  
to those of the Śrāvaka, Pratyekabuddha and Bodhisattva Yānas;  
to those of the Kriyā, Caryā and Yoga Tantras;  
line 4 and those of the Mahāyoga, Anuyoga and Ati-yoga Yānas.

We prostrate to the lineage bla-mas  
who have given teachings and made commentaries on  
the commitments to Liberation [36], to the Bodhicitta, and to  
line 5 the Secret Mantras,  
and on the precious baskets (of the texts of) the Vinaya, the  
Abhidharma and the Sūtras.

We prostrate to Atiśa and his line, the bKa'-gdams-pa bla-mas of  
line 6 the old and new (lineages) [37] and  
the five Superior Ones [38] etc., all the lineage of  
'The Path and its Fruit' [39];  
to Mar-pa, Mi-la-ras-pa, sGam-po-pa and their line,  
those of the six Dharmas of the Mahāmudrā [40];  
to the seven Gems, and so on, the bearers of the Dharma of  
Shangs-pa [41];  
Pg.19, line 1 to Jo-zhal and so on, those (of the tradition of) the Kālacakra;  
to Dam-pa Sangs-rgyas and Ma-gcig etc. [42], those of the

line 2 tradition of 'Zhi-byed' and 'gCod';  
and to the lineage bla-mas of the completely perfected Buddha-dharma,  
the Ris-med (teachers) in the land of snows.

line 3 We prostrate to the excellent practitioners who are  
the source of the complete happiness and benefit of beings;  
those who are firmly established in the teaching of the Sugatas;  
the lineage holders, who spread, protect and augment the teaching.

line 4 We prostrate to those (who manifest) from the  
excellent supreme place of Vajra-nature,  
miraculously displaying the 'Superknowledges' [43]  
through their Compassionate power,  
who protect the practitioner like a mother protects her child,  
to the assembly of dākinīs of the three places.

line 5 We prostrate to the Vajra dharmapālas  
whose glorious manifestations and Superknowledges,  
from the intention and in accordance with  
the instructions of the Buddha,  
protect the treasury of the jewel teaching.

line 6 We prostrate to those who, by their former accumulation of  
merit through extensive giving,  
obtained long-life, wealth and glorious power,  
those who rain down precious stones onto the practitioner -  
Pg.20, line 1 those treasurers, the Yakṣas [44]).

line 2 We prostrate to the 'white' protectors [45]:  
to Brahmā, Indra etc., the guardians of the ten directions;  
the four Great Kings [46], etc., the pure protectors;  
to the assembly of Noble Ones who promise to protect the teaching."

Here, the text notes that Insertion No. 1 should be made, and then continues:

Pg.20, line 3 (2) Offerings [47]  
Verse 1 "In order to attain that jewel mind (the bodhicitta),  
line 4 we make offerings to the Tathāgatas, to the excellent Dharma,  
that undefiled most precious gem, and to the bodhisattvas,  
those oceans of good qualities.

line 5 V.2 As many flowers and fruits as there are;  
whatever types of healing herbs there may be;  
as many jewels as there are in the world;  
waters pure and pleasant;

line 6 V.3 Jewel mountains, and likewise,  
forest groves, delightful solitary places and,

- Pg.21, line 1      celestial trees adorned with flowers and  
trees bowing down with branches of excellent fruit;
- V.4                      Even the fragrance and incense of the god realms;  
their wish-fulfilling trees and jewel trees;  
line 2                    crops which sprout without cultivation and  
also, any suitable adornments for the offering;
- V.5                      Lakes and ponds besprinkled with lotuses;  
the delightful sounds of wild geese;  
line 3                    All these expansive offerings extending throughout space to the  
limits of the universe, everything unclaimed -
- V.6                      We bring them to mind, and offer them to the Sages  
who are the most excellent incarnations,  
and to their children.  
line 4                    Excellent objects for the receipt of the offering;  
through your great Compassion,  
Please think of us with loving kindness and accept our offering.
- V.7                      We are impoverished, devoid of merit;  
we have no other wealth to offer;  
line 5                    Therefore, Protectors, who think of the benefit of others,  
Accept the offering by virtue of our subsequent benefit.
- V.8                      We shall continually offer all our bodies (in this and future lives),  
line 6                    to the Victorious Ones and their children.  
Excellent beings, please accept us.  
In devotion, we shall become your subjects.
- Pg.22, line 1  
V.9                      Since you completely own us,  
We have nothing to fear in the world;  
we will work for the benefit of beings.  
We will entirely abandon our former negative acts;  
Henceforth, we will not perform any negativity."

(Verses 10-13 inclusive are not included.)

- line 2 V.14              "With the most excellent fragrances and scents,  
pervading the three sets of thousands of worlds,  
Like polishing pure refined gold,  
We shall anoint the bodies of the Great Sages, blazing with  
radiating light.
- line 3 V.15              To the excellent objects for the receipt of the offering,  
the Great Sages, we offer beautiful and sweet-smelling flowers,  
mandāravā, lotuses, blue water-lilies etc.,  
and nicely woven garlands.

- line 4 V.16 We offer them clouds of excellent incense,  
its fragrance penetrating and enchanting.  
We offer them all kinds of delicious foods and drinks.
- line 5 V.17 We offer them burning jewelled lamps,  
placed on garlands of golden lotuses.  
Cleansing the ground, we anoint it with perfumed water,  
and scatter beautiful flower petals.
- line 6 V.18 We offer immeasurable palaces filled with the lovely  
sounds of melodious praises;  
glittering with beautifully hanging ornaments of precious pearls;  
adorning the whole of limitless space -  
We offer to those whose own being is Compassion.
- Pg.23, line 1  
V.19 We continually offer to the Great Sages,  
beautiful jewelled parasols with golden handles,  
and pretty decorations around the rims,  
attractive to look at, upright with elegant shapes.
- line 2 V.20 Also, may multitudes of offerings,  
with lovely melodious music,  
form clouds pervading everywhere,  
removing the suffering of sentient beings.
- line 3 V.21 May all the Precious Ones of the excellent Dharma,  
the stūpas and the Buddha-images,  
continually be showered with a rain of jewels, flowers, and so on.
- line 4 V.22 In the same way that Mañjuḥṣa and other bodhisattvas,  
made offerings to the Victorious Ones,  
So, we too make offerings to those Protectors,  
the Tathāgatas, together with their children.
- line 5 V.21 We praise these oceans of good qualities,  
with oceans of melodious praises.  
May clouds of these harmonious praises unfailingly  
arise up to them."

Here, the text notes that Insertion No.2 should be made, and then continues:

- Pg.23, line 6 **The Maṇḍala Offering [48]**  
"OM VAJRA BHUMI AḤ HUM  
The earth is the golden ground, completely pure, the place of  
great power.
- Pg.24, line 1

OM VAJRA REKHE AḤ HUM

Within the outer enclosure of the circles of iron mountains  
is HUM. (HUM becomes) the King of mountains, Meru.

line 2 To the east is Lus-'phags-po [49];  
to the south, Jambudvīpa;  
to the west is Ba-lang-spyod;  
to the north, sGra-mi-snyan.

(Surrounding are) Lus and Lus-'phags;  
rNga-yab and rNga-yab gzhan;  
gYo-ldan and Lam-mchog-'gro;  
sGra-mi-snyan and sGra-mi-snyan gyi zla.

line 3 (The maṇḍala is adorned with) the jewel mountain;  
the wish-fulfilling tree; the cow fulfilling all desires (for  
milk); the uncultivated harvest; the precious wheel; the  
precious gem; the precious queen; the precious minister,  
line 4 the precious elephant, the precious excellent horse, the  
precious general [50]; the vase of great treasure.

(There are also) the goddess of beauty; the goddess of garlands;  
the goddess of song; the goddess of dance; the goddess of  
flowers; the goddess of incense; the goddess of light; and the  
goddess of perfume [51].

line 5 (Also) the sun and the moon; the precious parasol; the victory  
banner of complete victory throughout all directions; the  
entire wealth and glories - all the endowments of gods and men -  
line 6 all these, we offer to the excellent glorious root and lineage  
bla-mas, to the yi-dams and the multitudes of deities of the  
maṇḍala, along with the assembly of Buddhas and bodhisattvas.

Pg.25, line 1 With Compassion, for the benefit of beings, please accept,  
and grant adhiṣṭhāna."

This is followed by a popular abridged maṇḍala offering:

Pg.25, line 1 "We anoint the ground with scented water, and we scatter flowers.  
line 2 We offer Mount Meru and the four continents,  
adorned with the sun and moon,  
thinking of them as the Buddha-fields.  
Through this offering, may all beings attain those fields of  
complete purity.  
IDAM RATNA MAṆḌALA KAṂ NIRYATAYAMI."

line 3 (3) Resolving not to repeat negative actions  
"Bla-ma, and all great holders of the Vajra (lineage), and so on;  
all the Buddhas abiding in the ten directions and all the

bodhisattvas, please turn your thoughts to me!

line 4 I, who am named, ... , from beginningless time in Samsāra  
up until now, have, with my body, speech and mind under the  
influence of the kleśas, attachment, aversion and delusion,  
line 5 carried out the ten unwholesome acts of negativity [52], the  
five heinous acts [53], and the five next most serious acts [54].  
I have transgressed the commitment to Enlightenment, the  
line 6 bodhisattva training and the samaya of the secret mantra.  
I have neither respected my parents, nor my teachers in the  
theory and practice of the path.  
Pg.26, line 1 I have not respected my spiritual friends who act in accordance  
with the pure teaching.  
I have performed actions which have caused harm to the three  
Jewels;  
I have abandoned the excellent Dharma and slandered the  
line 2 Ārya Saṅgha;  
caused harm to sentient beings, and carried out multitudes of  
unwholesome negative acts.  
line 3 I have encouraged others to act in such a way, and generally  
rejoiced in their doing so.  
I have obstructed their entry into higher realms and to  
Liberation.  
Whatever multitudes of degenerate acts I have done which have  
been the cause of birth in Samsāra and the three lower realms;  
line 4 In the presence of the bla-ma and all the great holders of the  
Vajra (lineage), etc., the Buddhas of the ten directions and  
all the bodhisattvas,  
I lay them all open and resolve not to do them again.  
line 5 I will not conceal or cover any of them up.  
From now on, I will keep to the commitments.  
By laying open and resolving not to repeat negative acts, we  
can attain the state of Bliss. Without such confession, it  
line 6 will not be attained."

Here, the text notes that Insertion No.3 should be made, followed by Insertion No.4, for the four subsequent "limbs". Then it continues:

Pg.27, line 1 **The Ritual of Generating the Excellent Bodhicitta**  
line 2 After you have done the preparatory practice of either the short  
or the long version of the seven limbs as the foundation, you do,  
**The Actual Ritual**  
"All the Victorious Buddhas who abide in the ten directions;  
bodhisattva mahāsattvas who abide in the ten bhūmis;  
line 3 Bla-mas, great holders of the Vajra (lineage), please turn  
your thoughts to me!

line 4 Until I reach the essence of Enlightenment,  
I go for Refuge to the Buddhas;  
I go for Refuge to the Dharma, and to the assembly of  
bodhisattvas."

- Having first taken Refuge three times, you continue [55]:
- line 5  
Verse 22           "Just as the Sugatas of former times  
generated the bodhicitta and established themselves in the  
stages of the bodhisattva training,
- V.23                So, I too, generate the bodhicitta for the benefit of all  
beings,  
line 6               and I too will establish myself in the stages of the bodhisattva  
training."  
After generating the bodhicitta three times like this,  
you should then rejoice:
- Pg.28, line 1  
V.25                "Today my life has become fruitful;  
I have attained the truly human existence.  
Today I am born in the Buddha family;  
now I have become a child of the Buddha.
- V.26                From now, whatever I do,  
line 2               I shall perform only actions appropriate to my family;  
I shall not defile this faultless noble family.
- V.27                Just like a blind man  
line 3               discovering a jewel in a rubbish heap,  
so, as a most unlikely conjunction,  
the bodhicitta is born in me."  
Recite this, and then:
- V.33                "Today, in the presence of all the Protectors,  
line 4               I call upon all beings as my guests, in celebrating the  
intervening period until, and the state of the Sugatas.  
Devas, asuras, and others, rejoice!"
- The text continues with other verses of bodhisattva aspiration:
- Pg.28, line 4       "May the bodhicitta, that precious jewel,  
line 5               be born in all beings who have not given birth to it.  
(Once) born, may it not degenerate;  
May it increase, bringing all to perfection.
- line 6               (May all beings), inseparable from the bodhicitta,  
be absorbed in the practice of Enlightenment.  
Completely dedicated to the Buddhas,  
may they abandon the acts of Māra.
- Pg.29, line 1       May the bodhisattvas accomplish their aspirations for the  
benefit of beings.  
Through the Protectors, may these aspirations, whatever they are,  
reach all sentient beings.

May all sentient beings be happy.  
May the three lower realms always be empty.  
May the aspirations of all those bodhisattvas who are established  
in the bhūmis, be accomplished."

line 2

Here, the recitation may be finished, or it may continue with supplications:

line 2 "OM%" This is from, "The Series of many Praises, supplicating  
the excellent objects of the Lineages of the three Commitments"  
("sdom-pa gsum gyi brgyud-pa'i khyad-par sogs yul dam-pa rnam  
kyi gsol-'debs bstod tshogs kyi rim-pa rnam.")

line 3 (1) The Supplication to the continuous Lineage of the Commitment  
to Liberation

"The moment his form with the signs and marks [56] is seen,  
and the pure melodies of his speech are heard, (beings) long  
for the pacification of existence:

line 4 Illuminated, your mind is one with complete understanding;  
We supplicate the omniscient Nyi-ma'i gNyen [57].

line 5 We supplicate Śāriputra and Rāhula of the Buddha family;  
the noble Brahman, Rāhulagupta;  
the noble excellent Nāgārjuna, and the master, Bhavya [58];  
Śrīgupta and Jñānagarbha.

line 6 We supplicate the sun of the teaching in the land of snows,  
Sāntarakṣita; sBa-rigs Ratna and Rab-gsal of gTsang;  
sMar Śākyamuni, gYo dGe-'byung, and dGongs-pa Rab-gsal [59].

Pg.30, line 1 We supplicate Klu-mes Tshul-khrims Shes-rab, rDo-rje rGyal-mtshan;  
sNe-po Grags-pa rGyal-mtshan, 'Bre-chen Shes-rab 'Bar, and,  
brTson-'grus 'Bar, gZhon-nu Seng-ge, and Gro-mo Che-ba bDud-rtsi Grags.

line 2 We supplicate mChims-chen Nam-mkha'-grags and Grags-pa Shes-rab;  
mChims-ston Blo-bzang Grags-pa, Kun-dga' rGyal-mtshan;  
Grub-pa Shes-rab, Paṅ-chen dGe-'dun Grub-pa, and  
gNas sNying-pa Kun-dga'i bDe-legs.

line 3 We supplicate dGe-'dun rGya-mtsho, dGe-legs dPal-bzang-po;  
dPal-'byor rGya-mtsho and 'Jam-dbyangs dKon-mchog Chos-'phel;  
dKon-mchog bsTan-'dzin, Ngag-dbang Chos kyi dPal-ba, and  
Chos kyi Grags-pa.

line 4 We supplicate 'Gyur-med Chos-ldan and 0-rgyan bsTan-'dzin;  
Rig-'dzin bZang-po, Padma Mangala;  
Thub-bstan Nyin-byed, gZhan-phan mTha'-yas and  
Thub-bstan rGyal-mtshan.

- line 5 We supplicate mTshungs-med Kun-dga', Tshul-khrims rDo-rje;  
rDo-rje 'Dzin-pa; Ngag-dbang Norbu'i dPal;  
bKa'-drin mNyam-med, Phan-bde'i 'Od-zer -  
all these realised scholars of the excellent lineage.
- line 6 (Whether) tormented by the fierce duḥkha of the three lower realms,  
or afflicted by the duḥkha of a birth as a human or a god in the  
world of the senses,  
or of that in the worlds of form or the formless realms -  
(all) are bound by the fetters of conditioned existence.  
May the hidden negativity which is the nature of Saṃsāra  
be clearly seen!
- Pg.31, line 1 Through this method, (keeping to) the five renunciations [60],  
uncontrived,  
Now, with non-attachment and the activity of the four ways of  
making request [61],  
by (this) undeluded practice, may the noble pure action (of  
those who have renounced Saṃsāra) be attained.
- line 2 May we become the excellent bearers of the saffron robes;  
may we be sustained by alms of the food of abandoning the  
two extremes [62];  
With a sleeping place of only a small shelter under a tree and  
saffron robes made of readily obtained discarded rags,  
may we only use medicines which others have finished with.
- line 3 With firm restraint, may we guard against the four 'pham-pa'  
and the thirteen 'lhag-ma'; the thirty 'spang-ltung' and the  
ninety 'ltung-byed'; the four 'sor-bshags' and the hundred  
and twelve 'nyes-byas' [63];
- line 4 may we guard against these actions in accordance with the Śīla.
- line 5 If others strike us with anger or weapons;  
with abuse, provocation etc., or any harmful forces;  
By retaining mindfulness and understanding,  
relying on (these opportunities provided by) adversaries,  
may we always wear the armour of patience [64].
- line 6 With complete faith in spiritual friends - academic and  
meditation teachers;  
One-pointedly devoted to (those who) act in accordance with  
pure morality;  
Fully abiding by the precepts in the texts, and the three  
trainings [65];  
Through clear understanding, may our streams of consciousness

- be enriched.  
With the wind of restraint and the ferry of śīla;  
Pg.32, line 1 we travel to the jewel island of a fortunate rebirth;  
and having erected the victory banner of the supreme wish for  
the wealth of Liberation, on the summit;  
may the many wishes for the happiness and benefit of beings  
be satisfied."
- line 2 This (text), by Kun-mkhyen INga-pa Chen-po, is from the "mdzad-  
pa'i sdom rgyun gsol-'debs", with one verse on Śāntirakṣita's  
line, and one verse below on dGe-'dun rGya-mtsho, which were  
added by Lo-chen Dharma Śrī. This completes the succession of  
the lineage.
- line 3 **(2) The Supplication to the Lineage of the Commitment to  
generate Bodhicitta:**  
First is *The Supplication to the Lineage of the Mādhyamika  
tradition, which started with the Noble Mañjuśrī and was bestowed  
upon Nāgārjuna.*
- line 4 "We supplicate the great guide, master of the ten powers [66],  
the son of Śuddhodana [67];  
We supplicate the son of the Victorious Ones, Mañjuśrī,  
Nāgārjuna and Candrakīrti;  
Vidyākokila, Kusala the Elder and Kusala the Younger;  
May perfection be accomplished for the benefit of others!
- line 5 We supplicate the Master (Atīśa), Thang-pa Dza and 'Jigs-med  
'Byung-gnas;  
Zla-ba rGyal-mtshan, Gro-lung-pa and Byang-chub 'Od;  
rMa-bya Śākya Seng-ge, mChims-chen and sMon-tshul-pa;  
May perfection be accomplished for the benefit of others!
- line 6 We supplicate Byang-chub Grub-pa, gZhon-nu rDo-rje, and  
Kun-mkhyen rDo-rje;  
Khyab-brdal lHun-grub-grags, 'Od Sangs-rgyas dBon-po;  
Zla-grags, Kun-bzang rDo-rje rGyal-mtshan dPal;  
May perfection be accomplished for the benefit of others!
- Pg.33, line 1 We supplicate sNa-tshogs Rang-grol, bsTan-'dzin Grags-pa;  
mDo-sngags bsTan-'dzin, Phrin-las lHun-grub dPal;  
'Gyur-med rDo-rje [68] and Ngag-dbang Chos-dpal;  
May perfection be accomplished for the benefit of others!
- line 2 We supplicate Yid-bzhin Legs-grub, Rin-chen rNam-par rGyal;  
Oḍiyāna gSang-sngags and bsTan-'dzin rDo-rje;  
Padma dBang-rgyal and Sangs-rgyas Kun-dga';  
May perfection be accomplished for the benefit of others!
- We supplicate mKhyen-brtse'i dBang-po, Tshe-dbang Norbu'i dPal;

line 3 and the son of the Victorious Ones, 0-rgyan rNam-grol rGya-mtsho -  
we supplicate all the lineage bla-mas of the jewel Bodhicitta;  
May perfection be accomplished for the benefit of others:

As the ground of good qualities, relying with devotion on our  
spiritual friends;  
with the support (of practice, the human body), which is  
line 4 difficult to obtain, we rejoice to receive the essence (teaching).  
Remembering that everything is impermanent and subject to death,  
may we act in accordance with the śīla, establishing ourselves  
in white actions and their results, while rejecting black  
actions and their results.

Through the discipline of restraint,  
recognising the deception of worldly happiness,  
may we enter the door of Liberation.  
line 5 Since we carry the burden of leading all beings from the ocean  
of Saṃsāra,  
may we receive the adhiṣṭhāna to perfect the excellent immeasurable  
bodhicitta.

We shall exert ourselves to listen to, to reflect and meditate  
upon the manner of its arising and on its abiding.  
line 6 Through the teaching of the Victorious Ones, may its activity  
increase!  
Acting with our three doors [69] for the benefit of others,  
never slacking, may we establish all beings in the Path of  
Great Enlightenment."

Pg.34, line 1 *The Supplication to the lineage of the Cittamātra tradition,  
which started with Maitreya and was bestowed upon the Noble  
Asaṅga.*

"We supplicate the guide who completely perfects the two  
purposes [70], son of Śuddhodana [67];  
We supplicate Maitreya, Asaṅga and Vasubandhu;  
and their descendants in Complete Liberation, in the Vinaya,  
and in the Excellent (bodhicitta);  
line 2 May perfection be accomplished for the benefit of others.

We supplicate sNang-mdzad, Haribhadra, Buddhajñānapāda;  
Guṇamitra, Rin-chen Zla-ba and,  
bsTan-skyong rDog-lo, the great Shes-rab 'Bar of 'Bre;  
line 3 May perfection be accomplished for the benefit of others.

We supplicate Byang-chub Ye-shes, gZhon-nu Tshul-khrims,  
Zhang gYe-ba;  
gNyal-pa Zhig-po, rGya-'ching Ru-ba, Seng-ge dPal of Chu-mig;  
lHo-brag-pa, bTsan-dgon-pa and dBen-dge-ba;  
May perfection be accomplished for the benefit of others.

line 4 We supplicate Chos-dpal rGyal-mtshan, the omniscient master

of the Dharma,  
and Khyab-brdal lHun-grub;  
May perfection be accomplished for the benefit of others."  
These two (recitations), composed by the Bearer of  
Pure Awareness, gTer-bdag Gling-pa, complete these special lineages.

- line 5                   **(3) From, "The Supplications to the Lineages of the Mantra  
Commitment of the Bearers of Pure Awareness":**  
*(i) The Supplication to the lineage of Mahāyoga Tantra,  
the powerful web of the wondrous display of Vajrasattva*  
"We supplicate the Buddha Samantabhadra, the five Buddha families,  
and the three Bodhisattvas (who receive the transmission  
through) the five webs [71].  
We supplicate Indrabhūti (the Elder) [72], Kukkurarāja;  
Indrabhūti (the Middle) and Siṃha Rādza.
- Pg.35, line 1           We supplicate U-pa Rādza, Go-ma Devī and,  
Lalitavajra, Buddhaguhya, Vimalamitra;  
rMa Rin-chen mChog, gTsug-ru Rin-chen gZhon-nu;  
Gye-re mChog-skyong, and Zhang-ston rGyal-ba'i Yon-tan.
- line 2                   We supplicate gNubs-chen Sangs-rgyas Ye-shes, Yon-tan rGya-mtsho;  
Ye-shes rGya-mtsho, Nyang-chen Shes-rab mChog;  
Ye-shes 'Byung-gnas, Zur-chen Śākya 'Byung-gnas;  
and Zur-chung Shes-rab Grags-pa.
- line 3                   We supplicate the heart sons, the four Great Pillars [73],  
and sGro-sbug-pa;  
Tsag-tsha Śākya rDo-rje, Śākya 'Byung-gnas dPal;  
Glang-ston rDo-rje 'Od and bSod-nams rNam-par rGyal-ba;  
Chos kyi Seng-ge, Sangs-rgyas dPal.
- line 4                   We supplicate bSod-nams mGon-po, sGrol-chen bSam-grub mTshan;  
Seng-ge dPal-bzang, Rigs-rgyal lHun-grub Grags;  
Sangs-rgyas rDo-rje, Tshe-dbang mGon-po and rDo-rje Tshe-dpal.
- line 5                   We supplicate Śākya dPal-'byor, Siddhiphala and,  
'Phags-pa Rin-chen, Śākya Ratna;  
Zur-ston rGyal-sras, Padma bDud-'dul and  
Chos-rgyal rDo-rje.
- line 6                   We supplicate rGya-ston 'Od-gsal Rang-grol, gTer-bdag Gling-pa;  
Chos-dpal rGya-mtsho, Rin-chen rNam-par rGyal;  
bsTan-'dzin rDo-rje, Phrin-las rNam-par rGyal;  
and Phrin-las Chos-sgron.

We supplicate Sangs-rgyas Kun-dga', bsTan-'dzin Nor-bu;  
and all the Root and Lineage bla-mas who act as the bearers  
of all the rivers of the completely perfected instructions of  
'ripening' and 'liberating', the light rays  
of happiness and benefit of the all-pervading Buddha families.

Pg.36, line 1      The 'Ground Tantra' is the uncontrived true nature of things  
in their fundamental state.

Through the methods of the 'Path Tantra', this is symbolised,  
ripening and liberating.

line 2              Thus, may we swiftly and effortlessly accomplish the state of  
the five Buddhas who are Bearers of Pure Awareness, as the  
spontaneously arisen 'Fruit Tantra'!"

(ii) *The Supplication to the powerful lineage of instructions  
of the Anuyoga "'Dus-pa'i mDo" [74]*

line 3              "We supplicate the primordial all-pervading Protector, Samantabhadra;  
the five Buddha families, and the three Bodhisattva Protectors;  
(the one who transmitted the realisation) of the excellent  
five families, Indrabhūti (the Elder); and U-pa Rādza.

line 4              We supplicate Indrabhūti (the Younger), Nāgaputra;  
Gayasutri, Kukkurarāja;  
Vetālakṣema [75], Vajrahāsta and Prabhahasti.

line 5              We supplicate Śākyasiṃha, Dhanarakṣita;  
Vajra Hūmkara, Sthiramati and Sukhaprassana, Dharmabodhi;  
and the scholar, Dharmarājapāla [76].

line 6              We supplicate (the lineage) ancestors:  
Nor-'dzin of Nepal, Ru-che bTsan-skyes of Turkestan;  
gNubs-chen Sangs-rgyas Ye-shes and his son, and Ye-shes rGya-mtsho;  
Blo-gros Byang-chub, Tho-dkar Nam-mkha'; and Zur-chen.

line 6              We supplicate you as well, sGro-sbug-pa and 'Gar-ston-pa;  
Sregs, Glang-ston rDo-rje 'Od and brTson-'grus Seng-ge;  
bSod-nams lHa-'bum, Chos kyi Seng-ge, Sangs-rgyas dPal;  
and bSod-nams mGon-po.

Pg.37, line 1      We supplicate sGrol-chen, father and son; Nam-mkha' rDo-rje;  
Sha-mi-la dGu-pa and Blo-gros rGyal-mtshan;  
gZhan-phan Phrin-las lHun-grub, Yongs-grol mTshan;  
line 2              and 'Gyur-med rDo-rje [68].

line 3 We supplicate Ngag-dbang Chos-dpal, Rin-chen rNam-par rGyal;  
Padma bsTan-'dzin, Oḍiyāna;  
Phrin-las rNam-rgyal, Padma dBang gi rGyal;  
and Sangs-rgyas Kun-dga'.

line 4 We supplicate mTshungs-med mDo-sngags, bsTan-'dzin Norbu;  
and all the Root bla-mas, who are the Protectors of the special  
lineage maṇḍala of the complete assembly,  
the light rays of happiness and benefit of the all-pervading  
unchanging (Buddha families).

line 5 Just as the sphere of the elemental nature of mind is non-dual  
from the very beginning;  
and without merging, the three maṇḍalas [77] are completely  
perfected from the very beginning;  
So, may perfection be accomplished in the path of effortless  
yoga, free from action or result [78]!"

These two (recitations), composed by the Bearer of Pure Awareness,  
gTer-bdag Gling-pa, complete the succession of the "Mother" lineages.

line 6 (iii) *The Supplication to the lineage of the great sNying-tig  
oral instruction ("man-ngag") of the Ati-yoga rDzogs-chen*  
"OM AḤ HUM  
We supplicate the primordial protector, Samantabhadra yab-yum;  
The spontaneously arisen Victorious Ones, the vast expansive  
peaceful and wrathful deities and  
the Victorious One of Great Bliss, the great Vajradhara.  
Pg.38 line 1 Look upon us with Compassion!  
At this very time, please grant adhiṣṭhāna so that we may  
understand the Excellent, profound and spontaneously arisen  
fundamental state, pure from the very beginning.

line 2 We supplicate the wondrous appearance of primordial awareness,  
Vajrasattva;  
The Lord of the maṇḍala, Vajrapāṇi and,  
the Victorious One's manifestation, dGa'-rab rDo-rje.  
Look upon us with Compassion!  
At this very time, please grant adhiṣṭhāna so that we may  
understand the Excellent, profound and spontaneously arisen  
fundamental state, pure from the very beginning.

line 3 We supplicate the emanation of full understanding, Mañjuśrīmitra;  
the master of excellent intellect, Śrī Siṃha;  
the bearer of the excellent siddhi, Jñānasūtra.  
Look upon us with Compassion!

At this very time, please grant adhiṣṭhāna so that we may understand the Excellent, profound and spontaneously arisen fundamental state, pure from the very beginning.

line 4 We supplicate the great scholar and meditation master, Vimalamitra;  
the great self-arisen Padmākara;  
and the great Dharma King [79], who perfected the two great accumulations.  
Look upon us with Compassion:  
At this very time, please grant adhiṣṭhāna so that we may understand the Excellent, profound and spontaneously arisen fundamental state, pure from the very beginning.

line 5 We supplicate (Nyang) Ting-nge-'dzin bZang-po, who brought mind under his control;  
lDang-ma lHun-rgyal who illuminates the island of Liberation;  
and Seng-ge dBang-phyug who attained the body of clear light.  
Look upon us with Compassion!  
At this very time, please grant adhiṣṭhāna so that we may understand the Excellent, profound and spontaneously arisen fundamental state, pure from the very beginning.

Pg.39, line 1 We supplicate the one who realised the unmoving elemental state, Zhang-ston (bKra-shis rDo-rje);  
We supplicate the bearer of dhāraṇīs, 'Khrul-zhig Seng-ge rGyal-pa;  
the bearer of the Excellent siddhi, Grub-chen Me-long (rDo-rje);  
and the great bearer of pure awareness, Ku-mā-rā-dza.  
Look upon us with Compassion!  
At this very time, please grant adhiṣṭhāna so that we may understand the Excellent, profound and spontaneously arisen fundamental state, pure from the very beginning.

line 2 We supplicate the wondrous appearance of clear light,  
Klong-chen Rab-'byams;  
the great scholar and meditation master, Khyab-brdal lHun-grub;  
the excellent Nirmānakāya, Grags-pa 'Od-zer.  
Look upon us with Compassion!  
At this very time, please grant adhiṣṭhāna so that we may understand the Excellent, profound and spontaneously arisen fundamental state, pure from the very beginning.

line 3 We supplicate the great one whose deceptions are demolished,  
Sangs-rgyas dBon-po;  
the first-born son of the Victorious One, Zla-ba Grags-pa and Kun-bzang rDo-rje, of powerful realisation.  
Look upon us with Compassion!  
At this very time, please grant adhiṣṭhāna so that we may understand the Excellent, profound and spontaneously arisen

fundamental state, pure from the very beginning.

line 4 We supplicate the master of the essence teaching, rGyal-mtshan dPal-bzang;  
sNa-tshogs Rang-grol who was predicted by the Victorious One;  
and bsTan-'dzin Grags-pa, liberated in the vast expanse of Nirvāṇa.  
Look upon us with Compassion!  
At this very time, please grant adhiṣṭhāna so that we may understand the Excellent, profound and spontaneously arisen fundamental state, pure from the very beginning.

line 5 We supplicate the one who perceives all there is to be known, mDo-sngags bsTan-'dzin;  
the master of the secret teaching, the bodhisattva Phrin-las lHun-grub and,  
the complete embodiment of the life-force of the lineage, gTer-bdag Gling-pa.  
Look upon us with Compassion!  
At this very time, please grant adhiṣṭhāna so that we may understand the Excellent, profound and spontaneously arisen fundamental state, pure from the very beginning.

line 6 We supplicate Vimala's emanation, Rin-chen rNam-rgyal;  
the actual appearance of mTsho-rgyal, Mi-'gyur dPal-sgron, and the all-knowing Oḍiyāna.  
Look upon us with Compassion!  
At this very time, please grant adhiṣṭhāna so that we may understand the Excellent, profound and spontaneously arisen fundamental state, pure from the very beginning.

Pg.40, line 1 We supplicate the great bearer of pure awareness, Phrin-las rNam-rgyal;  
the primordial protector, Phrin-las Chos-sgron and, the actual form of Mañjuḥṣa, mKhyen-brtse'i dBang-po.  
Look upon us with Compassion!  
At this very time, please grant adhiṣṭhāna so that we may understand the Excellent, profound and spontaneously arisen fundamental state, pure from the very beginning.

line 2 We supplicate the actual form of Vairocana, Blo-gros mTha'-yas;  
the incarnation from Lang-gro, Phrin-las Byams-pa'i gTer, and, the Root guru [80] who is the actual form of Vajradhara.  
Look upon us with Compassion!  
At this very time, please grant adhiṣṭhāna so that we may understand the Excellent, profound and spontaneously arisen fundamental state, pure from the very beginning.

May thoughts of hopes and fears be exhausted;

line 3                   Liberated in the Dharmakāya Nirvāṇa.  
With unimpeded penetration, may they spontaneously arise in  
the clear light as pure awareness.  
Realising the unchanging perfection of the transforming power  
of the Trikāya,  
May I and all others obtain the complete Liberation of  
Samantabhadra!"  
line 4                   From the teachings of Kun-mkhyen Chen-po, this completes the  
succession of the lineage in the abridged form.

**(B) "THE SUPPLICATION TO THE GURU WHICH REMOVES ALL HINDRANCES  
AND SWIFTLY FULFILS ALL WISHES" ("Guru gsol-'debs bar-chad kun sel bsam don  
myur 'grub")**

ཨོཾ། "E MA HO!

We supplicate the embodiment of the Compassion of all the Buddhas;  
The one constant undeceiving protector, Padmākara;  
Swiftly, out of loving kindness, please turn your mind to your children.  
Please grant adhiṣṭhāna, empowerment and siddhis at this very time!

Although we know that the extent of your kindness, good qualities, and your  
example of Complete Liberation [81],  
surpasses that of any other Buddha;  
When we are happy, Guru, we do not remember you.  
Although we supplicate you, we only get as far as the words!

At this time, tormented by the increase in the five degenerations [82],  
when uncalled for duḥkha strikes as a thunderbolt;  
Protector, from the depths of our hearts, (feeling it in) our bones, we remember you!  
We cry out for help with anguished yearning;  
through your loving kindness, turn your mind here!

Earthquakes, raging fires, hurricanes, floods, droughts and so on -  
Please remove all these outer hindrances of disturbances in the external elements.

Diseases, hot and cold, whether connected with wind, bile or phlegm -  
Please remove these inner hindrances of physical disturbances.

The five poisons in our streams of consciousness; the Māras of hopes and fears, attachments  
and aversions -  
Please remove these secret hindrances of mental disturbances and dissolve (them) in the  
Dharmadhātu.

When oceans of suffering are drowning Jambudvīpa and its beings;  
breathe happiness and tranquillity (on us), Padmākara!

In these disturbed times, when stocks of armaments are built up throughout the world,  
Expel all military forces, Padmākara!

When we are afflicted with vicious epidemics and diseases, (caused by) defilements and negativities;  
Root out the illness and negativities, Padmākara!

When there is the duḥkha of poverty through depletion of the prosperous resources of the environment and its beings;  
Reveal sources of food and wealth, Padmākara!

When the time has come to benefit beings with samaya substances, the wealth of the Dharma;  
Please confer your inheritance on your children, Padmākara!

When wandering through steep ravines, solitary and hidden lands;  
Lead us onto good paths, Padmākara!

When we are endangered by predatory wild animals;  
Drive away these vicious creatures, Padmākara!

When this illusory body is about to perish through an imbalance of the four elements;  
Pacify the elements into their natural condition, Padmākara!

When we are threatened by thugs, robbers and bandits;  
Destroy the violent thoughts of these vicious people, Padmākara!

When murderous and vindictive enemies strike us with weapons;  
Enclose us in the Vajra Pavilion [83], Padmākara!

When this life span is exhausted and it is time to die;  
Please lead us to the Buddha-field of Sukhāvātī [4], Padmākara!

In the in-between state (after death), when confused appearances arise and create suffering;  
Let the confusion be self-liberated, Padmākara!



line 5                    classes of māras, rgyal-po and bsen-mo, the very form of the three poisons.  
                              (By this), may we obtain the clear manifestation of the form of the  
                              Courageous One - the self-arising awareness of the Padma Blood-drinker;  
                              and may we be gloriously victorious in all directions!"

This is by 'Jigs-bral Ye-shes rDo-rje.

### NOTES TO APPENDIX 3

[1] Page references refer to the numbers written in English on the right-hand side of the text, published by bDud-'joms Rin-po-che in Kalimpong.

Line numbers are approximate, since the order of the sentence in Tibetan must frequently be changed in an English translation.

[2] "and so forth" means the other pāramitās.

[3] See GLOSSARY: "Accumulations, two".

[4] See GLOSSARY, under "Sukhāvati" (Sanskrit).

[5] "Dharmas": here in the sense of the fundamental elements of existence.

[6] "Sages": "Thub-pa" (Tib.) = "Muni" (Skt.). Implies a Buddha, as in, "Śākyamuni", "Sage of the Śākyas".

[7] "Fortunate and meritorious", because of the fortunate circumstances of the coming together of the precious Dharma, the interested practitioner, and the opportunity to practise.

[8] The "children" of the Tathāgatas are the bodhisattvas.

[9] The eight great bodhisattvas: see below, text p.14, line 2-3.

[10] See GLOSSARY: "Pratyekabuddha".

[11] "Mind transmission of the Victorious Ones" ("rgyal-ba dgongs brgyud") : see GLOSSARY, under, "Transmission", (1), i.

[12] "Good aeon": see GLOSSARY, under, "Kalpa" (Skt.).

[13] The Great Sages are the Buddhas for each of the six "realms" of Saṃsāra; the door-guardians are wrathful protectors who protect the four doors of the maṇḍala.

[14] Wrathful deities of the maṇḍala who are emanations of the central yi-dam. There is one couple in each of the ten directions.

[15] See GLOSSARY, Section (B), under, "dKa'-brgyad".

[16] This twelve-fold division was an early classification of the Dharma. The sections are: Sūtra, Geya, Vyakarana, Gatha, Udana, Nidana, Avadana, Itivrttaka, Jataka, Vaipulya, Abdhutadharma, Upadesa. See E.Conze, 1967, p.7.

[17] "Four ways of assistance", literally, "of co-operation", "bsdu-ba rnam-bzhi": = "bsdu-ba'i dngos-po bzhi" which, according to Das, comprises, "mkho-ba sbyin-pa", "snyan-par smra-ba", "'jig-rten don mthun-pa", "gdul-bya'i don la spyod-pa" (Sarat Chandra Das, 1970, pg.724). These could be translated: (1) Giving what is necessary (2) Speaking in a pleasing way (3) Empathising with the interests of worldlings (4) Acting for the benefit of beings.

[18] The ten "bhūmis" are advanced stages in the practice of a bodhisattva; "The Joyful One" is the first. See H.Guenther, 1959, Chapter 19.

[19] See GLOSSARY.

[20] "Those who have entered the stream" refers to those who have developed a true renunciation of Saṃsāra, and have thus entered the "stream" of the Dharma. "Once-returners" will be reborn no more than seven times; "Non-returners" are those who need not be reborn in worldly existence again, who are bound for Nirvāṇa. Becoming an Arhat is the culmination of these three preceding stages. An Arhat is one whose "outflows" (sense desires; desire for becoming; wrong views, and ignorance) are extinguished.

[21] "mKhas-pa nyer-gcig"; a celebrated list of 23 is given in the "Biography of Vairocana". The 23 are: dGa'-rab rDo-rje, Mañjuśrīmitra, Dha-he-na-ta-lo, Thu-wo Rādza-hasti, Bharāṇi, Klu'i rGyal-po, gNod-sbyin-ma Byang-chub-ma, sMad-'tshong-ma Ba-ra-ni, mKhan-pa Rab-s nang, mKhan-pa Mahārāja, Sras-mo Go-ma De-vi, Acintyāloke, Kukkurāja I, Bhāṣita, sMad-'tshong-ma bDag-nyid-ma, Nāgārjuna, Kukkurāja II, Mañjuśrīmitra II, Devarāja, Buddhagupta, Śrī Siṃha, dGe-slong-ma Kun-dga'-ma and Vimalamitra. All are Bearers of Pure Awareness of the Ati-Yoga (Information, thanks to Gyurme Dorje, personal communication).

The figure of 21 in this text presumably excludes two of the three already listed in the verse.

[22] All Indian Mahāyāna masters.

[23] See GLOSSARY.

[24] "The land of snows" = Tibet.

[25] Disciples of Padma. The King is, of course, Khri-srong.

[26] Śākya 'Byung-gnas = Zur-po-che, b.954, the "Great" or Elder Zur. Zur-chung was his student. Presumably Śākya Seng-ge = the third Zur, sGro-sbug-pa.

[27] "The two most excellent ones": Nāgārjuna and Asaṅga. "The six beautiful adornments": Aryadeva, Vasubandhu, Dignāga, Dharmakīrti, Guṇaprabha and Śākyaprabha.

[28] "gTer-ston": revealers of the "gTer-ma" - "Treasure" - texts; see GLOSSARY, under "gTer-ma".

[29] The three "Grand" gTer-stons: Nyang-ral Nyi-ma 'Od-zer (1124-92); Guru Chos kyi dBang-phyug (1212-70); rGod-ldem 'Phyul-can (1337-1409).

[30] These are the set of great gTer-stons with the name of "Gling-pa", who, except for Las-'phro Gling-pa (1585-1656), lived in the fourteenth and fifteenth centuries.

[31] Presumably Rog Shes-rab 'Od, a great master of the Mahā- and Anuyoga teachings.

[32] Lo-chen Dharma Śrī (1654-1717) was a brother of gTer-bdag Gling-pa.

[33] The famous writer and historian, born 1575.

[34] 'Jam-dbyangs mKhyen-brtse'i dBang-po (1820-1892) was a great bla-ma of the sNying-thig lineage who was also closely associated with the "Ris-med" movement.

[35] Mi-pham rNam-rgyal (1846-1912), the main student of 'Jam-dbyangs mKhyen-brtse'i dBang-po, compiled many texts and wrote extensive commentaries.

[36] The "commitment to Liberation" = "Pratimokṣa" (Skt.), the Hīnayāna commitment, associated with the Refuge and the monastic discipline.

[37] On the bKa'-gdams-pa tradition, see Appendix 2, Section A2.1.2; A2.1.3. The "old lineage" refers to the bla-mas from 'Brom-ston to Tsong-kha-pa, and the "new lineage" refers to the bla-mas from Tsong-kha-pa, ie., the dGe-lugs-pa bla-mas.

[38] "Gong-ma lnga": presumably, the five principal bla-mas of the "old lineage" (the old lineage is sometimes called, "bKa'-gdams gong-ma").

[39] "Lam 'bras": a teaching introduced during the later spread of the Dharma into Tibet, which has become important in all the later schools of Tibetan Buddhism.

[40] The great bKa'-rgyud-pa bla-mas are particularly noted for their teaching on the six "Dharmas" of Nāropa, which culminate in the realisation of Mahāmudrā, the "Great Seal" or "Symbol".

[41] The Shangs-pa was another tradition associated with the later spread of the Dharma in Tibet. Its teachings were based on a transmission from Ni-gu-ma, the sister of Nāropa, and were introduced into Tibet by the Siddha, Khyung-po.

[42] Ma-gcig, female pupil of the famous siddha, Dam-pa Sangs-rgyas, was the originator of the lineages of "zhi-byed" - "pacifying" - which included the practice of "gcod" - "cutting" - a practice designed to overcome egocentricity through visualising oneself cutting up and offering parts of one's body. While no longer a separate school, these practices have been preserved in the other schools.

[43] See GLOSSARY, under, "Abhijñā" (Skt.).

[44] Yakṣa (Skt.): see GLOSSARY.

[45] Usually benevolent protectors, whose nature is good. Sometimes used to refer to all protectors, including the fearful variety, who have become "white" by following the Dharma.

[46] "rGyal-chen bzhi": the "Great Kings" of the four directions. See Ch.5, Section 5.1.5.1.

[47] This section of "Offerings" is from the "Bodhicaryāvatāra", "Entering the Practice of Enlightenment", by Śāntideva (see Appendix 1, Section A.4). The selections here are from

Chapter two. Translations of this text are available in English (eg. Matics, 1970; Batchelor, 1979). I have therefore given the verse numbers, to ease comparison.

[48] Offering the "maṇḍala" is an important component of many Vajrayāna practices. Its intended result is the two "Accumulations". The text of this maṇḍala offering is one which is commonly used in rNying-ma practices.

[49] These are the Tibetan names for the four vast "continents" in the four directions of the maṇḍala, beyond the iron mountains and seven circles of mountains and seas. They are followed by the names for the eight minor "continents", pairs of which lie to either side of each major continent. Here, the continent Jambudvīpa refers to the whole of our world, not simply India. rNga-yab or "rNga-yab-gling", to the south-west of the maṇḍala, is associated with Padmākara.

[50] The "precious" treasures of a universal King.

[51] The eight offering goddesses.

[52] See GLOSSARY, "Unwholesome Actions, Ten".

[53] See GLOSSARY, "Heinous Acts, Five".

[54] "Nye-ba lnga" = "mtshams-med cha-'dra lnga", which includes destroying stūpas, stealing the wealth of the Saṅgha, and killing a confirmed bodhisattva.

[55] This next section is again from Śāntideva's "Bodhicaryāvatāra" (see note 47). This is Chapter three, verses 22-27 and verse 33.

[56] There are thirty-two major "signs" and eighty minor "marks" which characterise the body of a Buddha. They are listed in Mahāyāna texts, eg., "Abhisamayālaṅkāra" VIII, verses 12-32.

[57] Name of Śākyamuni, the first of the lineage.

[58] c.550 AD. Also called Bhāvaviveka (see Appendix I, Section A.4).

[59] The lineage was transmitted from Śāntarakṣita, through sBa-rigs Ratna, and then to Rab-gsal of gTsang, sMar Śākyamuni and gYo dGe-'byung. They had been among the

earliest monks ordained in Tibet, and preserved the lineage after fleeing to Eastern Tibet during the suppression of the Dharma by King Glang Dar-ma. They transmitted the lineage to dGongs-pa Rab-gsal.

[60] "Yid-'byung nges-pa lnga": "Yid-'byung nges-pa" is equivalent to "nges-'byung", "renunciation" of Saṃsāra, or "going forth" (Skt."naiṣkramya").

[61] "gSol bzhi": listed in the "Tshig-mdzod" of dGe-bshes Chos-grags as three utterances from the Vinaya, and one request ("gsol bzhi 'dul-ba'i skabs las brjod-pa gsum dang gsol-ba zhu-ba gcig").

[62] Asceticism and indulgence is one set of the two extremes; another is eternity and annihilation views.

[63] Rules of monastic restraint: see Edward Conze, 1959, pp.73-77.

[64] Patience: "kśanti" (Skt.); "bzod-pa" (Tib.). The third "perfection" ("pāramitā") of a bodhisattva.

[65] The three trainings: Śīla (morality/discipline); Samādhi (meditation); Prajñā (wisdom) - an early division of the Buddhist path.

[66] "sTobs" (Tib.) = "bala" (Skt.): the "powers" characteristic of a Buddha.

[67] Śuddhodana was the father of Sākyamuni.

[68] Name of O-rgyan gTer-bdag Gling-pa.

[69] Body, speech and mind.

[70] The "purposes" or "benefits" of self and others.

[71] The Mahāyoga lineage is traced back to the Adi-Buddha, Samantabhadra. This source of realisation is spontaneously manifested on the Sambhogakāya level as the five Buddha families. The transmission from the five families is received as a five-fold web of light, by the three bodhisattvas - Mañjuśrī, Avalokiteśvara, and Vajrapāṇi. See Tarthang Tulku, 1977, pp.196-198.

[72] King Indrabhūti the Elder was the first of the human "bearers of pure awareness" in the Mahāyoga lineage. He received the transmission from Vajrapāṇi.

[73] According to Tarthang Tulku (1977, pg.231), there are six "Great Pillars" who strengthened and augmented the Mahāyoga lineage: So Ye-shes dBang-phyug; Zur Śākya 'Byung-gnas; gNubs-chen Sangs-rgyas Ye-shes; gNyags Jñānakumāra; rMa Rin-chen mChog; and Rong-zom Chos kyi bZang-po. rMa, gNubs and Zur have already been mentioned. It is not clear which four are meant here.

[74] Root text of the Anuyoga.

[75] Vetālakṣema (Skt.) = Ro-langs bDe-ba (Tib.): a name of dGa'-rab rDo-rje.

[76] He was the master of studies ("mkhan-po") at the famous Nalanda Buddhist university.

[77] See GLOSSARY, under "Maṇḍala", (1).

[78] "Free from action or result", ie. not bound by karma.

[79] Khri-srong lDe'u-brtsan.

[80] The supplication ends with one's own Root guru, who is directly transmitting the teachings to oneself.

[81] "rNam-thar".

[82] See GLOSSARY, under, "Degenerations, five".

[83] See GLOSSARY, under, "Protection Maṇḍala".

## APPENDIX 4 TIBETAN TEXTS

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#### Texts on rDo-rje Gro-lod

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sKong-ba

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Srog-sgrub

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Bla-sgrub bsnyen-yig

brGyud-'debs

#### Sections from Chos-spyod

Guru gsol-'debs









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## GLOSSARY OF TECHNICAL TERMS

This glossary gives the sense of each term as it is used in this work, and not necessarily definitive definitions. Since it is intended less for the specialist than for the reader unfamiliar with Buddhist terminology, I have not included reference to all the sources used. Where my definition draws substantially or entirely from one particular source, this is noted in brackets.

### (A) TECHNICAL TERMS IN SANSKRIT AND ENGLISH

(In English alphabetical order)

**ABHIDHARMA (Skt.)**

**Chos mngon-pa (Tib.)**

The higher, or elaborated Dharma of the Buddhist scholars, which systematized the Hīnayāna philosophical teachings; the different schools each had their own collection. Although included in the Buddhist "Canon", as one of the three "baskets", made up of the Vinaya, the Sūtras and the Abhidharma, they were compiled later than the early era of Indian Buddhism, when only the Vinaya and Sūtras were known. Some schools did not accept their authenticity.

**ABHIJÑĀ (Skt.)**

**mNgon-shes (Tib.)**

"Superknowledges", usually given as six in number, they develop naturally as a result of some meditation practices. The usual list is:

(1) Seeing what is not perceivable to the eyes (so that one may appreciate the sufferings of beings).

- (2) Hearing and understanding all sounds.
- (3) Reading the thoughts of others.
- (4) Recollection of past lives.
- (5) Ability to subjugate the elements, and therefore to manifest in various forms.
- (6) Knowledge of the destruction of the passions.

These superknowledges are not seen as ends in themselves; they may only aid practice, although the development of the sixth one is the most useful.

#### **ACCUMULATIONS, two**

**Tshogs gnyis (Tib.)**

- (1) Merit
- (2) Primordial awareness.

#### **ACTIVITIES or ENLIGHTENED ACTIVITIES**

See under "KARMA" (2).

#### **ADHIṢṬHĀNA (Skt.)**

**Byin-rlabs (Tib.)**

"Adhiṣṭhāna" is the splendour or majestic power of the natural pure mind of Buddhahood. Through meditation upon ones Root and lineage Gurus who embody Buddhahood, one "receives" adhiṣṭhāna, and is thus empowered. The bestowing or granting of adhiṣṭhāna onto ritual objects - such as rosaries - is a prerequisite for many practices. The object is transformed or "consecrated" through meditating upon it, in its true nature, as an expression of the Enlightened Mind. Many practices begin with a "consecration of the ground", in which the natural purity of the environment as a Buddha-field, is meditated upon. Offerings are likewise usually consecrated, by meditating on them as the wonderful attributes and qualities of realisation.

#### **AGGREGATES**

The "aggregates" of dharmas - see under "SKANDHA".

**AKANIṢṬHA (Skt.)**

**'Og-min (Tib.)**

The Eastern Buddha-field of Akṣobhya.

**AKṢOBHYA**

Buddha of the Eastern direction. See under, "BUDDHAS FIVE".

**ALAYA (Skt.)**

**Kun-gzhi (Tib.)**

"Ground": In Ati-yoga, the "ālaya" is the ground of Saṃsāra and Nirvāṇa which is pure from the very beginning.

**ALAYA-VIJÑANA (Skt.)**

"Ground-" or "Store-Consciousness", should not be confused with the Ati-yoga term. "Ground-Consciousness" is the Yogācāra term for the unconscious mind of the seeds of karma which produce the dharmas of conditioned existence. When Ignorance is overcome, the Ground-Consciousness is purified, and realised in its true nature to be the Tathāgatagarbha.

**AMITABHA (Skt.)**

**'Od-dpag-med (Tib.)**

Buddha of the Western direction. See under, "BUDDHAS, FIVE".

**AMṚTA (Skt.)**

**bDud-rtsi (Tib.)**

Ambrosia, the anti-death medicine and elixir of life, sometimes symbolised by semen. In the Buddhist Vajrayāna, it has two principal senses:

(1) The "offering" of amṛta, in the "medicine offering" which is one of the set of inner offerings, is the offering of the forces of existence and of Saṃsāra. It is symbolised by pills made of herbs and medicines, consecrated by a high bla-ma, and offered in water. The "five amṛtas" which are symbolically offered in some Vajrayāna rituals are a set of the substances of Saṃsāra. They are: urine, excrement, blood, "bodhicitta" (= semen), and human flesh. In their true nature, they are the five primordial awarenesses. In the offering, the

amṛta and primordial awarenesses are "mixed" in meditation and become "one taste".

(2) The second sense is this ultimate meaning or nature of amṛta which is offered: "amṛta", sometimes called, "primordial awareness amṛta", is itself the "clarity" aspect of realisation, expressed as the five primordial awareness lights.

**ANUYOGA (Skt., and transliterated in Tibetan)**

The second of the Inner Tantras, Anuyoga emphasises control over the inner psychic forces associated with the "cakras", "nāḍīs," "prāṇa" and "bindu". Whereas in Mahāyoga, the "Generation Stage" ("bskyed-rim") of generating the maṇḍala, is dominant, in Anuyoga, the "Perfection Stage" ("rdzogs-rim") of absorbing the outer appearances of Emptiness within the heart, is the keynote.

**ARHAT (Skt.)**

**dGra-bcom (Tib.)**

One whose "outflows" (sense desires; desire for becoming; wrong views and ignorance) are extinguished. This was the ideal for the followers in early Buddhism, and was replaced in the Mahāyāna, by the ideal of the bodhisattva.

**ARROGANT ONES**

**Dregs-pa (Tib.)**

General term for negative forces; frequently refers to the "Eight Classes" - see under (Tib.) "sDe-brgyad".

**ATI-YOGA (Skt., and transliterated in Tibetan)**

Ati-yoga is the ninth yāna - the pinnacle of the Tantras and all Buddhist teachings. Ati-yoga is frequently termed, "rDzogs-chen Ati-yoga", "The Great Perfection Ati-yoga" - see under, (Tib.) "rDzogs-chen".

**AVIDYA (Skt.)**

**Ma-rig-pa (Tib.)**

"Ignorance": the fundamental Ignorance pervading all conditions of Saṃsāra. It consists of the basic wrong assumption that what is in fact impermanent is permanent; that what lacks

"self" is "self"; and that what is in the condition of unrest and suffering is not in this condition.

Although "Avidyā" is "Ignorance" in this basic sense, it is by no means, "stupidity". In fact, it can inspire sophistication and intelligence in maintaining itself, and veiling insight into the true nature of things.

**AYATANA (Skt.)**

**sKye-mched (Tib.)**

"Bases" of cognition: twelve in number, namely, the six cognitive faculties (the five senses and the sixth faculty of intellect), and the six corresponding types of objects.

**BALIṂ ("Ba-ling") (Skt., transliterated in Tibetan, sometimes as, "Ba-liṃ-ta", which is probably a corruption of "Baliṃ te".)**

Baliṃ is translated into Tibetan as "gTor-ma", but is frequently kept in transliteration for specific types of "gtor-ma" offering.

(1) In the set of inner offerings, it is the food offering of all that can be imagined, representing the offering of the source of everything (the ālaya), and the identification of Saṃsāra and Nirvāṇa.

(2) A special offering made to the dharmapālas, representing the "flesh" and "blood" of the "Poisons". It is made in a round dish containing a goblet filled with black tea ("blood") and grain, and pieces of barley dough coloured with red dye ("flesh"), some of which are placed in the dish around the goblet. This offering is classified as a "red gtor-ma" offering: see also under "gTor-ma" in Section B.

#### **BEARERS OF PURE AWARENESS**

**VIDYADHARA (Skt.)**

**Rig-'dzin (Tib.)**

In a general sense, "Bearers of Pure Awareness" can apply to Vajrayāna practitioners who are connected to a lineage of masters and who have developed some degree of realisation. Fully realised masters, such as dGa'-rab rDo-rje, are more "correctly" termed, "Bearers of

Pure Awareness".

The inner manifestation of the Vajrayāna Guru takes the form of the maṇḍala of Vidyādhara, which are associated with the throat centre and the communicative aspect of Enlightenment. They form the link between the peaceful aspect in the form of the five Buddhas (in the heart centre) and the wrathful manifestations of the herukas (in the head centre). They are semi-wrathful; in human form, carrying skull-cups, and in union with dākinīs. (see Chogyam Trungpa, in Fremantle and Trungpa, 1975). The Vidyādhara are associated with the "Symbolic transmission" - see under, "TRANSMISSION".

**BHAṆḌA (Skt.)**

**Thod-pa (Tib.)**

Skull-cup. A Vajrayāna symbol of the vast expanse of the Dharmadhātu.

**BHUMI (Skt.)**

**Sa (Tib.)**

Advanced stages in the practice of a bodhisattva. Buddhahood is attained after the tenth "bhūmi".

**BINDU (Skt.)**

**Thig-le (Tib.)**

Seed-essence: meditated upon as a dot or a point; in the Vajrayāna, bindu is the arising of clarity in Emptiness - the "seed" or potential from which the manifestation of all appearances as the Trikāya springs. In "Generation Stage" meditations, the bindu is transformed into a seed-syllable, which is then expressed as the deity and maṇḍala. Equally, appearances dissolve in the "Perfection Stage" into the bindu, and into emptiness and clarity. In Anuyoga, the white "male" bindu of clarity, which in its coarse form is semen, and the red "female" bindu of emptiness, which in its coarse form is blood, are united together from their separate channels in the body, into the central channel, to bring about the Absolute Bodhicitta.

**BLOOD-DRINKER**

**Khrag-'thung (Tib.)**

See under, "HERUKA".

**BODHI (Skt.)**

**Byang-chub (Tib.)**

Enlightenment: The complete ending of Ignorance, and the realisation of Buddhahood. In the Mahāyāna, it is presented as the realisation of the true nature of Saṃsāra and Nirvāṇa, and is characterised by the unity of Emptiness and Compassion. It is expressed through the three Kayas.

To emphasise that it is ultimate Enlightenment which is being referred to, it is sometimes called, "Complete and Perfect Enlightenment" ("Samyaksambodhi" Skt.; "Yang-dag rdzogs-pa'i byang-chub" Tib.).

**BODHICITTA (Skt.)**

**Byang-chub sems (Tib.)**

Enlightened Mind: the "Absolute Bodhicitta" is the realisation of Emptiness of all the dharmas of conditioned and unconditioned existence, which is accompanied by unimpeded penetration and empathy with all phenomena.

"Relative Bodhicitta" is Compassion for all beings. When this first arises, the "bodhisattva vow" - the vow to work for the Enlightenment of all beings - may be taken. The relative bodhicitta is nurtured and developed through the path of the six pāramitās.

**BODHISATTVA (Skt.)**

**Byang-chub sems-dpa' (Tib.)**

A "being intent on Enlightenment". Originally, the term used of Śākyamuni before he attained Enlightenment, in the Mahāyāna it came to refer to the ideal type of practitioner, in whom the bodhicitta is born. With this, the person takes the "bodhisattva vow" - the commitment to work for the Enlightenment of all conditioned existence. Bodhisattvas at advanced stages of development may be born in Buddha-fields and simultaneously inspire innumerable beings in the Dharma throughout many world systems. The Great bodhisattvas ("bodhisattva-mahāsattva"), Avalokiteśvara and Mañjuśrī, for example, are classed as tenth stage bodhisattvas (the tenth stage or "bhūmi" is that which leads into

Buddha-hood).

**BODHISATTVA-YANA (Skt.)**

See under, "MAHAYANA".

**BON**

See Tibetan section.

**BUDDHA (Skt.)**

**Sangs-rgyas (Tib.)**

The Awakened One: the One who has realised, "Complete and Perfect Enlightenment". The Tibetan term is made up of two words: "Sangs", which means, "purified", implying the realisation of the purity of Śūnyatā, and "rGyas", meaning "expansive". This suggests the expansive manifestation of Compassion. Thus, the term embodies the Mahāyāna concept of the Enlightened state being the union of Emptiness and Compassion.

"Buddha" refers both to the manifestation of the Enlightened Mind throughout the universe - one may speak of, "the Buddha within", or "seeing all beings as the Buddha" - and to the specific individual expressions of Enlightenment, which manifest as particular Buddhas in different world systems. In our world system, Śākyamuni is the Buddha, and the Tibetans recognise Padmākara as the "second Buddha".

See also under, "NIRMAṆAKAYA".

**BUDDHAS, FIVE, of the five BUDDHA FAMILIES**

The five Buddhas, or "Victorious Ones", are embodiments of the five primordial awarenesses (see under, "PRIMORDIAL AWARENESSES"). They are:

(1) VAIROCANA, of the "Buddha family", centre of the maṇḍala, the true nature of the poison of delusion. The colour associated with this family is usually white, and the element, space.

(2) AKṢOBHYA, of the "Vajra family", in the East, the true nature of the poison of aversion. The colour is usually blue, and the element, water.

(3) RATNASAMBHAVA, of the "Ratna family", in the South, associated with pride, and the element earth. Colour: yellow.

(4) AMITABHA, of the "Padma family", in the West, associated with attachment, and the element, fire. Colour: red.

(5) AMOGHASIDDHI, of the "Karma family", in the North, associated with jealousy, and the element, wind. Colour: green.

### **BUDDHA-FIELD**

The environment of realisation established by the Enlightened Mind. Ultimately, all Buddha-fields lack any obstruction and are inter-penetrating, yet they display particular qualities. These wondrous qualities, being created by the Buddha who presides over the Buddha-field, are the reflections or expression of that particular Enlightened manifestation.

### **BUDDHAHOOD**

The state of a Buddha - Enlightenment.

### **BUDDHA-MIND, or "BUDDHA-CITTA"**

= "BODHICITTA"

### **BUDDHA NATURE**

**TATHAGATAGARBHA (Skt.)**

**bDe-bar gshegs-pa'i snying-po (Tib.)**

In the Mahāyāna Yogācāra teachings, since ultimately Saṃsāra and Nirvāṇa are no different, all beings possess the same nature or essence as that of a Buddha. The Sanskrit term used to describe this "Buddha Nature" means, the "womb" of the Tathāgata, while the Tibetans use a term meaning, "Essence of the Sugatas".

In the Mahāyāna, Buddha Nature tends to be seen as a "seed" which can be nourished and develop in the bodhisattva path. In the Vajrayāna, and particularly in the Inner Tantras, Buddha Nature is seen as already fully developed - but unrecognised by ordinary beings.

**CAKRA (Skt.)**

**'Khor-lo (Tib.)**

"Wheel": used in the term, "DHARMAKAKRA". In Anuyoga, it is used to refer to the psychic centres in the body - the focal points along the central "channel" where the other "channels" ("nāḍī") meet and radiate out. In the Tibetan system, there are five principal centres, which correspond with the five Buddhas, five elements, and so on, since each cakra is the focus of the energies associated with these Enlightened expressions. The five centres are: (1) The head centre (Vairocana) (2) The throat centre (Amitābha) (3) The heart centre (Akṣobhya) (4) The navel centre (Ratnasambhava) (5) The "secret place" centre (Amoghasiddhi).

The first three are frequently referred to as the "three places" in general Vajrayāna meditations when each are empowered. The first four, as the "four places", also occur, and their empowerment corresponds to the four Empowerments.

**CEMETERY PALACE**

The central "palace" within the "Immeasurable Palace", in the maṇḍala of wrathful deities. See under, "IMMEASURABLE PALACE".

**CIRCUMAMBULATION**

See under, "sKor-ra" (Tib.)

**CITTAMATRA (Skt.)**

**Sems-tsam (Tib.)**

Literally, "Mind-only"; the Mahāyāna philosophical school = Vijñānavāda.

**CLARITY**

**gSal-ba (Tib.)**

The dynamic Awareness which arises simultaneously with Emptiness realisation. The inseparable union of the two is, in the Vajrayāna, referred to as the "male" (clarity) and "female" (emptiness) aspects of Enlightenment. Whereas Mahāyāna meditations tend to stress Emptiness in itself, in the Vajrayāna, the "active" or clarity nature of Emptiness is emphasised.

**COMMITMENTS, three**

**sDom-pa gsum (Tib.)**

- (1) "So-sor thar-pa'i sdom-pa": "Commitment to Liberation", the basic Hīnayāna commitment associated with taking Refuge and the monastic discipline (= Skt. "pratimokṣa").
- (2) "Byang-chub sems-bskyed kyi sdom-pa": "Commitment to generate Bodhicitta", the Mahāyāna commitment of the bodhisattva vow.
- (3) "Rig-'dzin sngags kyi sdom-pa": "Mantra commitment of the Bearers of Pure Awareness", the Vajrayāna Samaya commitment.

**COMPASSION**

**KARUṆA (Skt.)**

**sNying-rje or Thugs-rje (Tib.)**

On a relative level, Compassion is the motive to free all beings from suffering (duḥkha). This develops, through insight into Emptiness, to the motive to liberate all the dharmas of conditioned existence. On an "absolute" level, Compassion is the term used in general Mahāyāna to describe the "active" aspect of Enlightenment, which is inseparably united with Emptiness. This is often referred to as, "Great Compassion".

**CONDITIONED EXISTENCE**

See under, "SAṂSARA".

**CONSECRATE/CONSECRATION**

See under, "ADHIṢṬHANA"

**COPPER-COLOURED MOUNTAIN**

**Zangs-mdog dpal-ri (Tib.)**

"The Glorious Copper-Coloured Mountain" is the Buddha-field of Padmākara.

**COURAGEOUS ONES**

See under, "dPa'-bo" and "dPa'-mo" in Tibetan section.

**DAKA (Skt.)**

(1) Male yi-dam, usually semi-wrathful.

(2) Manifestations of the "male" Enlightened principle of "Skill-in-means" which spontaneously emanate from a central yi-dam figure, along with ḍākinīṣ, to form the deity's retinue. In this sense, the term is equivalent to Tibetan, "dPa'-bo".

**ḌAKINI (Skt.)**

**mKha'-'gro (Tib.)**

The third "Root" of Vajrayāna practice; the ḍākinī removes the hindrances. She represents the female inspirational forces, a wrathful or semi-wrathful display of Emptiness, which cuts through egocentricity. As with "Māmo", the feminine principle related to the ḍākinī, a distinction is made between the ḍākinī who expresses her "true nature" and the manifestation of the ḍākinī as the enchanting or destructive play of phenomena. The "ye-shes mkha'-'gro" - "primordial awareness ḍākinī" - is the former, while the "'jig-rten mkha'-'gro" - "worldly ḍākinī" - is the latter. The worldly ḍākinīṣ must be subdued by the Vajrayāna practitioner.

**ḌAMARU (Skt., and usually transliterated in Tibetan)**

Small double-headed hand drum used in Vajrayāna rituals.

**DEGENERATIONS, Five**

**sNyigs-ma Inga (Tib.)**

Symptoms of the descent of the world system into a "Dark Age" ("Kali-Yuga"):

- (1) Decrease in the duration of life.
- (2) Degeneration in the View (ie. in peoples' approach to the Dharma).
- (3) Degeneration into the kleśas.
- (4) Degeneration in the ability to subdue beings.
- (5) Degeneration into a time of disputes and violence.

(See S.C.Das, 1970, p.501)

**DEVA (Skt.)**

"Deity". In Tibetan Buddhist context, where this term is used in a transliterated form, it refers to the "yi-dam" (Tib.). It is quite distinct from the sense of "deity" as those of the god realms ("lha" Tib.). See under, "Yi-dam".

**DHARAṆĪ (Skt.)**

**gZungs-sngags (Tib.)**

Type of "mantra", common in Mahāyāna Sūtras, usually whole sentences in Sanskrit, with some "meaning" in the words, as well as simply from the sounds, as in some mantras.

**DHARMA (Skt.)**

**Chos (Tib.)**

(1) The Buddhist teachings - the path to Enlightenment. The second of the "Three Jewels".

(2) The fundamental elements of existence, grouped into those of conditioned ("saṃskṛta") and those of unconditioned existence ("asaṃskṛta"). The word usually applies to the elements of conditioned existence which are extinguished in Nirvāṇa. They are classified into the groups or "aggregates" of dharmas ("skandha"), and they have three characteristics:

(1) They lack "self". (2) They are impermanent. (3) They are in a state of unrest ("duḥkha"). The first characteristic also applies to the unconditioned dharmas of Nirvāṇa.

**DHARMAKAKRA (Skt.)**

**Chos kyi 'khor-lo (Tib.)**

"The Wheel of the Dharma", which was first "turned" by the Buddha Śākyamuni at Sarnath, and which is symbolised by an eight-spoked wheel. In the Vajrayāna, a Dharmacakra is the basis for the maṇḍala structure, with the deities of the eight directions at the eight spokes. Then, in wrathful Vajrayāna practices, it takes on the wrathful imagery of the "Thunderbolt Wheel" ("gnam-lcags 'khor-lo"), at the centre of the Protection Maṇḍala.

**DHARMADHATU (Skt.)**

**Chos-dbyings (Tib.)**

"Sphere of Dharma": the sphere, expanse or womb of emptiness; the unconditioned, unborn and unchanging expanse in which all phenomena arise and dissolve.

**DHARMAKAYA (Skt.)**

**Chos-sku (Tib.)**

Absolute Enlightenment which is beyond duality and concepts.

**DHARMAPALA (Skt.)**

**Chos-skyong (Tib.)**

The wrathful protective forces which protect the Vajrayāna teaching. There are two types:

(1) Those who have realised Enlightenment, ie. those which are manifestations of the Enlightened Mind. These dharmapālas are included in the Three Roots of the Vajrayāna, as a sub-category of the principle of "ḍākinī", since their activity of "removing hindrances" is like that of the ḍākinīs, only being even more forceful.

(2) "Worldly" dharmapālas. Various types of positive and negative forces who took oaths in the presence of Padma, or another Vajra Master, to protect the Dharma, in return for gtor-ma offerings. Former "good" deities may help the practitioner by providing him with riches, etc., to support his practice, while former "bad" deities who had to be "subdued" by force, use their fierce natures and attributes to destroy obstacles to the practice.

**DHARMATA (Skt.)**

**Chos-nyid (Tib.)**

"Elemental state": the basic nature of all dharmas; ultimate reality.

**DHATU (Skt.)**

**Khams (Tib.)**

(1) "Spheres" of experience in an individual stream of consciousness: made up of the twelve āyatanas and the six spheres of consciousness (the five sense consciousnesses and non-sensuous mental consciousness).

(2) The elements: earth, water, air, fire and space.

**DIRECTIONS, TEN**

Above; East; South-east; South; South-west; West; North-west; North; North-east; Below. These "directions" are used both in describing a specific maṇḍala, with particular deities in each direction, and in the general sense of the "Buddhas of the ten directions and three

times", which means all Buddhas everywhere throughout all universes and in all times.

#### **DIVERTING**

**sGyur-ba (Tib.)**

In the Expelling Ritual ("zlog-pa"), the harmful forces which are expelled, are then "diverted" against the completely negative forces of the three poisons. "sGyur-ba" can mean, "to transform, change", and also has this sense, but the ritual activity highlights the process whereby the forces are not simply transformed, but also "diverted"; their powers over the mind are used for a positive end.

#### **DUḤKHA (Skt.)**

**sDug-bsngal (Tib.)**

"Unrest" or "suffering": One of the three characteristics of all the "dharma" or elements of conditioned existence. In its most subtle form, it is the "unrest" inherent in the state of existence itself. It is also the "unrest" or "suffering" of change or impermanence. In its coarse form, it is the "suffering of suffering": the intense suffering of the lower realms.

#### **EIGHT CLASSES**

**sDe-brgyad (Tib.)**

The "Eight Classes" of negative forces: see under, "sDe-brgyad" in Tibetan section.

#### **ELEMENTS**

The elements of existence: see under, "DHARMA".

The five elements: see under, "DHATU" (2).

#### **EMOTIONAL DEFILEMENTS**

See under, "KLEŚA".

#### **EMPOWERMENT**

#### **ABHIŚEKA (Skt.)**

**dBang-skur (Tib.)**

The ritual transmission in Vajrayāna practice whereby the Guru, as the embodiment of a particular aspect of Enlightenment, confers the power to gain realisation through this yi-

dam practice onto the student. The student, thus, enters the maṇḍala, and commits him/herself to the bond ("samaya") with the realisation embodied in the Guru and the practice.

Specifically, the four Empowerments are:

(1) Vase Empowerment ("bum-dbang"): purifies defilements of body; creates the receptivity for obtaining Nirmāṇakāya.

(2) Secret Empowerment ("gsang-dbang"): purifies defilements of speech; creates the receptivity for obtaining Sambhogakāya.

(3) Primordial Awareness Wisdom Empowerment ("shes-rab ye-shes kyi dbang"): purifies defilements of mind, gives power of meditation on the Clear Light, and creates the receptivity for obtaining Dharmakāya.

(4) Word Empowerment ("tshig gi dbang"): purifies roots of all defilements, and creates receptivity for obtaining Svabhāvikakāya.

#### **EMPTINESS**

See under, "ŚUNYATA".

#### **ENLIGHTENMENT**

See under, "BODHI".

#### **ESSENCE JUICE**

See under, "bCud" in Tibetan section.

#### **ESTABLISHED ANCIENT PROTECTRESSES**

See under, "brTan-ma bcu-gnyis" in Tibetan section.

#### **EXPELLING**

See under, "Zlog-pa" in Tibetan section.

#### **FEARS, The Eight Great**

'Jigs-chen brgyad (Tib.)

Fears that afflict human beings: (1) Earthquakes (2) Fires (3) Drowning (4) Hurricanes and disasters caused by wind. These four are disasters caused by an imbalance of the elements. The other four are: (5) Being attacked by elephants (6) Being punished by the laws of the country (7) Robbery (8) Snake poison. (Bla-ma Blo-gros) Another list (in S.Beyer, 1978: 230) gives lions and spirits in place of earthquakes and hurricanes.

**GANDHARVA (Skt.)**

**Dri-za (Tib.)**

"Fragrance Eaters": Class of gods, fond of sweet smells, and players of harmonious musical instruments.

**GARUḌA (Skt.)**

**Bya-khyung (Tib.)**

The "King of Birds", the steed of Viṣṇu in Hindu mythology, who is the enemy of snakes; snakes representing poison and death, and birds representing birth - the egg being the symbol of the "world-egg".

In the Tibetan Buddhist tradition, the garuḍa, who integrates the attributes of eagle and man, remains the eater of snakes ("nāgas"), but here the symbol of birth is the "birth" of "natural perfection"; the realisation of Buddha Nature at the level of the highest Tantras where there is no need for transmutation. The garuḍa is "born" fully developed, and flies spontaneously - as Buddhahood soars in the Dharmadhātu.

The garuḍa is an emanation of rDo-rje Gro-lod and is important in his practice. Since his form transcends dualistic thought - integrating man/bird, Saṃsāra/Nirvāṇa - he can expel the "bad omens" of strange animal forms.

**GENERATION STAGE**

See under, "bsKyed-rim" in Tibetan section.

**GREAT PERFECTION**

See under, "rDzogs-chen" in Tibetan section.

**GURU (Skt.)**

**Bla-ma (Tib.)**

"Teacher", who in the Vajrayāna is the embodiment of the three Jewels and the three Roots, since he is the one who leads the practitioner to recognising the nature of the mind.

The *Root Guru* is the one who unfolds the whole maṇḍala of realisation. Thus, ultimately, the Root Guru is the Buddha Nature within oneself, which continually manifests in all situations. This is symbolised by the representation of this principle of "Root Guru" in the form of the principal Guru of the tradition - Guru Padma in the case of the rNying-ma-pa. The term "Root Guru" is also applied to one's main personal bla-ma, who of course, for each individual, is the one who unfolds the maṇḍala.

The *Lineage Gurus* are the ancient gurus of the tradition, and also, the bla-mas of the teaching lineages to which one is connected.

As the first of the three Roots, the Guru's "role" is to grant adhiṣṭhāna.

**HEINOUS ACTS, Five**

**mTshams med-pa lnga (Tib.)**

(1) Wounding a Buddha (2) Killing an Arhat (3) Killing one's father (4) Killing one's mother (5) Causing schisms in the Saṅgha.

**HERUKA (Skt.)**

**Khrag-'thung (Tib.)**

Wrathful male yi-dam; an embodiment of the "male" - dynamic and compassionate - qualities of Buddhahood. The Tibetans frequently transliterate the Sanskrit term, and I have kept the term where they have done so. The translated Tibetan term means, "Blood-drinker"; one who is vitalised by drinking the "blood" of egocentricity.

**HĪNAYANA (Skt.)**

**Theg-dman (Tib.)**

(1) A general term for all the early Indian Buddhist schools, both those which had arisen from the "Sthaviras" ("Elders"), and those which had arisen from the Mahāsaṅghika ("The Great Assembly"). Traditionally given as eighteen in number.

(2) The basic teachings on the "four Noble Truths" and the "Interdependent Origination" of the elements of conditioned existence. The emphasis of the teachings classified as "Hīnayāna", which in the rNying-ma (and other Mahāyāna systems) encompasses the Śrāvakayāna and the Pratyekabuddhayāna, is on insight into the unsatisfactoriness of Saṃsāra, and renunciation.

#### **HOSTILE FORCES**

See under "dGra" in the Tibetan section.

#### **IGNORANCE**

See under "AVIDYA".

#### **IMMEASURASURABLE PALACE**

**gZhal-yas khang (Tib.)**

The "palace" of the deity who is at the centre of the maṇḍala. In meditation on the maṇḍala, the temple and the whole environment is transformed through recognition of its Vajra nature, and it arises as the Immeasurable Palace.

Although the yi-dam or deity may be different in various Vajrayāna practices, the imagery of the Immeasurable Palace contains certain components, representing the transmutation of the elements of Saṃsāra, which do not change. Its shape, structure, and many of the adornments recur in the meditation practices of different yi-dams.

In the case of wrathful yi-dams, the central "palace" is called, the "Cemetery Palace", "Immeasurable Cemetery Palace", or simply, "Cemetery", because of its adornments of human corpses etc. and its nature which symbolises the death of the ego or "self". The "Immeasurable Palace" is used when referring not only to this central "palace", but also to all the surrounding "courtyards" and outer walls and roof.

#### **IMMEASURABLES, the Four**

**Tshad-med (Tib.)**

(1) Loving kindness (2) Compassion (3) Joy (4) Equanimity.

## INNER TANTRAS

The rNying-ma-pa recognise three "Inner" or "Higher" Tantras: Mahāyoga, Anuyoga, and Ati-Yoga. See under individual categories.

## INTERDEPENDENT ORIGINATION

See under, "PRATIITYA-SAMUTPADA".

## JAMBUDVIPA (Skt.)

'Jam or 'Dzam-bu gling-pa (Tib.)

Buddhist name for India, "The land of the rose-apple tree". Sometimes it also applies to our whole world, the "Southern Continent", as in the imagery of the maṇḍala offering.

## JEWELS, The Three

## TRIRATNA (Skt.)

dKon-mchog gsum (Tib.)

The three Jewels, or, in Tibetan, the three "most precious" ones, are the objects of Refuge: the Buddha, the Dharma and the Saṅgha. There are different levels in an understanding of their meaning. On a simple level, the Buddha is the Awakened One, the Dharma is the teaching and the Saṅgha is the community - in the Hīnayāna, this is the monastic community; in Mahāyāna, it is the community of bodhisattvas. The three Jewels can also be equated with the Trikāya: the Buddha is the Dharmakāya; the Dharma, as the communicative aspect of Enlightenment, is the Sambhogakāya; and the Saṅgha as the expression of Enlightenment, is the Nirmāṇakāya.

In the Vajrayāna, the three objects of Refuge are the Three Roots: Bla-ma/Guru (who is the Buddha); Yi-dam (the Dharma/path); Ḍākinī (Saṅgha/inspirational forces).

## JÑANASATTVA (Skt.)

Ye-shes sems-dpa' (Tib.)

The "primordial awareness being", this is the primordial awareness nature of the yi-dam in a meditation practice. It is invited by the "Samayasattva", which is the form of the deity generated by the practitioner. The jñānasattva dissolves into the samayasattva and they

become inseparable for the duration of the practice.

**KALPA (Skt.)**

**bsKal-pa (Tib.)**

A "kalpa" is a world cycle or aeon, from the origination of a universe to its end, when it is consumed by an incredible fire. There are a series of four aeons (each of which are themselves divided into different "ages" or "yuga"), the third one of which is the "good aeon" ("bskal-pa bzang-po" Tib.) during which the Buddhas appear.

**KARMA (Skt.)**

**Las or 'Phrin-las (Tib.)**

Activities: (1) The laws of cause and effect by which activities of body, speech and mind create the future conditions of body, speech and mind. The "seeds" of karma planted by actions develop and ripen when the appropriate circumstances occur. Thus, although certain habit patterns may be dominant in a stream of consciousness, so that there are tendencies to rebirths in a particular deluded state, "seeds" of karma planted many lives previously may ripen and lead to other births. The whole of Saṃsāra is maintained through karma, and once Nirvāṇa has been attained, there is no more karma and rebirth, and the dharmas of conditioned existence are finally exhausted.

(2) The "four karmas" constitute a classification of the Enlightened activities ('phrin-las) of Buddhahood. They are: 1. Pacifying ("zhi-ba"), the pacification of the kleśas. 2. Increasing ("rgyas-pa") or expanding wholesome qualities and Insight so that the kleśas lose their foothold. 3. Subduing ("dbang"), magnetising and controlling phenomena. 4. Destroying ("drag"), annihilation of the kleśas. Many Vajrayāna rituals are aimed at the accomplishment of these karmas.

**KARMA FAMILY**

For the "Karma Buddha family", see under, "BUDDHAS, FIVE", and for the primordial awareness associated with this family, see under, "PRIMORDIAL AWARENESS".

### **KAYA, The Three**

See under, "TRIKAYA".

### **KLEŚA (Skt.)**

**Nyon-mongs (Tib.)**

The emotional defilements or poisons. They are ordered into a set of five, consisting of the "three poisons": (1) Attachment ("rāga" Skt.; "dod-chags" Tib.) (2) Hatred or aversion ("dveṣa" Skt.; "zhe-sdang" Tib.) (3) Delusion ("moha" Skt.; "gti-mug" Tib.); PLUS (4) Pride ("mānas" Skt.; "nga-rgyal" Tib.) (5) Jealousy ("īrṣyā" Skt.; "phrag-dog" Tib.). Sometimes, they are called the "Five Poisons".

### **KŚANTI (Skt.)**

Patience; see under, "PARAMITA", (3).

### **LANKA**

The Land of Lankā in the "mythology" of Padma, is the land of the rakṣasas where Padma went after his stay in Tibet.

The land of Lankā with its rākṣasa king was important in Hindu mythology (the "Rāmāyana"), and it features in the Buddhist tradition in the "Laṅkāvatāra Sūtra", a Mahāyāna Sūtra which sets forth the teaching of Mind-only associated with the Yogācāra. The city of Lankā, on the peak of Mount Malaya, the Buddha who teaches there and his whole retinue, are all shown to be a projection of the Mind, which is the source of confusion and realisation.

In fact, although the stories relating Padma with Lankā are quite distinct from those in the Sūtra, this land of Lankā clearly carries the connotation of the land of the pure mind, rather than a physical place. It is, indeed, equated with the Copper-Coloured Mountain - the Buddha-field of Padmākara.

### **LIBERATION**

Freedom from Ignorance; the same as Enlightenment - see under, "BODHI".

### **LIFEFORCE**

See under, "Srog" in Tibetan section.

### **LIMBS, Seven**

The Seven Limbs of Mahāyāna practice: (1) Prostrations (2) Offerings (3) Resolving not to repeat negative acts (4) Rejoicing in the merits of others (5) Requesting the Buddhas to turn the wheel of the Dharma (6) Requesting them not to enter Parinirvāṇa (7) Dedicating the merit of the practice.

### **LINEAGE**

brGyud (Tib.)

The continuity of particular teachings, or of some aspect of realisation, achieved through transmission, from one realised master to another, so that the "outer lineage" of the teachings unites with the "inner lineage" of the recognition of Buddha Nature. The great masters of a lineage are called, "lineage-bearers". There are different types of lineage:

- (1) The bla-ma lineage ("bla-brgyud"): the lineage of the ancient gurus of the tradition, who embody the totality of the tradition's wisdom, and who are represented in the tradition's "lineage tree".
- (2) The teaching lineage ("slob-brgyud"): The lineage of masters who have perfected a specific teaching. Such a lineage may pass from a master of one school to another, and a master who "bears" more than one lineage, may pass one lineage to one student, and another to a different student.
- (3) The "sprul-sku" lineage: The continuity of the mind of the sprul-sku from one reincarnation to the next; *not* of the teaching lineages of the previous sprul-sku.
- (4) Inherited "bones" lineage ("gdung-brgyud"): Wisdom and power passed in a family line, from a "sngags-pa" to a son, or a monk to a nephew.

**LIṄGA (Skt.)**

**Ling-ga (Tib.)**

Small dough effigy which embodies the "dgra" and "bgegs", and which is ritually "killed" and its consciousness liberated.

**MADHYAMIKA (Skt.)**

**dBu-ma (Tib.)**

The "Middle Way": the Mahāyāna school founded by Nāgārjuna. In Vajrayāna, the "Middle Way" can have a different significance; see under, "dBu-ma" in Tibetan section.

**MAHASIDDHAS (Skt.)**

Great Siddhas; See under, "SIDDHA".

**MAHAYANA (Skt.)**

**Theg-pa chen-po (Tib.)**

The "Great Vehicle" or the broad and expansive teaching which emerged in the first century B.C. with the Prajñāpāramitā Sūtras. As a tradition, which itself developed into different schools, it came to be distinguished from all the early "Hīnayāna" schools.

It also refers to the teachings which characterised the new tradition, as they are incorporated into practice. The basic Hīnayāna teachings on the four Noble Truths and Interdependent Origination are usually taught as a foundation, and then the "Mahāyāna" teachings on developing bodhicitta and practising the path of a bodhisattva, are given. In this sense, Mahāyāna is sometimes referred to as, "bodhisattva-yāna" - as in the nine yāna system of the rNying-ma-pa, where it constitutes the third yāna.

**MAHAYOGA (Skt. and transliterated in Tibetan)**

The first of the three Inner Tantras. It is concerned with nurturing the realisation of all experience as the maṇḍala of deities. Whereas in the lower Tantras, visualisations are gradually built up and identification with the yi-dam is gradual, here, from the moment of Empowerment, there is no separation from the yi-dam. The whole of one's experience becomes the "three maṇḍalas". (Michael Hookham)

**MAITREYA (Skt.)**

**Byams-pa (Tib.)**

"Loving One": the next Buddha to come in this world system, at present abiding in the Akaniṣṭha Buddha-field.

**MAṄḌALA (Skt.)**

**dKyiil-'khor (Tib.)**

(1) A symbolic representation of the Enlightened Mind, with the symbol of Enlightenment in the centre, and its expression or emanations surrounding. Through meditating upon a maṅḌala in Vajrayāna practice, the whole of one's experience is integrated and patterned in accordance with the Enlightened perspective with which it is identified. Frequently, "the three maṅḌalas" are spoken of. This means that all forms become Nirmāṇakāya; all sounds become Sambhogakāya; and all thought becomes Dharmakāya.

(2) A symbolic representation of the universe, using the ancient Indian imagery of Mount Meru, the four continents, and so on. "Offering" the maṅḌala of the universe, in which the whole world and everything valuable and enjoyable within it are offered, is one of the foundation practices in Vajrayāna. Its purpose is to overcome attachments and to develop commitment to Enlightenment, and its result is the two accumulations. The Tibetans distinguish this sense of maṅḌala from the meditation maṅḌala of Enlightenment by using the transliteration from the Sanskrit, "maṅ-dal" instead of the translation, "dkyiil-'khor". Nonetheless, since the basic elements of the universe and ordinary experience are to be transformed through meditation, the two senses are not entirely separate, and Mt. Meru etc. may form a "basis" upon which a meditation maṅḌala is built.

**MAṆI WHEEL**

**Ma-ṇi 'khor-lo (Tib.)**

Sometimes called, "prayer-wheels", they are usually cylinder shaped containers which revolve on a central spindle. They contain written mantras which are meditated upon as being set forth when the wheel is turned, so that the recited mantras are multiplied. "Maṇi" is the abbreviation for the popular mantra of Avalokiteśvara, Sambhogakāya embodiment

of Compassion.

**MANTRA (Skt.)**

**sNgags (Tib.)**

The expression, embodied in Sanskrit syllables, of particular aspects of Enlightenment, or of ordinary phenomena, such as offerings to be made. The sounds embody the essence of the particular object of meditation, and in the case of the "root mantra" of a yi-dam, the mantra can be used to activate identification between the practitioner and yi-dam, and to transform all the practitioner's energies into the display of the yi-dam. So central is mantra to Vajrayāna practice, that the Vajrayāna is frequently referred to as the path of the "Secret Mantra" or the "Mantrayāna".

**MARA (Skt.)**

**bDud (Tib.)**

The forces of Ignorance, working against realisation. "Māra" is often classified into the categories of the "four Māras". These are:

- (1) Skandha Māra: Taking the skandhas to be ultimately real.
- (2) Kleśa Māra: Being caught up in the kleśas and making no attempt to overcome them, assuming them to be in the nature of things.
- (3) Mrtyu Māra: Being suddenly cut off by death, or holding annihilation views.
- (4) Devaputra Māra: "Son of a god Māra" - the most subtle Māra - pride in one's spiritual development, and egotistical attachment to powers which may arise through meditation. Attachment to the states of equanimity and bliss arising in meditation, and the belief that such states constitute Enlightenment. (Michael Hookham)

**MEANS or SKILL-IN-MEANS**

See under, "UPAYA".

**MEDICINE**

**sMan (Tib.)**

As one of the "Inner Offerings": see under, "AMṚTA", which it represents.

**MERIT**

**bSod-nams (Tib.)**

In accordance with the teachings of karma, good actions create "merits" which at some future time become beneficial situations. The good fortunes of negative beings are also termed, "merits", and are due to karma, even though such a being may have become so negative that its future can only lie in a hell realm (unless liberated by a bla-ma).

**MERU, MOUNT**

In symbolic representations of the structure of the world, the Indian Hindu imagery was adopted and used by the Buddhists. Mount Meru is the vast mountain at the centre of the maṇḍala. On its lower slopes, the lesser gods, who regulate mundane affairs in the world and who protect the higher gods above them, abide. The upper reaches are inhabited by the "thirty-three gods". Above the summit of Meru are the abodes of the Brahmā gods of the "world of form", and above this is the "formless world" (see under, "WORLDS, The Three").

**MUDRA (Skt.)**

**Phyag-rgya (Tib.)**

Seal: A symbol or gesture which "seals" an expression of the Enlightened Mind. The hand-gestures used in ritual to represent offerings and the qualities of the meditative state being aimed at, are called, "mudrā".

The term "mudrā" may also be used of the female consort of the yi-dam in meditation practice, who "seals" the bliss of realisation in uniting with the male aspect. It is also used for the term, "Mahāmudrā" - "Great Seal" - which is Enlightenment itself, in which all experiences become a symbol of Enlightenment, yet there is no difference between the symbol and what is symbolised. In the rNying-ma system, Mahāmudrā is the climax of the Outer Tantras and leads into the full realisation, Mahā-ati.

A set of "four mudrās" is given in many Vajrayāna texts. These are:

(1) Karmamudrā, the seal of consort practice. (2) Samayamudrā, the seal of meditating on

the yi-dam deities. (3) Dharmamudrā, the seal of meditating in the Dharmadhātu. (4) Mahāmudrā, "Great Seal", as above.

**NADĪ (Skt.)**

**rTsa (Tib.)**

Channels: The subtle patterns of the movement of the psychic energies within the body are called, "channels". These channels are meditated upon in Anuyoga in order to focus the energies, first into the main two channels on the right- and the left-hand-side of the spine, and then into the central channel, where they are integrated and revealed as bodhicitta.

**NĀGA (Skt.)**

**Klu (Tib.)**

The nāgas of Indian mythology have been identified with Tibetan "klu" in Tibetan Buddhism. They are snake-like creatures, often associated with lakes possessing special qualities and frequently, they take the form of snakes. As a negative force, they can cause many types of illness. Inwardly, the influence of nāgas is indicated by lethargy, and the desire to remain still and protect one's hoard. Once they are subdued, they become the protectors of treasures - particularly of Dharma texts.

**NATURAL PERFECTION**

The teaching that all phenomena are, from the very beginning, naturally perfect, completely pure and undefiled. (Michael Hookham) Buddhahood is fully developed; there is no need for any contrived meditation practice; all phenomena are the play of the mind. This is the perspective which is taken by practitioners of rDzogs-chen Ati-Yoga.

**NEGATIVITY**

**sDig-pa (Tib.)**

States of mind and actions springing from Ignorance, which perpetuate the deluded state, and particularly excessively egocentric activities such as the ten "unwholesome actions". In the Buddhist sense, such action is not so much "wicked" or "evil", since it springs from Ignorance which is not controlled by the person; rather, it is seen as, "unskillful", since it brings suffering to oneself and others, and is not in accordance with the Dharma.

**NIRMAṆAKAYA (Skt.)**

**sPrul-pa'i sku (Tib.)**

The Emanation body of the Enlightened Mind, manifesting to beings caught up in Saṃsāra. It arises in accordance with the potential of the beings to whom it manifests.

**NIRVAṆA (Skt.)**

**'Khor-'das (Tib.)**

Unconditioned existence: the state beyond Saṃsāra. The Tibetan word literally means, "surpassing" or beyond "Saṃsāra". The Sanskrit means, "extinction" - that is, the extinction of all the elements (dharmas) of conditioned existence. See also under, "PARINIRVAṆA".

**NOBLE EIGHTFOLD PATH**

The presentation of the path given in early Buddhism, and retained as a basis in Mahāyāna. It consists of: (1) Right - or "Complete" (samyak) - View (2) Right Intention (3) Right Speech (4) Right Action (5) Right Livelihood (6) Right Effort (7) Right Mindfulness (8) Right Absorption. This teaching forms part of that recognised as the Buddha's first discourse at Sarnath, called, "Setting in Motion the wheel of the Dharma".

**NOBLE TRUTHS, FOUR**

The Four Noble Truths ("Ārya Satya" Skt.) are those of: (1) Duḥkha - unrest or suffering - the state of all dharmas of conditioned existence (excepting only the pure "anāsrava" dharmas). (2) Its cause - desire, impelled by Ignorance. (3) The ending of duḥkha; the possibility of its complete pacification. (4) The Path to the ending of duḥkha; the Noble Eightfold Path.

These Truths were taught in the discourse recognised as the first teaching of Śākyamuni, at Sarnath.

**OBSTACLES**

See under, "bGegs" in Tibetan section.

**OFFERINGS**

The *Five Offerings* which delight the senses: flowers (sight), incense (smell), butter lamp (heart/mind), food (taste), music (hearing). Sometimes, a sixth, scented water (feeling) is added.

The set of *Outer Offerings*: water for drinking; water for washing; flowers; incense; lamp; scented water; food; music.

The *Inner Offerings*: "sMan"; "Rakta"; "Baliṃ". See under each category.

The *Secret Offerings*: Direct offerings of innermost emotions.

#### **ORDER, The**

**bKa'-bsgo-ba (Tib.)**

Section of a Vajrayāna ritual following the offering of the gtor-ma to the bgegs. The "gtor-ma" of the three poisons transformed in Emptiness realisation, is offered, so that the bgegs are satiated and pacified. The practitioner then "orders" them to depart - to dissolve into Emptiness. Those that linger are warned that they will be expelled by wrathful means: the transformed forces of the three poisons become the energies of primordial awareness which destroy the remaining bgegs - the obstacles to realisation.

#### **PADMA**

Lotus. Name of Padmākara.

#### **PADMA FAMILY**

For the "Padma Buddha Family", see under, "BUDDHAS, FIVE" and for the primordial awareness associated with this family, see under, "PRIMORDIAL AWARENESS".

#### **PARAMITA (Skt.)**

**Pha rol tu phyin-pa (Tib.)**

Gone beyond, or Gone to the other shore, or simply, Perfection: The activities in the practice of a bodhisattva which, when perfected, "go beyond" the activities of an ordinary confused mind. They are either ordered into a set of six or of ten. The six are: (1) Dāna - Generosity (2) Śīla - Morality/Discipline (3) Kśanti - Patience (4) Vīrya - Energy (5) Dhyāna - Meditation (6) Prajñā - Wisdom. The final four to make up the set of 10 are: (7)

Upāya - Skill-in-means (8) Prañidhāna - Aspiration (9) Bala - Power (10) Jñāna - Primordial Awareness.

**PARINIRVĀṆA (Skt.)**

The "final" or "complete" Nirvāṇa. After the attaining of Nirvāṇa, a Buddha, such as Śākyamuni, may remain physically present to teach the Dharma. After appropriate teachings have been given, all the physical and mental "dharmas" come to an end, and free of any further karma or rebirth, he passes into the final Nirvāṇa. Requesting the Buddhas to remain present in Saṃsāra and not to completely pass beyond into Parinirvāṇa is one of the "Limbs" of Mahāyāna practice. Frequently, the term "Nirvāṇa" alone is used in the sense of the "final Nirvāṇa".

**PERFECTION STAGE**

See under, "rDzogs-rim" in Tibetan section.

**PLACES, THREE or FOUR**

Centres in the body - see under, "CAKRA".

**POISONS, The THREE**

**Dug (Tib.)**

See under, "KLEŚA".

**PRAJÑĀ (Skt.)**

**Shes-rab (Tib.)**

Wisdom - particularly the wisdom of insight into Emptiness, in the Mahāyāna or Vajrayāna.

**PRAJÑĀPARAMITA**

"Wisdom gone beyond" or "Perfection of Wisdom". (1) Early Mahāyāna Sūtras setting forth the teaching of Emptiness (Śūnyatā). (2) The sixth "pāramitā". (3) This "Wisdom gone beyond" embodied as a female deity.

**PRANA (Skt.)**

**Rlung (Tib.)**

Psychic energy: The energies of karmic forces which are brought under control in Anuyoga. They are unified in the central channel (see under, "NADI") and their, "seed-essence" ("bindu") is realised as bodhicitta.

**PRATIMOKṢA (Skt.)**

**So-sor thar-pa (Tib.)**

Collected nucleus of the monks' precepts in the Vinaya (which includes also rules and commentary). In a wider sense, it can mean all the basic Hīnayāna precepts and the aspiration/commitment to Liberation.

**PRATĪTYA-SAMUTPA DA (Skt.)**

**rTen-'brel (Tib.)**

Interdependent Origination: The laws governing the dharmas of conditioned existence, presented as a circle of twelve interdependent "links", recurring throughout all experience in Saṃsāra. In brief, they are, (1) Ignorance (2) Volitions (3) Consciousness (4) Mind and form (5) The sense faculties (6) Contact (7) Feelings (8) Craving (9) Clinging (10) Becoming (11) Birth (12) Decay and death.

**PRATYEKABUDDHA (Skt.)**

**Rang Sangs-rgyas (Tib.)**

Those who have reached a certain degree of liberation through meditation upon Interdependent Origination. As such, they are worthy of veneration, but from the Mahāyāna perspective of the Tibetan traditions, their "Nirvāṇa" is limited. An "independent Buddha", the pratyekabuddha's motivation is the renunciation of Saṃsāra so as to attain extinction in Nirvāṇa. But such an approach of seeking one's own liberation and discarding the rest of Saṃsāra is still egocentric and does not lead to Complete and Perfect Enlightenment. Nonetheless, pratyekabuddha motivation and practice is seen as being useful at an early stage in the path - it constitutes the second of the Nine Yānas in the rNying-ma system.

**PRIMORDIAL AWARENESS**

**JÑANA (Skt.)**

**Ye-shes (Tib.)**

In the Vajrayāna, the radiant nature of Enlightenment is expressed as, "primordial awareness", which manifests as five lights. These five lights, or five primordial awarenesses, are the true nature of the five poisons, and are distorted through Ignorance. They are meditated upon in the maṇḍalas of the five Buddhas, each Buddha embodying one of the primordial awarenesses. They are also correlated with the cakras, and while an individual may concentrate on a yi-dam who embodies one of them, owing to his/her particular involvement with the corresponding emotional defilement, there are many meditation practices in which all five lights are transmitted from the Enlightened Guru to practitioner, empowering the practitioner's "places". The five primordial awarenesses are: (1)...of the Dharmadhātu (centre) (2)... like a Mirror (east) (3)... of Equanimity (south) (4)... of Discriminating understanding (west) (5)... of All-accomplishing action (north). See under, "BUDDHAS, FIVE".

**PROTECTION MAṆḌALA**

**Srung-'khor (Tib.)**

The Protection Maṇḍala is a maṇḍala which protects the practitioner and place of practice from the entry of any obstacles (bgegs) or hostile forces (dgra) which might disrupt the meditation practice. It is meditated upon as the pure indestructible power of vajra nature which is completely lacking in anything substantial enough to be penetrated or attacked - thus it is indestructible. It is symbolised by a maṇḍala of the deity, surrounded by an impenetrable, "Vajra Pavilion" or "Tent", made of crossed vajras which arise from the mingling of the lights of the primordial awarenesses.

**PROTECTOR**

(1) A Buddha or Buddhas are sometimes addressed as, "Protector" or called, "The Protectors".

(2) = Dharmapāla, Dharma Protector. See under, "DHARMAPALA".

**RAKṢASA (Skt.)**

**Srin-po/Srin-mo (Tib.)**

Class of red flesh-eating and blood-drinking demonic beings. They were subdued by Padma and work as protectors of the Dharma. After his stay in Tibet, Padma is said to have left for the land of the rākṣasas, and they feature in his retinue. (See under, "LANKA".) Yi-dam deities who are completely wrathful, with fierce distorted features, are often described as, completely wrathful "like rākṣasas".

**RAKTA (Skt. and transliterated in Tibetan)**

Blood. As one of the inner offerings, it is the offering of the forces of death and Nirvāṇa - which is the extinction of all the dharmas of conditioned existence. It is represented by a skull-cup shaped offering bowl full of black tea.

**RATNA (Skt.)**

**Rin-chen (Tib.)**

Jewel.

**RATNA FAMILY**

For the Ratna Buddha Family, see under, "BUDDHAS, FIVE", and for the primordial awareness associated with this family, see under, "PRIMORDIAL AWARENESS".

**REALISATION**

= Enlightenment.

**REFUGE, Going for, or, Taking Refuge**

The act of expressing commitment to the Buddhist path. It is usually included as the foundation to any Buddhist practice. The objects of Refuge are the Three Jewels; see under, "JEWELS".

**ROOT GURU**

See under, "GURU".

### ROOTS, THREE

The three Roots, the Refuge places in the Vajrayāna, are Guru (bla-ma), Deva (yi-dam), and Ḍākinī (mkha'-'gro). A fourth, Dharmapāla, is sometimes given, although it is usually included under the general principle of "Ḍākinī". See under separate categories.

### RUDRA

The personification of the Self or Ego. In the story of the subduing of Rūdra given in the "Padma bka'i thang-yig", Rūdra attempts to achieve the ultimate egocentric aim - to control the whole universe of Saṃsāra. A paradox is set up: his manifestation is dependent upon dualistic thinking of subject and object, yet if the subject is separate from the object, he cannot completely be its master. Thus, he "consumes" his "mother" (the play of phenomena - see under "Mā-mo", in Tibetan section) and attempts to destroy beings throughout the world. Finally, he is subdued by the Enlightened Mind (the Trikāya), which manifests in the wrathful form of Hayagrīva and Vajravārāhī. His corpse and attributes are then consecrated in primordial awareness. In Vajrayāna practices, the parts of the body of Rūdra - one's own egocentricity manifesting in the five poisons - are conjured up and offered (surrendered to the Enlightened Mind), as a wrathful offering.

### SA DHANA (Skt.)

sGrub-thabs (Tib.)

The text of a meditation upon a yi-dam, which is the method for accomplishing the realisation in the practice.

### Ś AKYAMUNI (Skt.)

Sha-kyā Thub-pa (Tib.)

Sage of the Śākyas: The Buddha of our world system.

### SAMA DHI (Skt.)

Ting-nge 'dzin (Tib.)

Absorption, in meditation. The "Three Samādhis" are: (1) The Samādhi of Tathatā (Thusness) (2) The Samādhi which arises in everything (3) The Samādhi of the Cause. (See Ch.4,

Section 4.3.1)

**SAMANTABHADRA (Skt.)**

**Kun tu bZang-po (Tib.)**

(1) One of the famous eight great bodhisattvas (bodhisattva-mahāsattva).

(2) In the rNying-ma tradition, Samantabhadra is the Adi-Buddha, symbolising the Alaya: the ground of complete openness which is pure from the very beginning, and within which Saṃsāra and Nirvāṇa arise. He is pictured as blue in colour - like the openness of the sky - and completely naked. Sometimes he is shown in union with the consort - Samantabhadri (Kun tu bZang-mo) - who simply represents the "female", Emptiness, aspect of this same principle.

**SAMAYA (Skt.)**

**Dam-tshig (Tib.)**

The Vajrayāna "bond": the connection between the practitioner, Guru, and yi-dam, which is established at Empowerment and which "binds" the practitioner until Enlightenment, at which time any distinction between "practitioner" and "yi-dam" is dissolved. The Vajrayāna commitments are known as "Samaya" or "Samaya Vows" since they bind the mind to the perspective of Vajrayāna realisation. "Samaya" is also used of the bond or commitment of the dharmapālas with the Guru who represents the Enlightened Mind. They are "bound" to perform the Activities of Enlightenment.

**SAMAYA SUBSTANCES**

**Dam-rdzas (Tib.)**

Samaya substances are substances or objects which symbolically and meditatively "bind" the Guru/Yi-dam, and the practitioner. The foods offered in the "Tshogs" are known as "samaya substances" since it is in partaking of them that the identification between the circle of practitioners, and the Assembly of deities of the maṇḍala, is made. Pills of medicines and herbs which have been consecrated by a high bla-ma, and which may either be eaten or offered in water as the "medicine" or "amṛta" offering, are often called, "dam-rdzas", since they represent a binding connection between the bla-ma/the Enlightened

Mind, and the practitioner. Moreover, ritual objects, essential for Vajrayāna meditations, such as the practitioner's bell and rdo-rje, are called, "dam-rdzas", and must be respected as symbolising the Samaya link.

**SAMAYASATTVA (Skt.)**

**Dam-tshig Sems-dpa' (Tib.)**

The "Samaya-being", this is the visualised form of a yi-dam, the existence of which establishes the bond (samaya) between the practitioner and the aspect of Enlightenment involved. Thus, the samayasattva is able to "invite" the jñānasattva.

**SAMBHOGAKA YA (Skt.)**

**Longs-spyod rdzogs kyī sku (Tib.)**

The pure radiant expression of Enlightenment which springs from the Dharmakāya. It cannot be perceived by the senses, but is visible to advanced bodhisattvas. In the Vajrayāna, it is the five primordial awarenesses embodied in the Buddhas of the five families.

**SAṂSĀRA (Skt.)**

**'Khor-ba (Tib.)**

Conditioned existence: the "wheel" or the "circle" of existence in which the laws of interdependent origination operate.

**SAṄGHA (Skt.)**

**dGe-'dun (Tib.)**

See under, "JEWELS, The Three".

**SEED-SYLLABLE**

A Sanskrit syllable which expresses the basic energy associated with a particular phenomenon. In Vajrayāna meditations upon yi-dams, the yi-dam arises from the transformation of the seed-syllable, and the seed-syllable, encircled by the mantra chain, abides in the yi-dam's heart.

**SIDDHA (Skt.)**

**Grub-thob (Tib.)**

A yogi or yogini who has attained realisation through the Vajrayāna methods, and who has thus, attained Siddhi. The Mahāsiddhas - Great Siddhas - are the famous set of eighty-four Indian Buddhist Siddhas.

**SIDDHI (Skt.)**

**dNgos-grub (Tib.)**

Powers which are attained through Vajrayāna practice. They comprise:

- (1) Ordinary Siddhis - control over phenomena.
- (2) Excellent or Supreme Siddhi - Enlightenment.

**SKANDHA (Skt.)**

**Phung-po (Tib.)**

The Aggregates: The five groups of the fundamental elements (dharmas) of conditioned existence: (1) Forms (2) Feelings (3) Perceptions/Concepts (4) Volitions/Impulses (5) Consciousness.

**SKILL-IN-MEANS**

See under, "UPAYA".

**ŚRAVAKA (Skt.)**

**Nyan-thos (Tib.)**

Hearers: (1) The Buddha's disciples.

(2) Those who practise, having been motivated by the Four Noble Truths. This is seen as being an excellent foundation for practice; the Śrāvakayāna constitutes the first of the Nine Yānas in the rNying-ma system. Nonetheless, it is considered in the Mahāyāna to be limited, both in terms of the development of wisdom, which does not even deepen to a full understanding of Interdependent Origination as in the pratyekabuddhayāna, and in terms of its egocentred motivation which is the desire to escape Saṃsāra.

**STU PA (Skt.)**

**mChod-rten (Tib.)**

Originally the mounds containing the Buddha Śākyamuni's ashes, stūpas came to have the

symbolic significance of representing the Buddha's mind - the Dharmakāya. In the Tibetan tradition, stūpas have become complex structures in which the basic elements of the outer world and the inner mind are integrated and transformed in the expression of Enlightenment, in much the same way as the maṇḍala.

**SUGATA (Skt.)**

**bDe-bar gshegs-pa (Tib.)**

"Well-gone", or "gone-in-bliss", a term referring to a Buddha.

**SUKHĀ VATĪ (Skt.)**

**bDe-ba-can (Tib.)**

Western Buddha-field of Amitābha.

**SUMERU, MOUNT**

See under, "MERU, MOUNT".

**Ś UNYATA (Skt.)**

**sTong-pa-nyid (Tib.)**

Emptiness: The central Mahāyāna teaching that all dharmas, of conditioned and unconditioned existence, are in their true nature, "empty" ("Śūnyā"). They lack any "own-being", and ultimately, the nature of reality cannot be categorised as "existence", "non-existence", "both existence and non-existence", nor, "neither existence nor non-existence". It is empty of any such conceptions. Since both Saṃsāra and Nirvāṇa are characterised by emptiness, this led to the statement that Saṃsāra and Nirvāṇa are no different, and the Mahāyāna emphasis on the realisation of the true nature of them both, rather than the earlier emphasis on the renunciation of Saṃsāra and attaining of Nirvāṇa.

**SU TRA (Skt.)**

**mDo (Tib.)**

Teachings given by Śākyamuni: the root texts of Hīnayāna and Mahāyāna. Sometimes, "Sūtrayāna" is used as a synonym for "Mahāyāna".

**TANTRA (Skt.)**

**rGyud (Tib.)**

The root texts of the Vajrayāna, which like Sūtras, are set forth by a Buddha. In the case of the Tantras, the Buddha manifests as Vajradhara, Vajrasattva or another form. A Tantra usually deals with the maṇḍala of a particular aspect of Enlightenment, represented as a "deity".

The path of Vajrayāna is ordered in some schools into the four classes of Tantra (kriyā, upa or caryā, yoga and anuttara), and in the rNying-ma-pa school, into six classes (see under, "YANAS, NINE").

**TATHAGATA (Skt.)**

**De-bzhin gshegs-pa (Tib.)**

"Thus-Gone" or "Thus-Come", this is the term which the Buddha used of himself. It is often used to refer to the Buddhas of the three times and the ten directions.

**TATHAGATAGARBHA (Skt.)**

See under, "BUDDHA NATURE".

**TATHATA (Skt.)**

**De-bzhin-nyid (Tib.)**

Thusness or Suchness, a Mahāyāna term, referring to the ultimate nature of dharmas, which is just as it is, without any modification, and beyond any dualistic discriminations.

**THUNDERBOLT WHEEL**

**gNam-lcags 'khor-lo (Tib.)**

See under, "DHARMAKAKRA".

**TĪRTHIKAS (Skt.)**

**Mu-stegs (Tib.)**

In the Tibetan Buddhist traditions, this term refers to religious teachers or philosophers who, lacking insight or faith, indulge in intellectual speculations. In particular, they are attached to the two "extreme views" - of "Eternity" (believing in an eternal "self" or "soul"), and "Annihilation" (believing that nothing really exists or that the after-death state is non-existence.)

## TRANSFORMING POWER

rTsal (Tib.)

A rDzogs-chen term. See under, "rTsal" in Tibetan section.

## TRANSMISSION

Two types of transmission are recognised by the rNying-ma-pa:

(1) **bKa'-ma**: Continuous transmission of the Buddha's instructions; three sections:

i.) "Mind transmission of the Victorious Ones", associated with Samantabhadra and the Dharmakāya.

ii.) "Symbolic transmission of the Bearers of Pure Awareness", associated with the Sambhogakāya and non-verbal communication of teachings.

iii.) "Human Oral transmission", associated with the Nirmāṇakāya. (Tarthang Tulku, 1977)

(2) **Ter-ma**: "Treasure" text transmission, from texts hidden by Padma or one of the great Vajrayāna gurus, and "discovered" by the appropriate meditation master when the time is right.

Sometimes, a third type, "*Dag-s nang*", or "*Zab-mo dag-s nang*", profound pure visionary transmission, is also given (the Fifth Dalai Lama's visionary teachings are an example of this: see Samten G. Karmay, 1988: Foreword by H.H. The Fourteenth Dalai). However, this category is closely related to "mind gter-ma"s (*dgongs-gter*) (see M.Aris, 1980: p.152), and thus, often subsumed under the second type of transmission.

## TRIKAYA (Skt.)

sKu-gsum (Tib.)

The Three Bodies of the Buddha, the doctrine of which was elaborated by the Yogācārin. See under, "DHARMAKAYA", "SAMBHOGAKAYA", "NIRMAṆAKAYA". Sometimes texts refer to the "Four Bodies", which includes a fourth, "Svabhāvikakāya" (Tib. "Ngo-bo nyid kyi sku"). This is in no way a separate "body" or manifestation, but is the complete realisation of the essential nature and inseparability of all the three kāyas.

## UNCONDITIONED EXISTENCE

See under, "NIRVAṆA".

## UNWHOLESOME ACTIONS, TEN

Actions which are excessively egocentric and are not in accordance with the Dharma; those who have taken Refuge normally undertake to restrain themselves from committing these. They are: (1) Taking Life (2) Taking what is not given (3) Being exploitative in sexual relationships. (4) Indulging excessively in alcoholic drinks. (5) Speaking maliciously. (6) Speaking abusively. (7) Speaking nonsense. (8) Desiring the possessions of others. (9) Desiring others to suffer. (10) Harboring views and attitudes incompatible with the Dharma.

## UPAYA (Skt.)

Thabs (Tib.)

"Means": short for, "Skill-in-means" ("Upāya-kausāla" Skt.; "Thabs la mkhas-pa" Tib.): The "means" or the methods by which the Buddhas lead beings to Enlightenment. According to the Mahāyāna, the Buddha uses means to teach what is appropriate to inspire different individuals. Thus, he may give teachings which are not ultimately "true" but are nevertheless, "useful" to illuminate beings.

Since "skill-in-means" refers to the activity of the Buddha, Enlightenment is described as the union of wisdom ("prajñā") - insight into Emptiness - and means ("upāya") - which is the same as Great Compassion. The practice of a Mahāyāna Buddhist also reflects these dual aspects of Enlightenment; the activity of the first five pāramitās are seen as "upāya", while the sixth is "prajñā".

## VAJRA (Skt.)

rDo-rje (Tib.)

(1) The indestructible nature of Enlightenment, characterised by tremendous power which can never be diminished and which spontaneously destroys Ignorance.

(2) The ritual implement which symbolises this indestructible nature. All Vajrayāna practitioners should possess both a bell, representing the "wisdom" ("prajñā") aspect of Enlightenment, and a vajra, representing the "means" ("upāya") by which the Enlightened Mind is unveiled. (3) The "Vajra" primordial awareness, as one of the five primordial awarenesses, has the quality of sharp precise clarity; it is the transmuted nature of hatred and aversion, known as the "Mirror-like primordial awareness". It is associated with the Buddha Akṣobhya and the eastern direction.

#### **VAJRA FAMILY**

For the Vajra Buddha family, see under, "BUDDHAS, FIVE".

#### **VAJRA PAVILION or VAJRA PROTECTION PAVILION**

See under, "PROTECTION MAṄḌALA".

#### **VAJRACARYA (Skt.)**

**rDo-rje slob-dpon (Tib.)**

Vajra Master; see under, "rDo-rje slob-dpon" in Tibetan section.

#### **VAJRASATTVA (Skt.)**

**rDo-rje Sems-dpa' (Tib.)**

Vajra Being: the pure Vajra nature of the mind, which is visualized in a specific deity form, meditation upon which constitutes one of the principal foundation practices in the Vajrayāna.

#### **VAJRAYANA (Skt.)**

**rDo-rje theg-pa (Tib.)**

The "Indestructible Vehicle": the path of the Buddhist Tantras, also called, the "Secret Mantrayāna", since mantra practice is so fundamental in it. It is the "sudden" path, since it makes use of the tremendous power of the Enlightened Mind, released through the transmutation of the emotional defilements, so that Buddhahood arises spontaneously. In the rNying-ma-pa system, it is ordered into six classes of Tantra (see under, "YANAS, NINE").

The Vajrayāna is a branch of the Mahāyāna movement and rooted in Mahāyāna philosophy and practice. The Vajrayāna perspective may, however, be distinguished from a Mahāyāna perspective where "Mahāyāna" has the sense of the practice of the six pāramitās of the bodhisattva. In this sense, "Mahāyāna", rather than including Vajrayāna, is its foundation.

#### **VICTORIOUS ONE(S), THE**

The Buddha(s).

#### **VIDYADHARA (Skt.)**

See under, "BEARERS OF PURE AWARENESS".

#### **VIJÑANAVADA**

Mahāyāna school which emerged from the 2nd century A.D. and was systematized by Asaṅga and his brother, Vasubandhu in the fourth century. It introduced the concepts of "Alaya-vijñāna", the "Ground-consciousness", and Tathāgatagarbha, "Buddha Nature". It also developed the teaching of the "Trikāya". Also called, "Yogācāra" and "Cittamātra".

#### **VINAYA (Skt.)**

The section, or "basket" or texts dealing with monastic discipline, containing all the monks' precepts, rules and commentary.

#### **WORLDS, THE THREE (of conditioned existence)**

**Khams gsum 'khor-ba (Tib.)**

(1) Kāmadhātu (Skt.); 'Dod-pa'i khams (Tib.): The world, or realm of the senses.

(2) Rūpadhātu (Skt.); gZugs kyi khams (Tib.): The world of form (these are the subtle forms of some of the higher god realms which can be reached in the trance states - the senses of touch, smell and taste are no longer present.)

(3) Arūpadhātu (Skt.); gZugs-med khams (Tib.): The formless world; only the sense of mind is present - the experience of the height of Saṃsāra. Experiencing this realm does not lead to Nirvāṇa; it is bound by karma and still has Ignorance as its root cause.

**YAKṢA (Skt.)**

**gNod-sbyin (Tib.)**

"Harm-giving" deities, many of whom have mountain abodes. Having been subdued, they can act as "treasurers" of Dharma wealth; their nature is generous and they benefit the practitioner with the "treasures" they keep. They reside in the north, and are usually depicted as warriors.

**YAMA (Skt.)**

**gShin-rje (Tib.)**

The "Lord of Death" who confronts those who have died with a mirror reflecting their karma. As one of the "eight classes" of negative forces, the yāmas are forces of destruction which can manifest internally as suicidal impulses and feelings of worthlessness. Having been subdued, the Yāmas are dharmapālas.

**YANA, THE NINE YANAS**

**Theg dgu (Tib.)**

The Nine Vehicles: The rNying-ma classification of teaching.

(1) Śrāvakayāna (2) Pratyekabuddhayāna (3) Bodhisattvayāna. The first two constitute Hīnayāna practice, and the third is Mahāyāna. The remaining six are Vajrayāna; (4) - (6) are the "Outer Tantras", while (7) - (9) are the "Inner Tantras". (4) Kriyā-Tantra (Skt.); Bya-pa'i rgyud (Tib.) (5) Caryā (or Upa)-Tantra (Skt.); sPyod-pa'i rgyud (Tib.) (6) Yoga-Tantra (Skt.); rNal-'byor-pa'i rgyud (Tib.). This has two sections: the first is the "Outer" Yoga-Tantra, and the second is the "Inner" Yoga-Tantra, which is called, "The Incomparable Yoga-Tantra" ("Anuttara-Yoga-Tantra"), and overlaps with the three Inner Tantras. (7) Mahāyoga Tantra (8) Anuyoga Tantra (9) Ati-Yoga Tantra.

**YOGACARA**

Mahāyāna school; also called, "Vijñānavada" and "Cittamātra". See under, "VIJÑANAVADA".

**YOGACARIN**

A follower of Yogācāra.

## **(B) TECHNICAL TERMS IN TIBETAN**

(In Tibetan alphabetical order)

**Klu**

See under, "NAGA" (Skt.)

**dKa'-brgyad (short for, "sGrub-pa dKa'-brgyad)**

A set of eight yi-dams important in the rNying-ma system. They are completely wrathful and "difficult to practise", because of the destructive power associated with their manifestations. Their names are sometimes given differently, and occasionally a "new set" substitutes three wrathful forms of Padma for the last three listed below. The usual set is divided into two sections - the first five grant the Excellent Siddhi of Enlightenment, while the last three grant the ordinary siddhis. They are: (1) Yamāntaka (2) Hayagrīva (3) Cakrasaṃvara (Yang-dag) (4) Amṛtaguṇa (Che-mchog) (5) Vajrakīla (Phur-pa) (6) Māmo rBod gTong (7) dMod-pa Drag-sngags (8) 'Jig-rten mChod bstod. When they are meditated upon as a set, they are ordered in an eight directional maṇḍala, with a ninth figure, Vidyādhara, (= "Rig-'dzin" Tib.) in the centre.

**dKar-gsum**

The "Three Whites": white offering substances - curd, milk, butter.

**dKon-mchog gsum**

See under, "JEWELS, The Three", in section (A).

**dKyi-'khor**

See under, "MAṆḌALA" (Skt.)

**bKa'-'gyur**

The collection of texts containing the direct teachings of the Buddha, such as the Sūtras and

Tantras, which were translated from Sanskrit into Tibetan.

**bKa'-bsgo-ba**

See under, "THE ORDER", in section (A).

**sKor-ra**

Circumambulation. Circumambulating religious teachers, stūpas and other objects of reverence, with the right shoulder towards the symbol of Enlightenment, was a common practice in early Indian Buddhism, as a way of expressing respect. The Tibetans continue the tradition, and at Rewalsar, all the Tibetans frequently do "skor-ra" around the lake.

**bsKyed-rim**

Generation Stage: Meditations on "generating" the maṇḍala of the yi-dam, as in Mahāyoga. "Generation" is followed by "Perfection" ("rDzogs-rim"); in meditations on maṇḍalas, this is when the maṇḍala dissolves in Emptiness and clarity.

**Kha-btags**

White offering scarf - cotton or silk.

**Khrag-'thung**

Blood-drinker: See under, "HERUKA" (Skt.).

**mKhan-po**

Wise scholar: A Buddhist scholar who is usually also advanced in meditation, such that he possesses insight into the texts and various philosophical schools to be studied. The "mkhan-po" has the most senior position in a Tibetan Buddhist monastery, after its "sprul-sku" or Head Bla-ma.

**mKha'-'gro**

See under, "DAKINI" (Skt.).

**'Khor-ba**

See under, "SAMŚARA" (Skt.).

**'Khor-lo**

See under, "CAKRA" (Skt.).

**Ging or Ging-chen**

A group of deities who feature in the retinue of Padmākara. The major ging who appear in the four directions of the maṇḍala are sometimes called, "Ging-chen", "Great Ging". They are the "dpa'-bo" and "dpa'-mo" of the retinue.

"Ging-chung", "Minor Ging", are lesser deities; they are Padma's "messengers" and "servants".

**dGra**

The "hostile forces". There are three types:

- (1) The outer hostile forces which harm the Buddha's teaching, preventing the opportunity for the arising of the teaching.
- (2) The hostile forces which harm the receptacles of the Three Jewels who embody the teaching. In particular, this means hostile forces which harm the body of the bla-ma, thereby preventing him from transmitting the teaching.
- (3) The inner hostile forces within the yogi, which prevent the realisation of the teaching.

**bGegs**

Obstacles. In particular, they are the "obstacles" which arise in meditation, distracting the mind from recognising its own true Buddha Nature.

**mGon-khang**

The Protector's Shrine: A shrine-room which is an essential element of all Tibetan Buddhist monasteries; it is dedicated to the specific protectors who guard the monastery and its teaching lineages, and also those who guard the practice of the Dharma in general.

**mGon-po**

Protector: (1) Refers to "Protectors" in general; see under, "PROTECTOR" in section (A).  
(2) Also refers to a class of lesser protectors who were bound under oath to serve the Dharma.

**'Gong-po**

Negative forces; type of "rGyal-po".

**rGyal-po**

"King" negativities: Refers to the forces of superiority, pride, and the desire to dominate. Often associated with intelligence coupled with attachment to worldly power, Dharma practitioners who develop pride in their progress may be afflicted by the rgyal-po. Monks who break vows - through their egocentred sense of superiority - may become so rooted in this type of negativity that they are reborn as rgyal-po, and disrupt the Saṅgha (by encouraging superiority and sectarianism in others). When linked with the bSen-mo who embody attachment, the rGyal-po represent the emotional poison of hatred/aversion.

**rGyal-mtshan**

Victory Banner: Its significance is that it proclaims the Victory of the Buddha's teaching. Victory Banners are used as temple adornments, and in the centre of monastery courtyards, and are carried in ritual processions. They are one of the adornments of the "Immeasurable Palace".

**sGyur-ba**

Special sense in the Expelling Ritual: see under, "DIVERTING" in section (A).

**brGyud**

See under, "LINEAGE" in section (A).

**mNgar gsum**

The Three Sweets: sweet offering substances: molasses, honey and sugar.

**rNga-yab Gling**

The group of islands to the south-west of the maṇḍala, on the central one of which is the "Copper-Coloured Mountain", Buddha-field of Padmākara.

**sNgags**

See under, "MANTRA" (Skt.).

**sNgags-pa**

Mantra Practitioner. A practitioner who takes the Vajrayāna vows, and may wear special robes, but who neither takes monks' vows nor necessarily remains celibate. Usually, a male "sngags-pa" will marry a female, "sngags-ma", who has the same bla-ma, and practises in the same teaching lineage, and they perform practice together.

**bCud**

Essence juice. This term can have a number of connotations in different contexts. It is used in the expression, "gNod-bcud" ("vessel-essence"), to refer to the living beings within the "vessel" of the universe. Generally, it can represent life energy, and is equated with semen since it possesses the power of fertilization and transmission of life energy. In the Enlightened state, it becomes the "male bodhicitta", the creative energy of Compassion, which mixes with the "female bodhicitta" of Emptiness realisation.

**Chad-mdo (sometimes, "Chad-tho")**

A "Promise" gtor-ma: a particular type of gtor-ma, made to the general classes of dharmapālas, following "Tshogs" and "Excess" offerings. With the offering of this gtor-ma, the dharmapālas are reminded of their promise to protect the Dharma.

**Chos**

See under, "DHARMA" (Skt.).

**Chos-sku**

See under, "DHARMAKAYA" (Skt.)

**Chos-skyong**

See under, "DHARMAPALA" (Skt.)

**Chos-dbyings**

See "DHARMADHATU" (Skt.).

**mChod-pa**

See under, "OFFERINGS" in section (A).

**mChod-dpon**

Master of Offerings. The monk in a Tibetan monastery responsible for ensuring that all the correct preparations for rituals are carried out, and all the offerings are made at the correct time in the practice, etc.

**'Chams**

Monastic ritual dancing.

**'Jam-bu-gling (usually spelt, "Dzam-bu..." as transliteration of Sanskrit, "Ja")**

= "JAMBUDVIPA" (Skt.).

**gNyer-spyod**

In rituals, often equivalent to "'Dod-yon Inga".

**gNyer-ba**

Caretaker: the caretaker monk in a Tibetan monastery. He is responsible for keeping the temple and monastery area clean and tidy, and holds the keys for the temple, shrine-rooms, etc.

**sNyigs-ma Inga**



See under, "DEGENERATIONS, FIVE" in section (A).

**sNying-thig (occasionally, sNying-tig)**

The Heart Essence: The essence teachings of the rDzogs-chen Ati-Yoga. In the three series ("sde gsum") of the rDzogs-chen teachings, the sNying-thig constitutes the "man-ngag sde" ("oral instruction class"). Namkhai Norbu (1986, p.24) calls it the "Essential Series" since it condenses the "sems-sde" and "klong-sde".

One set of the Heart Essence teachings is that of the "slob-dpon chen-po Padma'i snying-thig", given by Padma and discovered as gTer-ma. A parallel set is the "Vimala snying-thig", of Vimalamitra. In the fourteenth century, the great master, Klong-chen-pa, composed many books on the sNying-thig system, and in the eighteenth century, 'Jigs-med Gling-pa, who received direct teachings from Klong-chen-pa (in visions), put together the "Klong-chen sNying-thig".

**bsNyen-yig**

Textual commentary on a practice.

**gTer-ma**

Treasure: Texts which were hidden by Padma or one of the great Vajrayāna gurus, and "discovered" as "Treasure" by the appropriate meditation master when the time was right. Transmission of gter-ma teaching is one of the two types of transmission.

**gTor-rgyab**

Casting the gtor-ma. Ritual in which a gtor-ma of a wrathful deity is "cast out" by a Vajra Master, so that all negative forces are "expelled" and "diverted" against the three poisons. Performed in Rewalsar on the 29th day of the twelfth Tibetan month.

**gTor-ma**

**Bali (Skt.)**

Shaped structures, the basic form of which is made from a dough of roasted barley flour, butter, water, and dye for colouring, and which is decorated with designs of carved pieces

of butter. There are two basic types:

(1) For offering. A gtor-ma for offering symbolises a food offering of excellent foods which are transformed into amṛta and offered. There are "white peaceful" gtor-mas representing the practitioner's positive qualities, and "red wrathful" gtor-mas which are symbolically "flesh and blood". These are an offering of the practitioner's negative qualities, transmuted through the offering. In the Hindu tradition, an animal sacrifice is the primary meaning of the term "bali", although it can be used of vegetarian offerings (C.J.Fuller, 1988). Sacrificial notions are also fundamental to the Buddhist offering of "gtor-ma"s. As one of the inner offerings, the gtor-ma is the food offering of all that can be imagined - the source of all appearances (see under, "BALIM").

(2) A gtor-ma which represents a deity which is being meditated upon, and the Immeasurable Palace of that deity. This type of gtor-ma is very elaborate, since it has a complex symbolic structure in keeping with the particular deity's imagery. There is a deeper level at which the two senses - like the two senses of the term, "maṇḍala" - can be identified. An offering gtor-ma represents phenomenal experience which is transformed through the recognition of its true nature, and is absorbed into Enlightenment. The gtor-ma of the deity is a symbolic structure containing the transformed elements of phenomenal experience which form the "support" for the Enlightened manifestation.

**sTong-pa-nyid**

See under, "ŚUNYATA" (Skt.).

**sTod-las**

Upper Activity: First of two sections of yi-dam practice. Includes all basic meditation texts on the yi-dam; its aim is the "realisation of Enlightenment". See also, "sMad-las".

**brTan-ma bcu-gnyis (sometimes, "bsTan-ma")**

Established Ancient Protectresses, twelve in number. Set of goddesses who were established in Tibet in ancient times. They were a particularly important and powerful set of

indigenous goddesses, and were subdued by Padma, who made them protectresses.

**bsTan-'gyur**

The collection of texts containing commentarial treatises on the Sūtras and other teachings, the works of the great Indian teachers, which were translated into Tibetan.

**Thabs**

See under, "UPAYA" (Skt.).

**Thun-rdzas**

Powerful substances: Black mustard seeds used in rituals to symbolise wrathful emanations of the deity of the practice. They are sent forth like bullets to attack hostile forces and obstacles.

**Tho**

Boundary Markers; used in a ritual context.

**mThu**

Power: This term has the sense of a power of an inherent or innate nature. (S.C.Das, 1970, p.600)

**Dam-can**

Bound by Oath: class of dharmapālas bound under oath by Padma.

**Dam-tshig**

See under, "SAMAYA" (Skt.).

**Dam-rdzas**

See under, "SAMAYA SUBSTANCES", in section (A).

**Dam-sri**

A type of negative force or being which is destructive of the Dharma. Dam-sri usually occur as the result of the breaking of samaya on the part of a Vajrayāna practitioner

("sngags-pa"). This sets up a negative connection between the ex-practitioner and the Dharma, which means that they may take a rebirth as a "dam-sri" and attempt to destroy the Dharma. On an inner level, "dam-sri" could be interpreted as the forces of the "self" within the practitioner. There may be a strong reaction when the existence of the "self" is threatened by meditation progress. The bond with realisation having been set up, however, there is no way of avoiding it, so the connection cannot be broken, and becomes a negative bond whereby the forces of delusion continually fight and resist Enlightenment. They must be subdued if the Vajrayāna practice is to bear fruit.

**Dregs-pa**

(1) Pride.

(2) Arrogant Ones: the general class of negative forces subdued and controlled by Padma. They are sometimes classified into the "Eight Classes"; see under, "sDe-brgyad".

**gDon**

General category of negative forces. Sometimes used for the inner manifestations of the "sDe-brgyad".

**bDud**

= "MARA" (Skt.). In Tibetan, the four Māras are: (1) Phung-po'i bdud (2) Nyon-mongs bdud (3) 'Chi-bdag bdud (4) lHa-bus bdud.

**mDa'-dar**

Silk arrow: Ritual implement used for summoning "life".

**'Dod-yon lNga**

The five offerings which delight the senses. See under, "OFFERINGS".

**'Dre**

Harmful deities or "spirits", who may previously have been human, and have some negative attachment in the world which makes them linger around the human environment. They

roam about in an unhappy state and are forced to eat flesh, causing illness and death among people. They are not completely negative; their condition is a result of their delusion and unlike the "dgra", they do not harm the Dharma. They are often mentioned along with "lha" ("gods"), the gods being "good", and the 'dre being "bad" forces like two sides of the same coin. The Tibetans sometimes say that they depend on each other, like the upper and lower set of teeth, and if there were no 'dre, there could be no lha. This would not be positive since the lha often help and support Dharma practitioners. It is possible for bla-mas to do rituals for the benefit of 'dre, so that they are reborn as lha.

**rDo-rje**

See under, "VAJRA" (Skt.).

**rDo-rje 'Chang**

**Vajradhara (Skt.)**

Bearer of the Vajra: The Adi-Buddha, particularly in the bKa'-rgyud-pa and Sa-skyapa systems.

**rDo-rje Sems-dpa'**

= "VAJRASATTVA" (Skt.).

**rDo-rje slob-dpon**

**Vajrācārya (Skt.)**

(1) A Vajra Master: one who is realised in the Vajrayāna.

(2) The monk in a Tibetan monastery, who plays the leading role in the Vajrayāna rituals, and who guides the daily practices performed. He, thus, plays the role of a "Vajra Master", and while he may not be Enlightened, he should have a good background in meditation and ritual. He is appointed by the Head Bla-ma or "sprul-sku" of the monastery. His role most closely approximates to the idea of an "Abbot".

**sDig-pa**

See under, "NEGATIVITY", in section (A).

**sDe-brgyad**

The "Eight Classes" of negative forces, or "Arrogant Ones" ("dregs-pa") subdued by Padma and formed into his retinue. See also under the separate headings for the qualities of each class. The eight are: (1) lHa (= "deva" Skt.) (2) Yāma (Skt.) = "gshin-rje" (Tib.) (3) Māmo (Tib.) (4) Māra (Skt.) = "bdud" (Tib.) (5) bTsan (Tib.) (6) rGyal-po (Tib.) (7) Yakṣa (Skt.): gNod-sbyin (Tib.) (8) Nāga (Skt.) = "Klu" (Tib.)

**sDom-pa gsum**

See under, "COMMITMENTS, Three", in section (A).

**gNod-sbyin**

See under, "YAKṢA" (Skt.).

**rNam-thar**

Complete Liberation: Texts which describe the life and passing away of great teachers, to demonstrate their "Complete Liberation", in order to inspire people to follow the teachings. Such a display of activity of the Enlightened Mind can, in itself, liberate beings with particularly strong devotion and insight.

**dPa'-bo**

Vīra (Skt.)

Male Courageous One: Generally used of manifestations of the "male" Enlightened principle of "skill-in-means". In a Mahāyāna context, bodhisattvas are "Courageous Ones". In the Vajrayāna, dpa'-bo are usually the emanations which spontaneously spring from the Enlightened Mind, along with "dpa'-mo", as the retinue of a central yi-dam figure. In this sense, the Sanskrit term, "Dāka", can be equivalent.

**dPa'-mo**

Female Courageous One: Generally used of manifestations of the "female" Enlightened principle of "Emptiness", which arise along with the "male" emanations, "dpa'-bo" (see above), as the retinue of a central yi-dam figure. In this sense, they are synonymous with,

"dākinī" (Skt.), although "dākinī" has a broader usage.

**sPrul-sku**

See under, "NIRMAṆAKĀYA" (Skt.). Also refers to reincarnating bla-mas in the Tibetan context, who are considered to be Nirmāṇakāya.

**Phud-skong**

"Cup of offering set aside": Goblet used for baḷiṃ offering and in the "gser-skyems" offering.

**Phur-bu**

**Kīla (Skt.)**

Ritual dagger. Whereas the moon is the symbol of Compassion in Mahāyāna and in the Outer Tantras, the phur-bu symbolises Compassion in the Inner Vajrayāna. It is the manifestation of penetrating clarity, which "wrathfully" pierces through all Ignorance and liberates beings. It is transmuted aggression, destroying hopes and fears and all discursive thought. It manifests the unimpeded energy of the All-Accomplishing Primordial Awareness.

**'Phyar-dar**

Banner. In "gtor-rgyab" rituals, black 'phyar-dar are used, to "lead the way for the weapons" and to join in the symbolic attack on the three poisons.

**Bar-do**

The "In-between" state. It refers to the "gap" between death and rebirth. It can also be used of the gap between thoughts or the "in-between" state of dreaming, or of Samādhi, etc.

**Bon or Bon-po**

The Tibetan religious tradition based on indigenous Tibetan religious practice and on teachings - perhaps Buddhist in origin - received originally from the area of Ta-zig via

Zhang-zhung. It maintained its distinctiveness from Buddhism, but incorporated so much material from Tibetan Buddhist sources, that Bon-po practice and organization has come to resemble that of another Buddhist school.

**Byin-rlabs**

See under, "ADHIṢṬHANA" (Skt.).

**Brub-khung**

"Hole for putting into": A triangular container which serves as a "prison" for the liṅga, the effigy of the "dgra" and "bgegs", which is stabbed, "killed" and liberated in the container. With three sides representing the three poisons, and all its imagery involving negative manifestations of the kleśas, the liṅga container is the environment of Ignorance collectively shared by sentient beings, and within which the forces of the "self" (dgra & bgegs) arise.

**Bro-rdung-ba**

To dance; in Vajrayāna rituals, it refers to the "Dance of Subduing".

**Bla**

The inner life-force (also called, "nang-srog"), as opposed to the outer or physical life. The "bla" is gradually weakened throughout life, and when physical death occurs, it usually takes about three days for the "bla" to be exhausted, after which the consciousness leaves the body. If the life-force is not exhausted at death - for example, in the case of a young person who is killed - the consciousness may be confused and remain attached to the previous life, becoming a "'dre". Conversely, the inner life may be weakened while the outer life remains strong. (Bla-ma Blo-gros)

**Bla-ma**

Pronounced, "Lama". = Skt. "GURU".

**dBang-skur**

See under, "EMPOWERMENT".

**dBang-sna lNga**

"The Five Senses": An offering *gtor-ma* depicting the organs of the five senses; it constitutes the "flower" offering in the set of wrathful offerings ("the flowers of the five senses").

**dBang-phyug-ma**

**Iśvarī (Skt.)**

Mighty goddesses: Set of twenty-eight worldly goddesses, each with different animal heads. They live throughout the world. They were subdued and made into protectresses by Padma. In the maṇḍalas of some wrathful *yi-dams*, such as *rDo-rje Gro-lod*, and *rDo-rje Phur-pa*, they are on the circumference of the maṇḍala. The Excess Offering is offered to them. According to Francesca Fremantle (F.Fremantle and C.Trungpa, 1975: p.63), most of them were originally Hindu goddesses (called, the *īśvarī*), which were absorbed into Buddhism.

**dBu-ma**

Middle Way: (1) = Sanskrit, "MADHYAMIKA". (2) In Anuyoga, it denotes the central channel in which the "red" and "white" "bindus" are unified. See under, "NADI", and, "BINDU". (3) In the *rNying-ma Vajrayāna* system, the "Middle Way" has three aspects: i.) The "Ground" Middle Way is the co-emergence of Emptiness and Clarity. ii.) The "Path" Middle Way is the co-emergence of the two Accumulations. iii.) The "Fruit" Middle Way is the co-emergence of the Dharmakāya and the Rūpakāya (the "form-body", here, encompassing Sambhogakāya and Nirmāṇakāya).

**dBu-mdzad**

The Head Monk: The most senior monk in a Tibetan monastery, after the *rDo-rje slob-dpon*; he leads the chanting in the temple, and plays the cymbals (with which he keeps the time of the chanting).

**'Bar-ma**

Female protectresses who accept the Excess Offering. They are of wrathful nature, and like to eat flesh.

**'Byung-po**

**Bhūta (Skt.)**

The elemental forces; in the Vajrayāna practice texts, it is frequently used to refer to the negative forces in general, particularly when listed with the dgra and bgegs (all the hostile forces and obstacles which prevent realisation).

**sByin-sreg**

**Homa (Skt.)**

Burnt offerings practice.

**Ma-ṅi 'Khor-lo**

See under, "MAṆI WHEEL", in section (A).

**Mā-mo**

The "feminine" principle of Śūnyatā. Recognising "her" true nature, she appears as Prajñāparamitā, the "Mother of the Buddhas" (the emptiness from which Enlightenment springs). "Emptiness" being fundamentally no different in nature to "form", she also appears as the play of phenomena. From the unenlightened perspective, this play of phenomena may appear as seductive or enchanting - one deludedly attempts to grasp phenomena but since they are empty in their true nature, they are ever-evasive. This seemingly enticing nature of Māmo, which causes one to be caught up in the emotions, is the negative manifestation of the forces of "the māmos". These seductive forces are in the set of the eight classes of negative forces ("sDe-brgyad"), and as such, are subdued by Padma, and become part of his retinue, as protectresses. (Michael Hookham)

**dMigs-bya**

"That which is to be envisaged": in wrathful rituals, refers to the dgra and bgegs, who are "envisaged" in the container for the līnga.

**sMad-las**

Lower Activity: Second section of yi-dam practice. Its aim is to "kill and liberate all the hostile forces and obstacles". Expelling of negativities rituals are of this class. See also, "sTod-las".

**sMan**

Medicine: One of the set of inner offerings; see under, "AMṚTA", which is what it represents, in section (A).

**sMan-rak**

"Medicine" and "Rakta".

**sMon-lam**

Aspirations. Texts of "aspirations" usually contain the aspiration for Enlightenment and for the liberation of all beings.

**sMyung-gnas**

Ritual practice which involves fasting.

**bTsan**

Class of negative forces; one of the "Eight Classes". They are depicted as fierce warriors, red in colour. Inwardly, they represent a psychological condition which attracts violent situations; they might be described in England as the affliction of "accident proneness".

(Michael Hookham)

**rTsal**

Transforming Power. In its ordinary meaning, "rTsal" is skill or power. As a rDzogs-chen term, it is the creative potential of the Enlightened Mind. There are three related terms: "gDangs", which is the infinite and formless nature of Enlightened energy, associated with the Dharmakāya, "Rol", which is the arising of an Enlightened form in the Dharmadhātu, like the waves of an ocean, and "rTsal", which is the ability of that form to emanate

throughout the universe, like the spray of waves. It is through the "transforming power" inherent in the Dharmadhātu, that the yi-dam deities arise.

### **Tshogs**

(1) See under, "ACCUMULATIONS, TWO".

(2) Short for, "Tshogs kyi 'khor-lo" - "Circle/Wheel of Multitudes" (of offerings and of those gathering to make the communal offering). = "Gaṇacakra" Skt. Its activity is to "offer" or surrender all phenomena to the Enlightened Mind. The "tshogs" substances are offered to the Assembly of deities, and then the circle of practitioners and supporters receive a share. The transformed substances, as amṛta, restore the "samaya" between practitioner and deity, for in receiving them, the practitioner identifies with the Enlightened Assembly.

### **mTshams-bcad-pa**

**Making the Boundaries:** A section at the beginning of a meditation practice, which expels obstacles and, establishing the Protection Maṇḍala, ensures that the "Boundaries" cannot be breached.

### **mTshams med-pa INga**

See under, "HEINOUS ACTS, FIVE", in section (A).

### **'Dzam-bu Gling-pa**

See under, "JAMBUDVĪPA" (Skt.).

### **rDzogs-chen**

**Great Perfection:** The teaching of Great Perfection constitutes the ninth yāna - "Ati-Yoga" or "Mahā-Ati" - the "king of the yānas". From the Great Perfection perspective, all phenomena are naturally perfect, completely pure and undefiled, from the very beginning. All phenomena arise in complete openness and clarity, unobstructed and interpenetrating. The play of the mind as phenomena is absolutely spontaneous, beyond all conceptualiza-

tions. From the perspective of this yāna, there is no need for any contrived meditation practice - even the Mahāyoga transformation of experience into the maṇḍala of deities, or the Anuyoga control over inner energies, are no longer necessary. dGa'-rab rDo-rje, the first human teacher of rDzogs-chen, divided the teaching into three divisions:

(1) Sems-sde - "Mind class" (2) Klong-sde - "Openness class" (3) Man-ngag-sde - "Oral instruction class".

#### **rDzogs-rim**

Perfection Stage. This stage follows that of "Generation" (see, "bsKyed-rim"). It is concerned with the inner absorption and dissolution of all outer phenomena, in the realisation of their nature as Emptiness and Clarity.

#### **Zhal-zas gTor-ma**

Food offering gtor-ma; usually simple in design, this is the type of gtor-ma offered as food in the set of peaceful offerings. "*Drag-po'i Zhal-zas*" is a wrathful food offering gtor-ma, used in the set of wrathful offerings.

#### **gZhal-yas Khang**

See under, "IMMEASURABLE PALACE", in section (A).

#### **gZhi-bdag**

Protective deities of the earth, including local deities and "world protectors" who reside in Gangs-ri (= Mount Kailash).

#### **Zangs-mdog dPal Ri**

See under "COPPER-COLOURED MOUNTAIN" in section (A).

#### **Zor**

Weapons: Symbolic weapons used in rituals, such as the ritual of Expelling Negativities.

#### **Zlog-pa**

**Expelling:** The Ritual of Expelling harmful forces and "diverting" them against the obstacles and hostile forces.

**Zlog-pa'i gTor-ma**

The gTor-ma of Expelling: The gtor-ma which embodies the wrathful form of the deity in the Expelling Ritual, and which is "cast out" against the dgra and bgegs.

**gZungs-sngags**

See under, "DHARANI" (Skt.).

**Yab-yum**

"Yab" refers to a male deity or yi-dam, and "yum" to a female deity or consort. "Yab-yum" deities are male and female deities in union, representing the inseparability of Emptiness (female) and Compassion (male).

**Yi-dam**

**Deva (Skt.)**

A "deity" which is a particular aspect of the Enlightened Mind. A practitioner's yi-dam is a personification of that person's principal characteristics transmuted into their true nature as an expression of Primordial Awareness. The practice is directed towards the identification of yi-dam and practitioner. The yi-dam is the second of the Three Roots - corresponding to the "Dharma" in the Three Jewels - the Guru's way of unfolding the practitioner's Buddha Nature. The "role" of the yi-dam is to confer Siddhi.

**Yum**

"Mother" or "Consort", used in particular for the consorts of Buddhas or male yi-dams. See also, "Yab-yum".

**Ye-shes**

See under, "PRIMORDIAL AWARENESS" in section (A).

**Rang-bzhin**

**Svabhāva (Skt.)**

(1) "Own-being". In Mahāyāna, the dharmas are said to lack, "own-being", and therefore to be "Empty" ("Śūnyā").

(2) While still inseparable from Emptiness realisation, in the Vajrayāna, the term is sometimes better translated as, "very nature". In rDzogs-chen, the Trikāya is associated with three terms: the Dharmakāya is linked with "*Essence*" ("ngo-bo"), which is Emptiness, the purity of phenomena from the beginning. The Sambhogakāya is linked with "*Very Nature*" ("rang-bzhin"), which is the natural and spontaneous arising of phenomena in Clarity, while the Nirmāṇakāya is linked with "*Compassion*" ("thugs-rje" or "snying-rje"), which is the all-pervading expression of the creative energy of Emptiness and Clarity.

#### **Ri-khrod**

Mountain hermitage. Any remote hermitage in the Tibetan Buddhist context may be called a "ri-khrod"; usually, it is made up of a few practitioners who gather around a meditation master who has gone to the hills to meditate. Each person usually lives and meditates in their own cave.

#### **Rig-'dzin**

See under, "BEARERS OF PURE AWARENESS" in section (A).

#### **Rlung-rta**

Mantra flags: literally, "Wind-horse" (sometimes called, "prayer flags"), they are cloths on which mantras and sections of Sūtras etc. are printed, after which they are strung up, the mantras being set forth in the wind. The central picture of a horse bears the gems of the Three Jewels on its back.

#### **Las or 'Phrin-las**

See under, "KARMA" (Skt.).

#### **Las-byang**

Ritual Practice.

**Ling-ga**

See under, "LĪNGA" (Skt.).

**Longs-spyod rdzogs kyi sku**

See under, "SAMBHOGAKĀYA" (Skt.).

**Sa-lha**

Earth goddess, or Earth Mistress, who witnessed the Enlightenment of Śākyamuni, and offered him the earth. Her retinue are also called, "sa-lha" or "sa-bdag", Earth Masters and Mistresses.

**Srin-po/Srin-mo**

See under, "RAKṢASA" (Skt.).

**Srung-'khor**

See under, "PROTECTION MAṄḌALA" in section (A).

**Srog**

Life: This can refer to the "outer" physical life ("phyi-srog"), or the inner life-force ("nang-srog"), which is the same as "bla". In the specific context of Vajrayāna practice, it refers to the heart/mind of the yi-dam, that which gives life to the manifestation. In particular, it is associated with the seed-syllable from which the yi-dam arises, and the root mantra.

**Slob-dpon**

**Ācārya (Skt.)**

See under, "rDo-rje slob-dpon".

**gSal-ba**

See under, "CLARITY" in section (A).

**gSer-skyems**

**Golden-drink offering:** Ritual offering usually made for the purpose of establishing the foundation for a ritual; the yi-dam or the dharmapāla to whom the offering is made is asked to add their power to the following ritual activity. If a "gser-skyems" is made to local deities, it may constitute a request for these deities to move from the area for the duration of the ritual, so that the Vajrayāna activity can take place.

**bSangs**

An offering ritual performed by the fumigation of incense and aromatic herbs such as juniper. It is a purificatory ritual; "bsangs" both has the meaning of "incense" and of "cleansed", being the perfect tense of "sangs", "to cleanse". In this verbal sense, it is used for the ritual purification of offerings and so on with amṛta, which are thus purified into "Emptiness".

**bSen-mo**

"Seductresses": A class of female negative forces; a completely distorted form of the principle of Māmo (see under, "Mā-mo"), causing people to die through their emotional attachments, or having similar negative effects. When listed with the "rGyal-po", who ultimately represent aversion and hatred, the bsen-mo are an expression of the emotional poison of attachment.

**Hom-khung**

= "Brub-khung". The term, "hom-khung" is used especially when the liṅga within the container is to be burnt. "Hom" = "Homa", Sanskrit equivalent to Tibetan, "sbyin-sreg" - burnt offerings.

**Hom-gzar**

A large triangular shaped offering ladle with a long iron handle. It may be used in wrathful rituals such as the twelfth month ritual at Rewalsar, but its main purpose is as a ladle for "sbyin-sreg" offerings. "Hom" is short for "Homa" (Skt.) = "sbyin-sreg", and "gZar" is short for "gZar-bu" which means "ladle".

**IHa**

**Deva (Skt.)**

**Gods:** These are the "gods" or deities who are still in conditioned existence, living in various types of paradises. They are usually "good", and helpful in their interventions in the human sphere, although their long life-spans in comfort and enjoyment tend to make them apathetic; it is difficult to attain Buddhahood in a god-realm - the human condition is more auspicious. In an internal sense, the quality of "gods" as one of the eight classes to be subdued ("sDe-brgyad") is that of complacency and self-indulgence. Occasionally, "lha" is used to refer to a yi-dam or Vajrayāna deity, in which case the connotations are quite different, a yi-dam being an expression of Enlightenment.

**IHa-khang**

**Temple:** The main temple or assembly hall in a monastery. It can also refer to small temples and shrine-rooms. Normally, Tibetan dictionaries use the word, "*du-khang*" for a monastery's assembly hall, but the Rewalsar monks always used "lha-khang" of the Rewalsar temple, so I have followed their usage.

**A-tsa-ra**

**Joker;** Tibetan corruption of Sanskrit, "Acārya" (= Tib."slob-dpon"), "A-tsa-ra" is used of supposed Vajra Masters, who in fact have no realisation. "A-tsa-ra" are the "jokers" in 'chams performances.

**O-rgyan, The Land of**

Originally a place often thought to be in the north-west of India or the Swat Valley, where the great Buddhist Siddhas lived. Its more important meaning, and the sense in which it is used in the Tibetan ritual texts, is the completely pure "land" of the natural mind, the ground of Buddhahood, continually and spontaneously present.

## THE RITUAL WHICH EXPELS ALL NEGATIVITIES

The practice which prepares the ground for the first month session, is performed at the end of the twelfth Tibetan month (usually February). All Tibetan Buddhist monasteries perform an "Expelling" ("zlog-pa") at the end of the twelfth month, so that the New Year can be a fresh start [1]. On rare occasions, such as in the event of a serious epidemic or general troubles in the community, such a ritual may also be done at other times of the year [2]. The particular practice done is dependent on the monastery's tradition, and its principal yi-dam. In the case of the Rewalsar rNying-ma-pa monastery, the yi-dam is rDo-rje Gro-lod. Yi-dam practices can be divided into two main sections: the "*sTod-las*" ("upper activity") and the "*sMad-las*" ("lower activity"). The aim of the "*sTod-las*" section, which encompasses all the basic meditation texts on the yi-dam (such as the Gro-lod texts used in the daily practice, discussed in Chapter 3), is the "realisation of Enlightenment". The "*sMad-las*" section has the purpose of "killing and liberating all the hostile forces and obstacles" [3]. The twelfth month practice uses the text of the "*sMad-las*" section of rDo-rje Gro-lod. At a superficial level, it may seem that the logical order would be for the "*sMad-las*" section, which clears away negativities, to precede the main section for the attaining of Enlightenment. Within the meditation practice of Gro-lod which is examined in Chapter 3, Section 3.2.2, the structure is that the "bgegs" are first expelled, and then, the meditation can take place. As far as the structure of the complete twelfth and first month rituals is concerned, the pattern is for the wrathful expelling to be done first, and then followed by the meditation practice session. However, as far as the practitioner is concerned, the "*sMad-las*" practice, which involves summoning all the most harmful forces, and then overcoming them, is a very dangerous practice which could back-fire on an inexperienced med-

itator. It is essential that those who do this practice should have a very firm basis in the yi-dam meditation practice. The one who takes the role of the Vajra Master in the ritual should, ideally, have attained realisation in the meditation practice. In the Rewalsar case, even though the Black-hat dancer who represented the Vajra Master was not considered fully realised in the practice, all the monks are firmly established in regular meditation on the yi-dam, and they have been instructed to include the "sMad-las" section. The annual practice of the "sMad-las" text has its basis in the daily practice of the Gro-lod Las-byang, and the full practice (including the "tshogs" section), performed on each twenty-ninth day of the month.

I was informed that in Tibet, it would have been normal for the twelfth month "Expelling" practice to last for nine days, culminating in the twenty-ninth day, when the gtor-ma is thrown. Tucci [4] suggests six non-consecutive days in the second half of the twelfth month (the sixteenth, twenty-first, twenty-second, twenty-third, twenty-fifth and twenty-ninth) to have been the appropriate days for the stages of the practice. Presumably, there would have been some variation according to the tradition and the particular text used. In Rewalsar, the practice lasts for three days: the twenty-seventh, twenty-eighth, and twenty-ninth days of the month. Typically, bDud-'joms Rin-po-che's texts and instructions tend to be concise and to summarise or "embody" the "essence teaching" of longer texts, so that his practices are often much shorter than older traditions. This is as much a comment on the particular "style" of his teaching, and not simply a response to the refugee situation. He did, in fact, compose this text while still in Tibet, although the text itself does not specify the number of days it should be repeated on. In Rewalsar, the main "Expelling" section of the text is done on the twenty-seventh and twenty-eighth day, and the gtor-ma is thrown on the twenty-ninth day.

## **REN.1 PREPARATIONS**

The text which is used for the practice is called, "The Vajra Thunderbolt Rain: the 'Lower Activity' of the powerful and wrathful subduer of Māra, rDo-rje Gro-lod"

("bDud-'dul dbang-drag rdo-rje gro-lod kyi smad-las rdo-rje'i thog char"); in short, simply, "*Gro-lod sMad-las*" (see TABLE 3). It comprises one section of bDud-'joms Rin-po-che's compilation of texts on rDo-rje Gro-lod, and frequently refers back to the "Las-byang" section (see Ch.3, Section 3.2.2). The first two pages give the instructions for the preparations for the ritual. First, it says that the ground where the practice is to be done - which should be an appropriate place for "wrathful" Vajrayāna activity [5] - should be anointed with "poison" and "blood", and the outlines of the rDo-rje Gro-lod maṇḍala should be drawn, either in an elaborate way on the floor, or in a simplified form on a piece of material. Then, the "*Great Red gTor-ma*" ("dmar-chen gtor-ma") should be placed in the centre of the maṇḍala. In Rewalsar in 1982, preparations began on 19th February - the twenty-sixth day of the twelfth month. On the morning of this day, the offerings, including the "drag-po'i zhal-zas gtor-ma" and "dbang-sna lnga", used in the set of "wrathful" offerings on "tshogs" offering days (see Ch.5, Section 5.1.6.1) were prepared for the following day. Some of the most important gtor-mas, representing the deities of the major practices done by the monks, which remain in the temple throughout the year, were brought out, repainted, and adorned with new decorations [6]. Work also began on the "*Great Red gTor-ma*", which represents the wrathful form of Gro-lod. The mchod-dpon did most of the work on it, with the help of two other monks. The basic gtor-ma construction was made with a dough mix of flour, melted butter, and water, coloured with red dye. (see diagram, Portfolio, p.9). The text says that the gtor-ma should be made from the flour of a black grain, kneaded with "poison", and "blood", and that it should have three sides coming to a sharp point at the top. The symbolism of the three "negative" substances, and the gtor-ma's three sides, has the usual Vajrayāna significance as the transmutation of the three "Poisons", which manifest as the wrathful energies of Enlightenment. The triangular point displays the sharp penetrating quality of pure awareness, which pierces obstacles. What the text refers to as, "wrathful adornments" were added to the basic structure. A criss-cross patterned enclosure was made from barberry sticks - the thorns and outer layers were peeled

away leaving yellow sticks which were cut to size and scraped to make them three-sided and pointed. They were daubed with red dye ("blood") at the top, and black ("poison") at the bottom, and inserted into the rim of the bowl in which the gtor-ma was placed. Goats intestines were then intertwined around the sticks [7]. Yellow mustard flowers and "mtshe", an evergreen thorny weed, were inserted into the gtor-ma. The text says that the gtor-ma itself should have a "*rākṣasa*" - i.e. wrathful - face, and one is drawn in the diagram given in the "Illustrations of Gro-lod's gTor-mas" ("Gro-lod kyi gtor-ma'i dpe'u ris"), another section of the compiled Gro-lod texts. However, I did not see this added at Rewal-sar. This was the only omission. The "retinue of eight" mentioned in the text, the four *ḍākinīs* and four *ging* who arise in the eight directions of Gro-lod's maṇḍala, were represented by eight small red gtor-mas, triangular pyramids in shape, arranged around the main gtor-ma, within the enclosure. The gtor-ma was also adorned with two tridents, to which triangular flags were attached, with drawings of "ging-mgo", the "heads of ging", more wrathful members of the retinue. One resembled a fierce deity, and one a skull, both pictured as breathing fire and surrounded by a flame design. A long wooden stick was inserted in the top of the gtor-ma, and attachments were made to it. The text lists an image of the *yi-dam* ("sku-rten"), a *garuḍa*, an "Expelling Protection Wheel" ("srung-zlog 'khor-lo"), and a red silk canopy as necessary additions ("sMad-las" text, p. 1b, line 4). The monks attached a drawing of the Gro-lod Protection Maṇḍala (see diagram, Portfolio p.11), and above this, drawings of Gro-lod himself, a small scorpion and *garuḍa* (principal emanations of Gro-lod), and a larger *garuḍa* soaring above. The red "canopy" was draped over another drawing of a skull head ("ging-mgo"), on a lotus and jewel, surrounded by flames (see diagram, Portfolio, p.10).

The gtor-ma, placed on a small black stand, on top of a black cloth with a simplified version of the full *rDo-rje* Gro-lod maṇḍala drawn on it, was positioned at the front of the temple, on the middle of the offerings table to the left of the main shrine. An offering scarf ("kha-btags") was draped around it, and pilgrims later added scarves and money [8]. After

the notes on the gtor-ma, the text suggests that various "weapons" ("zor") can be arranged as the outer Vajra enclosure around the gtor-ma. Such weapons were made by two of the monks in the courtyard while the main gtor-ma was also being constructed, and they were later arranged close by the gtor-ma in the temple [9]. Except for the "stone" and "arrow" weapons, which were a stone and sling, a bow and two arrows, the "weapons" each had triangular shaped clay pots as their base. Two "gtor-ma weapons" were red triangular pyramid shaped gtor-ma; the other six each had three barberry sticks [10] inserted into the pots, which were coloured red on the inside. Two represented "blood weapons". The others had the addition of yellow mustard flowers; two being, "mustard seed weapons", and two, which also had a substance representing poison inside the pots, being, "poison weapons". (See diagrams of "zor", Portfolio, p.9). All these weapons had triangular paper flags with, "BHYO-BZLOG" - "Bhyo-Expel!" - written on them. They are the weapons of rDo-rje Gro-lod's retinue, to be used in the onslaught on the "hostile forces" ("dgra") and "obstacles" ("bgegs") which prevent Enlightenment. I was also told that they are, in fact, emanations of Gro-lod himself, to be meditated upon as "gsal-stong" - "clarity" and "emptiness" - in their true nature.

On the offerings table, around the main gtor-ma, various offerings - also listed in the text - were arranged. The set of wrathful offerings (Ch.3, 3.2.2.2.2; Ch.4, 4.3.4) were laid out in a circle around the gtor-ma. Beside them were placed the "brtan-ma bcu-gnyis" and "chad-mdo" gtor-mas (see below, REN.3.1; REN.3.2.2), and two plates of "ba-ling" (Ch.3, 3.2.2). On the shelf above, as usual, were the medicine and rakta bowls. The "five offerings which delight the senses", peaceful outer offerings, were also laid out. A new set of offerings was prepared for each of the three days of the practice, and three linga were also made for the three day period. A "linga" (Tib."ling-ga") is a small dough effigy which embodies the "dgra" and "bgegs" and is ritually "killed", its consciousness "liberated". It is placed in a special triangular box, called, "brub-khung" [11], which is stored in the temple for use each twelfth month.

## REN.2 THE FIRST TWO DAYS OF THE RITUAL PRACTICE

### REN.2.1 "The Protection" and "The Killing"

Preparations completed on the twenty-sixth day, the main practice begins on the twenty-seventh. On all three days of the ritual, the normal morning communal practice, including the "Las-byang" of rDo-rje Gro-lod, is performed. The afternoon practice begins early, starting with Gro-lod "srog-sgrub" and the supplication to the Dharmapālas ("gsol-kha"), also as usual. Then, the "sMad-las" is done. The twenty-seventh and twenty-eighth days share the same format. The practice begins with *The Protection* ("Srung-ba"), which consists of the establishment of the Protection Maṇḍala ("srung-'khor"). The "Making the Boundary" ("mtshams bcad-pa") section of "Las-byang" (Ch.3, 3.2.2.1.2), is a simplified version of this. In the "sMad-las" ritual, the firm establishment of the Protection Maṇḍala is even more crucial, because of the danger of the wrathful activity back-firing on a practitioner whose meditation is not firm. It is this maṇḍala which is displayed above the gtor-ma. The monks recite the verses (text pp.2-2b), as they meditate on themselves as Gro-lod. Beneath his heart arises a golden stūpa which blazes with light. Within it is a vajra, and in the central sphere of the vajra, is Gro-lod's seed syllable, surrounded by those to be protected (eg. Dharma friends and all those involved in the practice). Around them is an enclosure of red and white light, which radiates to all the Buddha-fields. The power and adhiṣṭhāna of the Buddhas is granted, and everything dissolves into light, from which Gro-lod arises again, wearing a coat of mail made of vajras. From between the spaces in the vajras, iron-coloured scorpions and garuḍas come forth continuously, melt into light, and arise as the impenetrable outer Protection Maṇḍala. To bind the meditation, the Root Mantra, followed by a mantra for the Protection Maṇḍala, is recited.

The next section is, *The Killing* ("bSad-pa", p.2b). Here, the "dgra" and "bgegs" are meditated upon as dissolving into the liṅga. At the heart of the liṅga is the "Thunderbolt Wheel" ("gnam-lcags 'khor-lo") - a wrathful Vajrayāna transformation of the Dharmacakra, with eight razor spokes, which appears within the Protection Maṇḍala (see diagram,

Portfolio p.11), and from which scorpions emanate. As the wheel revolves in a clockwise direction, the arteries ("srog-rtsa") of the linga are cut. The scorpions eat the linga's corpse, and the Root Mantra, Penetration Mantra ("gzir-sngags"), and the Razor-weapon Mantra ("spu-gri'i mtshon-cha") are said, charging the "thun-rdzas" - "powerful substances" (usually mustard seeds) to be used subsequently - with wrathful power.

#### REN.2.2 The "Tshogs" offering, up to the "third portion"

At this stage, the "Tshogs" offering in the "Las-byang" text is performed. This is usually done in the afternoon session of each twenty-ninth day, the day associated with the "Dharmapālas" and wrathful protection of the Dharma. All the parts of this regular twenty-ninth day practice are integrated into "sMad-las". First, a short confession and purification practice from "Chos-spyod" (p.234-8) is recited (see Ch.5, section 5.4). Then, the "Tshogs" begins ("Las-byang", p.8, line 2) with purifying the samaya substances - that is, the foods which are to be offered and which "bind" the practitioner with the yi-dam and assembly of deities. The mchod-dpon symbolically does this by waving incense and peacock feathers over them and then anointing them with water representing "amṛta", using the ladle normally reserved for the "sman-rak" offering. This purification corresponds to the activities of the syllables of "RAM YAM KHAM" examined in Chapter 3 (3.2.2.1.2). The "Tshogs" offerings are made up of various kinds of foods, usually bread rolls, sweets, biscuits and fruit, along with the usual dough "tshogs" (see Ch.4, Section 4.4.1).

After a meditation on the seed-syllables, "RAM YAM KHAM", and "OM AH HUM", purifying and consecrating the offerings (as in Ch.3, 3.2.2.1.2), the next stage is "*Inviting the guests for the tshogs*" ("Tshogs mgron spyan-drang-pa"). Here, the text is chanted slightly faster, with a drum beat on every second syllable:

Text p.no.  
p.8, line 3

"HUM% By the very nature of things ('rang-bzhin' [12]),  
from the spontaneously arisen Excellent Place, and,%  
The Palace of Glorious Lankā,%  
The embodiment of all the Sugatas  
manifests as Thod-phreng-rtsal.%  
Together with multitudes of dākinīs,%

line 4

line 5 Please come here to accept the tshogs offering!%  
Let your adhiṣṭhāna descend onto this maṇḍala [13];%  
Let your "essence juice" ('bcud' [14])  
descend onto the tshogs,  
the substances of the practice;%  
Please grant us - the Excellent practitioners -  
your Siddhis!%  
HUM% (This is) the delightful [15]  
Excellent Place of Practice,%  
With the great adhiṣṭhāna of  
the Immeasurable Cemetery Palace,%  
(We) Yogis and Yoginis of pure Samaya,%  
Offer this pure enjoyable tshogs offering  
which delights the senses;%  
line 6 We offer this joyous place!%"

On this note, the cymbals, horns, trumpets and drums are played.

As well as a general "Tshogs" offering, all the "Tshogs" practices of any length have an offering of three special portions of "Tshogs", known as, "*The Offerings Set Aside*", which are made before the general offering and distribution of "tshogs" [16]. One of the dough "tshogs" is taken and cut into three portions, which the mchod-dpon puts on separate plates. The portion which was the top of the "tshogs" is the "first portion", and is reserved for the three "Roots". The verse for this is recited with a slow chant and a drum beat on every syllable:

p.8, line 6 "HUM% In the maṇḍala of the embodiment of the Sugatas,%  
p.8b, line 1 To the multitudes of deities of the  
Great Excellent powerful and wrathful One;%  
We offer the 'tshogs' foods;%  
Please grant Excellent and ordinary Siddhis.%  
GAṆACAKRA PUJA KHAHI%"

With this offering mantra, the trumpets, horns, cymbals and drums are briefly played. Then the monks continue straight to the second - middle - portion, offered to reinforce the samaya link with the deity. The verse for this is recited to the same chant as that used for the Invitation (see above):

p.8b, line 1 "HUM% From ancient times until now;%  
line 2 Through the doors of body, speech and mind;%  
I have broken Root and branch commitments;%  
With this tshogs, I recognise them all  
and resolve not to repeat them.  
May they be purified!%  
GAṆACAKRA VAJRA SAMAYA HO%"

With the mantra, the cymbals are crashed.

### REN.2.3 The "Main Practice"

The text then proceeds to the third portion which is, "Offering the food of the Liberating Killing", by which the "dgra" and "bgegs" are killed and liberated. On the twenty-ninth day of each month when the Gro-lod Las-byang Tshogs is performed, the third, lower, triangular shaped portion, representing the "dgra" and "bgegs", is then stabbed by the slob-dpon, and offered. The "Las-byang" text is, however, left at this point, and the "Main Practice" sections of "sMad-las" begin. They are, in effect, a continuation and elaboration of the Tshogs offering, for the linga becomes the "third portion", and after a number of sections of the "Main Practice", "Las-byang" is again returned to for the "Excess Offering", which is the next ritual activity after the Tshogs offerings (see TABLE 3).

#### REN.2.3.1 "Enjoining the deity (to remember) the vow"

First there is a section on, "Enjoining the deity (to remember) the vow" ("Thugs-dam bskul"). This is a type of invitation, in which rDo-rje Gro-lod and his retinue are invited to perform the karma of destruction. Since the destruction of negative forces is the purpose of the wrathful manifestation, and Padma made the commitment to take wrathful form when necessary, the activity can be seen the "vow" or "bond" of his "heart/mind" ("thugs-dam").

"sMad-las" p.no.

p.2b, line 6

"HUM% From the Dharmadhātu,  
the deities are self-arisen;%

p.3, line 1

From the Great Cemetery which is Padma's projection;%  
They are displayed as  
the fearful, completely wrathful ones.%  
These blood-drinkers perform the karma  
of destruction in a fully perfected way.%

line 2

Hostile forces which destroy the Buddha's teaching;  
Hostile forces which overturn the happiness of beings;%  
And the particular hostile forces afflicting  
we yogis and our circle of practitioners;%

line 3

The multitudes of hostile forces which cause damage,  
all obstacles and "byung-po" [17];%  
Whatever has not been subdued by peaceful means;%  
By the wondrous wrathful and powerful manifestation  
of 'The Great Blazing One' [18];%  
The time has come for the activity of the  
wrathful subduing of them all!%  
Since I, and all beings  
at the end of the degenerate age,%  
have no Refuge other than you, the Excellent deity;%

line 4            In order to expel, kill and liberate  
                  these vicious beings,%  
                  Who endanger life and hinder the Dharma;%  
                  Please accomplish the activities  
                  of the Powerful Expelling!%  
                  The time of the vow has come [19] - SAMAYA!%"

*REN.2.3.2 The "gSer-skyems" offering*

Next, there is a "gSer-skyems" - "golden drink" - offering (see Ch.5, Section 5.2.3.2.2). This "golden drink" offering is primarily to Gro-lod and the deities of his maṇḍala, and it establishes the foundation for the ritual, in bestowing power upon the practitioners who are to perform the ritual. Inwardly, it constitutes a meditation in which the energy associated with the wrathful manifestation is activated. The offering is made in a symbolically elaborate form later, before the "Casting of the gtor-ma" takes place. Here, it is made by the monks chanting the verses, and the mchod-dpon holding up the offering in the appropriate dish - the same type of dish and goblet as that used for the "ba-ling" (see Ch.3, 3.2.2). The golden drink is made of tea and grain, which, in meditation, are transformed into amṛta. It is consecrated with the usual, "OM AḤ HUM" [20], and then the verses are chanted:

p.3, line 6            "HUM Vidyādhara, Excellent Root and Lineage Bla-mas;  
                  Sugatas, and peaceful and wrathful  
                  deities of the maṇḍala,  
                  filling the whole of space;  
p.3b, line 1            The most excellent powerful and wrathful deities  
                  of the Padma family;  
                  Please accept this gser-skyems offering and generate your  
                  enormous power ("mthu-dpung") in us, the yogis!

line 2                Māmo protectresses; oceans of male  
                  and female "dam-can" ("bound by oath");  
                  The eight classes of Arrogant Ones ("dregs-pa");  
                  Protectors of the gter-mas, those who keep the samaya,  
                  Those who obey the instructions (of Padma),  
                  his servants and messengers, all of these;  
                  Please accept this gser-skyems offering and  
                  generate your enormous power in us, the yogis!

line 3                Protectors of the lineages of  
                  we bearers of the mantra teaching;  
                  In this and other places;  
                  Masters and Mistresses of the earth and the land;  
                  Deities of the year, month and day,  
                  those with control over the length of life;  
                  Please accept this gser-skyems offering and  
                  generate your enormous power in us, the yogis!"

*REN.2.3.3 "The Request for (them) to bear witness"*

The preparation of the practitioners is completed through the section, "*The Request for (them) to bear Witness*" ("gzu-dpang gsol-ba"), in which the Vajrayāna commitment is again reinforced by proclaiming it in the presence of the Three Roots:

- p.3b, line 3        "HUM% From the maṇḍala (which fills)  
the space of the ten directions;%  
line 4            Bla-mas, vidyādhara, yi-dam deities;%  
Powerful and wrathful blood-drinker, and your retinue;%  
Through your Compassion, be present here with us!%"
- line 5            If hostile forces should arise in the bearers of samaya;%  
Protectors, know that we, the vidyādhara practitioners,%  
do not transgress or distort our commitments!%"  
May the Three Jewels bear witness!%"
- line 6            Enact justice through the good and the harmful gods [21]  
of the phenomenal world;%  
Those negative hostile forces who break samaya;%  
For one, they destroy the Buddha's teaching;%  
Next, they abuse the state of the Three Jewels;%  
and finally, they wrench the bearer of the mantra practice  
from the essence realisation.%  
Now, we, the yogis, are under attack!%"
- p.4, line 1        The ten wholesome activities are despised;%  
The ten unwholesome activities are readily accepted;%  
The fruit of the five heinous actions is ripening [22]!%"  
Since this is the ground for killing and liberating;%  
Multitudes of deities of the blazing  
powerful and wrathful one;%  
line 2            Although you do not move from  
the peaceful elemental state (Dharmatā);%"  
Please take the splendid wrathful form!%"  
The time has come for killing and liberating  
hostile forces and obstacles!%"
- line 3            Please do not delay - You who possess the vow;%  
Perform the Enlightened Activities of liberating  
the hostile forces and obstacles!%"

*REN.2.3.4 "Generating that which is to be envisaged"*

This "Request", while reiterating the practitioner's pure intention, makes explicit that it is not only outer, but also inner "hostile forces" which need to be destroyed. Having openly acknowledged this, the section, "*Generating that which is to be envisaged*" ("dmigs-bya bskyed"), that is, conjuring up the forms of the negative forces, is begun. First, a meditation on the līṅga box ("brub-khung") (see back, REN.1) is recited. The box, positioned on the slob-dpon's table, is "purified" through meditating on its empty nature with the

Śūnyatā mantra, and then, from the condition of emptiness, a red "E" arises (p.4, line 3). The syllable, "E" (ཨ) is the seed-syllable of openness, seen as female - the Dharmadhātu. This is transformed into the triangular līṅga box. Then its attributes are listed. In particular, the presence of the five poisons is emphasised: below the box, "an ocean of the blood of passion boils"; its sides, "blaze with the fire of aversion", and above, "black clouds of delusion gather". "Rocks of pride tumble down" the three corners, and "within and without, a tempest of jealousy swirls" (lines 4-5). Moreover, various kinds of unpleasant and destructive phenomena are visualised in and around the box (lines 5-6). Then, "Within this wrathful prison which is the karma of existence" - for it is the environment of Ignorance collectively shared by beings - the two seed-syllables of the hostile forces and the obstacles arise (p.4b, line 1), and are transformed into the unconscious, emaciated and diseased bodies of the līṅga. In the following section, "*Summoning the Consciousness*", their consciousnesses are summoned, and dissolved into the līṅga. This is done through calling upon the "power" ("mthu") of the "True instructions" ("bka'-bden-pa") of all the teachings, and especially of rDo-rje Gro-lod, and then reciting the Root and Penetration mantras, followed by a special mantra of summoning and dissolving the hostile forces into the līṅga.

*REN.2.3.5 "Sending forth the messengers"*

The next section is, "*Sending forth the Messengers*" ("Pho-nya 'gyed-pa"), who are protectresses in Gro-lod's retinue. Their classification into four groups is the same in other wrathful yi-dam practices. Each group resides in one of the four directions, and has a particular appearance and activity which corresponds with four stages in advanced meditation practice [23]. Here, their characteristic activities are directed towards the stages of controlling the hostile forces, by which the "Self" is progressively undermined. As the monks recite each verse, they meditate on themselves as Gro-lod, sending the messengers forth. First are the white "Iron-hook" protectresses who carry hooks which are sometimes described as the "hook of Compassion" (transmuted "attachment"). They "summon" the hostile forces. With the mantra at the end of the verse, the slob-dpon waves an iron-hook. Secondly, the yel-

low "noose" protectresses "bind" the necks of the hostile forces, and the slob-dpon waves a noose. Then, the red "iron-chain" protectresses chain the limbs, and a chain is waved. Finally, the green "bell" protectresses "intoxicate" the hostile forces, rendering them inactive. The bell, associated with rejoicing in Liberation, is rung.

Then, a further two sets of messengers are sent forth. In bDud-'joms' "Phur-pa sMad-las" [24], the sending forth of the four messengers is included in a section on "Generating and Summoning that which is to be envisaged" ("dmigs-bya bskyed-'gugs"), and followed by "The Main Practice of Liberating" ("sgrol chog dngos"), which consists of six activities, the first two of which do, in fact, correspond with the activities of the final two messengers in this set. First come the messengers who "separate" ("dbye-byed") the hostile forces from protective "gods" ("lha"). Just as the hostile forces are within the practitioner's own mind, so these "gods" are the practitioner's protective forces, or positive qualities [25]. As the verse is recited, the mchod-dpon swings an incense holder of burning saffron incense ("substances which separate") near the slob-dpon, the mantra is said, and the slob-dpon waves a raven's feather in his left hand, an owl's feather in his right, twisting them over each other, and then separating them. The final set of messengers, those who "force the descent", are meditated upon as forcing the hostile forces, now alone, into the linga. The section is completed with the repetition of all six mantras. The next three sections do not correspond with the next activities in the "Phur-pa sMad-las", although in both texts, they are concerned with the destruction of the linga [26]. The following action, "Offering the Food", occurs in both (see on, REN.2.3.6).

#### *REN.2.3.6 Attacking and consuming the linga*

In the section, "*Bringing down into the heart*" ("gnad la dbab-pa"), "powerful substances" ("thun-rdzas"), embodying wrathful messengers blazing with fire and emanating weapons like thunder and hail, strike and smash the linga. As the mantra is recited, the black mustard seeds which were previously "charged with wrathful power" (REN.2.1), are thrown at the linga.

The next section, "*Nailing*", begins with the slob-dpon rolling his phur-bu (ritual dagger) between his hands, and bringing it down above the līnga as though to strike it. The verses which are chanted return to the central imagery of rDo-rje Gro-lod himself. In this practice, the Vajrayāna practitioner is Gro-lod, and the text proclaims again his qualities and activities. To strengthen its impact, the text plays on the seeming contradiction of the Buddhist deity performing destructive actions: "I am the 'hostile force' subduing all vicious beings throughout the three worlds;% I am the great 'Māra' of them all, without exception.%" (text, p. 6, lines 2-3) Then, there follows a meditation on his sending forth ten yab-yum emanations, who produce blazing "Padma-kīla"s - red phur-bus (red, since Gro-lod is of the Padma family). Light radiates from the phur-bus to the līnga, purifying the consciousnesses of the obstacles and hostile forces, who "pass out" in the state of Great Bliss. Their "life-force", "merits" (the favourable circumstances in which they were able to exist), and "juice" (that which ensured their continued existence, symbolised by semen), are transformed into the green syllable, "NRI", which dissolves into oneself as Gro-lod, who blazes with the power of deathlessness. For practitioners short of Enlightenment, this meditation should strengthen their life-force and energies, usually dissipated in discursive thoughts [27]. The consciousness of the obstacles and hostile forces, as the syllable "AḤ", is liberated in the sphere of the "Discriminating" primordial awareness [28], while the "body" of the poisons is destroyed. As the appropriate mantra is said, the slob-dpon cuts off the head, hands and legs of the "receptacle" - ie the līnga - and then slices the rest into pieces, with the "knife of liberation". A final verse praising rDo-rje Gro-lod, and calling upon him to destroy the aggregates of the obstacles and hostile forces, and to raise their consciousness to the Dharmadhātu, is then chanted along with another mantra.

As in other Vajrayāna practices, sexual imagery is used in the verse for, "*Pounding with the Pestle*" ("Tho-bas brdung-pa", p.6b). The male yi-dam's "blazing vajra" which represents the male aspect of indestructible clarity, pounds the hostile forces, "in the mortar of the blazing female wrathful one" - the consort of emptiness and wisdom. In their unit-

ing, the hostile forces disintegrate. The slob-dpon holds a pestle instrument and pounds the pieces of the liṅga.

Then, in "*Offering the Food*" ("zhal du stob-pa"), the remains of the "flesh, blood and bones" of the liṅga are transformed in meditation into amṛta and offered to Gro-lod and his retinue. The "corpse" of the poisons provides the practitioner as the yi-dam with the "food" sustaining the state of pure awareness necessary for the "Expelling". The pieces of the liṅga were placed in a triangular shaped iron plate, which substituted for the appropriate "hom gzar" - a large iron offering ladle with a triangular bowl [29] - which they did not possess at Rewalsar. As the verse is recited, the slob-dpon anoints the pieces of liṅga with "amṛta", thus consecrating them, and then the mchod-dpon puts the plate before the main Gro-lod yi-dam gtor-ma on the shrine (*not* the "Great Red gTor-ma").

#### *REN.2.3.7 "Fulfilling Wishes"*

Here, the "Las-byang" text is returned to for the "*Fulfilling Wishes*" supplement in which the maṇḍala deities are meditated upon as fulfilling their wishes with the offerings and other samaya items (vajras, musical instruments, characteristic adornments etc.), thereby purifying the samaya connection. Then, a short concise Tshogs offerings text (as in the "Bla-sgrub Las-byang" - see translation, Ch.4, Section 4.4.1.4) is inserted and recited many times while the Tshogs plates are handed out. There follows a break during which the plates of "tshogs" which had been distributed by the mchod-dpon and his assistant could be eaten.

#### *REN.2.3.8 "The Excess Offering"*

After the break, the "Las-byang" text is returned to for the "*Excess Offering*" [30]. After the tshogs has been distributed, the mchod-dpon takes a plate along the aisles in the temple, and each person puts a portion of their tshogs onto it. The mchod-dpon anoints it, and puts an incense stick into the largest piece of dough tshogs on the plate. After the break, the monks begin a verse of dedication with the mantra for the granting of adhiṣṭhāna ("Las-byang", p.8b, line 6), and the mchod-dpon places the plate, on a tripod,

on the floor of the temple near the doorway. He stands in front of it, facing the shrine. The monks continue with a mantra for inviting the "guests", and then play the horns, trumpets, cymbals and drums. They chant the verse slowly, with the accompaniment of one drum beat and the playing of the cymbals on each syllable:

p.9, line 1        "HUM% Dākinīs, Ging and dBang-phyug-ma [31];%  
Blazing female deities, multitudes of messengers;%  
Accept the enjoyment of the Excess!%  
line 2            In former times, in the presence  
of the Great Glorious (Heruka);%  
You made the promise; In accordance with this;%  
Accomplish unobstructed activities!%  
MAMA HRIM HRIM BALIMTA KHAHI%"

With this, the musical instruments are again played, and the mchod-dpon takes the Excess outside the temple.

#### *REN.2.3.9 The Expelling*

The "Tshogs" completed, the "sMad-las" continues with a repetition of, "Enjoining the deity (to remember) the vow" (see back, REN.2.3.1), to again generate the yi-dam and retinue for the "Expelling". Then, "*Entrusting (the deities) with the Enlightened Activities of Expelling*" ("bZlog-pa'i phrin-las bcol-ba") is recited at speed, one thousand times on both days. Because of its central importance to the ritual, I shall translate it here in full.

p.7, line 1        "HUM% Although unmoving from the peaceful Dharmadhātu;%  
line 2            In order to subdue all negative beings;%  
He arises in a blazing transformed appearance - %  
The Great Excellent Subduer of Māra, Gro-bo-lod!%  
Together with his retinue of emanations;%  
He eats the flesh and blood  
of the hostile forces and obstacles.%  
line 3            Through his transforming yoga,  
(displaying) ferocious wrath,%  
He performs the karma of destruction,  
expelling and diverting.%"

The concept of "diverting" ("sgyur") is an important one. The harmful forces which are expelled, are then diverted against the completely negative hostile forces and obstacles which are thus overturned. Here again, is the imagery of the Vajrayāna transformation of negative emotions into wrathful vajra energy. "sGyur-ba" can also mean, "to transform, change". I have highlighted the sense of "diverting" since the Tibetans I spoke to did so, and since the activity of "diverting" plays a major part in the ritual to come. The text continues:

- p.7, line 3 "Former actions (which have created bad) karma,  
bad circumstances now;%  
Affecting we yogis and our circle;%  
line 4 Confused appearances of duality, from which arise,%  
All hindrances not in accordance (with the Dharma) -  
may they be expelled!%  
Expel the eight and the sixteen types of great fears!%  
Expel the 424 types of illnesses!%  
Expel the 360 types of "gdon"!%  
line 5 Expel the 1080 types of obstacles!%  
Expel the 18 circumstances which cause premature death!%  
Expel the 720 types of sudden calamities!%  
Expel the 360 types of accidents!%  
Expel the 81 bad omens!%  
line 6 Expel all types of curses,  
the wrong use of phur-bus [32] and sorcery!%  
Expel all the negative manifestations  
of the "Eight Classes" [33]!%  
Expel the harmful and dangerous  
rGyal-po, bSen-mo, and all Dam-sri!%  
Expel all great disappointments and anxieties!%  
p.7b, line 1 Expel inauspicious years, months and days [34]!%  
Expel gossip, arguments, disputes and fights!%  
Expel the ruin of the world's environment!%  
Expel the unwholesome discursive thoughts  
of the world's inhabitants!%  
Expel disturbances caused by  
the movement of the four elements [35]!%  
line 2 Expel frosts, hail and droughts (which wreck) harvests,  
(and result in) famines!%  
Expel unreliable times with disparities in the harvests!%  
Expel epidemics which cause the loss of people and cattle!%  
Expel incursions and border-wars  
begun by those lacking values!%  
Expel all disturbances causing dissention  
and destruction of the Teaching!%  
line 3 Expel the curses of māmos and worldly dākinīs!%  
Expel the disturbances of  
the "nādīs", "prāṇa" and "bindu" [36]!%  
In short, Expel all types of circumstances which  
are not conducive (to practice);%  
With this Great Red gTor-ma - Expel them!%  
Divert them, divert them onto the heads of  
line 4 the hostile forces and obstacles!%  
Please perform this activity of Expelling and Diverting  
which is entrusted to you!%

In this text, it is primarily the various kinds of worldly misfortunes and troubles which are expelled. In particular, in the context of the twelfth month ritual, all the local bad circumstances accumulated throughout the year, are expelled. Such harmful forces are not considered to be completely negative. It was pointed out to me that a certain amount of

misfortune, illness, and so forth, may have positive results in demonstrating the importance of Dharma practice. At the same time, too much insecurity, poverty or illness are not conducive to Dharma practice, so it is helpful to expel them. They do not, however, need to be destroyed, but, like dharmapālas, simply diverted against the really negative forces which obstruct realisation. Through the "Great Red gTor-ma", Gro-lod expels them, gathering them into his retinue to join the ritual attack which is symbolically displayed on the twenty-ninth day.

#### REN.2.3.9.1 "Expelling of Bad Omens"

The next section is an "*Expelling of Bad Omens*" ("Itas-ngan"), which is conducted through meditation on the garuḍa, Gro-lod's emanation. This was recited three times each day:

p.7b, line 4	"HUM BHYO% Soaring above the maṇḍala% of the multitudes of deities of the powerful and wrathful Subduer of Māra,%
line 5	Is the King of Birds, the Garuḍa!% The perfect transformed appearance of the Great Glorious One's complete power;% Arise today to perform the activity of Expelling and Diverting!% With (your) horns, Expel bad omens of horned animals [37]!%
line 6	With (your) beak, Expel bad omens of beaked animals!% With (your) claws, Expel bad omens of animals with claws!% With (your) wings, Expel bad omens of animals with wings!% With (your) fangs [38], Expel bad omens of animals with fangs!% Since it is not possible for birds to have teeth,% White birds with teeth, flying in the sky,% Are bad omens for your father.%
p.8, line 1	Since it is not possible for rats to have wings,% Black rats on the ground who have wings,% Are bad omens for your mother.%
line 2	From these two conceiving (children),% The 81 bad omens result.% From these will arise all types of illnesses, "gdon", and obstacles,% Great disappointments and anxieties.% In order to expel all of these,%
line 3	King of the Birds who soar in the sky - please arise from the Dharmadhātu!%

Please accept this gtor-ma of meat and blood!%  
Expel great disappointments, anxieties, curses,  
the wrong use of phur-bus, and%  
All manifestations of bad omens  
not conducive (to practice)!%  
Divert them - throw them at the hostile forces - BHYO!%  
Please perform this activity which is entrusted to you!%"

line 4

The "Garuḍa" imagery is derived from Hindu mythology; the garuḍa was the steed of Viṣṇu, and he retains this significance in Hindu countries. In Tibetan Buddhism, the garuḍa symbolises natural perfection; Buddha Nature which is fully developed at all times, so that when the "shell" (of obscurations) breaks, the garuḍa spontaneously flies. In the Gro-lod practice, the garuḍa soars above the yi-dam's head as his emanation. His wings are feathers of razors, and as he flies and flaps them, fire spits forth ("Srog-sgrub", p.3, line 2-3) - in Vajrayāna, fire is the expression of the primordial awarenesses. Dark red in colour (in keeping with the Padma family symbolism), the garuḍa eats the "nāgas", snake-like negative forces especially associated with lethargy and hoarding. This fierce emanation expels the appearances of strange animal forms, which Tibetans experience as bad omens. Anthropologists are, of course, familiar with anomalies in classifications of the animal world being linked with analogous human situations, and myths which "mediate" the contradictions. From the Mahāyāna Buddhist viewpoint, the division between the "self" and the "other" of outer phenomena is a false one; the patterns which manifest both within and without, are a projection of the mind, and are a result of both individual and group karma. Thus, inner states may reflect outer disturbances, and vice versa. To ascertain the significance of the particular omens listed would require further research on Tibetan omens in general. It appears, however, that classic structuralist "binary oppositions" have their place in the system; the opposition between father/sky/birds, and mother/ground/rats, is upset by birds with teeth and rats with wings. The garuḍa can overcome these outer anomalies (and therefore the inner disturbances), by demonstrating Liberation which transcends dualistic thought, integrating "man" and "bird", Saṃsāra and Nirvāṇa. This "ultimate" form of Expelling through displaying Buddha Nature, not only expels bad omens, but also leads to Enlightenment. Although the garuḍa is specifically connected with Gro-lod, a garuḍa

expelling occurs in the Phur-pa (and other?) "sMad-las" [39].

#### REN.2.3.9.2 The "Eight Classes Expelling"

The third and final expelling section is the "*Very Important Eight Classes Expelling*" ("Do-gal chen sDe-brgyad kyi Zlog-pa"). This is thought to be particularly powerful, and need only be recited once. The Eight Classes (*sDe-brGyad*) are a special set of forces subdued by Padma. If they are not controlled, they manifest in the mind as emotional or destructive tendencies. For the Vajrayāna practitioner, they are transformed into key members of Gro-lod's retinue. With their characteristic qualities, they expel the corresponding negative manifestations, directing them towards the hostile forces. The recitation begins:

p.8, line 4            "HUM% Great messengers commanded by  
                         the powerful and wrathful One;%  
                         You bring the three worlds under your control!%  
                         'Arrogant Ones' ('dregs-pa'), performing activities, you  
line 5                multitudes of the Eight Classes;%  
                         Today, Expel and Divert; Work for the Dharma!%"

The first of the Eight Classes are those of the "*IHa*" (Skt."deva") category - "gods" or deities. Worldly "Iha" frequently have positive roles in Buddhist texts; they are usually thought of as good and helpful, although the comfortable realms in which they live (and from which they can observe and affect the human realm) is often said to make them apathetic; they are equated with the qualities of complacency and self-indulgence. The verse to them begins with "A" - their seed-syllable, and subsequent verses also begin with the seed-syllable of the class concerned.

p.8, line 5            "A BHYO!% Lord of life, White Brahma;%  
                         King of all the deities!%  
                         You send forth emanations  
                         of 'rGyal-po', 'Gong-po', and 'Byung-po'%  
line 6                Please accept this gtor-ma of flesh and blood;%  
                         Expel troubled times,  
                         the manifestations of 'dam-sri',%  
                         And everything not conducive (to practice).  
                         Expel them towards the hostile forces!%"

The second class is that of "*Yāma*" (Tib."*gShin-rje*"). *Yāma* is the Lord of Death who confronts the departed with a mirror reflecting their karma. The class of *yāmas* are thought of as unpleasant forces who enjoy claiming lives. Inwardly, the principle of "*yāma*" can

manifest as suicidal impulses and feelings of worthlessness [40].

- p.8, line 6 "YA BHYO!% Lord of Death, Black One,  
holding aloft your carved club;%  
p.8b, line 1 Master of all the Yāmas!%  
You send forth emanations of māras and border armies.%  
Please accept this gtor-ma of flesh and blood!%  
Illnesses and weapons;  
loss caused by epidemics and bad harvests etc.,%  
Everything not conducive (to practice) -  
Expel them towards the hostile forces!%"

The next verse concerns the "*Māmo*"s, who have been referred to elsewhere (see Ch.3, Section 3.2.2).

- p.8b, line 2 "MA BHYO!% Queen of the five elements;%  
Mistress of all the Māmos of the phenomenal world;%  
You send forth emanations  
of one hundred thousand women.%  
Please accept this gtor-ma of flesh and blood!%  
Plagues and dreadful diseases caused by "bsen-mo" [41];%  
line 3 Everything not conducive (to practice) -  
Expel them towards the hostile forces!%"

The fourth class is that of "*Māras*", lesser forms of the negative force of "*Māra*".

- p.8b, line 3 "DU BHYO!% Black one with breath of fire;%  
Chief of the army of all the māras above [42];%  
You send forth emanations  
who hold aloft nooses and weapons!%  
line 4 Please accept this gtor-ma of flesh and blood!%  
Manifestations of obstacles  
which turn the mind (from the Dharma);%  
Everything not conducive (to practice) -  
Expel towards the hostile forces!%"

Then, there is a verse concerning the "*bTsan*", who are depicted as fierce warriors, red in colour. They are associated with a psychological state which draws a person into a situation of violence or destruction - it might be described in England as "accident-proneness".

- p.8b, line 4 "RU BHYO! Yam-shud dMar-po [43],  
butcher of life;%  
Chief of the class of all the btsan!%  
line 5 You send forth emanations of  
a hundred thousand black horses!%  
Please accept this gtor-ma of flesh and blood!%  
Sudden pains caused by weapons etc.,%  
Everything not conducive (to practice) -  
Expel towards the hostile forces!%"

The sixth class is that of the "*rGyal-po*" (see Ch.3, Section 3.2.2).

- p.8b, line 5 "TSA BHYO!% Lord of Life, Li-byin Ha-ra;%  
line 6 Chief of the class of all the rgyal-po;%  
You send forth emanations of light,

and of lion-headed creatures [44].%  
Please accept this gtor-ma of flesh and blood!%  
Illnesses associated with fainting, madness and falling over;  
fighting and grudges;%  
p.9, line 1 Everything not conducive (to practice) -  
Expel towards the hostile forces!%"

The next verse is dedicated to the "gNod-sbyin" (Skt."yakṣa") - the "Harm-Giving" deities, who are said to reside in the north. Like the "btsan", they are usually depicted as warriors, and indeed some manifestations are described as belonging to both the particular classification of "btsan", and generally to that of "gnod-sbyin" [45]. The positive quality of Yakṣas is their generous nature; having been subdued so that they are no longer generous with their gifts of harmfulness, they benefit the practitioner with Dharma "treasures".

p.9, line 1 "SHA BHYO!% Gang-ba bZang-po Ral-pa-can:%  
Chief of the class of all the Yakṣas;%  
You send forth emanations  
of one hundred thousand Yakṣas.%  
line 2 Please accept this gtor-ma of flesh and blood!%  
Manifestations of thunderbolts and hail;  
pains of the face, etc.:%  
Everything not conducive (to practice) -  
Expel towards the hostile forces!%"

Finally, there is a verse for the "Nāgas" (Tib."klu"). The nāgas of Indian mythology, equated with Tibetan "klu", are snake-like creatures, often associated with lakes possessing special qualities (mTsho Padma was said to be a place of nāga activity), and they frequently take the form of snakes. They are thought to cause a number of diseases in their negative mode, although, once subdued, they are protectors of texts. The great Mahāyāna Sūtras were given to Nāgārjuna (named accordingly) by the nāgas who had received them from Śākyamuni. Inwardly, the influence of nāgas is indicated by lethargy, and the desire to remain still and protect one's hoard.

p.9, line 2 "NA BHYO!% The Māra Nāga, Mun-pa Nag-po [46];%  
line 3 Chief of the class of all the Nāgas;%  
You send forth emanations of hoards  
of nāgas and infectious diseases!%  
Please accept this gtor-ma of flesh and blood!%  
Gout, leprosy, blisters and boils;%  
Everything not conducive (to practice) -  
line 4 Expel towards the hostile forces!%"

The section concludes with a verse for all the Eight Classes:

p.9 line 4 "HUM BHYO!% You subdue the three worlds;%

line 5                    Sending forth your manifestations from space!%  
                          Multitudes of the Eight Classes,  
                          'Arrogant Ones', Rākṣasa deities;%  
                          Please accept this gtor-ma of flesh and blood!%  
                          Great disappointments and anxieties, curses,  
                          the wrong use of phur-bus, etc.;%  
                          Everything harmful, not conducive (to practice);%  
                          Expel and divert them!  
                          Perform these activities of 'destruction'!%  
                          The time has come - SAMAYA!%"

*REN.2.3.10 The Final Sections*

Two further sections complete the *sMad-las* practice on the two days. First is "*The Incantation and Clapping the hands*" ("dMod-tshig thal-rdeb", p.9-9b), which is described as the meditation on the "Penetrating thunderbolt expelling", and the mantra recitation. The initial verse outlines the appropriate meditation:

p.9, line 6            "From the outer Protection Maṇḍala and,%  
                          from every part of my body,%  
                          Emanations of male and female wrathful ones,%  
p.9b, line 1        iron-coloured scorpions, and red garuḍas,  
                          limitless in number, are sent forth!%  
                          The hostile forces and their protective deities%  
                          are overcome, like chaff burnt up by flames of fire.%  
                          They are annihilated so that not even dust remains!%"

This simple meditation on the destruction of the hostile forces - with the same theme as the previous ritual concerning the *linga* - is followed by a mantra session. First, the *Gro-lod* Root mantra is recited with the Penetration mantra, and then a special "Expelling Mantra" for expelling "all the harm caused by rGyal-'gong [47] and Dam-sri". The monks do many recitations of this mantra, and then recite the verses calling upon the "power of the true instructions" (see back, REN.2.3.4), together with the following verse:

p.9b, line 3        "In we yogis, teachers and pupils,  
                          with our circle of sponsors and practitioners;  
                          hostile forces have arisen, through our previous karma,  
                          and present circumstances.  
line 4                Expel all 'dre, great disappointments, anxieties, curses,  
                          wrong use of phur-bu rituals,  
                          witchcraft, illnesses, gdon,  
                          hindrances, and everything not conducive (to practice),  
                          onto the harmful hostile forces and obstacles -  
                          MARAYA BHYO ZLOG!%"

With these three words, the "Incantation" is made and the monks clap their hands three times. Thus, the hostile forces are destroyed. If the meditation is done correctly, the two

hands are seen as the two aspects of Enlightenment (clarity and emptiness), which, when brought together, automatically annihilate the hostile forces. This seals the earlier sections.

Finally, the section, "*Sending forth the Powerful (substances) gTor-ma*" ("Thun-gtor gtong-ba", p.9b-10) is done. The word, "*thun*" is the same as that used in the expression, "powerful substances" ("*thun-rdzas*") (see back, REN.2.3.6). When the "powerful" gtor-ma is offered, it has two accompanying meditations, both completing the theme of annihilating any remaining negativity. The first meditation parallels, "Offering the Food" (see back, REN.2.3.6); the hostile forces are summoned and dissolved in meditation into a small red gtor-ma. As usual, the gtor-ma is purified with, "RAM YAM KHAM", and the monks meditate on the gtor-ma vessel - a huge human skull-cup - arising out of Emptiness, within which substances produced by the killing and liberation of the hostile forces and obstacles, are piled up, "a mountain of flesh, and ocean of blood, a heap of bones", and so on (p.9b, line 6). The essence ("*ngo-bo*") of these offerings is "inexhaustible primordial awareness amṛta". With "OM AḤ HUM", they are consecrated, and the monks chant the description of Gro-lod and his retinue, including the "worldly" deities such as the Eight Classes, receiving and eating the gtor-ma substances (p.10, line 1-2). With this, the offering mantra is done. Secondly, the remaining "Excess" is transformed into, "a rain of poison, weapons and vajras" (p.10, line 3), and as the mchod-dpon throws the gtor-ma outside, thus attacking any remaining negativities, the monks recite the Expelling Mantra.

The final sections of "Las-byang" which follow the "Excess Offering" are then performed; these will be examined in more detail, in relation to their performance on the twenty-ninth day, below.

This completes the first two days ritual. Although the final day's events are in some ways the culmination of the practice - and certainly, the ritual which all the observers want to attend - it is the "*Expelling*" sections which form the "Main" or the "Essence Practice" (the text describes them as the "*gZhung*"). The meditations up to "Offering the Food" destroy the three poisons, leaving Gro-lod to consume their "corpse", and perform the activi-

ties of expelling misfortunes, which can be directed against new manifestations of the hostile forces. Owing to habit patterns, they may still arise, like the gathering of dust after a room has been cleaned. If realisation is complete, there is no possibility of hostile forces and obstacles arising, nor any notion of the positive or negative use of psychic forces. Yet if a practitioner is not Enlightened, the "confused appearances of duality" still have power over the mind, and can be used to destroy the obstructions to realisation, particularly the "dgra" in one's own mind, and also those in others. The practice, having been done primarily internally by the monks in the temple, is then symbolically demonstrated by the "Casting the gTor-ma" ritual.

### **REN.3 "CASTING THE gTOR-MA": THE TWENTY-NINTH DAY RITUAL**

After the morning communal practice on the twenty-ninth day [48], while the mchod-dpon supervised some of the monks who gathered on the guest-house veranda to make peaceful offering gtor-mas for use in the following day's Vajrasattva practice, the "second dbu-mdzad" (Head Monk), Padma sKal-bzang, later to become the dbu-mdzad when the senior Head Monk retired, repaired his Black Hat costume in the temple. Padma sKal-bzang had performed the dance of the "Black Hat" Vajra Master in the "Casting the gTor-ma" ritual for many years, since the slob-dpon had injured his hip, and was no longer able to dance. He had then instructed Padma sKal-bzang.

Before the afternoon practice, two black banners were lent against the columns on either side of the temple porchway. They were "to lead the way for the weapons"; later, they are carried ahead of the procession, and used in the symbolic attack (see on, REN.3.2; REN.3.2.1). They are both protective and offensive, and can be contrasted with the white flag topped with an incense stick which leads the way for more "peaceful" dances on the following tenth day (Ch.5, 5.2.3.2.2). In Nebesky-Wojkowitz's description of a "gTorg-yab" ritual, two banners are used in the same way [49], and Tucci mentions that black coloured standards are one of a set of "bsgral-chas" - utensils for disposing of the liṅga [50].

### REN.3.1 The practice in the temple

The afternoon practice began at about 1-45pm in the temple, while spectators began to gather in the courtyard. As on the previous two days, the usual daily practices were followed by "sMad-las" up to, and including the "Las-Byang" Excess Offering. Thus, the meditative theme of the transformation of the "hostile forces" which was the basis for the Expelling sections, was again reinforced. The preparation for the "Casting" was begun with a meditation on the "jñānasattva" - the primordial awareness of rDo-rje Gro-lod - dissolving into oneself as the visualised deity ("samayasattva"), and the Great Red gTor-ma, and all the weapons, transforming into Gro-lod and his retinue, raining down poison, diseases and weapons, killing and liberating hostile forces. With this, the Root and Weapon mantras were recited. Then, as before (see back, REN.2.3.10), a "Powerful (substances) gtor-ma" was offered, using a new set of verses, which, however, were not essentially different in the meditations they described. A break in the practice followed, and Padma sKal-bzang was helped in donning his "Black Hat" ("Zhva nag") costume over his monastic robes. I have dealt with the attributes and significance of the "Black Hat" costume elsewhere (see Ch.5, 5.2.3.2.1; see also diagram of the Black Hat, Portfolio, p.12).

After the break, a "*Phud-skyems*" - "*Offering of the drink set aside*" - was made. This is a type of "gser-skyems" (see back, REN.2.3.2), which here is made to the local deities. The section is called, "*Opening the Doors*" ("sGo dbye-ba"), implying that the local deities should receive the offering and then leave the area, clearing the way for the wrathful gtor-ma, so they are neither injured by it, nor impede its path. The monks recite:

p.10b, line 3	"HUM% In the eight directions, in the above and below,%
line 4	In this phenomenal world reside multitudes of 'lha' and 'dre' [51];% Please accept this gser-skyems offering;% Listen to the commands of we vidyādhara!% Although this Great Red wrathful gTor-ma weapon% Is intended to be cast at
line 5	the multitudes of rākṣasa deities [52];% It is not to be cast in the direction of those who are 'white' [53];% All of you - go to your own abodes!%

line 6 HUM% Where shall we yogis cast this weapon?%  
We shall cast it in the direction of  
the hostile forces of malice,  
the 'gDon' and the obstacles!%  
Masters and Mistresses of the Earth ('gZhi-bdag'),  
who abide in this area;%  
Step aside, lower your heads,  
bring your legs together [54];%  
This evening, clear the way for the weapon of weapons!%  
With your retinues, lead the way  
for this army of the Wrathful One!%  
We are bringing it towards the hostile forces of malice,  
and the harmful obstacles;%  
p.11, line 1 Be prepared for this powerful weapon machine!%"

The mchod-dpon took the goblet of tea and "ba-ling", and threw the liquid outside the temple.

Meanwhile, the Great Red gTor-ma was taken from the offerings table on the left of the main shrine, and placed on the floor in front of the shrine. Two sections from "Las-byang" which follow the "Excess Offering" were inserted; first, "*Enjoining the deity (to remember) the vow*" has the same significance as this earlier section in "sMad-las" (see back, REN.2.3.1), although the wording is different. It begins with a request for Gro-lod and his retinue to arise from the Dharmadhātu for the purpose of annihilating the negativities which cannot be subdued by peaceful means. Enumerating the negative forces which obstruct liberation, the verse asks Gro-lod to annihilate them and so create unimpeded primordial awareness ("Las-byang", p.9, lines 2-5). Secondly, the "*Chad-mdo*" - the "*Promise gTor-ma*" - is a general offering to the dharmapālas. The protectors are offered a gtor-ma and reminded of their promise to protect the Dharma, made in the presence of Padma, to a rhythmic chant with a drum-beat on each syllable. Then, they are enjoined to destroy the hostile forces and obstacles. The mchod-dpon took the gtor-ma to the doorway, held it up facing the gathering crowd, and put it outside the temple. Then, he presented the slob-dpon with a gtor-ma for the "Established Ancient Protectresses" and a rdo-rje to be used later: in the usual sequence, this gtor-ma offering follows the "Chad-mdo", but here it is returned to after the "Casting".

### REN.3.2 The Black Hat 'Chams

Two laymen - the monastery's cook and the steward of the butter-lamp house - carried the gTor-ma, with the black cloth maṇḍala beneath it, into the courtyard. Two small tables had been set up for the gTor-ma and the tray of weapons, and a train of white barley flour sprinkled from the temple to the tables as a path. As the gTor-ma and weapons were carried out, fire-crackers were set off on either side of the porchway. The monks followed, and took up their positions around the area. By this time, about two hundred spectators had gathered, including most of the resident Tibetan lay-people, the independent monks and nuns, some from the mountain hermitage, Buddhist hill pilgrims, and some Indians from Rewalsar and Mandi. In 1982, the date happened to coincide with a public holiday, so people from Mandi had combined an outing to the lake with the observing of a Tibetan ritual. The bKa'-rgyud-pa monastery, however, was performing its own "Expelling" ritual.

The monks played their instruments as the dbu-mdzad danced into the courtyard (see Plan of positions taken by the monks in the courtyard, Portfolio, p.13). He carried a phur-bu with an attached blue cloth in his right hand, and a bowl, coloured red ("blood") inside, representing a skull-cup, in his left hand, as a display of the "male" clarity and "female" emptiness aspects of Enlightenment, in their wrathful manifestation in which they cut through Ignorance. Although there are many variations on the Black Hat 'Chams, in Rewalsar, a sequence of four particular dances are performed in the Tenth Day 'Chams (see Ch.5, 5.2.3.2.2), and Padma sKal-bzang also followed this sequence, while incorporating the extra dances necessary for the "Casting" ritual. First was "Lam-sgron", "Lighting the Path", which is a "peaceful" ("zhi-ba") dance, slow and graceful. Then he went into, "Drag-'Chams", "The Ritual dance of Wrath", a slightly faster dance in which the dancer hops and whirls around. The first dance shows the peaceful nature of the yi-dam, and the second displays the transformation into his wrathful aspect. These two dances establish the presence of the deity, and then the third dance, the "gSer-skyems", is the foundation for the Casting ritual. The sMad-las text instructs that this dance should take place at the site

of the Casting; at Rewalsar, it was done both in the courtyard and at the actual "Casting" site. The same procedure was followed in a "gTor-rgyab" ritual described by Nebesky-Wojkowitz [55], and it may be that the text was summarising a standard practice. The mchod-dpon handed Padma sKal-bzang the goblet filled with tea and grain, and holding it up in his right hand, Padma sKal-bzang performed a slow whirling dance in which the "golden drink" was scattered over the courtyard. Meanwhile, the monks provided the musical accompaniment and recited the appropriate verses, as before (see back, REN.2.3.2). Unlike the "Phud-skyems" made to the local deities to clear the way, this offering is made to Gro-lod and his retinue to request their "enormous power" ("mthu-dpung") to be generated in the meditators' minds. As Padma sKal-bzang emptied the goblet, it was re-filled by the mchod-dpon, and the dance continued.

The procession to the place of "Casting" was then led by a monk and a layman who carried the black banners (see above), followed by men carrying the tray of "weapons" and the gTor-ma. Padma sKal-bzang walked behind, pointing his right hand, in which he held the phur-bu, in front. The slob-dpon, the mchod-dpon, and the other monks followed, with the spectators taking up the rear. They walked through the monastery's main gateway, and to the main road leading from the village, halting along the road at the place which is above the cremation grounds, towards which the gTor-ma was to be cast. The senior dbu-mdzad had apparently calculated the best direction and site by consulting Tibetan astrology many years before. The result is an appropriate location, since in Tibetan Buddhist thinking, cremation grounds are not only associated with appearances of "bad omens", the "dre", and other negative forces, but also, they are ideal places for both basic and Vajrayāna meditation, since they highlight impermanence and help in the development of non-attachment. For the Vajrayāna practitioner, they make available the energies of negativities which can be transmuted.

A cone-shaped construction of sticks and grasses had already been prepared in a gap in the wall at the edge of the road (see diagram, Portfolio, p.14). Its front consisted of long

sticks marking a triangular opening reaching to the apex. Although such a construction is not specifically referred to in the sMad-las text, it is an important element in the "gTor-rgyab" ritual symbolism, since it represents the "hom-khung" [56], a triangular container in which the "hostile forces" are imprisoned and burnt up. A "straw hut" near a river was used for this purpose in a "gTor-rgyab" ritual witnessed by G.A.Combe at Tachienlu [57], and Desjardins, more recently, observed the important rNying-ma-pa bla-ma, mKhyen-brtse Rin-po-che, cast a Mahākāla gtor-ma, into such a straw house, in which a līnga was placed [58]. Nebesky-Wojkowitz also refers to a "pyramid-shaped structure" made of dry grass with an opening on one side, which was called the "gTor-khung", and which had the same significance in the Ksetrapala "gtor-rgyab" he describes [59].

*REN.3.2.1 "The Actual Casting Out"*

Once everyone was assembled (see Plan of positions taken by the monks on the road around the construction, Portfolio, p.13), Padma sKal-bzang repeated the "gser-skyems" offering, scattering the liquid all over the dance arena and over the wall to the waste land below. He then began another dance, with just the phur-pu and skull-cup, while the slob-dpon chanted the next sections in the "sMad-las text" and the monks meditated on Gro-lod, surrounded by the retinue, preparing to send forth the gTor-ma: (*Generating Masses* [of emanations]) ("*dPung bskyed*")

p.11, line 2	"HUM% I am the Heruka, Subduer of Māra;% I am the King of all the Blood-drinkers;% The retinue of those who obey my commands and those who perform my works, fill the three sets of thousands of realms;%
line 3	All (display) the Dharma in its karma of destroying!% Liberating substances of the wrathful weapons,% I cast in the direction of the hostile forces of malice, the harmful obstacles!% This gtor-ma weapon, like a thunderbolt, is swift and direct, "sha-ra-ra"!.% The Great Glorious One's wrathful gtor-ma weapon;%
line 4	I cast it to the heart of the hostile forces of malice!% (May it perform) seven (actions): Cut off their stream of consciousness - MĀRAYA!% Strike the hearts of these harmful obstacles!% Completely overpower and destroy them - MĀRAYA!% May this gtor-ma weapon be cast towards their lands,

fortresses and homes [60];%  
Smash them to dust - MĀRAYA!%  
line 5 May this gtor-ma weapon be cast  
at the Māra of self-grasping;%  
And liberate (consciousness) in non-duality - MĀRAYA!%"

"*The Actual Casting out*" ("phang-ba dngos") then began:

p.11, line 5 "HUM% I am the Great Excellent Gro-bo-lod!%  
I am the mightiest of all in the three worlds!%  
line 6 Those who surpass and those  
who do not surpass the world;%  
All the fierce male and female deities,%  
and the armies of each one's messengers, Gather (here)!%  
Today, lead on to the hostile forces and obstacles;%  
I incite and exhort you multitudes of "Arrogant Ones"!%  
p.11b, line 1 Generate masses (of emanations)  
with wrathful transforming power;%  
All negativities: hostile forces, obstacles,  
and their retinues - %  
Destroy and smash their skandhas to dust!%  
Lead their consciousnesses  
through the path of purity [61];%  
Raise them to the pure awareness  
of the unborn Dharmadhātu;%  
line 2 The time has come to generate  
the wrathful transforming power;  
MARAYA rBAD BHYO ZLOG!%"

With these mantra syllables of expelling and destroying, the monks played "wrathful" loud music, and the "Weapon dances" ("Zor-'chams") commenced. Padma sKal-bzang was handed each type of "weapon" in turn, and performed a dance with them while the appropriate verse was recited. First came the two "gtor-ma weapons":

p.12, line 2 "BHYO! The blazing powerful and wrathful Blood-drinker,  
line 3 Sends the Masters of the weapons as his messengers;  
They perform the activity in order to liberate  
hostile forces and obstacles;  
The Great Red wrathful gTor-ma weapons,  
As fast as lightening, they strike like thunderbolts;  
line 4 They shoot the target of the body and mind of  
the hostile forces and obstacles!"

Then, with the "Wrathful Mantra" ("drag sngags"), the gtor-ma weapons were thrown over the wall. The mchod-dpon gave Padma sKal-bzang the two "blood weapons", and as he danced, the same verse was chanted with the phrase,

line 4 "Like stirred up waves, the blood weapons",

substituted for "The Great Red wrathful gTor-ma weapons". Again, as the mantra was said, Padma sKal-bzang threw the weapons, this time, into the construction of sticks. As each of

the other weapons were taken, the verse was repeated with one different line to describe the particular weapon. "Pulverising mountains, the stone weapon" (line 4), was catapulted over the wall, and next, "The sharp, swift, strong and wrathful arrow weapons" were shot into the construction. This was followed by the "mustard-seed weapons", described as "The pointed weapons causing turmoil" (line 5), which were thrown into the construction. Finally, Padma sKal-bzang danced with the two poison weapons, said to be "Gathering gloom" (line 5). After these too were thrown into the construction, Padma sKal-bzang took the Great Red gTor-ma itself, and holding it up with his right hand at shoulder height, he "cast it" towards the construction as the "Wrathful Mantra" was recited. Laymen poured fuel onto the construction, setting it alight, and as it burnt, the two men with the banners walked past, symbolically attacking any remaining hostile forces by lowering the banners, pointing the tridents on top towards the fire. Fire-crackers were set off on the wall, and Padma sKal-bzang gestured his phur-bu at the fire. Thus, thinking that "the consciousnesses of the hostile forces are blown out like a butter lamp, and their environment, forms and possessions are completely disintegrated, leaving nothing behind" ("sMad-las", p.11b, line 2-3), the action is concluded by the monks all clapping their hands three times.

In this way, the "hostile forces", imprisoned in the "hom-khung", are attacked by Gro-lod and his retinue, which includes the harmful forces previously "expelled". Having been destroyed, the whole manifestation dissolves in the purifying fire of primordial awareness. The "forms" of "hostile forces" disintegrate, while consciousness attains Buddhahood.

As the lay-people moved from the scene, Padma sKal-bzang remained still, making hand gestures ("mudrā"), and meditating on the Protection Maṇḍala. This meditation is to eradicate any trace of the weapon in case the practitioner has at any stage lost the awareness of the inseparability of his mind and that of the yi-dam (i.e. the Enlightened Mind). This would constitute an identification with "Rūdra" - egocentredness sprung from Ignorance, characterised by the poisons - and given the forcefulness of this ritual, the

"weapon" might backfire to strike the unenlightened meditator! Although the aim of the practice is that the "Rūdra" within (as well as without) should be destroyed, the meditator should never identify with "Rūdra", or let himself be harmed, since this is tantamount to denying one's true Buddha Nature, and may also obstruct the potential for Realisation. While the "Rūdra" is destroyed, it is crucial for the meditator to identify with the Enlightened manifestation, and to develop awareness of the ultimate emptiness and insubstantiality of all projections. Thus, in the Protection Maṇḍala meditation, designed to reaffirm the "samaya" or "bond", the meditator identifies with the yi-dam, and all the Buddhas consecrate the Realisation. Then, all appearances dissolve, and finally, with the background awareness of emptiness still present, the Protection Maṇḍala, indestructible because it is not substantial enough to attack, arises.

#### *REN.3.2.2 The Return to the Temple*

The "Casting" complete, the monks filed back to the monastery, and halted inside the main gateway (see diagram, Portfolio, p.14), to make the offering to the *"Established Ancient Protectresses ("brTan-ma")*, which follows the "Chad-mdo" offering in "Las-byang" (for more on the "brTan-ma", see Ch.4, Section 4.4.3.2). The sMad-las text instructs that the offering should be made, with "amṛta of cleansing water", in front of the "practice house" ("sgrub-khang") (p.11b, line 3-4), in this case, the temple. Although not directly in front of the temple, the gateway area, which leads into the courtyard, forms the "entrance" to the practice centre. The clay bowl which had been the container for the Great Red gTor-ma, was put upside-down in the middle of the area. The mchod-dpon held up the plate of three "brtan-ma" gtor-ma [62] in his right hand, and a skull-cup offering bowl containing water, in his left. The gtor-ma were consecrated by the slob-dpon, who dipped his rdo-rje in the purified water and sprinkled the gtor-ma with water, transforming them in meditation into "amṛta". The offering verse was recited: "Las-byang":

p.10, line 1      "HUM% Assembly of Māmos,  
Established Ancient Protectresses,  
You who obey the commands%  
of the slob-dpon Padma Thod-phreng-rtsal;%"

line 2                   Come here; accept this gtor-ma purified with water.%  
                          Destroy incurable disease; Curb the use of weapons;%  
                          Make crops and cattle flourish;  
                          increase the dominions!%  
                          Perform Enlightened activities for happiness  
                          in the land of Tibet!%"

The monks played their instruments, and the mchod-dpon put the gtor-ma on a ledge in the guest house wall. The ritual continued with, "*The Dance*" ("*bro-brdung*"), a "dance" of subduing which follows the "brtan-ma" offering. The mchod-dpon took the brtan-ma gtor-ma plate, and placed it upside down on the already upside-down Great gTor-ma bowl; having accepted the offering, the Protectresses symbolically add their protective powers. The meditation is that the "hostile forces" are trapped under the bowls. After negative forces have been destroyed in the "Casting", the ritual is finished with their final subduing or "burying" ("mnan-pa"). As the verse from "Las-byang" was recited, Padma sKal-bzang did mudrās of subduing with his phur-bu, and the mchod-dpon placed the rdo-rje on the bowl and plate to form a symbolic crossed vajra of the indestructible Vajrayāna realisation. A dance can also be done by a number of monks to demonstrate the Vajra activity, although this is not a necessary component, and was not done at Rewalsar. The verse was again followed by a crescendo of music:

p.10, line 2           "HUM% In the Palace of "E"  
                          of the three Liberations;%  
                          Are put the "dam-sri" of grasping at marks.%  
line 3                   They are "buried" in the all-embracing  
                          Great Perfection.%  
                          Unchanging in the sameness of Samsāra and Nirvāṇa;%  
                          They will never have the opportunity  
                          to arise again!%  
                          STVAMBHA-YA NAN!%"

In Vajrayāna imagery, "E" is the "womb" of the Dharmadhātu. The "three Liberations" refer to the insights of an advanced meditator; according to Conze, who calls them, "the three Doors to Deliverance", they occur in the early Buddhist texts [63]. They are the realisation of (1) Śūnyatā; (2) No marks; (3) Freedom from desires. In the context of this level of practice, the negative forces - here characterised as that which "grasps" at "marks" - are buried in the "Great Perfection" or "rDzogs-chen" (see Appendix 2, Section A2.2.2.1.1), the natural perfection of all phenomena.

The mchod-dpon returned the rdo-rje to the slob-dpon, and the monks then proceeded through the courtyard. The mchod-dpon opened the temple doors, and as the other monks stood by, the dbu-mdzad performed a slow "*Dance of Return*" ("Log-'chams"), the final dance in the set of four (see above, REN.3.2). The "Dance of Return" may signify more than the return to the temple. In the "Srog-sgrub" practice text, rDo-rje Gro-lod is described as making the postures of a "Log-'chams" ("Gro-lod Srog-sgrub", p.3, line 2). As well as meaning, "returning", "log" can have the sense of turning around, or of something which is reversed or inverted. In the case of Gro-lod's posture, this could imply that he reverses or inverts, and thereby transforms, the worldly "dance" of desires. Thus, perhaps the final Black Hat dance is another expression of the Vajrayāna transmutation of activity. The monks then followed Padma sKal-bzang into the temple, where they took off their costumes and drank tea before continuing the practice. The spectators dispersed.

### REN.3.3 The "Summoning Life" Practice

After a short intermission, the monks continued, in accordance with the instructions in the "sMad-las" text, with a "long life" practice. The text used for this is not in the collection of Gro-lod texts, but is from a practice associated with "sKu-mdog dKar-mo", the "White Dākinī" [64]. She is a semi-wrathful dākinī of one of the five families; she is white in colour, dancing on a lotus and moon disk, and carrying a curved knife in her right hand, a skull-cup in the left, with a trident in the crook of her left arm. Possibly, she is the "white dākinī" who arises in the maṇḍala of the Vidyādhara, as the consort of the white Vidyādhara of the east [65]. If so, she is the female aspect of what Trungpa Rinpoche describes as the "communication principle" which is the link between the peaceful nature and wrathful manifestation of the Enlightened Mind [66]. He explains that the Vidyādhara are, "impressive, overpowering, majestic", and that they represent, "the divine form of the tantric guru" [66]. As the female aspect of this manifestation, she is Emptiness, and the source of inspiration.

Through this meditation on the White *Ḍākinī*, the inner life-force ("*bla*") is renewed. There are a number of Tibetan rituals which are followed by a "Summoning Life" practice or a long-life empowerment. The "*bla*" is the inner life-force (also called, "*nang-srog*"), as opposed to the outer or physical life ("*phyi-srog*"). The inner life-force is gradually weakened throughout life. When the outer life is cut off - i.e. when physical death occurs - it usually takes about three days for the inner life-force to be exhausted, after which the consciousness ("*Vijñāna*" Skt.; "*rNam-shes*" Tib.) leaves the body. In the case of a high *bla*-*ma* who has control over outer and inner life, the inner life-force cannot be weakened by external influences and he may decide to display the life-force by remaining present after death for some days (or even weeks) and preserving the condition of the body, before leaving to be reborn elsewhere. On the other hand, if an ordinary person's life-force is not exhausted at death, such as in the case of a young person who is killed, the consciousness of the person may be confused and if impelled by a strong attachment to life, and vengeance towards those responsible for the death, he may remain as a "*dre*" in the place of the killing.

Conversely, it is possible for the inner life to be weakened or even to leave the body while the outer life remains strong. This may result in illness or even death. "Long-life" rituals restore and renew the inner life-force, and through this, they may lengthen life, although they do not prevent death through damage to the outer life. In the case of the "*sMad-las*" ritual, the inner life of a practitioner who is not enlightened and whose meditation is not firm, may be weakened by the "Casting the *gTor-ma*" ritual. The power of the meditation on the *gTor-ma* and the diverted forces being cast forth, is such that one's own life-force may become caught up in the impetus and leave one's body with the weapons. Thus, as the lay people dispersed, the monks continued their meditation with the long life ritual.

The practice began with a recitation of the deity's long-life mantra, and the meditation of oneself as the White *Ḍākinī*. Then, from the heart, white light rays which are *amṛta*

in their true nature, radiate out. They strike the "gDon" and the obstacles, pacifying them, and filling them with "bodhicitta". Then the light rays return and merge together in the heart. Through this, the text explains, all degenerations in the life-force dissolve into the deity and practitioner in the form of the light, bindu, and seed-syllable, and the life-force is renewed. One should meditate on being filled with dazzling shining light, and obtaining the "essence juice" ("bcud") of the universe's life-force. Then the "silk arrow" ("mda'-dar") should be waved, and having thus "summoned life", the previous mantra is again recited. The "silk arrow" [67] is a special ritual implement used for summoning life (see diagram, Portfolio, p.14). It has silk streamers, of the five colours which represent the life energies and the five elements, in their true nature as the five primordial awareness lights. The slob-dpon held up and waved the "silk arrow" so that the streamers fluttered through the air. It was explained to me that as the arrow is waved, it brings the five primordial awareness lights from the five directions into oneself, thus renewing the life-force.

In an ordinary person, the life-force is impelled by Ignorance, and attachment to life. It can only be said to be useful in-so-far-as human life is an important basis for practising the Dharma. However, in this ritual, the summoned life-force does not arise from Ignorance; indeed, it is transmitted through the primordial awarenesses. The "pure" form of the life-force, far from a vehicle of the forces of attachment, is the bodhicitta, which motivates Enlightened bodhisattvas to take rebirth and remain in Samsāra. It is, then, the bodhicitta which sustains their "bla", and since the bodhicitta does not degenerate in a realised person, their inner life-force cannot be weakened. In the meditation outlined above, one first identifies with the Enlightened Mind, expressed as the inspiring dākinī form of the inner guru. From the heart, light rays of amṛta are sent forth and pacify the negativities. This amṛta of "deathlessness", the bodhicitta, experienced as white light, is the creative energy of compassion. It negates the three poisons, which dissolve into it, and then the light returns to the heart, rejuvenating the practitioner who meditates upon the "bindu" and seed-syllable - the seed of creative energy - returning with the light rays. The term, "bcud"

- "essence" or "essence juice" - frequently refers to semen, which represents this lunar/male energy of creative compassion. Then, to reinforce the meditation, the "silk arrow" is waved, and the five primordial awareness lights are transmitted. In short, the theme of the meditation is not that the practitioner's inner life-force has to somehow be captured from somewhere outside, but that it is rejuvenated by regenerating the bodhicitta, which is the motivating force of Mahāyāna Buddhist practice, and which may have been depleted during the exhausting "Casting the gTor-ma" ritual.

The theme of amṛta and the primordial awareness lights being absorbed into the heart, purifying defilements and renewing the inner life-force, also occurs in the "Initiation into Life" described by Beyer [68], in which the empowerment confers both "long life" and the authorization to practice the White Tārā meditations. It may be that in general, the long life rituals have as much to do with transforming the inner life-force so that it is suffused with the bodhicitta, as with simply rejuvenating it.

The "Summoning Life" practice was concluded with a verse of aspiration that the adhiṣṭhāna of the three Jewels and the truthful teaching of the Buddha may illuminate all the interdependent links - i.e. the whole of conditioned existence - into the unadulterated pure state (of Śūnyatā), and finally the "essence of interdependent origination" mantra was recited.

#### **REN.3.4 "Taking the Siddhi"**

The "sMad-las" text instructs that the practice should be completed with the remaining sections from "Las-byang". First is "Taking the Siddhi", which follows "The Dance". It concludes the meditation with the transmission of "siddhi" - meditation powers - in the form of "amṛta" which is consumed by all the practitioners. This is perhaps, a particularly appropriate section after the "Summoning Life" ritual. The verse ("Las-byang", p.10, lines 3-5), calls upon the form of Gro-lod to manifest from the Dharmadhātu, and to confer the empowerments of his body, speech, mind, good qualities and Enlightened activities [69], his Excellent and ordinary siddhis, onto the practitioners. As the monks sung the verse, the

mchod-dpon brought around the large skull-cup bowl on the shrine containing the "amṛta" - of barley beer and molasses - and gave out a small ladle-full onto the palm of each person's hand. With the Root mantra and the mantra for the transmission of siddhi, the amṛta was drunk.

### **REN.3.5 "Requesting Patience"**

A verse of confession ("Las-byang" p.10 line 5-p.10b line 1), "Requesting Patience" of the deity for mistakes in the practice, was done in a fast recitation without any instrumental accompaniment. The monks should mentally acknowledge any shortfall in the offerings obtained and made, and degenerations in their practice commitments, any mistakes in the recitations, and particularly, any deviations in the meditation from the correct absorption ("Samādhi"). These mistakes are recognised in the presence of the deity's primordial awareness maṇḍala, and to re-establish pure meditation, the "hundred syllable mantra", mantra of Vajrasattva, an embodiment of the pure Vajra nature, was recited, as the slob-dpon rang his bell.

### **REN.3.6 Dissolving the Maṇḍala**

To end the meditation practice, the maṇḍala is "merged together" ("bsdu-ba"), or dissolved. After a mental request for the "jñānasattva" deity to be present in the "receptacle" - the outer maṇḍala in the temple and the practitioners themselves - a verse was recited ("Las-byang", p.10b, line 1-3), describing the necessary meditation. The whole maṇḍala merges into the seed-syllable, and this dissolves into the vastness of beginningless emptiness (Śūnyatā). Then, all appearances arise again, unobstructed, like a bubble from water, as the Mahāguru rDo-rje Gro-lod's transforming power. The appropriate mantra for dissolving the maṇḍala (the "A KARO" mantra) was recited. If the maṇḍala is drawn on the floor, it should be wiped out at this stage. This was not the case at Rewalsar. The mchod-dpon wrapped up the black cloth maṇḍala which had been under the Great Red gTor-ma.

### **REN.3.7 "Prayer of Aspiration" and "Wishes for Auspicious Qualities"**

The two final sections of "Las-byang", "ornament the end" of the ritual, as the "sMad-las" text puts it (p.11b). First came the verse of "Aspiration" ("Las-byang", p.10b, line 3-4), that through the path of the Excellent vehicle (the Inner Vajrayāna), realisation of Gro-lod as the essence of the Vajra state of primordial awareness may be attained, and that all beings should be established in Supreme Liberation. Second, the "Wishes for Auspicious Qualities" are that Gro-lod should remove all hindrances, and grant siddhis, bringing about auspicious qualities in all. Singing this verse, the monks threw some grains of rice to represent the "rain of flowers" mentioned in the text, which symbolically spreads merits throughout the universe.

Some further "Prayers of Aspiration" from the "Chos-spyod" text were also recited [70]. Thus, the expelling ritual was concluded for the year.

## NOTES TO "THE RITUAL WHICH EXPELS ALL NEGATIVITIES"

[1] See G.Tucci, 1980, pp.150-151; 155.

[2] Many such rituals were done in Tibet during the period when the Chinese Communists were establishing their control. Similarly, Caroline Humphrey (1983, p.421), in a discussion of Tibetan Buddhism in the Buryat ASSR, mentions an Expelling ritual which in the 1920s and '30s, until suppressed, took place in the direction of the nearest office of the Soviet.

[3] This explanation occurs throughout commentaries on yi-dam practice. See, for example, René de Nebesky-Wojkowitz, 1976, pp.114-115.

[4] G.Tucci, *ibid.*, p.150.

[5] "Drag-po'i las": the fourth "karma" - see Glossary, under "Karma", 2.

[6] For example bSod-nams repainted the bKa'-'dus gtor-ma, associated with the monthly fifteenth day practice.

[7] René de Nebesky-Wojkowitz, 1975, p.496, discusses a similar "fence" of "skyer-shing" (barberry wood), constructed in the course of preparations for another "gTor-rgyab" ("Casting the gTor-ma") ritual.

[8] I was informed that these are "*glud-rdzas*": "ransom offering substances", since by making the offering, an individual's illness or negativities can be overcome. The offering is made in lieu of oneself, and is sent forth with the gTor-ma, pacifying negativities, and finally dissolving into the fire of primordial awareness (see on, REN.3.2.1).

[9] On "*zor*", see Nebesky-Wojkowitz, 1975, pp.354-358 and 495-500.

[10] These were prepared in the same way as those used for the criss-crossed enclosure around the gTor-ma - see back, REN.1.

[11] Literally, "hole for putting into".

[12] See Glossary under, "Rang-bzhin" (Tib.), 2.

[13] The "maṇḍala" of the whole place - the temple, practitioners, and so on.

[14] See Glossary.

[15] "Delightful" here implies the presence of Clarity ("gsal-ba") and Emptiness ("stong-pa-nyid").

[16] For a more detailed analysis of the three portions, see Ch.4, Section 4.4.1.3.

[17] See Glossary.

[18] "'Bar-ba chen-po": rDo-rje Gro-lod as the gTor-ma.

[19] This could be translated: "The time for your mind to be present has come".

[20] With "OM", impurities are purified; with "AḤ", it is transformed into amṛta, and with "HUM", it is multiplied and spread.

[21] This refers to the "lha" and the "'dre".

[22] This "fruit" is that beings will be plunged into hell realms.

[23] In Anuyoga, they are associated with the four "joys". For a discussion on the four "joys", see David L. Snellgrove, 1959, Part I, pp. 34-39.

[24] This text is entitled, "dpal rdo-rje phur-pa bdud-'joms gnam-lcags spu-gri'i smad-las dgra-bgegs sgröl-ba'i las rim khrag-'thung khros-pa'i dga'-ston". It is much longer than the Gro-lod "sMad-las".

[25] This is made explicit in the Phur-pa sMad-las: p.459 line 2.

[26] These sections in the Phur-pa sMad-las are: "Byad du gzhug-pa", "Cursing" or "Immobilising", by which the dgra are tied up as the "curse of karma"; "sMyo ru gzhug-pa", "Intoxicating", as the activity of the fourth messenger; and "rDul du brlag-pa", "Smashing them to dust".

[27] That is, the energies taken by the "hostile forces" are reclaimed.

[28] The primordial awareness associated with the "Padma" Buddha family.

[29] This is the same as the offering ladle used in "sByin-sreg" (burnt offering) rituals. "Hom"= Skt."Homa" (Tibetan "sByin-sreg"). "gZar", short for "gZar-bu", means "ladle".

[30] For more on the "Excess Offering", see Ch.4, Section 4.4.1.5.

[31] See Glossary.

[32] The wrong use of phur-bus means using with malevolent intent, such as in stabbing a linga of a hated person. "Sorcery" refers to other wrathful rituals which are directed against a hated person.

[33] "Eight Classes": see Glossary, Section B, under, "sDe-brgyad".

[34] That is, the inauspicious factors in certain times for particular people (for astrological reasons etc.).

[35] For example, earthquakes, tidal waves, hurricanes, fires.

[36] See the section on Anuyoga in Appendix 2 (Section A2.2.2.1.1). In particular, disturbances caused by incorrect meditation, can result in madness.

[37] An example would be if a deer comes into the house or a gYag gives birth to young with human-like features.

[38] Does the garuḍa have fangs or teeth? This is how the text reads, although I have not seen them depicted.

[39] Moreover, the garuḍa is associated with "expelling" in other contexts. Michael Aris (1980, p.68-69; 76-77) translates and discusses Padma Gling-pa's description (in his "*sBas-yul mkhan-pa-ljongs kyi gnas-yig*" gter-ma) of Guru Padma's expulsion of Khyi-kha Ra-thod to mKhan-pa-ljongs, using a wooden garuḍa as a flying vehicle.

[40] This, and some of the other "psychological" manifestations of the sDe-brgyad, were first suggested to me by Michael Hookham, who was presenting teachings received from Chogyam Trungpa Rinpoche (1980).

[41] On the "bsen-mo", see Ch.3, Section 3.2.2. Swiftly killing diseases are associated with them.

[42] That is, those who inhabit the upper regions of this world, as opposed to those who live below, etc.

[43] The red king of the "bTsan".

[44] See Nebesky-Wojkowitz, 1975, p.152: Li-byin Ha-ra carries a snare emanating sunlight.

[45] For example, in the "gSol-kha" text, there is a supplication to a group of "seven merry-making laymen" who are described as belonging both to the class of "gnod-sbyin" and to that of "btsan" (pp.89-90b).

[46] "Māra Nāga": The nāga who performs negative actions. One Tibetan suggested that it implied the cross of a nāga and a māra (a māra "father" and a nāga "mother"). His name means, "Black Darkness".

[47] Unsubdued rGyal-po.

[48] In 1982, it was February 22nd.

[49] Nebesky-Wojkowitz, 1975, pp.495-498.

[50] G.Tucci, 1980, pp.174-175.

[51] "IHa", here, are the benevolent gods; "'dre", flesh eating spirits, who may be unpleasant, but nonetheless, may be subdued and act for the Dharma, eating the flesh of negativities.

[52] Here, "rākṣasa deities" refers to the truly harmful forces.

[53] That is, those who follow the Dharma.

[54] Their usual posture is with legs relaxed apart, stretching out over the land.

[55] Nebesky-Wojkowitz, 1975, p.497-498.

[56] Lit., "Hole for the fire ritual"; "Hom" = "Homa" (Skt.)

[57] G.A.Combe, 1926, Ch.XV.

[58] Arnaud Desjardins, 1969, pp.105 ff.

[59] Nebesky-Wojkowitz, 1975, pp.498-499.

[60] That is, the whole "environment" which gives rise to the hostile forces should be destroyed.

[61] "Tshangs-pa'i lam": the "path" of the integrated consciousness through the central channel, out through the top of the head and to the Buddha fields.

[62] For more on "brtan-ma" gtor-mas, see Ch.4, 4.4.3.2; Ch.5, 5.1.6.1 and diagrams, Portfolio, p.3 and 6.

[63] Edward Conze, 1983, pp.59-69.

[64] The full title of the text is: "Zab lam mkha'-'gro'i phrin-las dang 'brel-bar bla bslu'i cho-ga mdor-bsdus ring 'tsho'i dpal ster"; "The short concise ritual practice for ensnaring the inner life-force, connected with the Enlightened activities of the ḍākinī of the deep path, called, The Treasure of Glorious Long Life".

[65] See Francesca Fremantle and Chogyam Trungpa, 1975, p.54.

[66] Fremantle and Trungpa, 1975, p.24.

[67] Tucci mentions the "mda'-dar" in connection with Bon-po myths (1980, pp.234-236), and says that these ritual arrows with five coloured silk bands feature in Bon liturgy. Nebesky-Wojkowitz (1975, pp.365-368) gives more information on their use in Buddhist rites. Having noted that the arrow symbolises "the male element", he describes the special kind of arrow known as "mda'-dar" as a "divination arrow" and lists a number of types of "mda'-dar" appropriate for different rNying-ma-pa rituals. The list includes a "Tshe sgrub mda'-dar": "silk arrow for the life practice".

[68] Stephan Beyer, 1978, pp.375-398.

[69] These are the five aspects of his Enlightened manifestation, corresponding to the five cakras and five Buddhas, etc.

[70] Such as that given in Appendix 3 ("Chos-spyod", p.308, line 2 - pg.309, line 1).

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- [35] Slob-dpon does "sman" offering (tenth day).
- [36] Baskets of offerings for the tenth day "tshogs"; one basket of dough "tshogs" on the right.

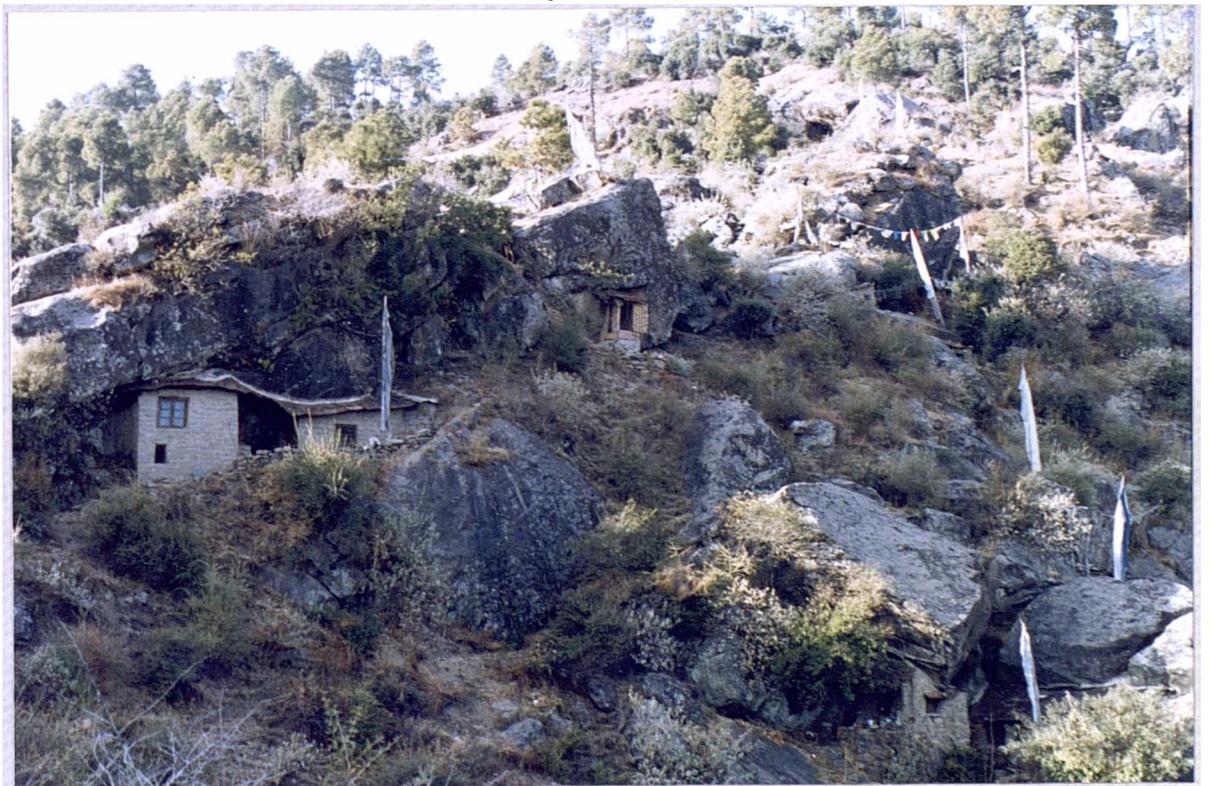
- [37] "Tshogs" plate on shrine, for "first portion" offering.
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- [59] Ging 'chams: northern and western Ging.
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- [61] The procession of the Guru's aspects.
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- [73] The "sByin-sreg": the fire after all the offerings were made; note the "red arrow" at the south-easterly corner.

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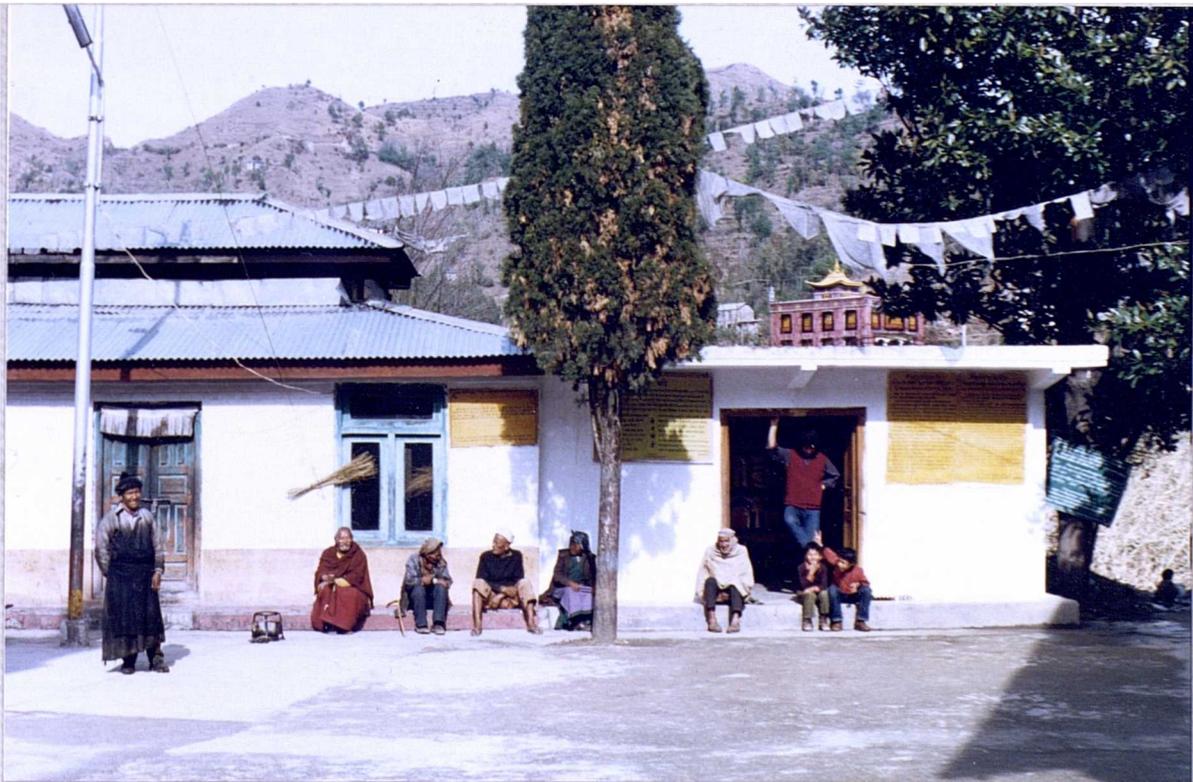


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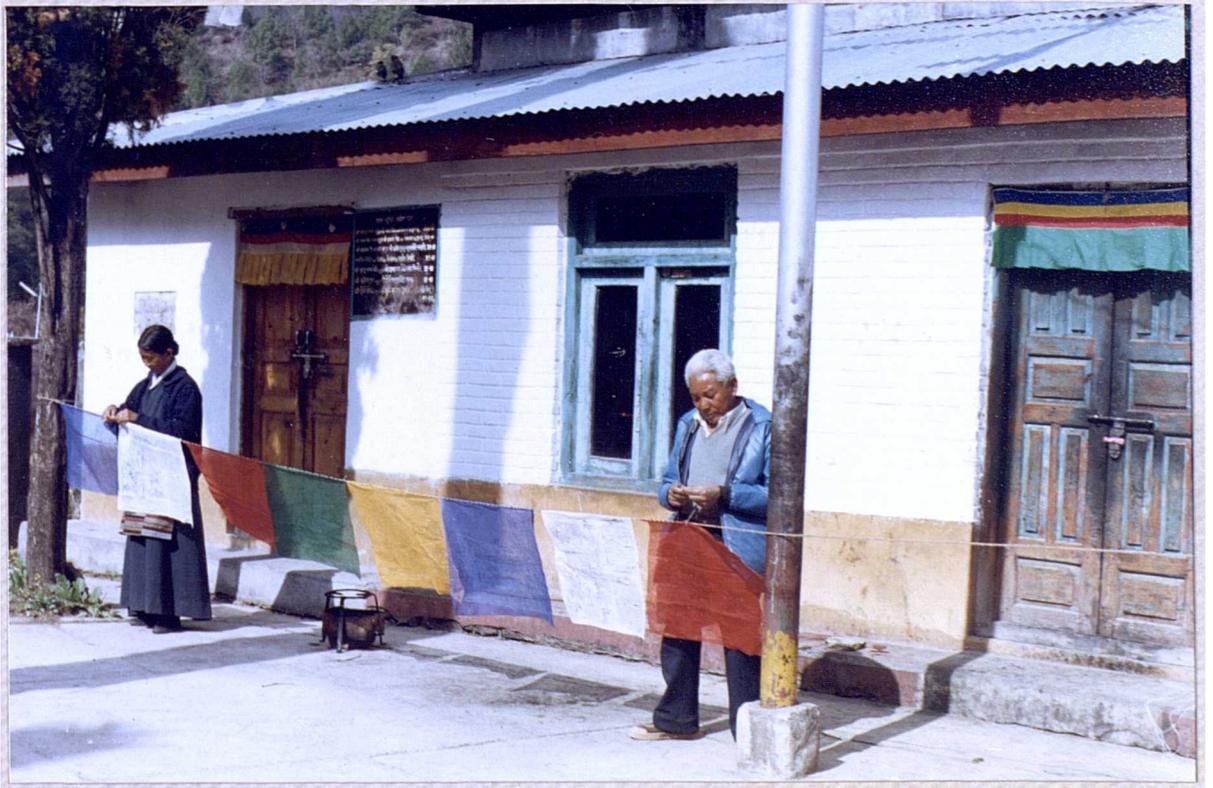




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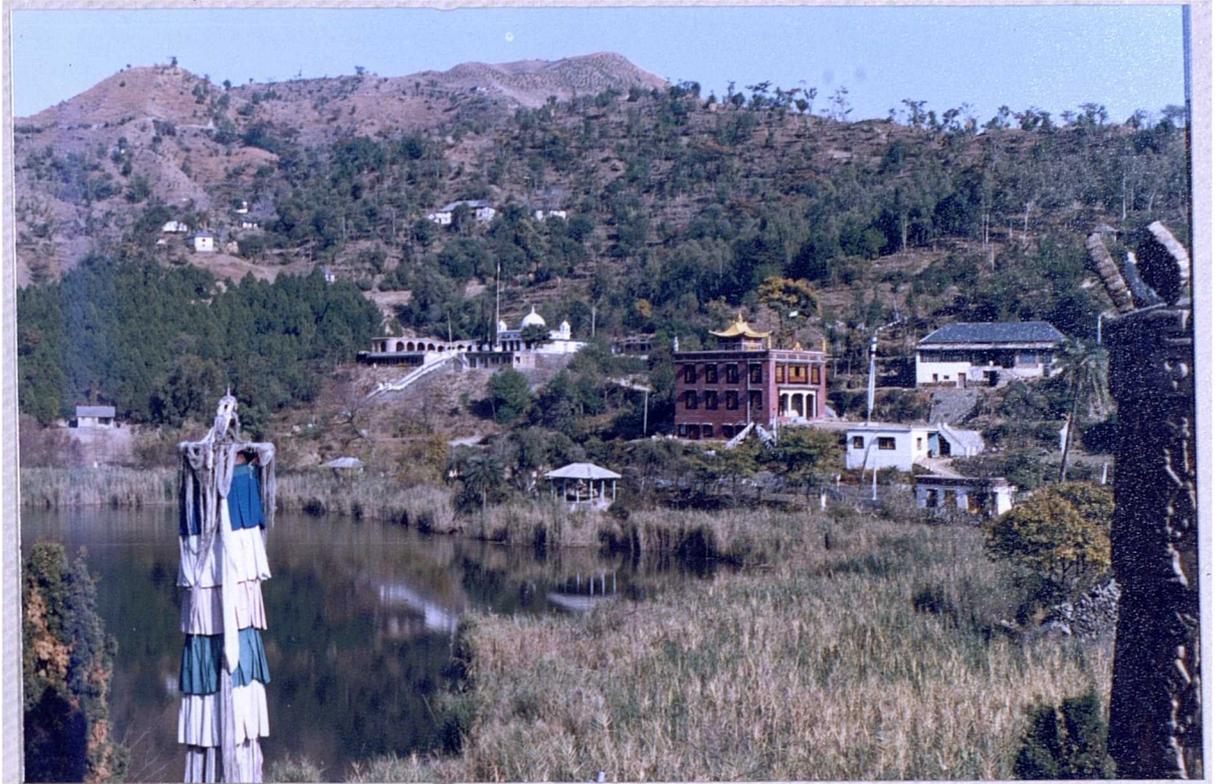


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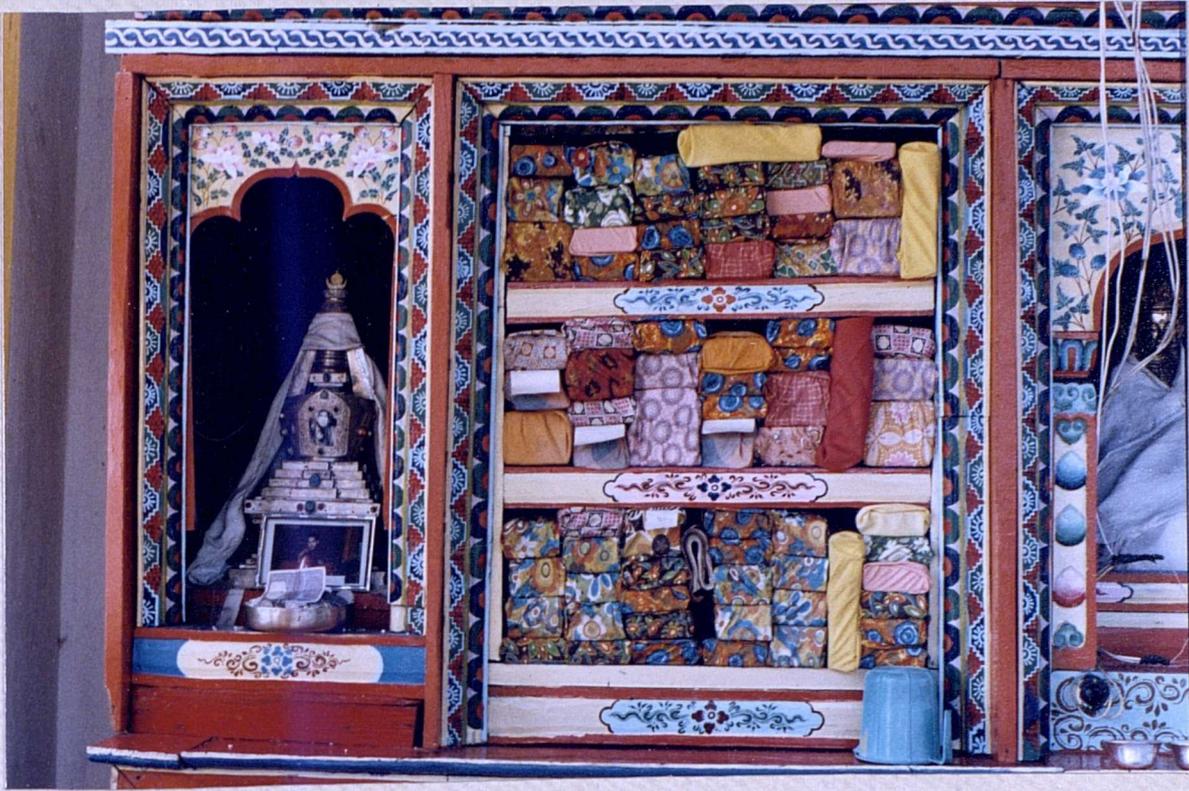
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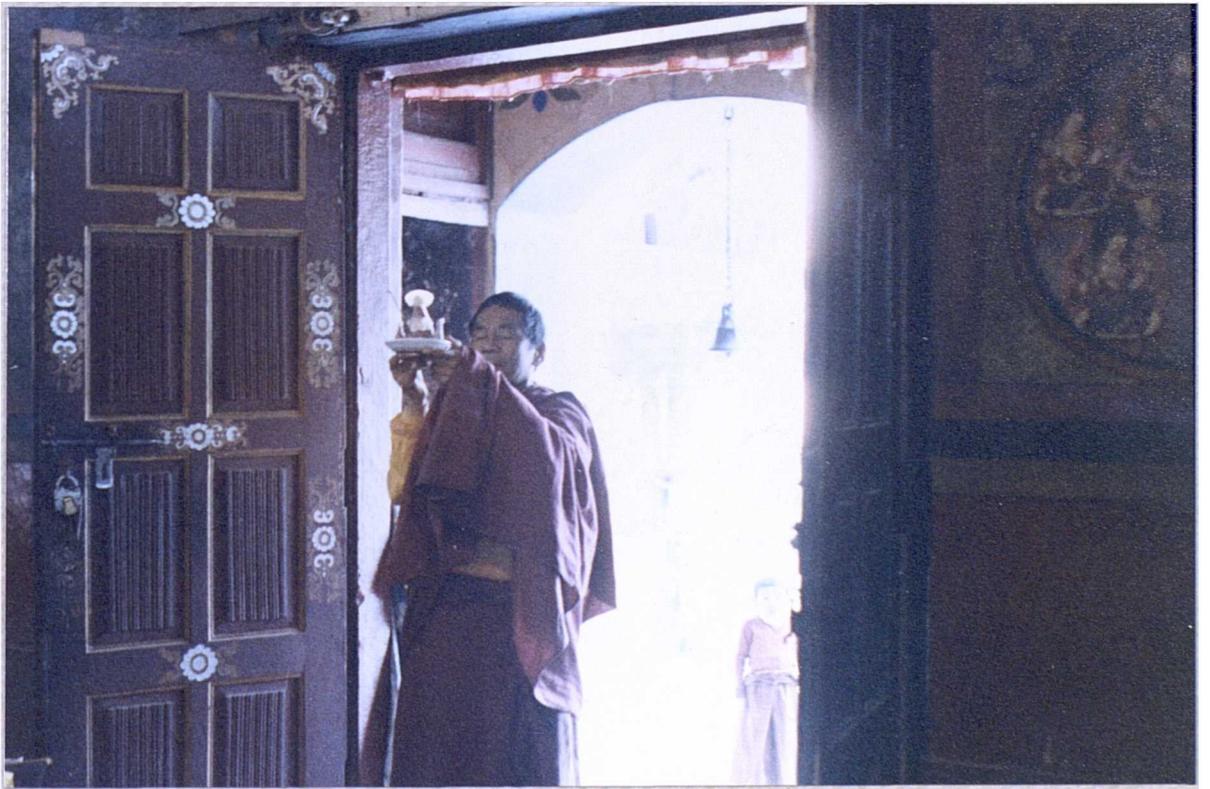


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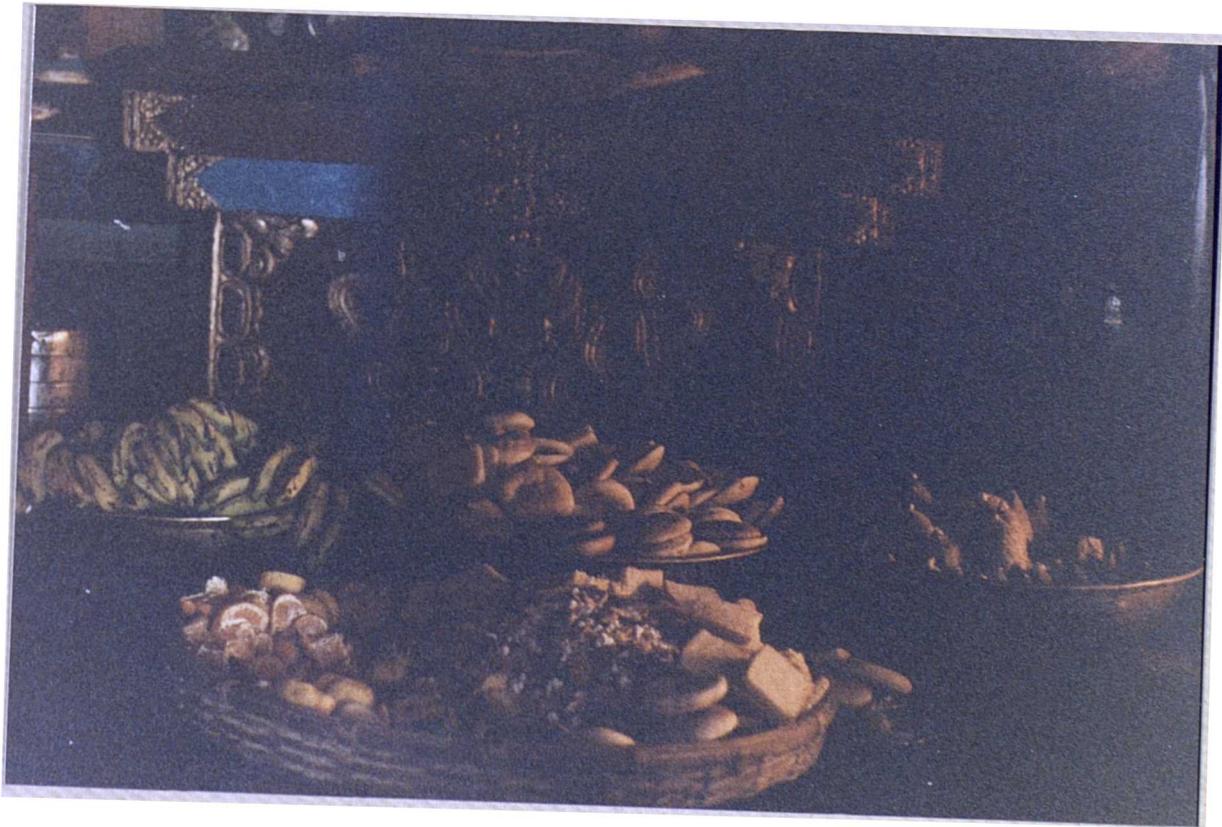


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