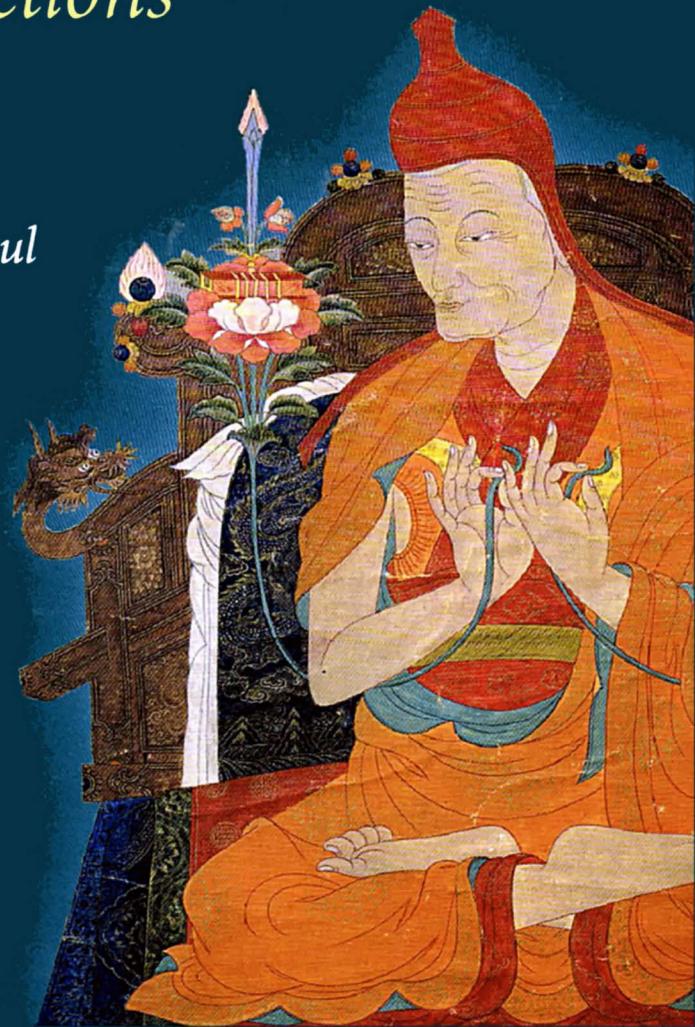


The Catalog of *The Treasury of Precious Instructions*

by
*Jamgön Kongtrul
Lodrö Taye*



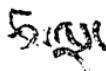
Translated by
RICHARD BARRON
(CHÖKYI NYIMA)

An Ocean of Auspicious Renown

The Catalog of *The Treasury of Precious Instructions*

by
Jamgön Kongtrul Lodrö Taye

Translated by
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FOREWORD

The Treasury of Precious Instructions is a collection of the essential root texts, instructions, and manuals of all the eight practice lineages of Tibetan Vajrayana Buddhism. To preserve these is to preserve the complete practice of Vajrayana Buddhism. All of the texts enshrined in this collection were written by the most authentic masters of their lineage. Jamgön Kongtrul Lodrön Taye not only made great efforts to receive the transmission of every one of these instructions from a master of that practice; he also practiced them all in solitary retreat. Therefore, this is not just a collection of texts but a living lineage of transforming practices. *The Treasury* and its transmission also became the focal point of the ri-me (nonsectarian) movement in Tibetan Buddhism. When His Holiness the Sixteenth Gyalwang Karmapa came out of Tibet as a refugee, one of the first things he did was to give the transmission of *The Treasury of Precious Instructions*—even before building a monastery.

I am extremely grateful that Tsadra Foundation is taking up the enormous task of translating this entire collection into English. I regard this undertaking as one of the greatest possible contributions toward preserving Tibetan civilization. And I congratulate Richard Barron for making the catalog of *The Treasury of Precious Instructions* available in English.

Ringu Tulku
February 2013

TRANSLATOR'S PREFACE

The Treasury of Precious Instructions (*gDams ngag rin po che'i mdzod*) is one of the five monumental collections known as the Five Treasures that were compiled by Jamgön Kongtrul Lodrö Taye (1813–1900), one of the greatest figures of his time in the Tibetan Buddhist tradition. To read his autobiography is to be astonished at his literary output alone, to say nothing of his other achievements. In *A Marvelous Garland of Rare Gems*, a history of the Dzogchen lineage of the Nyingma school, the late Nyoshul Khenpo remarked of Jamgön Kongtrul:

When we examine his legacy of some ninety volumes of original works—a marvelous nonsectarian contribution to the continuity of the teachings—it would seem as though he spent his life solely engaged in composition. When we reflect on his efforts to transmit the empowerments, teachings, pith instructions, and oral transmissions of the Nyingma and Sarma schools without sectarian bias, it would seem as though he devoted himself entirely to explaining and promulgating teachings. When we consider the ways in which he engaged in the profound stages of development and completion for an incredible range of practices, from the preliminaries to a vast array of mandalas, it would seem as though he spent his entire life sealed away in a retreat center. However, he also founded monastic centers such as that at Tsari Rinchen Drak, contributed to the restoration of older sites by erecting new representations of enlightened form, speech, and mind, organized more than 150 rituals for offering ganachakras, served the sublime Three Jewels, and so forth. When we examine how he pursued the ten kinds of spiritual conduct, it would

seem as though he spent his life wholly engaged in the pursuit of spiritual activities. He certainly exemplified the conduct of an advanced practitioner.¹

Kongtrul's inspiration to produce these Five Treasures came, as did so much that he valued in his life, from his primary guru, Jamyang Khyentse Wangpo. In his autobiography, Kongtrul notes the following exchange early in 1862, when he was about fifty:

in the periods between my meditation sessions I had been composing the source verses to my treatise *The Encompassing of the Knowable*,² a treatise dealing with the three higher trainings. Later, I offered this to my lord guru for his inspection, and on that occasion he gave me great encouragement, saying, "This is definitely due to the blessings of your spiritual masters and the power that comes from having the *dakinis* open up your subtle channels. We will call this *The Treasury of the Knowable*, the first of the five great Treasures you will produce. Now you must write your own commentary to it."³

The next mention Kongtrul makes of this project in connection with *The Treasury of Precious Instructions* is some eight years later, on the first day of the new Tibetan year (that is, early in 1870):

I discussed an idea of mine with Khyentsé Rinpoche. I had already received teachings from the traditions of the Eight Lineages of Accomplishment: So that these transmissions would not go to waste, I had thought to gather all the most important empowerments, instructions, and spiritual advice in a single collection. When I suggested this plan to Khyentsé Rinpoche, he told me that he himself had written about twenty small volumes of instruction on these subjects, but that he had a big problem in that the empowerments were not complete. "Your idea is excellent," he said, "and you should put this collection together and call it *The Treasury of Spiritual Advice*."⁴ He drew up a list of some ten volumes of oral transmissions and spiritual advice, such as the "red" and "black" volumes of the Lamdre tradition, and composed histories of the lineages of my *Treasury of Precious Hidden Teachings* and *Treasury of Spiritual Advice*. Khyentsé Rinpoche

told me that I should write an instruction manual for the *Eight Cycles of the Path*.⁵

The night after Kongtrul had agreed to undertake this project, Khyentse Rinpoche had an elaborate and prophetic dream that both of them took as an excellent omen for the success of their endeavors.

Over a decade later, in late 1881, Kongtrul visited his guru: “I went directly to Dzongsar Monastery. There I did a detailed edit of the latest volumes of my *Treasury of Spiritual Advice* that had been published.”⁶ By the autumn of the following year, Kongtrul gave what seems to have been the first transmission of *The Treasury of Precious Instructions* to a small group of his students, a process that took two months:

The masters of Ngor and his students, Dzogchen Rinpoche, the tertön’s rebirth, and others—some thirty people in all—promised me that they would study, teach, promulgate, and practice the instructions found in my *Treasury of Spiritual Advice*, so at the outset I performed for them a major *torma* empowerment focusing on the *dakinis*. On the fifteenth day of the eighth month I began giving the empowerments, oral transmissions, and instructions from *The Treasury of Spiritual Advice*. These were finished by the fourteenth day of the tenth month. On the fifteenth day, in conclusion we very methodically performed a *ganachakra* feast and, at Khandro Drora, an offering ceremony for the “one hundred families of yoginis.”⁷

Kongtrul continued to expand the collection over the next few years, so that by 1887, when he conferred the transmission of *The Treasury of Precious Instructions* on the young fifteenth Karmapa, Khakhyap Dorje, the process took more than three months:

I accompanied Gyalwang Karmapa and his retinue back to Palpung Monastery [where] . . . Karmapa took up residence in the temple for the monastic summer retreat.

I began giving the transmissions for *The Treasury of Spiritual Advice* [early in the third month]. . . . These were finished by the tenth day of the sixth month. Once I had finished offering these teachings, I brought everything to a positive conclusion with a teaching on the longevity practice associated with White Tara.⁸

He gave the transmission of *The Treasury of Precious Instructions* for the third and final time early in 1889, but an entry in his diary for 1893 notes that he continued to expand and revise the collection. At the conclusion of his autobiography, discussing his career as a student and teacher, he remarks:

For the fourth of the Treasures, *The Treasury of Spiritual Advice*, because of my deep faith in the Eight Lineages of Accomplishment that developed in Tibet, I spent a great deal of effort in seeking out the ripening empowerments and liberating instructions transmitted by the extensive lineages of all of these systems. Although no one could have the time to put all of these teachings into practice, they were collected so that the advice my spiritual masters had imparted would not go to waste. I also thought that while the famous traditions were widespread enough, it might be possible to ensure that some very rare transmissions, which were on the point of disappearing, might at least be preserved as lineages of words. In addition, it is my feeling that to hear these essential teachings of the sutras and tantras even once gives purpose to our lives as human beings. With this altruistic motivation, I collected the quintessential elements of these eight systems of practice, as well as their most profound ripening empowerments and liberating instructions.⁹

Kongtrul never expected that any single individual would practice all the methods contained in even one of his Treasures. Rather, by bringing these lines of transmission together in a unified format, he helped to ensure that the continuity that is so vital to an authentic lineage would be easier to maintain. In order for a lineage to be considered viable in the Tibetan context, at the very least, a living master must confer the transmission—whether an empowerment, a reading transmission, or an instruction—on a living student. Given that *any* teaching could conceivably be the means by which someone at some point might attain liberation and enlightenment, it is seen as crucial that *all* teachings continue to be transmitted through authentic lineages. Many of the teachings contained in Kongtrul's Treasures might arguably have disappeared if he had not brought them into the mainstream as part of a collection that would be transmitted on a regular basis to large groups of people. Indeed, in his catalog to the collection, translated in the present volume, Kongtrul notes where an unbroken line for the reading

transmission (Tib. *lung*) of a given text is no longer extant. He also emphasizes the urgency of this task of preservation:

There are, however, special auxiliary teachings in the foregoing traditions—instructions and ancient texts—that are rare, with barely a continuous line of the reading transmission still extant, as well as the traditions of the Shangpa, the Zhije, the Nyendrup, and so forth, in which the lines of transmission are exceedingly rare and in danger of dying out. With an altruistic desire to benefit these lines of teachings and with great diligence, I have sought out the three components of empowerments, reading transmissions, and instructions for them and compiled them so that all this will prove to be of use.

THE STRUCTURE OF *THE TREASURY OF PRECIOUS INSTRUCTIONS*

Using the terminology given to him by his guru Jamyang Khyentse Wangpo, Kongtrul called his collection a treasury of “instructions” (Tib. *gdams ngag*), or spiritual advice. The term *gdams ngag* is often used interchangeably with *man ngag*, so that a unilateral distinction between these is not practical. As Matthew Kapstein notes in his insightful article “*gDams ngag*: Tibetan Technologies of the Self”:

The Tibetan terms *gdams ngag* (Skt. *upadeśa*) and *man ngag* (Skt. *āmnāya*, but sometimes also *upadeśa*) refer broadly to speech and writing that offer directives for practice, whether in the general conduct of life or in some specialized field such as medicine, astronomy, politics, yoga or meditation. In any of these areas, they may refer to “esoteric” instructions, i.e., advice not usually found in theoretical textbooks but derived from the hands-on experience of skilled practitioners, and thus intended primarily for those who are actually engaged in the practice of the discipline concerned. *Man ngag* seems often to connote a higher degree of esotericism than does *gdams ngag*, particularly where both terms are employed together contrastively, and despite their essential synonymity.¹⁰

In this context, Kongtrul is using the term *gdams ngag* to refer broadly to many different kinds of spiritual instructions, from complex exegeses of

scriptural sources to highly personalized, even idiosyncratic pith instructions given on a single occasion by a highly realized master to a highly receptive student. *The Treasury of Precious Instructions* includes examples of all kinds of teaching styles and subject matter. Yet it must be noted that the emphasis in *The Treasury* is on the Vajrayāna teachings, the realm in which the distinctions among the various schools in the Tibetan tradition are most marked.

As his overarching theme for *The Treasury of Precious Instructions*, Kongtrul found his inspiration in the historical Tibetan model of the “eight great mainstream lineages of accomplishment.” As Kapstein notes:

There is no single classification of the many traditions of *gdams ngag* that is universally employed by Tibetan Buddhist doxographical writers. From about the thirteenth century onwards, however, the preeminence of certain particular traditions gave rise to a characteristic scheme that we encounter repeatedly, with small variations, throughout Tibetan historical, doctrinal and bibliographical literature. According to this, there are eight major *gdams ngag* traditions, which are referred to as the “eight great conveyances that are lineages of attainment” (*sgrub brgyud shing rta chen po brgyad*). The paradigmatic formulation of this classificatory scheme is generally attributed to 'Phreng bo gTer ston Shes rab 'od zer (Prajñāraśmi, 1517–1584), whose verses on this topic are widely cited by Tibetan authors.¹¹

The Buddhist tradition and the teachings on which it is based are often described as comprising the two areas of theory (which is to say, study) and practice (Tib. *bshad sgrub*), although “theory” is never meant to remain simply theoretical. Indeed, there is not a hard-and-fast line between these two areas but a mutually complementary relationship of study informing practice and practice inspiring further study. Just as Tibetans use this model of the eight lineages of accomplishment to exemplify the practical application of the Buddhist teachings, they also refer to the “ten great pillars upholding the lineages of exegesis,” to whom Kongtrul alludes in the introductory section of *The Catalog*, as embodying the ideal of studying the teachings to better understand the Buddha’s message.

The eighteen volumes of *The Treasury of Precious Instructions* are arranged in roughly chronological order, beginning with the earliest of the Tibetan schools, the Nyingma, and continuing with the Sarma (“newer”) schools, concluding with several volumes of teachings that are referred to as “minor

instructions" (*khrid phran*), a term that should be understood to indicate not inferiority or lack of worth but simply a teaching that does not constitute the backbone of one of the more historically prominent schools.

Thus the first two volumes of *The Treasury of Precious Instructions* concern the teachings of the Nyingma school, established in the eighth century with the arrival in Tibet of masters such as Padmākara and Vimalamitra. Kongtrul classifies the texts included in these volumes according to the Nyingma model of the three yogas (mahāyoga, anuyoga, and atiyoga) and the three categories within atiyoga: the Category of Mind (*sems sde*), the Category of Expanse (*klong sde*), and the Category of Direct Transmission (*man ngag sde*). In his autobiography he outlines the contents of volumes 1 and 2:

The first system, that of the Early Translation School, or Nyingma, consists of the "three yogas." The first of these three sections is that of the Mahayoga approach. This section includes *The Concise Path* by Buddhaghosa; the precious master Padmakara's *Pith Instructions: The Garland of Views*, together with a commentary, and his *Sphere of the Mamos' Activity*; and the concise instructions on *The Heart Essence of Secrets* by the omniscient Longchenpa.

The Anuyoga section includes teachings on the four stages of yoga connected with *The Clarification of Bliss*, and extracts from the intuitive techniques of meditation from the *Discourse of United Intent*.

Of the three categories—outer, inner, and secret—of the Atiyoga section, the outer Category of Mind surveys the fundamental tantra and explanatory commentaries, and includes the empowerment for *The Eighteen Meanings of A* and the instructions from the tradition of Kham, Nyang, and Aro. The inner Category of Expanse surveys the fundamental tantra and explanatory commentaries, and includes meditation methods, the blessing ritual of the guru, and instructions. The secret Category of Direct Transmission surveys the fundamental tantra and explanatory commentaries, and includes the empowerment and instruction for the Innermost Heart Drop of the Guru; the secret cycles of the omniscient master of the Buddhist teachings, Longchenpa, including his instructions for the cycle of Being at Ease in Mind Itself and The Trilogy of Natural Freedom, his instructions on the tantra *Dredging the Pit of Cyclic Existence*; and the rituals to

honor the gurus of the Heart Drop lineage and to make offerings to the seven classes of guardian deities of these teachings.¹²

The third and fourth volumes contain texts from the Kadampa tradition that sprang from the teachings of the great Indian master Atīśa (980–1054) and structured itself on what the late E. Gene Smith called “the fundamental contribution of Atīśa—the Graduated Path (*Lam rim*), with its emphasis on the exoteric as an indispensable foundation for the esoteric.”¹³ These texts are categorized under three headings: the source texts (*gzhung*), which in this case are short works by Atīśa; the spiritual instructions (*gdams ngag*), which here focus on the system known as “mental training” (*blo sbyong*); and the pith instructions (*man ngag*), which include Vajrayāna teachings and practices. As Kongtrul notes:

The section dealing with the second system, the Kadampa, consists of three parts—the source texts, the spiritual advice, and the pith instructions. The section on the source texts includes the primary source—*The Lamp for the Path to Enlightenment* and its commentary—as well as commentaries on the stages on the spiritual path and other instructions.

The section on the spiritual advice includes the primary source—*The Seven Points of Mind Training*—as well as the instruction manual on this theme called *The One Hundred Collected Instructions on Mental Training* and other texts.

The section on the pith instructions includes the source text—*The Bodhisattva’s Garland of Gems*—as well as the empowerment and instructions for the Sixteen Spheres and the auxiliary authorizations and instructions concerning the Four Deities.

From the “new Kadampa” tradition, so named by Jé Rinpoché [Tsongkhapa], I have included his treatise *The Three Principal Aspects of the Path*, as well as the text *Mahamudra: The Main Path of the Victorious Ones*, and the definitive instructions.

To supplement these teachings, I have included the rituals to confer the bodhisattva vow from both traditions of that ordination. As well, there are some associated texts—instructions on the Madhyamaka view, a ritual to honor the gurus of the Kadampa School, and transmissions connected with Kartari-dhara Mahakala (the guardian deity of these teachings) and Lord Atisha’s tradition of White Jambhala.¹⁴

Volumes 5 and 6 contain teachings transmitted in the lineage of the Sakya school, founded by Sachen Kunga Nyingpo (1092–1158). Smith offers the following description of this school:

The Sa skya religious system is an amalgamation of diverse traditions. Both Dkon mchog rgyal po, the founder of Sa skya, and his elder brother 'Khon Rog shes rab tshul khrims, felt the need for thorough reforms. . . . Dkon mchog rgyal po, like Mar pa, the great guru of the Bka' brgyud pa, was sent to study with the great teacher 'Brog mi. From 'Brog mi he received the *Three Tantras of Hevajra* (*Kye rdo rje'i rgyud gsum*)—the *Hevajra*, *Vajrapa*, and *Samputa Tantras*—and the initiations of the New Tantras. These new doctrines he skillfully grafted on to the mantric practices of his ancestors, to whom they had been transmitted by Padmasambhava. This fact explains the particular reverence the Sa skya have for Gu ru Rin po che. It was not, however, until the organization of these various elements into a doctrinal system by the great Sa chen Kun dga' snying po that we can speak of a Sa skya sect.¹⁵

The Sakya school is noted in particular for the system known as Lamdre (the Path with the Result), which focuses on the Hevajra cycle and incorporates teachings on the three levels of Hinayāna, Mahāyāna, and Vajrayāna. As Kongtrul describes the contents of these two volumes:

In the section dealing with the third system, that of the spiritual advice concerning Lamdré (“The Path and Its Fruition”), are found the primary source—*The Vajra Verses*—and its commentaries, as well as the source text on *The Inseparability of Samsara and Nirvana*, with the instruction manuals and explanatory essays concerning this text.

The section also includes the empowerment for the “pith instruction” tradition of Hevajra; texts from the extensive, more direct, and extremely direct lineages of the Lamdré teachings; the instructions on threefold purity according to the tantra *The Vajra Pavilion*; the “eight later cycles concerning the spiritual path”; and the “spiritual connections of the six avenues.” The auxiliary instructions include those concerned with *Parting from the Four Kinds of Attachment*; a ritual to honor the gurus of the Lamdré

School; and the authorization for the eight deity mandala of Vajra Panjara Natha, the guardian deity of these teachings.¹⁶

The next four volumes of *The Treasury of Precious Instructions* (volumes 7 to 10) focus on teachings from the Kagyu tradition of Marpa the translator (1012–1097)—Kongtrul’s primary affiliation, at least at that stage of his life—with its numerous schools and subschools. In the Vajrayāna context, the Kagyu teachings have a dual emphasis on the path of skillful method (Tib. *thabs lam*), epitomized by the Six Dharmas of Nāropa, and the path of freedom (Tib. *grol lam*), that is, the teachings on Mahāmudrā. Kongtrul states:

In the section concerning the fourth system, that of the Kagyü School of the powerful master Marpa, the common teachings include the fundamental source of the Mahamudra approach—the glorious *Tantra of the Uncorrupted State*—as well as commentaries authored by Saraha, Shavaripa, Tilopa, Naropa, Maitripa, Marpa, Milarepa, and Gampopa.

The uncommon teachings include the authentic texts that are the primary source for the Six Yogas, as well as the vajra verses of the intimate oral lineage, the smaller and larger original texts, and the three cycles of Tilopa’s, Naropa’s, and Marpa’s clarifications of the intimate oral lineage. This section also includes the empowerment for the masculine and feminine aspects of the glorious Chakrasamvara mandala according to the tradition of the intimate oral lineage. The fundamental advice and instructions included are the three treatments of the intimate oral lineage (the extensive, middle-length, and abridged), the nine doctrines of the “disembodied *dakinis*” by Rechungpa, and the “four rolled scrolls” of Tsurtön’s intimate oral lineage. This section contains instructions—primarily those concerning Mahamudra and the Six Yogas—from the individual subschools of the Dakpo Kagyü tradition, the four major ones being the primary one associated with the monastic seat of Dakpo, the Tsalpa of Guru Zhang, the Karma Kamtsang (with its branches of Zurmang and Nedo), and the Pakmo Drupa. Of the eight minor branches of the Pakmo Drupa Kagyü, the section contains teachings from the Drigung, Taklung, Throphu, and Lingré Kagyü (also known as the glorious Drukpa School, with its three subdivisions of upper, lower, and middle). There are also works by Yang-gönpa and Barawa.

In addition, the section includes a ritual to honor the gurus of the Kagyü School in general, and transmissions concerning the protective deities of these teachings—the Four-Armed Mahakala and the goddess Dhumavati.¹⁷

Volumes 11 and 12 contain the teachings of the Shangpa Kagyu school founded by the remarkable Tibetan master Khyungpo Naljor (990–1139), who is reputed to have lived to the age of 150, visited India seven times, and studied with more than 150 masters, including the two dakinis Niguma and Sukhasiddhi. Kongtrul had a special affinity with this tradition, which he felt was in danger of losing its identity as a distinct tradition, owing both to the vicissitudes of the Tibetan religio-political scene and to the fact that many of its teachings had been absorbed into other schools. Kongtrul was very concerned that the Shangpa Kagyu not just survive but thrive as a viable school of spiritual thought and practice, and to this end he made it a major focus in his program for the three-year, three-month retreat center he established at his hermitage of Kunzang Dechen Ösel Ling, near Palpung Monastery, the seat of the Tai Situpas in eastern Tibet.¹⁸ Kongtrul's dedication to preserving and revivifying the Shangpa Kagyu tradition was carried on by one of his incarnations, Kalu Rinpoche Karma Rangjung Kunkhyap Trinle Pal Zangpo (1908–1989), so that the school is currently undergoing something of a renaissance and has gained the support of such eminent figures as the current Tai Situ Rinpoche, Pema Dönyö Nyingje. Kongtrul describes the texts he included in these two volumes of *The Treasury of Precious Instructions*:

In the section concerning the fifth system, that of the Shangpa Kagyü School, the primary sources are the vajra verses, and their commentaries, concerning the Six Yogas (the root), Mahamudra (the trunk), the three methods of “carrying on the path” (the branches), and the “deathless state” (the fruition), as well as the fundamental texts concerning the forms of the goddess Khechari (the flowers). The two collections of ritual blessings are the two cycles of teachings that establish the guidelines for receiving blessings—the six transmissions of the pivotal blessings, and the later basic transmissions. The section also contains the entire teachings from the direct lineage of Thangtong Gyalpo; the instructions written by the venerable Taranatha for the extensive lineage; and the practice cycles for Sukhasiddhi and *The*

Combination of Four Deities. There is a ritual to honor the gurus of the Shangpa tradition, the authorizations for the *dakinis* of the five classes and the Swift-Acting Jnana Natha. The section also includes the thirteen major transmissions associated with the protective deity, the practice of *Penetrating the Heart*, and the transmission for Kshetrapala.¹⁹

Volumes 13 and 14 are devoted to the teachings of two associated traditions: (1) the Pacification of Suffering (Zhije) tradition based on the teachings of the enigmatic Indian master Dampa Sangye (d. 1117?), who is sometimes identified as (or perhaps conflated with) two Indian masters: Kamalaśīla and Bodhidharma; and (2) the Severance (Chö) tradition developed by the female Tibetan master Machik Lapdrön (1055–1149).

The Zhije tradition, which takes its name (Pacification of Suffering) from a line in the *Heart Sutra* that describes the mantra of Prajñāpāramitā as “the mantra that brings about the pacification of suffering,” is based on teachings brought to Tibet by Dampa Sangye during some five visits to Tibet, organized into three main lineages with numerous branch lineages. With an enormous number of teachings that were brought from Buddhist India to Tibet over several centuries, the Severance tradition is renowned as the single example of a school of Buddhist thought and practice developed in Tibet that was accepted as authentic by Indian students and taken back to their home country to be promulgated there.²⁰

Kongtrul discusses the contents of these volumes as follows:

The section dealing with the sixth system, that of Zhijé School, includes the tantra fragments that are the primary sources, as well as miscellaneous writings of Phadampa Sang-gyé and all the empowerments and ritual blessings for the three transmissions of these teachings—early, middle, and later—as well as for the protective deities. There are the instruction manuals for these themes written by Lochen Dharma Shri, and Nyedo Sönam Pal’s instructions on the Zhijé teachings.

The auxiliary branch of the Zhijé system is that of The Sacred Teachings on the Object of Severance. This section includes the primary sources for this approach, written by Aryadeva and Machik Lapdrön—including *The Teaching Essays*, *The Further Essays*, *The Heart Essays*, and *The Pinnacle Jewel of Wisdom*—and the profound Heart Drop teachings. As for the ripening empow-

erments, three traditions are included, those of the Zurmang, Jamyang Gönpo, and Gyalthangpa. The spiritual advice includes the instruction manuals for the three transmissions—early, middle, and later. There is an activity ritual focusing on the feast offering, and one to honor the gurus of the Zhijé School.²¹

Volume 15 includes teachings from the last two of the eight lineages of accomplishment: that of Vajra Yoga (also known as the Six Branches of Union, or Jordruk) and Dorje Sumgyi Nyendrup (Stages of Approach and Accomplishment of the Three Vajras).

The former is a system of advanced tantric practices based on the teachings of the Kālacakra tantra, particularly as transmitted through the Jonang tradition of Tibet. Though ostensibly a tantra of the Sarma tradition, the Kālacakra was also highly esteemed in the Nyingma school. The great Nyingma master Jamgön Ju Mipam Gyatso (1846–1912) wrote a two-volume commentary on the Kālacakra cycle and considered the teachings of this tradition to reflect those found in the Dzogchen approach of the Nyingma.

The final lineage is the least known among the eight, one transmitted by the master Orgyenpa Rinchen Pal (1230–1309), who was also a student of the second Karmapa, Karma Pakshi (1204–1283), and a teacher of the third Karmapa, Rangjung Dorje (1284–1339). Orgyenpa received this lineage, which incorporates practices also found in the Vajra Yoga approach, in a visionary transmission from Vajravārāhī and other dākinīs. Although the lineage continued unbroken until Kongtrul's time, it was another tradition that he considered “exceedingly rare and in danger of dying out.”

Kongtrul described the contents of volume 15 in this way:

The section dealing with the seventh system, that of the profound path of Vajra Yoga, includes the primary source—the quintessential *Kalachakra Tantra*—as well as instructions from the intimate oral lineage of Kalachakrapada and some small source texts by Shavaripa. There is the *sadhana* and offering ritual for the nine deity mandala, the extraordinary sublime empowerment and its instruction manuals and auxiliary texts, all authored by Jonang Jetsün Rinpoché. The section includes *The Profound Path: The Sphere of Nectar*, the middle-length treatment of the Six Branches of Union from the tradition of Anupamarakshita; and the concise version entitled *Touching the Tip of the Tongue to the Palate*. There is a ritual to honor the gu-

rus of the tradition of the Six Branches of Union, as well as the authorizations for the form of Kalachakra with consort and the protective deity Vajravega.

The section dealing with the eighth system, that of The Stages of Approach and Accomplishment for the Three Vajras, includes the primary source (which was bestowed on the *mahasiddha* Orgyenpa by Vajravarahi and the *dakinis* of the four families). There is also the explanatory commentary to this, as well as the instruction manuals and the methods for meditating to bring the stages of approach and accomplishment to consummation in a single sitting.²²

Volumes 16 and 17 contain what Kongtrul refers to as miscellaneous instructions (Tib. *khrid sna tshogs*). In a traditional manner to ensure an auspicious conclusion to the collection, volume 17 contains transmissions focusing on the deities of longevity: the white Tārā, Amitāyus, and Uṣṇīṣavijayā. As Kongtrul writes:

The ninth section of this collection contains a number of unrelated teachings—spiritual advice that derives from various traditions. These include the blessing ritual and instructions concerning the Eighty-Four Mahasiddhas; the individual empowerments and instructions for The Six Instructions of Maitripa; the cycles of Mahakarunika Chittavishramana and The Threefold Quintessential Meaning as transmitted in the Zhalu tradition; the five definitive instructions on Avalokiteshvara; Thangtong Gyalpo’s practice associated with the six-syllable mantra; the Mahamudra instructions and *The Sutra Ritual of the Sage* from the Bodong tradition; the instruction on *chandali* and the transference of consciousness transmitted by Rechen Paljor Zangpo; the “mother transference” of Rongtön; the instructions on the “seven lines of specific transmission” according to the new translations of the Jonang tradition; and various kinds of alchemical procedures.

The collection concludes in a positive manner with the authorizations for the three deities of longevity, the intimate oral lineage of the seven-day longevity *sadhana*, the instructions for the longevity practice of White Tara according to the tradition of Bari Lotsawa, and a ritual to honor the three deities of longevity.²³

In addition to the text of the catalog translated here, the eighteenth and final volume of *The Treasury of Precious Instructions* contains a collection of short texts collectively known as the 108 Instructions of the Jonang tradition (*Jo nang brgya rtsa*), arranged by the Jonangpa master Jetsun Kunga Drolchok (1507–1566). Kongtrul held this collection, which contains abbreviated versions of many of the teachings found in *The Treasury*, in great esteem, and in the catalog he describes its teachings as “supports for all the foregoing [teachings].”

Whereas the volumes of *The Treasury of Precious Instructions* are arranged chronologically according to schools, the actual order in which the teachings are transmitted by masters to students follows a format that exemplifies the model of the graduated path (Tib. *lam rim*). An account of such a transmission is found in a “record of teachings received” (Tib. *thob yig*) by the eighth Khamtrul Rinpoche, Döngyu Nyima (1930–1979).²⁴ This work, in the form of a diary, records the teachings given by Dilgo Khyentse Rinpoche when he conferred the transmission of *The Treasury of Precious Instructions* at Khamtrul Rinpoche’s center of Tashi Jong in Himachal Pradesh, India. The transmission began with a reading transmission of the catalog from volume 18 (“to inspire confidence in the historical authenticity” of the teachings, as Khamtrul Rinpoche put it), followed by a transmission of the teachings from the Sakya school known as *Parting from the Four Attachments* (*Zhen pa bzhi bral*) found in volume 6, and the Kadampa teachings on the graduated path to enlightenment (volumes 3 and 4). The transmissions then proceeded through the teachings of the Sakya (volumes 5 and 6), Marpa Kagyu (volumes 7 to 10), Shangpa Kagyu (volumes 11 and 12), Zhije and Chö (volumes 13 and 14), Vajra Yoga and Nyendrup (volume 15), and the miscellaneous instructions (volumes 16 and 17). The transmissions were then given for the first two volumes, those containing the Nyingma teachings. The transmissions from the 108 Instructions of the Jonang tradition were bestowed throughout the rest of the transmissions where appropriate, providing continuity as a kind of backbone to the entire process of transmission.²⁵

THE CATALOG

The Catalog of The Treasury of Precious Instructions is an example of a popular genre known in Tibetan as *dkar chag*. This term is often translated as “table of contents,” and indeed I had originally chosen to render it that way. But the nature of this work (and of many *dkar chag* texts) goes far beyond the

structure and function of a table of contents in the Western sense.²⁶ This is not simply a list of texts but a comprehensive account that places each of the texts—which are, in fact, listed at one point—in a much larger context.

Kongtrul divides his catalog into five major topics. He first sets forth what he calls the purpose, by which he means not simply his reasons for compiling *The Treasury of Precious Instructions* but the purpose of the teachings it contains. In this section, he reminds us that the ultimate point of all Buddhist teachings lies in liberation from suffering and the attainment of enlightenment. He also discusses the Dharma as the means by which such a goal is reached, the qualifications of teacher and student and their relationship, and only then the compilation of *The Treasury*.

In the second major section of *The Catalog*, Kongtrul gives a brief survey of the historical development of Buddhism in India and Tibet. In outlining the way the teachings came to Tibet, he bases his comments on the model of the eight lineages of accomplishment established by the Nyingma master Trengpo Tertön Sherap Özer (who is often referred to by Tibetans as Prajñāraśmi, which is the back-formation of his name in Sanskrit.) This model constitutes the structure of Kongtrul's entire *Treasury of Precious Instructions*.

The third section is an analysis of how the teachings of each of these eight lineages are structured. Given that each lineage constitutes a complete path in itself, Kongtrul's concern was to preserve the integrity of each while demonstrating the themes common to them all.

It is in the fourth major section of his catalog that Kongtrul lists the actual texts he chose for inclusion in his *Treasury*, making this the section that most resembles a table of contents. His choices were not arbitrary: for each of the eight lineages, he consulted with holders of the respective traditions, and throughout the process of compiling *The Treasury*, he was guided by the advice of his guru Jamyang Khyentse Wangpo, who was renowned as someone who held virtually every lineage extant at that time, including many that were rare and obscure. Kongtrul occasionally mentions texts in an order different from the one in which they are now arranged in the actual volumes of *The Treasury of Precious Instructions*. This may be due to later editors' having rearranged the contents slightly.

In the fifth and final section of *The Catalog*, Kongtrul lays out the lineage of transmission for all the texts in his *Treasury*. In each case, he lists the successive holders of the lineage from its inception down to Kongtrul himself. Having received the transmission allowed him not only to include the text in *The Treasury of Precious Instructions* but to transmit that lineage to others. This section, by far the lengthiest, comprises almost half of the entire

catalog, emphasizing the importance of authentic and unbroken lineage for ensuring the efficacy of the spiritual methods contained in *The Treasury*.

A NOTE ON THIS TRANSLATION

This edition of *An Ocean of Auspicious Renown: The Catalog of The Treasury of Precious Instructions* is a preliminary one, prepared with some haste to coincide with the unveiling of Tsadra Foundation's DNZ Project, the intention of which is eventually to produce English translations of the entire contents of *The Treasury of Precious Instructions*. As such, the present book lacks much of the apparatus, such as an index, that is planned for inclusion in a future edition; given the wealth of detail and information, both doctrinal and historical, contained in *The Treasury*, there will also no doubt be inaccuracies or omissions that will warrant correction. In choosing English names for the titles of Tibetan texts, I have relied in some cases on existing translations and in other cases have had to come up with my own provisional version, in full knowledge that another translator may hit upon a more useful English title in the future.

To provide ease of pronunciation, Tibetan names have been rendered according to a simplified phonetic system, while titles of texts and technical terms have been given in a modified version of the system devised by Prof. Turrell V. Wylie. Sanskrit terms include diacritical marks, except in cases where a Sanskrit word has been accepted as part of English vocabulary by virtue of being included in *Merriam-Webster's Collegiate Dictionary* or where passages cited from previously published works lack such diacritics. Where a Sanskrit name is my unconfirmed reconstruction from the Tibetan, I have observed the convention of preceding it with an asterisk.

The numbers embedded in the translation in square brackets refer to the folios of the woodblock edition of the catalog found in volume 18 of the editions of *The Treasury of Precious Instructions* published by Dilgo Khyentse Rinpoche (Paro, Bhutan, 1979–81) and Shechen Publications (Kathmandu, Nepal, 1991). Both of these editions are reproductions of the original woodblock edition printed at Jamgön Kongtrul's home monastery of Palpung in eastern Tibet. Those woodblocks were tragically destroyed during the Cultural Revolution that devastated so much of the Tibetan cultural and religious heritage. Fortunately, owing to the efforts of the masters of these lineages, much of Tibet's literary legacy has been preserved. Tsadra Foundation is to be commended for its efforts to further this preservation by sponsoring the translation of *The Treasury of Precious Instructions*, so that these works

will be accessible to greater numbers of readers and practitioners the world over. It is an honor for me to participate in these efforts by contributing this translation of *The Catalog*.

I wish to extend my thanks to Eric Colombel and Tsadra Foundation for supporting my work; to Ringu Tulku Rinpoche for providing the foreword; to Sarah Harding, Cyrus Stearns, Karl Brunnhölzl, and Ngawang Zangpo for their valuable input; to my editor, Tracy Davis, for her skill and patience; and to Rafael Ortet for the design and production of this book.

Richard Barron
(Chökyi Nyima)
February 2013

The Catalog of *The Treasury of Precious Instructions*

HOMAGE

[1b]

I pay homage to, and take refuge in, the glorious, holy masters—my primary gurus and those of the lineages.

Embodiment of timeless awareness, with consummate mastery of the noble state of wisdom, utterly transcending the limitations of conditioned existence and mere quiescence; immutable enlightened speech, amassing the clouds of sambhogakāya through unconditional love to let fall a rain of nirmāṇakāya emanations;

enlightened mind, profound and lucid, emerging victorious in the battle with samsara through nonconceptual power, and cutting through the bonds of dualistic fixation:

I bow to the guru, Vajrasattva in actuality—sovereign lord of the hundred families of inconceivable secrets.

Foundation from which emerges the entire vast range of mandalas without exception, actuality of *evam* and source of mantra and tantra—since the sublime secret delights in the dance of supreme bliss, you who create and enjoy the display, together with those in the lineages, grant us your blessings!

Like the splendor shining from the sun that gives us the day, whatever is excellent in the realms of conditioned existence and the peace of nirvana all comes always from the three precious Jewels,

and so I revere them as my refuge, with faith born of informed appreciation.

Through the inconceivable enlightened activities of the learned and accomplished,
the teachings based on scripture and realization spread completely in the holy country¹ and in Tibet;
I offer the flower of praise, extolling the life examples of those in the great mainstream lineages of sutra and tantra who spread those teachings. [2a]

Peaceful and passionate and blazing with intense wrath, a single reality with numerous expressions, guiding those difficult to guide—

O chosen deities, engaging in the dance of innate compassion, grant us the attainments that bring our wished-for goals to consummation.

Moving through the space of timeless awareness, delineating right from wrong,

O dākinīs of the three places, O oath-bound guardians and dharmapālas,

be heedful of our exacting pledge and determine the circumstances for lenience:

annihilate what causes hindrances and nurture the fortunate!

Renowned throughout the Land of Snows

are the eight great mainstream lineages of accomplishment and those who followed them;

I open here the great gateway to a marvelous treasury, never before seen,

in which the riches of all manner of profound instructions are included in their entirety.

The great *Treasury of Precious Instructions* (*gDams ngag rin po che'i mdzod*) gathers together in a single collection countless profound means of accomplishment that constitute the distilled essence of all the sacred Dharma, the teachings of the buddhas: the means that include, in their entirety, all the limitless stages for practically applying the profound import found in the

sutras and tantras; that are easy to implement yet accommodate the minds of those of the three degrees of acumen (excellent, middling, and lesser); and that swiftly bring the state of supreme enlightenment into full evidence. There are five major topics in my concise catalog of this collection: (1) the purpose of compiling this great collection [2b]; (2) the processes by which these traditions developed in India and Tibet; (3) an identification of what these teachings constitute in their essence; (4) an enumeration of the teachings contained in the collection; and (5) a discussion of the lineage successions through which these teachings have been transmitted.

PURPOSE

This discussion has four topics: the goal to be accomplished, the means by which it is accomplished, how one engages in such means, and the purpose of such accomplishment (as well as the benefits and advantages).

A. GOAL

At a certain point during this fortunate aeon of illumination, from among all those victorious ones who will eventually have appeared as suns shining in this world,² there appeared the incomparable Lord of the Śākyas—our teacher imbued with supreme compassion, whose armor of motivation is far superior to others'; who is more superb than all the others who liberate those to be guided who were and are not yet liberated in these times of strife; the mere hearing of whose name frees one from the effects of harmful actions reinforced through eighty thousand great aeons; and who is endowed with the aspiration to guide all beings along the path to enlightenment without regression. It is the precious teachings of this buddha that are still alive and enduring.

From among the teachings of all these buddhas of the three times, Śākyamuni especially caused the illumination of the teachings of the secret mantra approach, the Vajrayāna, both the general and the specific, to spread—teachings that appear as rarely as the *udumvara* flower. Due to a very powerful reinforcement of positive forces in many previous lifetimes, and not just to random chance, those who have attained an unflawed, noble working basis of freedom and opportunity³ and who have the good fortune to enter through the doorway of the Victorious One's teachings have gained something that is just within the realm of possibility, like a pauper who dreams of finding a wish-fulfilling gem. At this point, in order to ensure cer-

tain benefit on a vast scale for themselves and others, they must definitely strive for, and attain, that unique enlightened dimension (*kāya*) of timeless awareness that constitutes the inseparability of bliss and emptiness, the consummate state of supreme enlightenment that is not confined to either of two extremes.⁴

One might wonder, What does this constitute? Timeless awareness is the quasi-subjective perceiver,⁵ the facet of what is ultimately true—supreme and utterly unchanging bliss—which is the totally perfect state of utter lucidity. Emptiness endowed with the sublime capacity to manifest in all ways is the quasi-object, what is relatively true, the dimension of illusion in which suchness arises in any and all ways as what is knowable. [3a] The oneness of these as equal in taste, not subject to any division, is spoken of in *Mañjuśrī: Web of Magical Illusion*:

buddhahood without beginning, without end;
original buddhahood, undifferentiated . . .⁶

This is a reference to the state of primordial unity that requires no more training,⁷ the enlightened dimension of innate timeless awareness, the state of the primordial lord protector, the supreme Vajradhara. This goes by limitless varieties of names and embodiments—Kālacakra, Vajrasattva, Guhyasamāja, Cakrasaṃvara, Hevajra, and so forth.

It is endowed with four aspects of transcendent perfection:

- the transcendent perfection of sacred *immaculacy*, in that it does not serve as a basis for the continuation of habitual patterns;
- the transcendent perfection of sacred *presence* in the ultimate sense, in that it constitutes the complete subsidence of all elaborations of identity or lack thereof;
- the transcendent perfection of sacred *bliss*, in that it is not subject to any extraneous force but is the nondual perception of all that is knowable, in which any embodiment based on the nature of ordinary mind is eliminated and in which the habitual patterns of the nonrecognition of pure awareness are absent; and
- the transcendent perfection of sacred *constancy*, in that, for as long as space itself endures, from the original moment of omniscient awareness onward there is no difference in its manifestation at earlier and later points in linear time.

It is endowed with three aspects of supremacy:

- a supreme state of *elimination*, in that all limitless aspects of adventitious distortion—the three levels of obscuration,⁸ together with the habitual patterns they entail—have been eliminated;
- a supreme state of *realization*, in that there is realization (requiring no deliberate examination) of knowable phenomena without exception, as being similar to the images in a diviner's mirror, an illusion, and so forth; and
- a supreme state of *mind*, in that there is constant awareness, without any interruption, that permeates any and all ordinary beings, without any discrimination between near and far, ensuring the benefit of limitless beings for as long as space itself endures.

In accord with the reference to

buddhahood embodying the five kāyas;
sovereign lord embodying the five aspects of timeless awareness . . .⁹

it is that embodiment of the primordial unity of the five kāyas and the five aspects of timeless awareness for which alone one should strive and of which one should gain accomplishment.

If one gains accomplishment of such a state of the supreme seal (*mahāmudrā*), the most sublime fruition state, through one's higher altruistic motivation, enthusiastic diligence, and stable fortitude, it is in the nature of things that all attainments—the four kinds of enlightened activity,¹⁰ the ten powers,¹¹ and so forth—come about in an effortless and spontaneous manner, just as a fine harvest of grain results in chaff and straw as a matter of course.¹² [3b]

B. MEANS OF ACCOMPLISHMENT

On what means, or path, does one rely in order to accomplish such a superior goal? As is said:

The sacred Dharma is that which dispels
all suffering and all obscurations.

That is, one should enter through the doorway of the precious teachings

that are still present without having waned—those of the three turnings of the wheel of Dharma by the omniscient Victorious One, who conferred these through the three kinds of miracles¹³—and, having entered, one should gain accomplishment by incorporating these teachings into one's experience. In particular, it is not possible to gain accomplishment of the sublimely unchanging state of primordial unity through any means other than by relying entirely on the unsurpassable swift path of the Vajrayāna.

The sacred Dharma subsumes the three higher trainings as its subject matter and the Three Collections as the presentations thereof.¹⁴ If these are to be summarized, we may cite the master Vasubandhu:

The sacred teachings of the Teacher are twofold,
embodying scripture and realization.¹⁵

They thus can be subsumed under the two headings of scripture and realization. Of these, the aspect of the Dharma as scripture is described in the *Highest Continuum*:

The Dharma is that which is free of and brings freedom from
attachment
and is endowed with the characteristics of the two levels of truth.

Freedom from attachment is subsumed
within the truths of cessation and the path.¹⁶

As this passage notes, that which is free of attachment is the truth of cessation, while that which brings freedom from attachment is the truth of the spiritual path. Of these, the truth of cessation is characterized as any context that, due to a focus on suchness itself, entails the cessation of anything associated with corruptibility¹⁷—that is to say, the states of elimination on the paths of training and no more training, the state of nirvana that involves no residual traces,¹⁸ and the dharmakāya of buddhahood as defined in the Mahāyāna approach. This is also referred to as the fruition state—the transcendence of sorrow (which is to say, suffering and the causes thereof)¹⁹—imbued with the seven attributes of peace and negating the four kinds of impermanence.

The truth of the path is characterized as the means by which that cessation is made fully evident, which constitutes incorruptible timeless awareness and its attendant factors—[4a] that is, the three paths of seeing, medi-

tation, and no more training or (in the Mahāyāna context) the two paths of seeing and meditation. The attendant factors are the two paths of accumulation and linkage.²⁰

The aspect of the Dharma as scripture is characterized as the descriptions that allow one to gain access to the aspect of Dharma as realization—that is, the twelve branches of the Buddha's excellent speech,²¹ which are appropriate causes that bring about realization of the true nature of reality.

In this regard, there are also the two aspects of the Dharma as it is practiced and the Dharma as it is explained. Of these, the former is endowed with four excellent qualities that allow the fruition state to be attained. These four excellent qualities are as follows:

- It does not entail any factors of compulsion or perpetuation, for it leads to the citadel of nirvana and does not lead to that of samsara.
- It is uninterrupted, for it connects one to nirvana without obstacles and with a continuity that is unchanging.
- It causes no harm, for it is not affected by the thieving effects of desire and attachment and so forth.
- It reveals itself in an intimate way, for it is fueled by the food of one's delight in the Dharma.

As for the Dharma as it is explained, it is endowed with four functions that elucidate the factors of the spiritual path, for it demonstrates

- what is attended to (“This is the path”);
- what brings certainty about this (“This is indeed the path, while anything else is not”);
- what elucidates the requirements for this (“These factors, such as the four applications of mindfulness, are the causes of the path”); and
- the utter pacification of obscurations (“The obscurations of karma, afflictive states, and obstacles to longevity cause hindrances on the path”).

Concerning the Dharma as it is explained, a text states:

All the teachings of Dharma are subsumed in two categories, the
Buddha's words and the treatises—
respectively, what was spoken in an excellent manner and the
commentaries on the intent of that.

Due to the power of these, the teachings of Śākyamuni will endure for a long time in this world.²²

This is a reference to the two divisions of (1) what was “spoken in an excellent manner” in some ten ways²³ and (2) the treatises that comment on the enlightened intent of the former.

1. THE BUDDHA'S WORDS

As for the first of these divisions, the Buddha's words are concerned with both what is forever meaningful in the greatest sense and what is connected to the accomplishment of that meaning. Their function is to eliminate all the limitless afflictive mental states associated with the three realms of existence. They set forth the benefits and advantages of the fruition state of peace—that is, nirvana, the transcendence of sorrow. [4b] They derive from the enlightened deeds of buddhahood as their governing condition.²⁴

They may be classified as follows:²⁵

- According to the chronological order in which the Buddha spoke them, there are three cycles: the initial, the intermediate, and the final.²⁶
- From the perspective of their subject matter, they concern the two levels of truth.²⁷
- From that of their presentation, there are the twelve branches of the Buddha's sublime speech.
- In accord with the categories that are associated with the antidotes they discuss—that is, the factors to be eliminated, those to be adopted, and those to be understood—there are the Three Collections.²⁸
- From the perspective of the greater or lesser capacity of those who are to be guided by these teachings, there are the two approaches of the Hīnayāna and Mahāyāna, the latter further consisting of the dialectical approach (in which the path is based on causes) and the mantra approach (in which the path is based on the fruition).
- Again from the point of view of the governing conditions, there are the words of the Buddha that were communicated directly, those that came about through blessings, and those that came about through permission being granted.²⁹

Given the foregoing categories, in this great *Treasury* are found teachings that cover the entire meaning of what is to be put into practice according to

all three cycles of teachings, with emphasis on the ultimate level of truth, a focus on the category of the most extensive teachings, and a presentation most especially of the higher trainings in mind³⁰ and meditative absorption. They explain solely the Mahāyāna, particularly the Mantrayāna approach within that, and are based on vajra verses and other such sources that were communicated directly.

2. THE COMMENTARIAL TREATISES

As for the treatises, the authors were those whose minds were undistracted by afflictive mental states and who explained the meaning of the Buddha's teaching according to its vastness and profundity, so that their writings were in accord with the path that brings about the attainment of liberation. These treatises correct the ongoing experience of those who hear their teachings, turning them away from the three mental poisons and imbuing them with the three higher trainings, thus protecting them from lower states of rebirth and the suffering of conditioned existence.³¹

While there are many ways to categorize such treatises, they are described in the *Categories of the Levels* in nine ways according to superior and inferior kinds of writings:

Buddhist śāstras are held to be devoid of these six flaws and to have these three positive qualities.³²

That is to say, they are devoid of six flaws found in inferior kinds of treatises, instead being endowed with meaning, being concerned with the elimination of suffering, and placing great emphasis on spiritual practice. It is with these three kinds of sublime and authentic treatises that this *Treasury* is filled.

In particular, the Mantrayāna approach was taught by the sambhogakāya, endowed with the seven attributes of integration³³ or (in certain cases) the sublime nirmāṇakāya.³⁴ In a few cases, teachings came about through blessings or through permission being granted. [5a] In such ways the wheel of Dharma was turned uninterruptedly for those to be guided—masters of awareness and hosts of dākas and yoginis—in places that appeared to be different, through the echolike quality of all sound in its ineffable nature.

In the case of the anuttarayoga tantras, these were taught in an environment that transcends the scope of ordinary conceptual frameworks and characteristics: the “basic space of phenomena,” the “unchanging ultimate

abode,” the “source of phenomena,” the “palace of supreme liberation,” the “immeasurable mansion of supreme and inconceivable bliss,” the “bhaga of the Vajra Queen,” and so forth. According to more relative interpretations, some were taught in such locations as Akaniṣṭha,³⁵ Tuṣita,³⁶ the summit of Sumeru, and the stupa of Śridhānyakaṭaka.³⁷ In these environments the original buddha arose in the form of the central deity of a specific mandala—as Vajradhara, Kālacakra, and so forth—so that the natural dynamic expression of timeless awareness was that of the inseparability of teacher and retinue in the nature of being as the single state of supreme bliss. This caused the turning of the wheel of Dharma to manifest within that context as a constant process without interruption through the supreme secret of the indestructible resonance of vajra sound. These teachings were collected by Guhyapati,³⁸ Vajragarbha, and others of the retinues (though in no way other than the teachers), so that at least a portion of them became accessible to fortunate people in the human realm. This entire vast range of the classes of tantra was elucidated in commentaries authored by powerful lords of the tenth level of realization and accomplished masters, and in the holy country of India and other regions many people of the highest acumen pursued the practice of these teachings and gained high levels of accomplishment, in turn conferring the profound meaning of the classes of tantra as advice to fortunate individuals who were to be guided. These instructions were transmitted from sublime incarnate scholars and translators over successive generations, so that they came to this land³⁹ at the invitation of our merit. In the land of Tibet, furthermore, there were great and holy beings who were exemplars of the excellent speech of the Victorious One and who had perceived the true nature of reality just as it is. This great *Treasury* brings together in a single collection much wealth that constitutes the precious and profound instructions from the majority of the most famous of these masters.

In the case of the Early Translation school of the Nyingma tradition in particular, there are three lineages:

- the lineage of the mind-to-mind transmission by victorious ones, in which the timeless awareness of the three kāyas of the teacher arises as its own natural manifestation; [5b]
- the lineage of transmission through symbols by masters of awareness (Garap Dorje, the five exalted masters of holy heritage, and others), in which the entire meaning of the teachings was completely absorbed simply through the use of something symbolic; and

- the lineage of oral transmission by human individuals, in which teachings were transmitted through speech from one person to the ear of another, in cases such as that of the king Jah.

Due to the uninterrupted transmission through these three lineages, this collection contains the quintessence of the profound meaning found in the instructions of the categories of Mind, Expanse, and Direct Transmission in the ati approach (the pinnacle of the three great approaches based on skillful method that bring mastery),⁴⁰ as well as such texts as the instruction manual for the Vajrasattva cycle *Web of Magical Display* from the mahāyoga approach.

Concerning such precious teachings, the master Vasubandhu stated:

It is this and this alone that is to be upheld,
discussed, and put into practice.⁴¹

That is to say, those aspects of the sacred Dharma that constitute the scriptural tradition must be upheld through the activities of explaining, listening to, studying, and contemplating them; while those aspects of the sacred Dharma that constitute the experientially based tradition must be upheld through applying training in one's ongoing experience, practicing and meditating on their meaning.

In the holy country of India, it was the great monastic communities and such figures as the “six ornaments who adorn the human world,”⁴² the “four great ones,” the “two superb masters,”⁴³ the “six learned gatekeepers,” and the successive abbots of Vajrāsana, who primarily guarded the scriptural tradition through the three activities of explaining teachings, debating, and composing commentaries. And it was the countless masters who appeared—as exemplified by the eighty-four mahāsiddhās, such as the venerable master Paramaśva; the Great Brahmin and his spiritual son; the three masters Lūipāda, Ghaṇṭapāda, and Kṛṣṇapāda; Kālacakrapāda the Elder and Younger; and Tilopa⁴⁴—who primarily upheld the experientially based tradition through spiritual practice.

In this land of Tibet, moreover, the teachings of the Victorious One were guarded by the ten great pillars upholding the lineages of exegesis⁴⁵ emphasizing the profound path of the theoretical underpinnings of the teachings, and those who held the lineages of the eight great mainstream lineages of accomplishment emphasizing that of the practical application.

C. METHOD OF PRACTICE

In general, let us consider the case of any individuals who have experienced a sense of disenchantment with the sufferings of samsara and who seek liberation from these as their goal, following the precious teachings of the Buddha and pursuing the stages of practice of the sacred Dharma.[6a] At the outset, they must rely on a mentor, who is the foundation of the spiritual path. According to the *Compendium*:⁴⁶

“The teachings of the Buddhadharma depend on spiritual mentors”:

the Victorious One spoke of them as being endowed with the most sublime of all qualities.

This and other sources refer to the qualifications of a master, a spiritual mentor who is validated as such through countless reasons supported by both scripture and reasoning. There are so many such qualifications, depending on the specific contexts of higher and lower approaches, that it would be difficult to reach a point where they had been explained adequately. However, the factors that are indispensable are three: (1) intelligence based on wisdom, (2) an attitude of loving-kindness, and (3) forbearance in one’s actions. That is to say:

1. The qualities of wisdom are those of one being learned concerning the words of the teachings to be explained and the meaning of those words, being able to resolve others’ doubts, presenting one’s discussions in an elegant fashion, being worthy of honor due to one’s virtuous conduct, and being wise concerning the appropriate conduct or the qualifications of the recipients of teachings.

2. Ideally, one would have compassion that is not mere lip service but constitutes the desire to bring all ordinary beings to the state of supreme enlightenment. On a middling level, one would have the altruistic attitude of wishing to bring those who are guided by one’s teachings to the level of buddhahood. At the very least, one must definitely have the compassion to explain the teachings without regard for material gain, but with the intention that constitutes the desire that others who receive the teachings understand the meaning of what is explained precisely and benefit thereby; for without the latter one will commit the flaw of selling the Dharma.

3. As well, one must certainly have the forbearance not to be discouraged by difficulties encountered when explaining the teachings, the forbearance to entertain questions from students, and the forbearance to be challenged by others and be able to answer their objections.

In this collection, *The Treasury of Precious Instructions*, with the foregoing being taken to be the minimum requirements, one must in addition be engaged in the three levels of ordination, understand the words and meanings of the teachings to be explained, and have undertaken practice of the main points of the instructions concerned, so that one has gained some degree of personal experience.

Although there are many discussions of the characteristics of a student, principally this should be someone who does not rely on fame and profit in this lifetime, is not competitive with others, and is not simply interested in “collecting” teachings by requesting and receiving anything and everything. Rather, he or she should be someone who strives wholeheartedly for liberation, whose mind is stable in the three aspects of faith that are the foundation of all positive factors, [6b] and who puts into practice the teachings he or she has heard as much as possible in accord with his or her level of understanding.

Once the interdependence between mentor and student has been established, the latter relies on the former in the appropriate manner, pleasing the teacher to whichever of the three degrees one is capable of ensuring. Then, as the *Treasury of Abhidharma* states:

Maintaining discipline and endowed with study and contemplation, one applies oneself intensively to meditation.⁴⁷

That is to say, as a basis for the development of positive qualities, one accepts whatever level of training in ethical discipline one is capable of and upholds that in the appropriate manner. It is of course the case that the more one can study the excellent teachings of the Victorious One, the better. But in particular one should study in detail the stages on the paths of the three spiritual models, which are an infallible path to integrate one’s mind with the sacred Dharma, one that involves no regression.

If the meaning of what one has heard is merely left as a superficial understanding based on a single exposure, it will have no impact on one’s ongoing experience, so investigate it in detail, reflecting on it over and over. This will ensure that one’s fixation on the perceptions and consciousness associated with this lifetime will be undermined on a deep level, giving rise to a truly

extraordinary intention to strive for the definitive excellence of enlightenment in the future.

All this being the case, if we examine the majority of activities in which we ourselves and others engage, presumptuously assuming these to be spiritual practice, they prove to be cases of dharma as theory, dharma as a means of livelihood, dharma as a hobby, dharma as a way of decorating one's life. Know that these not only are of no benefit for our future lifetimes, they can even cause harm. This will arouse a sense of enthusiasm to pursue meditation and spiritual practice of dharma in the true sense. As the exalted Nāgārjuna says:

Hearing teachings is what causes one's intelligence to expand;
 if one also contemplates, with both of these factors
 one can then apply oneself intensively to meditation.
 Unsurpassable attainment comes from that.

Generally speaking, there are two kinds of individuals who apply themselves to spiritual practice that focuses on what is profoundly meaningful. For those fortunate ones who have already trained, it is appropriate to teach the profound path all at once. Those who lack the good fortune to practice focusing on the profound meaning at the outset, or those who are beginning practitioners, should proceed like someone climbing a flight of stairs, so it would be best to instruct them in the stages of the paths of the three spiritual models. In *Lamp That Integrates Conduct* we read the following:

In order for ordinary beings who are beginning practitioners [7a]
 to embrace what is ultimately meaningful,
 these means were classified by the perfect Buddha
 like successive steps in a flight of stairs.

And according to the *Two Sections*, in consideration of those who are lacking in good fortune and difficult to guide:

At the outset, confer the ordination for spiritual renewal and training.

In such sources, there are extensive treatments of this developmental process of engagement. In addition, as is stated in the earlier and later editions of the *Primer*:

The greatest medicine for one who proceeds in stages would be poison for one who proceeds all at once.

The greatest medicine for one who proceeds all at once would be poison for one who proceeds in stages.

Therefore, for those with the carryover from previous training, one should present the mode to proceed all at once.

For beings who are beginning practitioners, one should present the mode to proceed by stages.

With respect to one's receiving the transmissions of this collection, *The Treasury of Precious Instructions*, in general each of the traditions of the eight mainstream lineages of accomplishment is, in and of itself, a special and profound path and the complete range of stages in the attainment of enlightenment. Thus, in accord with each person's interest and mental ability, whatever one might desire in the way of instruction is available in each of these traditions, whether the complete transmission or selected stages. And so this collection is entirely sufficient, even though the maturing empowerments and liberating instructions constitute extractions from these traditions. And although in the case of major systems of instructions there is no way that these can be imparted before the maturing process of empowerment has taken place, one should make the distinction that in certain cases—such as teachings on the graduated path and minor instructions—the conferral of an empowerment is not necessary.

On occasions when the entire collection is being transmitted and received, the way the volumes are organized is chronological, according to the earlier and later historical periods during which these profound teachings came to Tibet. But when the transmission is being given, it must be in accord with the developmental stages of the teachings, and so the transmission begins with the Kadampa teachings on the graduated path. Following the completion of the Dorje Sumgyi Nyendrup teachings, the maturing empowerments and liberating instructions for the three categories of the Great Perfection approach are conferred. Other, more minor instructions are transmitted intermittently where convenient. It would be excellent if the instructions on longevity practice were used to bring everything to a positive conclusion.

In this regard, if there are students who are householders and, as such, hold no ordination, some form of ordination from the Individual Liberation system—such as lay ordination, or whatever they are capable of upholding—is conferred. [7b] As the initial part of the instruction in the superior spiritual model, the ordination ceremony for arousing bodhicitta is performed,

from both the lineage of profound view and that of extensive conduct. As a preliminary to each of the major systems of instruction, the empowerment is conferred in accord with the respective tradition's way of carrying this out. Instructions that require a specific number of days, such as that of *Parting from the Four Attachments*, are transmitted in that way.

The 108 Instructions of Jetsun Kunga Drolchok⁴⁸ must be taken as the foundation of the entire collection in general, and so before any of these transmissions the preliminary practices of these instructions and the meditation and mantra repetition of Samayavajra are explained, and during the evening session everyone participates in that meditation and mantra. For the actual transmissions, it is my lord guru's method to confer them each in three versions: a brief presentation, an extensive explanation, and a concluding summary. So, the lineage supplication is recited at the outset in each case, the history of the specific instruction is related, and a mandala offering is performed. The teachings that are contained in the 108 Instructions are identified separately and read once, which constitutes the brief presentation. Next, the source text of the respective instruction is explained extensively. Then the 108 Instructions are transmitted once again as a series, which constitutes the concluding summary. But in fact the order in which these are given need not necessarily be the one that is found in the text of the 108 Instructions. This can be illustrated by the fact that it would be, for example, fine to confer, in conjunction with the teachings on the graduated path, those instructions that are akin to those teachings, or the instructions on the view of the Middle Way. So the instructions that pertain to the sutra tradition can be given in conjunction with the teachings on the graduated path; those that pertain to specific mainstream traditions can be added to the transmissions of those respective traditions. As for those instructions on the stage of completion for the classes of tantra that are not included in the foregoing case, it would be fine to give them in conjunction with the Kagyu transmissions. As this indicates, one can include within the transmission of a given lineage any instructions that share some affinity with the authentic origins of that lineage, in whatever way is convenient. Once the instructions have been transmitted in their entirety, it would be ideal if one were to add the reading transmission for the text of the 108 Instructions.

As is stated in the sutra *White Lotus of the Sacred Dharma*, in any situation in which teachings are being transmitted and received, the preparation involves arranging offerings on the shrine, offering prayers of supplication to the Jewels, repeating mantras to put an end to negative influences, and imbuing oneself with love for the audience. Especially in cases of transmit-

ting tantric instructions, when they are being explained it is unsuitable to transmit or receive them with ordinary ideas, so one should never lose the clear impression of the universe being a pure mandala, of the one explaining the teachings being a master of the tantras, and so forth. [8a]

During the actual transmission, one explains the teaching while embodying the six transcendent perfections. In conclusion, one prays for forgiveness of one's errors, dedicates the virtue to the enlightenment of all, and applies the perspective of a nonconceptual state of awareness. Those hearing the teachings avoid the three flaws of a vessel, the six distortions, anything inappropriate to the activity at hand, the five flaws of incorrect retention, and so forth. With the intelligence that allows one to gain understanding, the determination to seek teachings, devotion that is devoid of pride, and one-pointed faith, they prepare by imbuing themselves with the intention to practice the teachings, engaging in conduct that expresses devotion through the three avenues of their being, and taking joy in ensuring the circumstances for them to hear the Dharma. During the actual transmission, they listen while embodying the six transcendent perfections. In conclusion, they pray for forgiveness of their errors, dedicate the virtue to the enlightenment of all, and pay homage as a thanksgiving gesture. One should act in accord with the foregoing explanations.

D. PURPOSE OF COMPILING *THE TREASURY OF PRECIOUS INSTRUCTIONS*

This is twofold: the actual purpose of compiling this collection and the benefits and advantages of doing so.

1. THE ACTUAL PURPOSE

Generally speaking, in each of the eight great mainstream lineages of accomplishment there exists such a profound and vast range of authentic sources from the sutra and tantra traditions, and such limitless cycles of scriptures and pith instructions, that no one could compile everything. And in such cases as that of the Early Translation school (with the empowerments for the peaceful and wrathful deities and the explanations of the tantra *Web of Magical Display*, which is the foundation of the mahāyoga approach, and the empowerment for the *Discourse of the Gathering* of the anuyoga approach); of the six main scriptural sources of the Kadampa; of the “explanation to the multitude” from the Lamdre tradition; and of the teachings on Mahāmudrā and the Six Dharmas from the Dakpo tradition—in such cases, even now-

adays the institutions for the transmitting and receiving of these teachings that are entirely self-sufficient are widespread and flourishing, so that one certainly need have no concern for these traditions.

There are, however, special auxiliary teachings in the foregoing traditions—instructions and ancient texts—that are rare, with barely a continuous line of the reading transmission still extant, as well as the traditions of the Shangpa, the Zhije, the Nyendrup, and so forth, in which the lines of transmission are exceedingly rare and in danger of dying out. With an altruistic desire to benefit these lines of teachings and with great diligence, I have sought out the three components of empowerments, reading transmissions, and instructions for them and compiled them so that all this will prove to be of use.

As well, in the foregoing cases I have not had to rely solely on extensive lineages that are like rotting strands of old rope on the point of breaking. My lord guru, Jamyang Khyentse Wangpo, received seven great modes of personal transmission. [8b] The first of these modes involved him making enormous efforts to receive the extensive transmissions of the eight great mainstream lineages of accomplishment, which he did to a consummate degree; the accounts of how he received individual direct lineages through these modes of transmission are clearly described in a separate text. I supplicated him again and again concerning all the transmissions I had not received previously, and with great delight he bestowed these on me like one vase filling another. And that was not all, for he did me the great honor of granting me a quite extraordinary authorization, formally appointing me as a master who could explain, write about, and practice these teachings. Even regarding most of the transmissions that I had previously received, I nevertheless persistently requested these from him for the purpose of receiving them as direct lineages of his blessings. So my own enthusiasm for assembling this great collection of advice—which is like a wish-fulfilling gem, flawless and yielding all that is desirable just as one wishes—has been firmly rooted in me, and I feel this is also a way of fulfilling the enlightened intentions of my gurus and those of the lineages involved.

2. THE BENEFITS AND ADVANTAGES

Let me speak briefly about the benefits and advantages of this undertaking. Generally speaking, there are enormous benefits and advantages to listening to or explaining the sacred Dharma. As we read in the compilation of teachings on the bodhisattva approach:

Through hearing teachings, one comes to understand phenomena.
 Through hearing teachings, one turns away from harmful actions.
 Through hearing teachings, one abstains from what is
 meaningless.
 Through hearing teachings, one attains nirvana.

As well, the master Vasubandhu illustrated the benefits and advantages of hearing teachings in three groups of five points, employing analogies. There are a great many such benefits and advantages to hearing teachings.

As for the benefits and advantages of explaining teachings, in the sutras we read the following:

One who, in order to benefit someone, presents my teachings
 in the appropriate manner shows me honor;
 the Victorious One is not shown honor
 with flowers, perfumes, or lamps.

Such passages show that this is the unsurpassable offering one can make to the Buddha. Further, the sutra *Maitreya, the Lion's Roar* states:

Some may fill the world with as much gold
 as there are grains of sand in the Ganges and give it generously,
 but to speak a single verse of teachings in these evil times
 holds so much more benefit than that.

This and other sources indicate that explaining the teachings is far superior to any other generosity on the material level, and thus it is of the most sublime benefit.

Through generosity of the dharma, one recalls former lifetimes.
 [9a]

Such citations state that explaining the teachings serves as a cause for gaining the powers of complete recall and deeper discernment. The sutra *Discourse That Arouses Altruistic Intent* discusses some twenty benefits and advantages to being generous with the dharma without regard for material gain; as this indicates, one's merit thus flourishes and one will attain enlightenment.

Both explaining and listening to teachings stabilize the spiritual potential of those in the three approaches, bring one erudition that others respect, uphold the teachings, and bring about the attainment of enlightenment—the benefits and advantages are truly inconceivable! The *Demonstration of the Secret of the Tathāgatas* states:

As for the merit of upholding the sacred Dharma,
even if all buddhas spoke continuously
about this for a million aeons,
they would indeed never describe it entirely.

And in the sutra *Discourse Requested by Sagaramati* we read:

To uphold the sacred Dharma of the tathāgatas
is to be completely upheld by the victorious ones;
it is to be completely cared for by gods, nāgas, and kinnaras
and completely imbued with merit and timeless awareness. . . .
through joy and mental bliss one becomes enlightened, awakening
to buddhahood.

These and other such sources speak of immeasurable benefits and advantages.

The benefits and advantages of explaining or listening to the dharma of the Mahāyāna approach are even greater still. In the context of the ground state, the Prajñāpāramitā literature speaks of these activities outshining all that pertains to the Hinayāna approach, nurturing the potential that is the fundamental constituent of our being, and so forth. In the context of the spiritual path, the *Highest Continuum* speaks of them eliminating all obscurations without exception and ensuring merit far greater than any other activity. And in the context of the fruition state, the *Ornament of the Mahāyāna Sutras* explains that they make evident the state of omniscience.

In particular, it is said that there are immeasurable benefits and advantages to upholding the sacred Dharma in such times as the present day, when the teachings of the Victorious One are close to disappearing. To cite from the sutra *Discourse of the One Known as the Exalted Avalokiteśvara*:

Those who henceforth uphold this sutra
will forever be my beloved children.
Although a million buddhas praise them, [9b]

they will never be finished with that praise. . . .

More than those who show honor to thousands of buddhas
(or even to hundreds of millions)

for as many aeons as there are
grains of sand in the Ganges,

someone who, when the sacred Dharma spoken by the Lord of the
World

is disappearing, upholds it day and night
has far greater merit. . . .

By upholding the Dharma of the sublime Victorious One when it
is disappearing,

one gains a very fine body, lovely to behold;
is beloved of men and women and gods;
and is happy, learned, praiseworthy, and possessed of intelligence.

In whoever's presence the divine of the divine, the Teacher
endowed with ten powers,
thoroughly explained this sutra,
such a sutra as this will, in the future,
come into that person's hands.

Furthermore, as we read in *Spiritual Categories of the Supreme Amassing of the Rare and Sublime*:

In this regard, Śāriputra, having embarked authentically on the Mahāyāna approach, once one has perceived such intolerable, such unworthy circumstances, under which the sacred Dharma is utterly disappearing, one arouses the force of a great diligence in the following way:

One thoroughly listens to sutras such as this one, to teachings in the categories found in the collections of teachings on the bodhisattva approach. One memorizes them, one commits them to writing, one ensures that others understand them, and one teaches them on a vast scale, in an utterly authentic manner.

Moreover, one gives rise to four ideas. What are these four? "This body of teachings that I have, which I inherited from my forefathers, will utterly disappear. Since Śākyamuni, the Transcendent and Accomplished Conqueror, the Tathāgata, the arhat, the samyaksambuddha, engaged in austerities for hundreds of thousands of millions of aeons for the sake of these

teachings, therefore I will ensure that the teachings are not altered. I will thoroughly master them. I will uphold them. I will ensure that they do not come to naught!"

One thus arouses one's diligence in the following way: [10a] Śāriputra, say for example that someone had a child, and that child—beloved, lovely, attractive, and in no way at odds with that person—were about to fall over a great precipice. That person would seize the child by the hand with the fixed thought, the utterly fixed thought, "May this being not fall into this hellish abyss!"

In a similar manner, Śāriputra, those holy beings who have faith in me, who would absolutely never forsake this unsurpassable Jewel of the Dharma, and who hope to attain nirvana, in those times they completely uphold the sacred Dharma, and so to them I entrust this sublime state of enlightenment.

It is thus. O Śāriputra, suppose for example that, in the midst of a great battle, for the sake of protecting many people, those who arrange themselves in front of the opposing forces turn out to be few; and furthermore, that those whose courage proves worthy of the challenge and who will emerge victorious in battle arrange themselves during that great and terrible battle in front of many people. Similarly, Śāriputra, at the point that the sacred Dharma is extremely close to disappearing, whosoever with altruistic intent desires to attain complete nirvana, and so dons their strong armor with stable courage and diligence, arouses the force of that great diligence and emerges victorious in the battle with the māras. They thus realize to at least some small degree the vital essence of such a Jewel as that of the Dharma.

Why is this so? Śāriputra, not to rejoice in the complete rejection of even a four-line verse of teaching, but to proclaim to many people "This Buddha explained this" and to help them understand it is to rejoice in what is explained in an excellent manner by the buddhas, the transcendent and accomplished conquerors of the past, the present, and the future. O Śāriputra, I would not say, "The consequences of the merit of such individuals is small." [10b] Rather, they are endowed with an amassing of merit that is equal to space in its extent.

Why is this so? Śāriputra, such holy beings as these are rare. They can be called sublime beings. They can be called ideal be-

ings. They can be called courageous beings. They can be called great beings. They are on the side of the Dharma of the tathāgatas. Do not speak against them or interfere with them. They are to be afforded most special honor. O Śāriputra, until death one should afford them most special honor. Until death one should completely uphold the sacred Dharma. Until death one should have a devoted interest in emptiness.

Śāriputra, if one has the four foregoing qualities, at that point, at that time—a time when the sacred Dharma is utterly disappearing, a time when the sacred dharma is on the wane, a time when many pervert the ethical standards, a time when many harken to the furtive words of rank materialists, a time when the age is degenerating, a time when beings are degenerating, a time when longevity is degenerating, a time when afflictive mental states are degenerating, a time when belief systems are degenerating—one should abide in these qualities throughout the three times. One should continue to pacify conflict thoroughly. One should not become separated from the enlightenment of buddhahood. Śāriputra, one should abide completely like this throughout the three times!

To quote again from the sutra *Discourse Requested by Sagaramati*:

To uphold the sacred Dharma of the tathāgatas
is to repay the kindness shown by the tathāgatas.

To uphold the treasury of the victorious ones and be stable in that
intent is to make offerings to buddhas in the ten directions.
One could fill with jewels many realms seen by the eyes of the
buddhas

and offer these to the tathāgatas,
but at the point that these were exhausted, the amassing of one's
merit
would not have increased as it does by one's upholding the
Dharma. . . .

Although the qualities and benefits and advantages of these actions
might be described by speaking without interruption for an aeon,
one could never completely finish describing
the benefits and advantages of upholding the sacred Dharma.

As these and other passages indicate, this issue is spoken of on a vast scale.
 [11a]

Compared to the foregoing cases, the benefits and advantages of transmitting, receiving, meditating on, and practicing the unsurpassable teachings, both general and specific, of the Vajrayāna, the secret mantra approach, are significantly greater—many hundreds and thousands of times greater. For it is even rarer for the Vajrayāna to appear than for a buddha to do so. It is due only to the strength of our Teacher's special resolve to guide beings who were not being guided in these times of strife that these teachings appeared. Otherwise, as it is said, they have not appeared, are not appearing, and will not appear in the teachings of all buddhas of the three times. This being the case, it is stated extensively throughout the classes of tantras that, for example, those who write out the profound tantras, or carry them on their person, or read them, and who meditate on their meaning are gazing on the vajra state of enlightenment itself. To give one example, from the tantra *Heaped Jewels* of the Early Translation school:

Therefore, people who uphold
 this secret tantra
 gain empowerment into their respective families.
 Merely by carrying this tantra on one's person,
 one becomes an emanation of Vajradhara.
 All who read this tantra
 have the entire meaning of the view arise in their minds.
 All who write it out
 enjoy the enlightened speech of all buddhas.⁴⁹

And from the *Supreme Array of Ati*:

If one makes offerings to, praises, and shows honor to
 this unsurpassable and most excellent secret,
 both sublime and more ordinary attainments
 will come to one just as one wishes.
 By merely carrying it on one's person,
 one possesses the oral transmission and pith instructions.

And that is not all. To have even the slightest physical contact with advanced practitioners who apply the meaning of the words of the tantras—such as seeing their faces, hearing their speech, or being touched by their

hands or feet—purifies one instantly of all the effects of harmful actions amassed in the past, so that before very long one attains the state of a heruka. This situation is discussed in the source tantra of Cakrasaṃvara:

Through seeing, touching,
hearing, and recalling,
one becomes freed of all effects of harmful action,
right then and there, without doubt. . . . [11b]

The supreme and timeless awareness of the glorious heruka
has all the attributes of total purity.
It is the water of bliss for the practitioner.
Nondual, it is nonduality itself.
Contact with one who is engaged in nonduality
is purifying, overcoming the effects of harmful actions.
Through contact or speech,
one becomes free of all effects of harmful actions.
With this freedom from all effects of harmful actions,
one's body is pure and without flaw.
One is a sublime person who is completely refined.
One attains the level of a tathāgata
who is completely pure of all effects of harmful actions.
Completely free of all effects of harmful actions,
one is born into the family of the tathāgatas
and becomes a monarch who possesses spiritual values.

The reasoning behind these statements is thus: It is said that those yogins who pursue practice are constantly being blessed by the glorious heruka, while all dākas and dākinīs—such as Heruka and Vajravārāhī—are actually present in their heart centers, engaging passionately in union with them in a state of delight and love. They therefore are born simultaneously with those yogins, so that beings who forge any connection with them—through seeing, hearing, thinking of, or touching them—amass enormous merit thereby. The same source states:

There is no doubt that one is constantly
engaged in play with the great hero.
In the heart center dwells Vārāhī.
One abides in union with me
and with dākas and dākinīs and heralds.

Beings gain merit by seeing
anyone who is truly born with these.

Having studied and contemplated any sutra or tantra, in the final analysis one must integrate that by applying oneself to meditation and spiritual practice. For if one becomes distracted by merely talking about the teachings, not only will there be no meaningful result, but as the sutra *Discourse Exhorting One to Altruism* points out, there are a great many flaws in taking delight in such talk. And if one does not meditate on the authentic nature of reality, even though one were to embrace the teachings of the Buddha and hear and contemplate the sacred Dharma on the level of mere words, no matter how much one did so this would produce only a temporary result; [12a] one would not gain the consummate state of total freedom. This fact is spoken of using numerous analogies as, for example, in the following passage from the *Array of Stems*:

These teachings of the perfect Buddha
are not realized through one's simply hearing them.
To give an analogy, in certain cases a mighty river
can carry off those who are weak
while others die of thirst;
the situation is similar when one does not meditate on the Dharma.
One might give food and drink
to many beings
but die of hunger oneself;
the situation is similar when one does not meditate on the Dharma.
Certain physicians
may possess all medicines
but still die of some virulent disease;
the situation is similar when one does not meditate on the Dharma.
In treasure houses of riches
there may be great numbers of jewels to be counted
but not even a single gem that one may own;
the situation is similar when one does not meditate on the Dharma.
One might be reborn in the court of a monarch's palace
that is endowed with all pleasures
yet not receive food and drink oneself;
the situation is similar when one does not meditate on the Dharma.
A blind artist, when selling a painting,

might be questioned about it
 but be the one who cannot see it;
 the situation is similar when one does not meditate on the Dharma.
 A ferryman might convey many people
 across a great body of water
 but still die that night;
 the situation is similar when one does not meditate on the Dharma.
 One might stand at the crossroads
 and proclaim to everyone what is excellent
 yet still not obtain it oneself;
 the situation is similar when one does not meditate on the Dharma.

In addition, if one does not meditate, one's mind can fall under the sway of afflictive mental states, and one will fall into a lower state of rebirth, as we read in the sutra *Discourse on the Complete Display*:

If one has not realized the nature of mind, one falls under the influence of the conceptual thought process of ordinary mind and circles through the three realms, wandering into the six states of unenlightened being.

In these and other such passages, this point is discussed extensively in the sutras and śāstras.

The merit of meditating on the authentic nature of reality, however, is incalculable. According to the sutra *Discourse Demonstrating Suchness Itself* [12b]

O Śāriputra, greater than the merit of someone who listens to teachings for an entire aeon is that of someone who for the duration of a finger snap cultivates meditative absorption focusing on suchness itself. Given that that is so, Śāriputra, you should strongly advise others about this meditative absorption of suchness itself.

And according to the sutra *Discourse of the Great Uṣṇiṣa*:

The merit of meditating for a single day on the significance of the true nature of phenomena is greater than that of hearing and contemplating teachings for many aeons. Why is this so?

Because it ensures that one is separated by a great distance from the path of birth and death.

And the sutra *Discourse on Expanding One's Realization* states:

If one engages in a single session of meditative stability, this is more meaningful than if one were to save the lives of as many people as would fill the three realms.

Furthermore, it is said that cultivating meditative absorption undermines one's fixation on sense pleasures, resolves issues on which one is indecisive, arouses powers of deeper discernment and absorption, awakens supreme compassion, brings insight into the significance of the authentic nature of reality, ensures that one is capable of bringing those to be guided to enlightenment, and so forth. To cite from the sutra the *Compendium*:

Through meditative stability, one downplays and casts aside sense pleasures.

Once actually gains spiritual potential, powers of deeper discernment, and meditative absorption.

And according to the *Ten Cycles of Kṣitigarbha*:

By cultivating meditative absorption, one resolves doubts, but without that realization, one cannot do so by other means. Therefore, since the cultivation of meditative absorption is most excellent, the wise will pursue it intently.

In the *Authentic Consolidation of Qualities* we read the following:

By resting the mind in equipoise, one will gain insight into the authentic nature just as it is. It is through seeing the authentic nature just as it is that bodhisattvas embrace a supreme compassion toward beings.

And as is stated in the *Ornament of the Sutras*:

It is through meditative stability, moreover, that all beings are brought to the three degrees of enlightenment.⁵⁰

Given that all the profound teachings that are imbued with such great significance are included in this great *Treasury*, [13a] if those gifted with intelligence will protect the continuity of their transmission by putting them into practice themselves and explaining and disseminating them to others, this will ensure something that is enormously meaningful, in both the short term and the long term.

The purpose of the foregoing discussion can be found in *Reasoning for a Detailed Explanation*:

Once they have seen the great significance of the sutras,
those who hear them will feel a devotion
to hearing and upholding them,
so at the outset the purpose should be discussed.

TRADITIONS IN INDIA AND TIBET

To discuss in a concise way the manner in which these teachings developed in the holy country of India and in Tibet, in general there seem to have been many lines of transmission, both major and minor, that developed in this Land of Snows as extensive lineages of accomplishment. But a summary of the principal ones, those that constitute the very foundation, consists of those renowned as the eight great mainstream traditions. The great learned and accomplished master Prajñārasmi stated:

As prophesied by the Victorious One, the lord protectors of beings
in the Land of Snows,
whose principal intent was solely and entirely concerned with the
teachings,
were the rulers who were the unique and divine figures among
the spiritual kings of old.

The second Teacher in this land of glacial mountains and
the great editor and translator Pagor Bairotsana;
the lay master Dromtön, who maintained the bloodline of the
Victorious One;
the great learned and accomplished master Khyungpo Naljorpa;
the great guru Drokmi, speaker of two languages;
the venerable Jetsun Marpa, powerful lord among yogins;
Dampa of India, who attained the level of a siddha;
Gyijo the translator; and the learned and accomplished Orgyenpa:
these eight are the great pillars who upheld lineages of
accomplishment in the northern land.
Deriving in an excellent way from glorious Vajradhara,

these eight great pillars are the lineages of accomplishment in this
 land of glacial mountains;
 they are the legacies of siddhas of the past.
 Those who desire liberation follow in the wake of these paths.

That is to say, in the succession of Tibetan rulers were those known as the three ancestral monarchs—magical emanations of the “lords of the three families.” It was due to their superb motivation and enlightened activities that the sun of the Victorious One’s teachings spread its illuminating rays throughout the darkness in the Land of Snows. [13b] The heart essence of these teachings lies in the eight great mainstream lineages of accomplishment, made up of those who upheld the extensive traditions of the Early Translation school of Nyingma, the Kadampa, the Lamdrepa, the Marpa Kagyu, the Shangpa Kagyu, the Zhije and associated teachings, the Jordruk, and the Dorje Sumgyi Nyendrub.

A. NYINGMA

In the case of the first of these, as the manifest aspect of timeless awareness (the primordial lord protector Samantabhadra), the sambhogakāya Vajradhara arose as awareness’s own manifestation. The manifestation of innate compassionate responsiveness as “other” was that of the victorious ones of the five families, who revealed limitless approaches based on skillful methods of empowerment and transformation to bodhisattvas on the ten levels of realization. In the pinnacle realm of Akaniṣṭha in the immaculate abodes, the sambhogakāya appropriate to that realm taught the “approaches that lead away from the all-pervasive origin of suffering” and the “approaches that evoke awareness through ascetic practices.” The Great Perfection teachings were codified by Vajrasattva, those of anuyoga by the master of awareness Kunjara, and those of mahāyoga by Vajradharma and others. These teachings were entrusted to the lords of the three families and to the dākini Lekyi Wangmo and others. Teachers and retinues in these cases abided in the equality of enlightened intent, the dharma being such that there was no sense of someone being taught distinct from someone doing the teaching, but due to its manifesting simply as a mode that derives from the dynamic energy of timeless awareness, there is the “lineage of mind-to-mind transmission of victorious ones.” The atiyoga teachings were transmitted successively to the child of the gods Adhicitta, Garap Dorje, Mañjuśrīmitra, Śrīsimha, Vimalamitra, and others.

The teachings of anuyoga and mahāyoga were demonstrated through mere symbols to the lords of the three families, the five exalted masters of holy heritage, and others, whereupon they thoroughly mastered these teachings. This is the “lineage of transmission through symbols by masters of awareness.”

Due to the blessings of the Lord of Secrets, the texts of the eighteen tantras actually fell onto the roof of the palace of the fortunate king Jah, while volumes of the anuyoga teachings fell in a forest on the island of Śrī Laṅkā. The Lord of Secrets revealed himself to King Jah in a vision and conferred empowerment on him. The transmission then passed successively to Kukurāja, Indrabodhi,⁵¹ Siṃharāja, and other human masters of awareness. This is the “lineage of oral transmission by human individuals.”

Thus, through the foregoing threefold lineage, the profound cycles of ati, anu, and so forth were transmitted in the holy country [14a] to a few fortunate individuals, imparted to each as a private teaching without being promulgated further. The rulers, patrons, and teachers involved respected the seal of secrecy entailed and concealed these teachings at Vajrāsana and other places. During the time in which the Buddhist king Trisong Detsen was first causing the teachings of the Victorious One to spread in the land of Tibet, it is explained that there were many stages, but if we summarize the primary ones, they are six in number:

1. The second Buddha, Padmākara, in the perceptions of ordinary individuals to be guided, taught simply the text *Pith Instructions: The Garland of Views*. On extraordinary people of good fortune he bestowed the maturing empowerments and liberating instructions for the three yogas on a profound and vast scale, with the oral lineage of these teachings passing down through uninterrupted lines of siddhas and masters of awareness, such as the traditions of Nyang, Pang, Khön, Nup, Ma, Rongzom, and others. The majority of the cycles of his advice were sealed as hidden treasure teachings (*termas*) for the sake of future generations of those to be guided.

2. The great translator Bairotsana taught such individuals as the twenty-five learned ones from India; in particular, the master of awareness Śrīsiṃha received the profound teachings of the Great Perfection approach on a vast scale and caused these to be promulgated in Tibet as the five stages of the Category of Mind and uninterrupted continuum of the “heard lineage” of the Category of Expanse.

3. With the coming of the great scholar Vimalamitra to Tibet, those to whom he gave the cycles of teachings of the Category of Direct Transmission

in the Great Perfection approach passed on lineages of continuous teachings as well as those of hidden treasure teachings.

4. The great master Sangye Yeshe of the Nup clan received limitless advice—such as that of the great reading transmission of the *Discourse of the Gathering*, the cycles of Yamāntaka, and so forth—from four masters of India, Nepal, and Gilgit; the oral lineage of the *Discourse of the Gathering* survives to the present day.

5. Namkhai Nyingpo of the Nup clan received the cycle of teachings of the glorious deity Samyak from the master Hūmkāra and promulgated this, and as well ensured that the teachings of the Vajrayāna approach fell, as is said, “first to Nyak, following that to Nup, and finally to Zur,” such that their lineages of teachings and students became limitless. In particular, during the time of the “three ancestors of Zur,” the way in which the teachings of the secret mantra approach spread in Tibet [14b] was said to rival that of Oddiyāna.

6. In future generations, fortunate beings who were emanations of the king and his subjects appeared in succession, bringing forth the profound teachings concealed as hidden treasure from their places of concealment, in accord with the times, so that all beings throughout central Tibet and the surrounding regions were granted unsurpassable benefit and happiness in the short and the long term.

B. KADAM

In the case of the Kadampa tradition, the Noble Lord, the glorious Atīśa (who was renowned as being an emanation of the buddha Amitābha and having attained the third level of realization) came to Tibet. There he found that, due to the evil ruler Langdarma’s attempts to eradicate the teachings that had been established by the ancestral spiritual monarchs, the sutra tradition and the Vinaya had been undermined, while the secret mantra approach had become distorted into perverted forms of behavior. In order to ensure that the teachings of the Sage were once again elucidated, Atīśa composed his *Lamp on the Path to Enlightenment*, a complete overview of the stages on the paths of the three spiritual models that is based on the meaning of what is taught in such sources as the *Ornament of the Mahāyāna Sutras* and the *Stages of the Bodhisattva*. He emphasized the view of the Middle Way, the conduct of the Vinaya, and the advice concerning the precious awakening attitude of bodhicitta. Atīśa established a system of teaching that allowed a single individual to experience all the

words of the Victorious One arising as personal advice for awakening to buddhahood.

The foremost among Atīśa's students were Khu, Ngok, and Drom,⁵² who were emanations of the bodhisattvas of the three families.⁵³ Of these, Dromtön Gyalwai Jungne (who was Avalokiteśvara in the flesh) had three students who were known as the three brothers. From these three there developed three traditions:

- Putowa Rinchen Sal established the branch of the Kadampa of “those teaching mainstream sources,” that is, those such as Lang and Shar⁵⁴ (who were compared to the united sun and moon), who upheld the tradition of teaching six major sources.
- Chenga Tsultrim Bar established the branch of “those teaching advice,” transmitted by such masters as Jayulwa, who taught the four truths as personal advice.
- Puchungwa Zhönu Gyaltsen established the branch of “those teaching pith instructions,” transmitted by such masters as Tapkawa, who conferred the maturing empowerments and liberating instructions for the “sixteen spheres,” as well as the supportive transmission of the precious volumes of secret teachings.

These three branches, as well as the lineage of oral transmission from Naktsö, developed extensively, spreading throughout the eastern and central regions of Tibet. In later times the centers that upheld this tradition itself waned somewhat, [15a] but the illuminating activities of the glorious Tsongkhapa Lozang Drakpa, an emanation of Mañjuśrī, in elucidating these teachings once again caused them to spread over the surface of the earth.

C. LAMDRE

As for the tradition of “The Path with the Result,” Vajra Nairātmyā conferred empowerment on the powerful lord of yogins Śridharmapāla (“Glorious Protector of the Dharma”)⁵⁵ within a mandala that she emanated. The realization of the sixth level became fully evident to him, and he became renowned as the mahāsiddhā Virūpa, or Birwapa.⁵⁶ It was he who, relying on the tantra of Hevajra, bestowed the *Vajra Lines* of the Lamdre teachings for the sake of Kāñha of the East, on whom he conferred an abridged explanation of the tantra, as well as extensive instructions on the Path with the Result. To Dombipa he granted an extensive explanation of the tantra

and abridged instructions. From these two the transmissions were passed down through lineages of successive masters of accomplishment. Among the translators in Tibet during the later spread of the teachings were three who served as authentic sources of the secret mantra approach, or *Vajrayāna*: Mar, Gö, and Drok. One of these, Drokmi Lotsāwa Śākya Yeshe, received a complete range of mainstream sources and advice from Gayadhara and Viravajra. He also received the “eight later cycles concerning the path,” such as the instructions of the *mahāsiddhā* Saroruha. In Tibet he conferred these teachings on his students: the seven *siddhās*, the seven students who received a complete transmission of the primary sources, and the four students who received a complete transmission of the pith instructions.⁵⁷

From these four there developed in the Lamdre tradition three lineages of the sons who were students. Among these, from Sekar Chungwa⁵⁸ there further developed three lines through those who received from him an ideal, a middling, and a lesser transmission. The middling transmission was propagated through the Zhamas,⁵⁹ from whom some seven traditions developed. The ideal transmission came through Zhangtön Chöbar, from whom Sachen Kunga Nyingpo received it. There were the traditions of the earlier spiritual son Pakmo Drupa and Chegom, and both extensive and more direct lineages came to the later sons.⁶⁰ As well, Gyijo Lotsāwa studied with Gayadhara, which led to a lineage succession. There came to be what were renowned collectively as the eighteen traditions of Lamdre. From these, the Sakya tradition itself has endured as the most widespread in terms of activity. [15b]

With respect to that tradition, moreover, Ngorchen Kunga Zangpo studied with the *mahāsiddhā* Buddhaśrī, which led to the lineage succession of the Ngor tradition: the “explication for the assembly.”⁶¹ The Dzong tradition of Lamdre is that of Dorje Denpa Kunga Namgyal and is the lineage that came from Ngakchang Zungkyi Palwa. And Tsarchen Losal Gyatso studied with Doring Kunpangpa Chenpo and passed this transmission on to his two heart sons,⁶² who were compared to the sun and moon, which led to the lineage of the Tsar tradition: the “explication for disciples.”⁶³ All of these are still living traditions.

Generally speaking, the great guru Drokmi Lotsāwa received personal transmissions of the exceptional instructions renowned as the “nine cycles of the path.” The first of these, the cycle of the Path with the Result, compiled by the lord of yogins Birwapa, has just been discussed. As for the “eight later cycles concerning the path,” six are concerned with the stage of completion associated with the three cycles of Cakrasaṃvara, Hevajra, and Guhyasamāja, while two are commentaries on the tantra classes in general.

They are:

1. *Ensuring the Innate State*, a text on the stage of completion according to the “commentarial tradition” of Hevajra, authored by Dombi Heruka on the basis of the *Two Sections*;
2. *Saroruha's Sādhana*, based on the tantra *Vajra Pavilion*, for which the instructions are those referred to as “like the tip of a candle flame” and those on the nine profound methods of the stage of completion, authored by the master Padmavajra and known as the Hevajra tradition of Saroruha, the Lake-Born One;
3. The six mainstream sources of Kṛṣṇa, authored by Kṛṣṇacāryavajra on the basis of the explanatory tantra of Cakrasaṃvara, of which the practical application of the *Olapati* is “the complete path of caṇḍali”;
4. The pith instruction for “straightening the crooked,” authored by the master Ucītāmara, which is the practical application as a root summary of the *Droplet of Spring*;
5. *Commentary on Bodhicitta*, authored by the glorious lord protector Ārya Nāgārjuna on the basis of the *Guhyasamāja Tantra*, the practical application of which is the pith instruction of “achieving a decisive state of mind in the presence of a stupa,” that is, the stage of completion associated with Guhyasamāja Akṣobhya;
6. Treatises authored by the great scholar Vāgiśvarakīrti, such as *Illuminating the Seven Branches*, which emphasizes the enlightened intent of the glorious Guhyasamāja cycle, [16a] the practice of which is the *Mahāmudrā without Letters*, connected with the tradition of the venerable Jñāna;
7. The pith instructions on the “stages of the inconceivable,” authored by the mahāsiddhā Kuddāla, based on the *Well-Sealed Locket*; and
8. *Successive Levels of Empowerment*, authored by the Buddhist monarch Indrabhūti on the basis of the entire anuttarayoga class of tantras, the practice of which is the “Completion of the Four Seals.”

As well, once Drokmi Lotsāwa had finished his study and training and was preparing to return to Tibet, he established a connection with the six erudite gatekeepers of Vikramaśila, requesting and receiving an instruction from each, collectively known as the spiritual connections with the six gatekeepers. These and other instructions and reading transmissions have endured without interruption.

D. MARPA KAGYU

With respect to the oral lineage of the lord Marpa, the great and glorious Tilopa established an extensive lineage in receiving individual transmissions from the mahāsiddhās Ārya Nāgārjuna, Dombipa, Lüipāda, and Sukhasiddhi; these became the pith instructions associated with his four personal transmissions. He practiced for a long time, training in the realizations associated with the spiritual path, until he became a great and powerful master among siddhās, actually cared for by Vajradhara and Vajrayoginī, who conferred on him the treasury of the four classes of tantra. After the great scholar Nāropa had trained with him, engaging in twelve great hardships, Nāropa gained attainment, mastering the meaning of the teachings in its entirety simply through symbols and words.

Marpa Chökyi Lodrö journeyed to the holy country of India three or four times, studying a limitless range of sutras and tantras with many learned and accomplished masters, Nāropa and Maitrīpa foremost among them. In particular, during his earlier and later journeys, he spent a total of sixteen years and seven months with Nāropa alone, integrating study, contemplation, and meditation so that he came to dwell in a state of attainment. On the occasion of Marpa's final journey, Nāropa had already entered into a phase of advanced tantric conduct, so Marpa sought him out by undergoing great hardship and supplicating him. He actually met Nāropa at Puṣpahari in northern India and spent seven months with him while Nāropa conferred on Marpa the complete transmission of the oral lineage of the masculine and feminine aspects of Cakrasaṃvara. [16b]

In Tibet, the foremost among the students on whom Marpa bestowed profound teachings were known as the four great pillars. From among these, three—Me, Ngok, and Tsur—received the personal transmission of the lineage of exegesis, while the venerable Milarepa received that of the lineage of accomplishment. Among the many students of Mila, including the “seven who ascended to Khecara” and the “eight cotton-clad brethren,” one of the foremost was his heart son Rechung Dorje Drakpa, who was compared to the moon and from whom came the Oral Lineage of Rechung (Rechung Nyengyu); several of its instructions, such as those concerning Amitāyus and Caṇḍa, spread throughout the entire Land of Snows. The student who was compared to the sun and who was praised in the prophecies of the Victorious One was the great, incomparable Gampopa, whose coming was in every way similar to that of an actual buddha coming into the world.

Although he had an inconceivable number of students whom he brought to spiritual maturity and liberation, the foremost were those who upheld the lineages renowned as the four senior branches:

- Barompa Darma Wangchuk, from whom came the Barom Kagyu;
- Pakmo Drupa Dorje Gyalpo, from whom came the Pakdru Kagyu;
- the glorious Dusum Khyenpa, from whom came the Karma Kagyu; and
- Zhang Tsalpa Tsöndru Drakpa (a student of Gampopa's student Öngom Tsultrim Nyingpo), from whom came the Tsalpa Kagyu.
- As well, a fifth branch, the Dakpo Kagyu, came from the succession that followed the three "uncle and nephew" masters of Dakpo, which was the primary seat of Dakpo.

Some 500 students of Pakmo Drupa were famed as being worthy of a ceremonial canopy. From the foremost among them came what were renowned as the eight junior branches of Kagyu, or "the four pairs, totaling eight." These students were:

- Kyoppa Jikten Sumgyi Gonpo, from whom came the Drigung Kagyu;
- Tangpa Tashi Palwa, from whom came the Taklung Kagyu;
- Drogön Gyaltsa Kuön, from whom came the Tropu Kagyu;
- Lingje Repa Pema Dorje, from whom came the Lingre Kagyu;
- Marpa Rinchen Lodrö, from whom came the Martsang Kagyu;
- Yelpa Yeshe Tsekpa, from whom came the Yelpa Kagyu;
- Zarawa Yeshe Senge, from whom came the Yapzang Kagyu; and
- Nyipu Gyergom Chökyi Senge, from whom came the Shuksep Kagyu.

[17a]

Each of these had its own monastic seat, lineage of teachings, and vast range of activities.

In particular, from Götsangpa Gonpo Dorje (who was the foremost student of Lingje Repa's heart son Drogön Tsangpa Gyare) came the upper branch of the Drukpa, renowned as the "stars in the sky"; from the lineage of his students such as Gyalwa Yangönpa, Latö Sherap Gonpo, Barawa Gyaltsen Zangpo, and others came specific subbranches of the Kagyu. From Lore Darma Wangchuk came the lower branch of the Drukpa: the "focal point of earth." And through the nine masters named Senge, who upheld the monastic seat, came the uninterrupted transmission of the middle branch of the Drukpa.

On the basis of the special nature of the lord Dusum Khyenpa's motivation and aspirations, the incredible students and activities of each of his successive incarnations constituted the Kamtsang tradition, the primary branch of the Kagyu. Two further branches developed: the Zurmang Kagyu came from Drung Mase Lodrö Rinchen, who was invested as the master of the fifth lord Dezhin Shekpa's oral lineage known as the "Three Cycles of the Gem," while the Nedo Kagyu came from the learned and accomplished Karma Chakme, who was a personal student of the sixth Garwang, Chökyi Wangchuk.

From among the foregoing, nowadays only the Karma Kagyu (as one of the four senior branches) and the Drukpa, the Drigung, and the Taklung (of the eight junior branches) are still lineages that can stand on their own. Of the remaining branches, only the transmissions of a few minor maturing empowerments and liberating teachings have not disappeared; other than these, the presence of these branches is no longer felt to any great degree.

E. SHANGPA KAGYU

Concerning the Shangpa Kagyu, the learned and accomplished master Khyungpo Naljor (who was prophesied by the Victorious One as a "great śrāvaka worker of miracles") first embraced his ancestral religion of Bön and then the Nyingma school. Although he became learned in each of these systems and gained some spiritual power thereby, due to the power of his aspiration to engage in enlightened conduct finding a timely expression, he was not satisfied with them alone and so journeyed to the holy country of India. He met with some 150 learned and accomplished masters, foremost among them his four primary gurus (Vajrāsana and others), and studied an enormous range of teachings from both sutra and tantra. [17b] In particular, he actually met the dākinis of timeless awareness Niguma and Sukhasiddhi, who had both heard teachings directly from Vajradhara and who dwelled on one of the three pure levels of realization. They bestowed profound instructions on him, and he became a great lord among siddhās, indistinguishable from such sublime mahāsiddhās as Saraha, as exemplified by the fact that the deities of the five tantras were actually present in the five places of his body. Because he established his seat at Zhang Zhong in the Shang valley of the Yeru region of Tsang province, he was known as Lama Shangpa, and so those who continued his lineage became famed as the Shangpa Kagyu.

Khyungpo Naljor lived to the age of 150, maturing and liberating an inconceivable number of those who were to be guided, so that his students included some 180,000 teachers. Foremost among these were the

five “earlier sons” and a sixth “later son.” And among these, it was only to Mokchokpa Rinchen Tsöndru that the personal transmission fell for the one-to-one lineage of the secret words of Vajradhara. After him this lineage passed in succession to Öntön Kyergangpa, Sangye Nyenton, Sangye Tönpa, and Drogön Tönpa. The vajra seal of this one-to-one transmission was then loosened by the seventh “jewel,” Chöje Tönpa, in accord with prophecies from Vajradhara and the dākinī of timeless awareness, thus allowing accomplished students to spread throughout the human world Jambudvīpa and as far away as its subcontinents. The primary holders of the continuing lineage were Tsangma Shangtön, Samdingpa Zhönu Drup, and Jakchen Gyaltsen Bum, all three of whom committed the instructions to writing. Countless lineages of students developed at the seats of both Jakchen and Samdingpa. There also appeared another series of great and exceptional beings known as the later seven jewels, such as Khyungpo Tsultrim Gönpo, who was a student of Tsangma Shangtön.

In addition, countless other lineages developed: from Chöje Tönpa’s student Serlingpa Tashi Pal, from the succession of Latö Könchok Kar’s students, and so forth. Later on, the mahāsiddhā Tangtong Gyalpo received the distinct “upper” and “lower” lineages and practiced these teachings, so that he was actually taken under the care of the dākinī of timeless awareness, [18a] which resulted in three successive direct lineages that still exist nowadays. The venerable Jetsun Kunga Drolchok received the extensive lineage of these teachings on some twenty-four occasions, and a twenty-fifth time—a marvelous and extremely direct lineage—when the dākinī actually bestowed instructions on him in this direct manner. Jetsun Tārānātha combined these twenty-five transmissions in the instruction manual found in this collection.

As for the cycle of teachings concerned with the “swift-acting lord protector of timeless awareness,” the special dharmapāla of the learned and accomplished Khyungpo, in former times the followers of the so-called upper tradition spread these teachings almost everywhere. Later on, the lower tradition that came from Rigong spread throughout the majority of schools, and in particular the Precious Lord and his spiritual sons adopted this as the foremost of their dharmapāla practices, so that the rituals of offering, praise, sādhana, and activity spread throughout the three region of U, Tsang, and Kham and as far away as China and Mongolia. It would seem that nowadays any tradition that upholds the sources of the “golden teachings” is exceedingly rare.

F. ZHIJE AND ITS AUXILIARY LINEAGE

Kamalaśila (who was also renowned in both Tibet and China as Padampa Sangye) was a greatly learned master who was born at Cata Senga in the region of Vetalī in India. He received the entire range of profound instructions from some fifty-four accomplished masters, both men and women, and one-pointedly applied himself to the practice of these instructions. In this way he gained the eight major attainments of the more ordinary variety—such as the ability to extract the vital essence of the inanimate world—and so lived for 570 years. In meditation he was graced with visions of twelve sugatas, thirty-six amazing gurus who had attained Khecara, and others; he also gained the supreme attainment: the timeless awareness of the great path of seeing.

It was this master who based his teachings primarily on the three versions of the Prajñāpāramitā—extensive, middle-length, and concise—as well as such texts as the tantra *Great Flowing River of the Sanskrit Vowels and Consonants*, condensing the meaning of these sources for application in spiritual practice. In accord with this master's own life example, for him the support was that of the three levels of ordination; the path was the challenging one of austerities; and the fruition was conduct for the benefit of others. Those of fortunate karma who followed that example and were liberated on the level of buddhahood were as numerous as stars in the nighttime sky. The specific teachings that brought this about became known by the generic name of “the sacred teachings,” as well as “the pacification of suffering.”

[18b]

Although these teachings comprise an inconceivable range of instructional methods based on people's varying degrees of acumen, the lineages that are most renowned are the three successive lines of the transmission of Pacification established by Padampa during some five visits to the land of Tibet:

1. The first line of transmission concerns the “Three Cycles of the Lamp of Pacification” that Padampa imparted to Jñānaguhya of Kashmir and were transmitted by the translator Angpo Lotsāwa and others.

2. In the intermediate line of transmission, the primary masters are Ma, So, and Kam. The transmission of the words and meaning of Mahāmudrā were imparted to Ma Chökyi Sherap; the transmission of the words and meaning of the advice for “perceiving pure awareness in all its nakedness” were imparted to Sochung Gendun Bar; and the transmission of upper lin-

eage and lower lineage of the transcendent perfection of wisdom was imparted to Kam Yeshe Gyaltsen. There were also three minor transmissions:

- the “Ninefold Cycle of the Lamp of Pacification,” imparted to Geshe Drapa;
- the advice integrating sutra and tantra, imparted to Che Candrakirti; and
- the advice “without letters” on the transcendent perfection of wisdom, imparted to Jang Kadampa.

It is also said that there were some fifteen minor transmissions of diverse lineages for such teachings as Lapkyi Drönma’s advice on the Object of Severance.

3. As for the final line of transmission, when Padampa returned from China to Dingri, there were transmissions beyond counting, of maturing empowerments and liberating instructions that he bestowed on his students: the twenty-six “destroyers of illusion,” his more than one hundred great and exalted spiritual sons, the twenty-four noble ladies, the twelve students who directed monastic seats, and others. However, the foremost of these students were known as the four favored yogins, who compiled teachings and wrote them down:

- in the east, Dampa Charchen, who compiled the “Cycle of the Teachings That Integrate the Sutras”;
- in the south, Vajrakrodha, who compiled the “Cycle Organizing the Meaning of the Precious Jewel”;
- in the west, Dampa Purchung, who compiled the “Cycle That Compiles Fragmentary Teachings”; and
- in the north, the bodhisattva Kunga, who compiled the “Cycle of the Teachings of Cholu.”

Of the foregoing three lineages, the intermediate one is explained as being in accord with the final cycle of the Buddha’s teachings (that is, the sutras that concern the definitive meaning of the teachings), while the later lineage is primarily in accord with the tantric approach.

All of the foregoing lineages, moreover, are complete spiritual paths, but Padampa averred that the most exalted among them—equal in its intent to that of Padampa himself—is the tradition of the holy master Kunga.

This cycle of teachings is composed of a vast range of sections, of both more ordinary and extraordinary teachings. [19a] Although all three lineages were formerly very widespread, nowadays they exist only in name. But the great translator Dharmaśrī of Mindroling put much effort into receiving whatever transmissions were available and writing manuals and ritual texts. It would seem that it is due to his kindness that at least the fundamental elements of the maturing empowerments and liberating instructions for all three lineages (the earlier, the intermediate, and the later), and particularly for the tradition of the holy master Kunga, are still extant.

The auxiliary cycle, the Object of Severance, is renowned for having two branches: the “male” lineage of Severance and the “female” lineage. As for the former, Padampa Sangye bestowed on Kyo Śākyā Yeshe and Yalung Mara Serpo the exclusively sutra tradition of Severance: the instructions called *Six Fragments*, which discuss the meaning of Āryadeva’s short text *Fifty Verses*.⁶⁴ Kyo conferred these on his nephew, Sönam Lama, who in turn is said to have conferred four of these *Fragments* on Machik Lapkyi Drönma. The cycle transmitted by Mara Serpo was promulgated by Rok Sherap Ö and Khedrup Zhönu Drup. The foregoing is known as the male lineage of Severance.

As for the female lineage, the same Machik Lapkyi Drönma—who was the great mother Prajñāpāramitā manifesting as a human woman—read the sutra of the transcendent perfection of wisdom aloud, which aroused in her the view of emptiness. With Padampa teaching her a few words of heart advice, she experienced an ongoing sense of freedom and became a natural yogini. Out of her own experience of enlightened intent—the meaning of the intent found in the Prajñāpāramitā Sutras—Machik established the extensive tradition of the path of Severance, composing an incredible number of cycles of advice. All of these are subsumed within four lineages: the father lineage of skillful method, the mother lineage of wisdom, the nondual lineage of ultimate meaning, and the dākinī’s lineage of meditative experience. Her many students, including some 108 male and female siddhās who were her personal students, lived throughout central and eastern Tibet. Foremost among them were her sixteen great spiritual children to whom personal transmission fell, whose activities flourished everywhere. Her own son Langlungpa Gyalwa Döndrup became the foremost one upholding the lineage of the sutra tradition. The upholder of the lineage of the tantra tradition was Tönyön Samdrup, who became renowned as a siddhā and whose special lineage of Severance was known as Gangpa.⁶⁵ [19b] The one upholding the lineage that integrated the traditions of sutra and tantra was

Khugom Chökyi Senge, whose lineage produced many further lineages that came from individual siddhās.

In particular, the Gyalwang Karmapa Rangjung Dorje received the teachings of Severance from Namtso Dopa, and from that lineage came the Severance lineages of “Rupa.” In later times there developed the traditions of Zurmang and Nedo. There also developed countless other traditions from various lineage holders, as exemplified by the Kyapche tradition that came from Jetsun Kyase and the Trechö tradition that came from Treho Chökyi Wangpo. An extensive lineage came from Machik’s daughters, while Gyaltang Samten Özer received many distinct transmissions and met directly with Machik, who bestowed instructions on him; all of this led to the Tang tradition.⁶⁶

There were many profound teachings that Machik did not confer on her students but concealed as hidden treasure teachings. In later times these were revealed by Ladu Dorje Drönma, who was an emanation of Machik herself. Kunpang Tsöndru Senge, a rebirth of Khugom, revealed a profound and vast array of hidden treasure teachings from concealment; it would seem that the later transmission of these has continued to the present day as the Gyatön lineage of Severance.

G. JORDRUK

The Vajrayoga of the Six Branches of Union dates from the time when our Teacher, the perfect Buddha, was teaching a vast range of anuttarayoga source tantras of the Vajrayāna at the glorious stupa of Dhānyakaṭaka to those in his retinue, a vast assembly of beings both of this world and transcendent. On that occasion, in response to a supplication by Dharmarāja Sucandra, who was an emanation,⁶⁷ the Buddha spoke the source tantra of the Kālacakra cycle in twelve thousand lines. This teaching flourished in the land of Shambhala until the end of the seventh Dharmarāja’s reign. Then the Kalkī ruler Mañjuśrī Yaśas composed an abridged version of the tantra based on the source, and Kalkī Puṇḍarīka elucidated this version in his major commentary. The successive generations of emanated Kalkī rulers spread these teachings, so that they definitely came to mahāsiddhās in the holy country of India at a certain early point in time, if in a somewhat random manner.

In the perceptions of people in general, however, the one who first introduced these teachings was Cilu Paṇḍita. When he was traveling to Shambhala seeking the “Bodhisattva Commentaries,”⁶⁸ [20a] during his journey he was

taken under the care of an emanation of the Kalkī ruler, who bestowed on him the entire range of empowerments, tantras, commentaries, and pith instructions and blessed him so that Cilu thoroughly mastered these teachings.

Cilu's student was Piṇḍo Ācārya, also known as the master who begs for alms. It was from him that Mañjuvajra (also known as Kālacakrapāda the Elder, or Cilupa the Younger) received the teachings. Through the power of the emanated Kalkī ruler's blessings, Mañjuśrīvajra gained siddhis and actually journeyed to Kalāpa, where he received a complete transmission of the empowerments, tantras, and pith instructions. Emphasizing these teachings, he explained them to those who listened, so that he came to have many students, including Nāropa, Ratnakāragupta, and others. Among these, three figures—Avadhūtipa, Śribhadrabodhi, and Nālandāpa—were each referred to as Kālacakrapāda the Younger.

Initially, the translator Gyijo Lotsāwa Dawai Özer invited Kālacakrapāda Śribhadrabodhi to this land of Tibet; they translated the commentary on the tantra and the pith instructions. Gyijo trained those known as the four great sons, including the translator Trom Lotsāwa Pema Özer. The Gyilo tradition was transmitted from Trom Lotsāwa.

Mañjukīrti was a student of Nālandāpa, and his student in turn was the Nepalese Samantaśrī. It was from Samantaśrī that Ra Lotsāwa Chörap received the teachings that became the Ra tradition. Alternatively, another student of Nālandāpa was the Kashmiri Dawa Gönpo, from whom the teachings passed to Dro Lotsāwa Sherap Drak, to his student Gompa Könchok Sung in turn, and so forth, resulting in the Dro tradition.

Other traditions included the following:

- the Tsami tradition, the lineage that passed from Nālandāpa to Tsami Sangye Drak and successive generations;
- the Nyö tradition, through Nyö Darma Ö, who received teachings from Tsami's student Se Lotsāwa Zhönu Tsultrim;
- the Chak Lo tradition, another lineage that came from Nālandāpa and passed successively to Abhayākara, Niṣkalaṇka, the Nepalese scholar Ravīndra, and Chak Lotsāwa Chöje Pal;
- the Pañchen (“Great Scholar”) tradition, also called the Chal tradition, which came from Abhayākara to Vikhyātadeva, the Kashmiri scholar Pañchen Śākyāśrī, and Chal Chökyi Zangpo;
- the Rong tradition, which passed from Ra Lotsāwa Chörap to Yeshe Senge, to Bumseng, to Rongpa Ga Lotsāwa Namgyal Dorje, and so on through successive generations of the lineage;

- the Tsal tradition, which was passed from Tsami to Khampa Ga Lotsāwa Zhönupal to Zhang Tsalpa;
- the Sakyapa tradition, conferred by Ga Lotsāwa on the great master of Sakya; [20b]
- the Kodrak tradition, which was received by Kodrak Sönam Gyaltsen from the great scholar Vibhūticandra, on whom it had been actually conferred by the mahāsiddhā Śāvarīśvara;
- the Gö tradition, which Lama Gö received from both Nyen Lotsāwa and Ga Lotsāwa, they in turn having received the teachings from Mañjukīrti and Abhayākara; and
- the Kar tradition, which came from Chak Chöje Pal to Golungpa Dode-pal, to the learned and accomplished master Orgyenpa, to Nyemdowa Kunga Döndrup, to the lord Rangjung and so on, and which emphasizes the Tsami tradition.

In addition, there appeared many other traditions, such as the Bodong tradition (passed down from Shong and Pang), the Koktrangwa tradition, the Latö Wangyal tradition, and others.

In later times, however, the two schools that caused the teachings of the Kālacakra cycle to spread very widely in this Land of Snows were the Jonang and the Zhalu. Both of these received teachings initially from the lineage of the Ra tradition and subsequently brought in teachings from the Dro tradition, so that they definitely came to uphold a combined lineage of Ra and Dro. Because the Bu tradition was primarily a personal transmission of exegesis, it has continued from the great Butön to the present day and constitutes an uninterrupted transmission of explanation of the tantra.

In the Jonang tradition, the great Kunpang received from successive emanations of the Kalkī rulers the complete tradition of Kālacakra that included all the sources translated into Tibetan. His students were famed as the “four sons of Kunpang.” The great and omniscient Dolpopa’s marvelous activity in spreading the yoga of the Six Branches was truly incredible. Primarily, it was the fourteen students who were considered his equals who each engaged in extensive activities to spread traditions of instruction, which has resulted in an ongoing succession that constitutes a personal transmission of accomplishment. This continues even now without impairment as an ongoing tradition of consummate meditative experience and realization.

Generally speaking, in India, the holy country, it would seem that a number of traditions appeared, including those of Kālacakrapāda the Elder and the Younger, Śavaripa, Anupamarakṣita, Raviśrijñāna, the great schol-

ar Nāropa, the Great Scholar of Kashmir, the mahāsiddhā Śāntigupta, and others. Here in Tibet the most renowned were the “four prior traditions” (of Gyijo, Dro, Ra, and Chödrak of Dingri); the “four intermediate traditions” (of Menlung Guru, Tar Lotsāwa, Orgyenpa, and Vibhūticandra); [21a] the three from Śāvari (earlier, intermediate, and later); and the “later tradition” that came from the great scholar Vanaratna.

H. DORJE SUMGYI NYENDRUP

As for the tradition of Dorje Sumgyi Nyendrup (Stages of Approach and Accomplishment of the Three Vajras), the learned and accomplished master Orgyenpa Rinchen Pal trained completely in the sutras and tantras; in particular he became a superb scholar of the Kālacakra cycle. Training under Gyalwa Götsangpa, he gave rise to a consummate level of realization, beholding the truth of the path of seeing. The lord of dharma Götsangpa extolled Orgyenpa as his heart son, equal to him in uncontrived tantric conduct. In order to develop his conduct to a consummate degree, Orgyenpa journeyed to Jalendhara and many other regions. In particular, he went to the land of Odḍiyāna in the west, where many obstacles and quasi-miraculous events occurred; he quelled these with his indwelling confidence on the view and the splendor of his uncontrived conduct. In the four cardinal directions of the central region of Dhūmatala, he was blessed by the dākinīs of the four families. In accord with a prophecy uttered by a lovely emanated maiden, he went to a town called Kapoka, where Vajrayogini herself manifested in the form of a prostitute and bestowed on him the pleasures of food and drink and physical contact, which released the blockages in his subtle channels. With sounds and earthquakes and other great omens, she manifested in actuality as the Vajra Queen and conferred these instructions on him in their entirety. The four previous dākinīs and a fifth, the lioness-faced Simhamukhā, each conferred a portion of the instructions on Orgyenpa as well, and he gained the sublime and more ordinary attainments.

Orgyenpa journeyed to Tibet, where, in response to a supplication by Kharchu Rinpoche, a student who had received a prophecy concerning this, he first committed the vajra verses of this cycle to writing. He composed a *Mnemonic Summary* of verses concerning the visualizations that he had bestowed. Dawa Senge, who was entrusted with safeguarding these teachings, compiled the pith instructions into a volume. There are also what are referred to as the four major commentaries: The replies that Orgyenpa gave to questions from Golungpa Zhönu Pal were recorded; Zurpukpa Rinchen Pal

authored a major commentary; and both the learned Shangtön and Nyedo Kunga Döndrup composed detailed explanations of the vajra verses.

Numerous traditions of these teachings developed, such as the lineage that passed from Patrapa Sönam Özer through Chöje Gangpa and was received by Palden Lama Sönam Gyaltsen. [21b] The venerable and omniscient Rangjung received the entire cycle of instructions from the mahāsidhā himself, composed a commentary to unravel the vajra verses, and further elucidated this noble path, the key points of which are more especially exalted than others.

IDENTIFICATION OF TEACHINGS

In terms of what the teachings in this collection constitute in their essence, eight topics are to be identified:

- the Nyingma, or Early Translation school
- the Kadam
- the Lamdre
- the Kagyu
- the Shangpa
- the Zhije and Chö
- the Jordruk
- the Nyendrup

A. NYINGMA

In the first case, that of the Early Translation school and its classification of nine approaches, with respect to the three yogas of the inner level of skillful method, there have developed many graduated approaches to meditation. These, however, can be subsumed within the two categories of those that involve some thematic structure and those that do not. As the *Three Stages* states:

The stage of meditating on a thematic structure
and that of cultivating the experience of suchness itself—
the specific variations are spoken of as twofold.

Of these, in this collection the emphasis is on presenting the sources for the stages of meditation in atiyoga, the pinnacle of the nine approaches.

This is the latter of the three categories of development, completion, and Great Perfection. If we interpret the Sanskrit term *mahāsandhi*, it translates as “great meditative absorption” or “great meditative stability”; that is, the meaning is that of timeless awareness, in which all phenomena of samsara and nirvana are naturally arising within the expanse of the oneness that is the true way in which things abide, transcending all the systems of the eight approaches of ordinary consciousness.

If this approach is further categorized, we read the following in the *Supreme Array*:

the Category of Mind for those with conceptual minds,
the Category of Expanse for those with minds like space,
and the Category of Direct Transmission for those who need not
strive step by step.

Accordingly, the Great Perfection is renowned to involve three categories, because there are different degrees of profundity within this approach that forges the path of naturally occurring timeless awareness.

Of these, in the outer Category of Mind, the realization of all phenomena as being the display of the oneness of mind itself—beyond causes and conditions, effort and achievement—brings freedom from the limitation of there being factors to be eliminated. There are seven further subcategories within this, such as the position that the fruition state is the origin of mind.

In the inner Category of Expanse, free of anything to be done, the realization that all objects in the phenomenal world are without coming or going within the expanse of Samantabhadrā—and that they therefore do not undergo change within the basic space of the three kāyas as natural attributes—brings freedom from the limitation of there being antidotes. [22a] This has four subsections: the three of the White Expanse, Black Expanse, and Multicolored Expanse, plus the Immense Expanse.

In the secret and profound Category of Direct Transmission, there is the realization that the way in which all phenomena of ground, path, and fruition actually are is such that their innate attribute is the fact of the inseparability of original purity and spontaneous presence; and in accord with this realization, there is freedom from the limitations of factors to be eliminated as well as antidotes. This category includes three kinds of texts: personal advice, miscellaneous instructions, and teachings that discuss the tantras that are the source specific to this category.

In this regard, the *All-Creating Monarch* contains the following lines:

Six approaches that bring the attainment of certainty
are shown to be points of error concerning the great perfection.

Such passages demonstrate the fact that, in every case, all the fixed concepts pertaining to the sutras and to the outer and inner tantras (up to and including the anuyoga approach) are solely systems of thought constrained by ordinary rational consciousness, so that one succumbs to the error of failing to see the primordial way in which things actually abide, just as it is.

Timeless awareness in the context of the Great Perfection approach transcends the eight avenues of ordinary discursive consciousness, which entail imagining and describing things in terms of cause and effect. It is a supreme freedom from conceptual elaboration, with all limitless states of ordinary mind and mental events having subsided within basic space. It is the fundamentally unconditioned mode of being that is the true nature of pure awareness, occurring in and of itself, supremely free of anything to be done and transcending ordinary consciousness. Other than constituting a naturally abiding process of resting in its own fundamental nature, it is not contrived through any artificial means, and so the adventitious distortions that are manifestations of its dynamic energy have dissipated naturally within the basic space of genuine being. It is therefore remarkably superior to all lower systems of thought, a fact that is discussed in the tantra *Naturally Arising Awareness*:

How marvelous! The great perfection of ati
does not fall into any extreme
and so embraces the ultimate meaning of naturally occurring
timeless awareness.

To give an analogy, just as the carnivorous lion
awes other predators with its majesty,
so the Great Perfection speaks its own language and awes inferior
approaches with its majesty.

The Great Perfection speaks its own language and relies on its
own ultimate meaning.⁶⁹

In this and similar passages, this source presents the definitive secrets of unique view and meditation.

In the *Supreme Array of Ati*, moreover, following an extensive presentation of the way in which this approach is superior to systems of view and meditation that involve conceptual speculation, we read the following:

Therefore, this quintessence that is the definitive secret
 is like a lamp that illuminates the darkness;
 it is like an elephant among oxen;
 it is like a lion among other wild beasts; [22b]
 it is like a horseman among foot soldiers.
 It is superior to all other approaches.

The preceding citation is an illustration of the extensive treatment found in this text.

As for the key points of this path, the Great Perfection approach is endowed with the special teachings of the unsurpassable instructions concerning “fourfold freedom.” And in particular, having received the empowerment into the dynamic energy of pure awareness from the secret cycle of the Category of Direct Transmission, with unimpaired faith and samaya one familiarizes oneself to some significant degree with the yoga of day and night. Even if one does so, one still might not gain the level of primordial freedom in this lifetime. Nevertheless, through the power of the blessings of the lineage of masters of awareness and that of the true nature of things, when one becomes free of the cage of the physical body, immediately upon calling nirmāṇakāya pure realms to mind, one beholds the nirmāṇakāya realms of the ten directions and is inspired to the level of “universal illumination.” This process is described in such passages as the following from the *Supreme Array of Ati*:

In the final of the five-hundred-year periods in degenerate times,
 this heart essence of secrets will manifest in the human realm.
 Those fortunate individuals who follow and uphold this
 and to whom this heart essence becomes evident
 will pass to the level of unchanging being.
 Even if, due to having a short life and many illnesses in these
 degenerate times,
 they do not gain indwelling confidence in this heart essence,
 by perceiving it they gain supreme inspiration,
 taking pure and miraculous rebirth in the nirmāṇakāya realm of
 Universal Illumination,
 freed from the confines of the womb.

B. KADAM

As for the Kadampa, this refers to the tradition of the glorious Atíśa—known as the Noble Lord and the “single deity” of the Land of Snows—in which all the words of the Victorious One are experienced as personal advice by which a single individual can awaken to buddhahood. There is a saying, “The bodies of those who uphold this lineage are adorned with four deities, their speech is adorned with the Three Compilations, and their minds are adorned with the three higher trainings.” Of these, the four deities are Śākyamuni, the master of the teachings; Avalokiteśvara, the master of love and compassion; Tārā, who dispels external obstacles; and Acala, who dispels internal obstacles. The Three Compilations are the presentations with which the three higher trainings are counted together as the subject matter being presented, so that this tradition is renowned as embodying mastery that is endowed with seven divine components. This tradition has three parts: primary sources, advice, and pith instructions. [23a]

As for the primary sources, this tradition emphasizes a living process of listening to and explaining six sources: the *Garland of Lives* and the *Didactic Aphorisms*, as the sources that arouse one’s faith; the *Compendium of Training* and *Entering the Way of the Bodhisattva*, as the sources that teach about one’s conduct; and the *Levels of the Bodhisattva* and the *Ornament of the Mahāyāna Sutras*, as the sources concerning meditative absorption.

The advice is instruction on the basis of the four truths—of suffering, of its all-pervasive origin, of its cessation, and of the spiritual path to it—in terms of the usual progression and its reversal. The pith instructions concern the practical implementation of secret teachings found in the *Precious Volume*. As that source states:

Please recall the guru, the source of refuge.
 Your body is of the nature of the deity.
 Please use your speech to engage continuously in recitation and
 mantra repetition.
 Think of all beings without exception as your parents.
 Investigate the way in which mind truly abides as empty.
 In maintaining these five,
 please purify all your fundamentally positive qualities!

That is to say, the path is forged of the “sixteen spheres,” on both the relative and the ultimate levels, derived from the five recollections of the guru, the deity, mantra, compassion, and emptiness.

The *Lamp on the Path to Enlightenment* by the Noble Lord presents an integrated treatment of the primary sources and the advice. Given that it is indispensable for one to embrace this unerring path right up to the point at which liberation and omniscience are attained, it is famed as the “path to enlightenment,” or the “graduated path of the three spiritual models.” As the source itself states:

Understand there to be three spiritual models:
the lesser, the intermediate, and the most excellent.

The Sanskrit term for a spiritual model is *puruṣa*, which etymologically means “having capability,” and so the term “spiritual model of the teachings” is used in this context to refer to someone who has the capability to accomplish something meaningful for the next lifetime or even beyond that.

In this tradition, at the outset the foundation for all three models lies in the teachings on how one relies on a spiritual mentor and how the opportunity and leisure to practice is difficult to gain, and so one begins with these. Then, as the exalted Nāgārjuna states:

First there are teachings concerned with higher states of rebirth;
later come those concerned with the definitive excellence of
enlightenment.

Why? Because once one has gained a higher state of rebirth,
gradually one can come to that definitive excellence.

Accordingly, the lesser spiritual model is that of those who rid themselves of fixation on this lifetime and are capable of making the moral choices of what to accept and what to reject for the sake of some happier state of existence for themselves in the future. As the main body of teachings in this path, there are four topics: impermanence, the shortcomings of the lower states of rebirth, [23b] the taking of refuge, and the effects of karma.

The intermediate spiritual model is that of those who rid themselves of fixation on samsara in its entirety and are capable of engaging correctly in the three higher trainings for the sake of becoming liberated from it. From the perspective of approaches, this model comprises those of the śrāvaka

and the pratyekabuddha. From the perspective of what one meditates on, there are the four truths, interdependent origination, the obvious and subtle aspects of the identity of the individual, and so forth.

The superior spiritual model is that of those who perceive the flaws of both conditioned existence and mere personal salvation and are capable of accepting the challenge of bringing all beings to the level of buddhahood. From the perspective of view, this is either the Middle Way or the Mind Only school. From the perspective of spiritual approaches, this model can be divided into the two approaches of sutra and tantra. Beginning with the arousal of bodhicitta, which is the distinctive feature of this path, the teachings deal with the way in which one engages in the conduct of the heirs of the victorious ones—that is, the general and specific points of training—as well as the results to which this leads.

Generally speaking, the designation “three spiritual models” appears in a few sources, such as the *Concise Definitive Conclusion* and the commentary on the *Treasury of Abhidharma*. The stages of practical implementation are condensed from explanations found in the two *Ornaments* and the *Categories of the Levels*.⁷⁰ In fact, all the teachings that were spoken in so excellent a manner by the Victorious One are subsumed within this path of the three spiritual models.

The variant themes of mind training, or *lojong*, which constitute advice for mentally exchanging oneself with others, are primarily found in the Indian sources by the Lord Atiśa’s three gurus and are the quintessence of the practical implementation found in such texts as *Entering the Way of the Bodhisattva* and the *Compendium of Training*. This training is the fundamental theme for meditation on the path of the superior spiritual model—the consummation of the three models of the graduated path—and constitutes a remarkable way to enhance the relative aspect of bodhicitta and the meditative absorptions of loving-kindness and compassion.

C. LAMDRE

In the case of the Lamdre tradition, the powerful lord among yogins Virūpa pursued a spiritual practice of the completion stage from the three tantras of the Hevajra cycle⁷¹ and condensed this into the source text of pith instructions,⁷² which became renowned as the Precious Speech Concerning the Path with the Result, a lineage imbued with four oral transmissions and authentic qualities. This tradition involves four ways of instructing students through three means of validation and four oral lineages.

Of these, if we discuss instruction exactly according to the source,⁷³ which is the most extensive basic treatise, [24a] to quote the great lord Sakyapa:

The three states of appearances lay the foundation for the path;
the three continua bring understanding of all practical
implementation without exception.

In accord with this statement, the three states of appearances are teachings that are held in common with the approach of the transcendent perfections and lay the foundation of the path:

- *Impure appearance* involves meditating on the shortcomings of samsara, on the hard-won state of opportunity and leisure, and on conviction concerning the cause-and-effect process of karma; this completes the path of the śrāvaka approach.
- *Experiential appearance* involves, for the more ordinary kind of practitioner, the cultivation of loving-kindness, compassion, and bodhicitta; this completes the path of the ordinary Mahāyāna approach. For the more extraordinary kind of practitioner, this involves meditation on the path of the Vajrayāna approach, in which one understands that all the inconceivable states of meditative and visionary experience that arise are subsumed within fifteen topics, so that when these arise one recognizes them and allows their natural expression.
- *Pure appearance* involves being aware of the qualities of buddhahood in the context of the fruition state—the uninterrupted continuum of adornment and so forth—and the arousal of inspiration that one will oneself attain these qualities, so that one's ongoing experience becomes refined through their cultivation in meditation.

In the extraordinary path of mantra, at the outset one receives empowerment as the causal circumstance and upholds the samaya commitments entailed in the ground situation.⁷⁴ As for the actual path of the three continua:

- The *causal continuum of the basis of all experience* involves one being directly introduced to the view of the indivisibility of samsara and nirvana as the primordial unity of lucidity and emptiness and cultivating that in meditation.
- The *continuum of skillful method as the path* in fact involves four successive paths connected to the four levels of empowerment:

- ▶ The path of the vase empowerment is that of the stage of development on the external and internal levels; having received empowerment in the context of the path, one meditates for four sessions in every twenty-four-hour period on the profound path that embodies the significance of that empowerment.
- ▶ The path of the secret empowerment involves techniques using subtle energies and cāḍalī.
- ▶ The path of the empowerment of wisdom leading to timeless awareness involves the body of another as the “messenger.”
- ▶ The path of the fourth empowerment is that of the “vajra waves”—that is, meditation on the threefold path of the stage of completion to usher in the anticipatory and actual states of timeless awareness.
- Once one has meditated on these four paths, within the context of the mundane path, one experiences the four views (of the three essences and so forth). Within the context of the transcendent path, one reaches the four culmination states of attainment, and the *resultant continuum of the fruition state* of the five kāyas becomes fully evident. [24b]

To summarize, one lays the foundation of the path with the three states of appearances; carries out the implementation of the main body of practice with the three continua; eliminates one's false assumptions with four-fold authenticity and the four oral lineages; and delineates the levels of the path by means of the five factors of interdependent origination. When implementing the foregoing, by knowing the three situations in which the subtle elements gather, one becomes skilled in the seven pith instructions that are of benefit and in the methods for dispelling hindrances; and by pursuing the practice, one reaches the culmination of attainment. This is the process of instruction in the extensive treatment of the path. The intermediate treatment of the path involves five topics, while the condensed treatment of the path is subsumed within four categories. Given that any of the foregoing treatments are such that the fruition remains attainable within the context of the path, this tradition is renowned as Lamdre—the Path with the Result—because it reveals the significance of the inseparability of ground, path, and fruition.

D. MARPA KAGYU

As for the tradition of the Kagyupa, this refers to the veritable ocean of advice (primarily associated with the anuttarayoga class) that has been transmitted

by the mahāsiddhās who founded the schools based on the oral lineage they upheld, which Lord Marpa the translator had received as the tradition of the venerable Nāropa and Maitrīpa. Although these instructions are so limitless as to defy description, we may summarize them according to the emphasis on the topics of meditation into two categories: the path of skillful method (the Six Dharmas of Nāropa) and the path of freedom (Mahāmudrā). Both of these, however, are subsumed within three major “vajra themes.” To cite from the *Clear Summary of the Five Stages* and the *Later Primer*:

The stages of the way in which things truly abide,
the path, and the arising of the fruition state.

That is to say, there is

- the ground (the way in which things truly abide);
- the stages for traversing the spiritual path; and
- the way in which the fruition state is made fully evident.

The true way of abiding, furthermore, has two aspects: the way in which things actually abide as the ground of being and the way in which things actually abide as this pertains to mind. Each of these, too, has three levels (the more obvious, the subtle, and the extremely subtle), which are taken as the basis for the refinement process.

The path involves two aspects: maturation and liberation. Of these, one begins with one’s ongoing experience being matured through the empowerment process to some degree (ideal, middling, or lesser) based on one’s capacity as the recipient. Then, the teachings that liberate one concern the two stages of development and completion. [25a] A beginner implements the practice of these two alternately, but with familiarization one implements them simultaneously. In the stage of completion, moreover, one implements the practices of either the path of skillful method or that of freedom, which are the means that effect the refinement in accordance with the basis for that refinement process.

The fruition entails more ordinary attainments (such as the ten indications of successful practice, the eight qualities, the four aspects of enlightened activity, and so forth), as well as the most sublime attainment (being endowed with the seven attributes of integration, the eight qualities of powerful mastery, the four kāyas, and the five aspects of timeless awareness). Depending on one’s particular good fortune and diligence, these attainments

may actually be gained in this lifetime or perhaps in the intermediate state after death.

1. THE PATH OF SKILLFUL METHOD

As for the Six Dharmas, which constitute the path of skillful method, these are practical techniques that rely on such methods as the arousal of bliss to make fully evident the timeless awareness of Mahāmudrā that derives from these methods, and constitute a swift and profound path for those who are endowed with sharp acumen and diligence. They come from the tradition of the glorious Nārotapa.⁷⁵ The primary bases on which they rely are summaries of the key points of enlightened intent that are specific to five tantric cycles—Cakrasaṃvara and Hevajra, Mahāmāya, Catuhpīṭha, and Guhyasamāja—and that permeate the Kālacakra cycle in general. These practices are thus renowned as the path of skillful method associated with the tantras. In this regard, we read in the *True Measure of the Authentic Word of the Buddha*:

Caṇḍalī, karmamudrā,
illusory body, dream, utter lucidity,
the intermediate state, the transference of consciousness, and
transferring one's consciousness into another's body.⁷⁶

In this regard, caṇḍalī is renowned as the root of the path, karmamudrā as the enhancement technique on the path, the practice of illusory body as the axis of the path, dream practice as the authentic measure of meditative warmth on the path, the practice of utter lucidity as the very core of the path, the practice of the intermediate state as the decisive factor on the path, the transference of consciousness as one's escort on the path, and the practice of transferring one's mind into another's body as the means to bridge interruptions on the path.⁷⁷ Of these, the practices of caṇḍalī, illusory body, dream, and utter lucidity are known as the four basic practices, constituting the profound path that makes fully evident, within a single lifetime, the state of primordial unity that requires no more training. For those of lesser good fortune, for whom these practices will not make the fruition state evident in this lifetime, the instructions are given for the practices of the intermediate state and the transference of consciousness, making for a set of six practices. Karmamudrā and the practice of transferring one's consciousness into another's body are auxiliary practices to

enhance one's practice or bridge interruptions, so they are not counted separately in the grouping.

The foregoing is the exegesis of Lord Gampopa and as such is universally espoused by those of the Dakpo Kagyu tradition. [25b] Lord Marpa subsumed these into what he termed the four corners of the teachings that bring awakening to buddhahood, while in the tradition of Ngok and his spiritual descendants, the essence of the Six Dharmas is condensed into the two processes of “blending” and “transference.” The venerable Mila sang of this as the direct introduction to the eight intermediate states; Tepupa explained this in terms of four pairs of eight practices; and Rechungpa spoke of it as the “three cycles of blending” or the “ninefold cycle of blending and transference,” and so forth.

While there are numerous analyses and syntheses, the actual teachings are subsumed within the previous explanation.

2. THE PATH OF FREEDOM

As for the path of freedom, or *Mahāmudrā*, according to the tradition of this precious lineage there is a sutra-based model, in which the instructions speak of the object as the utter lucidity that is free of elaboration, and the subjective perceiver as the absence of any conceptual process; with these instructions, one rests in equipoise. And there is a tantra-based model, that of *Mahāmudrā* specifically characterized as “gaining contact with the innate nature”—that is, the unity of bliss and emptiness—through timeless awareness awakened during the empowerment process and intense focus applied to the key points of the vajra body. Of these two models, the latter conforms to what was described previously, whereas the former derives primarily from the tradition of the master Maitripa.

In essence, *Mahāmudrā* is nondual timeless awareness, profound and lucid and permeating all of samsara and nirvana, imbued with seven special attributes. As for the derivation of the term, if we analyze the Sanskrit term *mahāmudrā*, *mudrā* (“seal”) means that all phenomena of the three situations of samsara, nirvana, and the spiritual path are such that they do not fall outside of this awareness, while *mahā* (“supreme”) indicates that there is no other thing superior to it; this is a compound term that combines these meanings.

If we analyze this, there are three aspects: *Mahāmudrā* of ground, of path, and of fruition:

1. The ground is a “seal” because all phenomena of samsara and nirvana are such that they do not fall outside this, for freedom and confusion occur respectively due to the realization of or the failure to realize that very fact of the way in which things truly abide. It is “supreme” because other than that there is no other dharmakāya to be sought.

2. The path is a “seal” because even while one is undertaking spiritual practice, having been introduced directly through the guru’s pith instructions, all consciousness and objects of consciousness are such that they do not fall outside this. It is “supreme” because other than that there is no other timeless awareness of buddhahood to be sought.

3. The fruition is a “seal” because once the way in which the ground of being is present becomes fully evident with adventitious obscurations being refined away through the process of the path, the entire manifest display of the kāyas and timeless awareness is such that it does not fall outside the essence of this. [26a] It is “supreme” because it constitutes the consummate state of being.

Regarding the innate nature, there are the two aspects of what is innate by nature and what is innate due to “melting bliss.” Of these, what is being referred to in the present context is not merely some speculative meditation on what is inferred after nothing is found at the conclusion of one’s investigation, but rather a path that is forged of the direct experience, free of concepts, of the unceasing unity of perceived appearances and mind, without the conceptual component of reifying that, so that one is brought into contact with that innate nature in its actuality. As Lord Gampopa stated:

Mind, conceptual thought, and dharmakāya:
these three are innate at the outset.

Because through instruction one gains contact with these as one,
wouldn’t you call this “gaining contact with the innate nature”?

With respect to the practical implementation of such a path, as Tilopa said:

Ah! This is self-knowing timeless awareness.

Transcending any verbiage or terminology, it is not the province
of mind.

I, Tilo, have nothing whatsoever to show you.
Understand it by pointing it out to yourself!

That is to say, once one has recognized one's own true way of abiding, the perspective of the ground of being, one meditates on this path using what are known as the six teachings of Tilopa:

Do not reflect. Do not contemplate. Do not examine.
Do not meditate. Do not think. Just rest, utterly relaxed.

To implement these in one's practice amounts to what is identical in its significance to the cycles of Maitrīpa's teachings on the "absence of any conceptual process."

In addition to this, the lord Gampopa relied on the *Second Armor of Mahāmudrā*, authored by the Noble Lord,⁷⁸ and the instructional methods from the Kadam tradition. The fourfold preliminary practices ensure that meditation develops where it has not yet developed. The threefold process of direct introduction ensures that where it has developed, it is used as the path. Due to the methods for enhancing the practice and developing positive qualities, the issue of whether one is of excellent or lesser acumen is of no consequence; if one's ongoing experience is refined by one's immersion in the instructions, even those of lesser acumen are edified to the highest degree, for these are unsurpassable instructions that give one skill in the means to bring about the state of natural freedom.

Of the followers of this tradition, the glorious Pakmo Drupa, as well as Jikten Sumgön of the Drigung school and his descendants, emphasized instructions on the Five Principles of Mahāmudrā.⁷⁹ The glorious Karmapas matured and liberated people with instructions on "four key points of the ongoing cycle of the true nature of reality" and "direct introduction to the three kāyas." [26b] In the glorious Drukpa Kagyu school, the upper branch of the Drukpa employ the "eight major instructions," while the lower branch uses the "fivefold capability." In the basic Kagyu tradition, instruction is given using the "path of the six cycles."

As the foregoing cases illustrate, there are limitless individual traditions associated with the four primary and eight secondary schools and their derivative lineages, and in each of these cases many of those to be guided have been brought to states of attainment. Given its vast display of methods, this tradition is entirely worthy of one's complete confidence.

E. SHANGPA KAGYU

In the case of the Shangpa Kagyu, in general terms the learned and ac-

complished master Khyungpo, who embodied five consummate attributes, received in its entirety the distilled essence of enlightened mind from some 150 learned and accomplished masters of the holy country of India, so that it was impossible to ascertain any finite number of what were renowned to be a limitless and unequaled array of methods. However, if these are summarized into categories, what developed was a threefold tradition, a graduated path that included theoretical teachings, debate, and practice. The latter consisted of five parts: the cycle of Niguma's teachings, the cycle of Sukhasiddhi's teachings, the cycle of Vajrāsana's teachings, the cycle of Maitrīpa's teachings, and the cycle of Rāhula's teachings. Of these cycles, the primary one is the cycle of teachings from the dākini of timeless awareness Nigupta,⁸⁰ which for adherents of the Shangpa Kagyu lineage consists in its most extensive version of the "fifteen special instructions," in its condensed version of the "instructions on the three bodies," and in its extremely condensed version simply of the "natural freedom of deathless mind."

While these and other classifications exist, the Five Golden Teachings of Shangpa constitute the widely known tradition of a one-to-one transmission bearing a vajra seal. These are:

- the Six Dharmas of Niguma as the root;
- Mahāmudrā as the trunk;
- the three means of maintaining ongoing awareness as the branches;
- the white and red forms of Khecāri as the flowers; and
- "unerring immortality" as the fruit.

These instructions were set down as mnemonic manuals for visualization from the *Vajra Verses* of Vajradhara and the dākini of timeless awareness, so that even the topics for visualization and the supplication prayers are like refined gold, not in any way altered, changed, adulterated, or corrupted by the minds of ordinary individuals.

1. SIX DHARMAS OF NIGUMA

The first of these is the set of Six Dharmas. As we read in the *Vajra Verses*:

Having been matured through the four levels of empowerment, if
 those who are endowed with faith and diligence
 begin with impermanence, disenchantment, and an awareness of
 shortcomings as preliminaries

and then exert themselves on this sublime path, [27a] they will awaken to buddhahood in six months, or a year, or within this lifetime.

That is to say, for individuals who have been matured through the conferral of an empowerment either into the five tantric classes (as described in the major tantra *Ocean of Gems*) or into the mandala of the glorious Cakrasamvara, and through their receiving the transmission of the respective blessings, the first practice to be undertaken is that of the “purifying factor of the empty framework of A.” They then primarily carry out four practices: the path of skillful method (called “the natural blazing of bliss and warmth”), illusory body (“the natural freedom of attachment and aversion”), the dream state (“the natural purity of compounded confusion”), and utter lucidity (“the natural awakening of mental dullness”). Through these practices, the distortions of the confusion experienced in four life situations are dispelled. The two practices of the transference of consciousness (“awakening to buddhahood without meditation”) and the intermediate state (“the sambhogakāya of the victorious ones”) are relegated to the status of auxiliary practices in the stages of meditation for those of lesser diligence and acumen, so that complete freedom is gained in one of the three phases of the intermediate state, depending on the different levels of acumen (ideal, middling, or lesser).

2. MAHĀMUDRĀ

Concerning Mahāmudrā, the learned and accomplished Khyungpo so highly valued the vajra verses of instruction on the ultimate heart essence of being, a state in which any conceptual process is absent, that he placed a small scroll of these inside an amulet box of Nepalese origin, which he wore around his neck. These instructions thus became known as “Mahāmudrā of the amulet box”:

- For the preliminaries, through the three states of utter relaxation⁸¹ one develops calm abiding and profound insight.
- For the main body of practice, with the descent of the vajra state of timeless awareness, one is directly introduced through a stealthy approach and, by becoming free of four flaws in one’s natural state, one refines one’s experience of mind itself with great precision.

- For the concluding phase, one maintains the context in which the three kāyas arise naturally.

Through reliance on uncommon methods to enhance one's practice and eliminate hindrances, the supreme seal of Mahāmudrā, which is the natural freedom of the four kāyas—the very core of what is presented in all the sutras and tantras, and the distilled essence of all pith instructions—becomes fully evident.

3. THREE MEANS OF MAINTAINING ONGOING AWARENESS

One maintains ongoing awareness of all phenomena (visible, audible, or imaginable) as being of the nature of the guru, chosen deity, and illusoriness, incorporating these into one's spiritual path by applying this key point. Thus, in a matter of mere months or years, the supremely blissful unity of lucidity and emptiness becomes the natural arising of the three kāyas.

4. WHITE AND RED FORMS OF KHECARĪ

As for the forms of the transcendent and accomplished conqueror, the Vajra Queen, that bear the colors of the sun and moon, [27b] by one's invoking them with the supplication prayers and the key points of visualization, cāṇḍali—the unity of bliss and emptiness—blazes in the four cakras due to the freedom from attachment that is associated with each of these places. With that as one's working basis, one comes to experience Khecāra, the “enjoyment of space,” as the supreme state of primordial unity.

5. UNERRING IMMORTALITY

By performing the thirty-two physical exercises that ensure immortality, one utilizes one's body on the path to liberation. Given that one's own mind is primordially unborn, its immortality is ensured as a supreme state of natural freedom. The physical body as the natural consequence of karma, being an assemblage of inanimate matter, is devoid of any basis for assigning birth or death. In actual fact, even the body occurs simply as a manifestation of mind, so if one gains the indwelling confidence of realizing mind to be deathless, the manifestation of the body is that of Mahāmudrā in the form of the deity, as determined within basic space, without the error that is due to perceptions based on confusion.

It is said that one can gain the kāya of primordial unity in this lifetime by receiving just a few of these instructions, and that merely hearing them will allow one to awaken to buddhahood in the intermediate state after death, as the sambhogakāya of the victorious ones. As we read in the *Vajra Verses*:

For those who implement this most sublime of paths,
without reference to any other time, but now or in the
intermediate state,
the inseparable unity of bliss and emptiness will arise naturally as
the three kāyas
so that they go to the totally pure realm of Khecāra.

The cycle of teachings from the dākinī of timeless awareness Sukhasiddhi would seem to include simply two teachings: a set of Six Dharmas as the profound path of skillful method and “Mahāmudrā, the pure state of timeless awareness.” The sādhana practice that combines four deities is the instruction that comes from the mahāsiddhā Rāhula, while the profound teaching from Maitripa is that of the “swift-acting lord protector of timeless awareness.” It is evident that these are entirely transmissions based on authentic meditative experience and blessings.

F. ZHIJE AND CHÖ

In the case of the tradition of Zhije (Pacification), according to the systems of instruction that came to Tibet, the meaning of the term *Zhije* derives from the emphasis placed in this tradition on causing the student to turn away from unvirtuous pursuits and on refining away the afflictive emotions in the ongoing experience of original mind. This process is one that in the short term pacifies the inferior physical states, factors contributing to illness, and so forth that are due to the force of previous karma, and so ensures that the practitioner can deal with and bear these. And so the specific name Damchö Duk-ngal Zhije (Sacred Teachings on the Pacification of Suffering) was applied to this tradition. It was applied on the basis of such references as that in the “Mother”:

the mantra that utterly pacifies all suffering.⁸² [28a]

and that in the most majestic of tantras:

It pacifies the pains of the three kinds of suffering.

These are special instructions that combine into one the profound key points of all the sutras and tantras, for they are said to be “of the transcendent perfections in their essence, yet in accord with the mantra approach.”

Generally speaking, the powerful lord among siddhās Dampa Sangye gained mastery over the meaning of the unborn sound of the Sanskrit vowels and consonants and, through inconceivable secret means,⁸³ presented immeasurable avenues of teachings—through symbols, words, and meanings—to beings who were to be guided, according to their temperaments and levels of acumen, so that there was no single tradition to be systematized. He taught his students, however, in accord with his own life history, and they for the most part followed his example in three ways: (1) the working basis being that one was endowed with the three levels of ordination; (2) the path being the challenging one of ascetic practice; and (3) the result being conduct that benefited others. Dampa Sangye first formulated the *Three Cycles of the Lamp of the Zhije Tradition*, which summarized and presented the three higher trainings as these are implemented in a practical manner by those of lesser, middling, or ideal acumen.

Three specific lines of transmission became renowned here in Tibet as the earlier, the middle, and the later line:

- The first line of transmission was the “Kashmiri tradition,” which taught all the advice of fifty-four male and female siddhās, summarized into five key points as illustrated by five analogies.
- The middle line of transmission included three traditions: those of Ma, So, and Kam.
 - ▶ The Ma tradition involved a process of direct introduction through sixteen practical instructions that rely on the “lineage of ultimate meaning,” and a process of eliminating false assumptions through sixteen major points that rely on the “lineage of words.”
 - ▶ The So tradition involves a process of direct introduction to an ideal, middling, or lesser extent using three key points that are the means of resting the mind, and then a process of practical implementation using ten themes.
 - ▶ The Kam tradition, although it began as a very extensive method of instruction, in later times seems to have continued simply as instruction on the meaning of the *Heart Essence of the Transcendent Perfection of Wisdom*.

- The later line of transmission was the tradition of the bodhisattva Kunga. It consists of pith instructions concerning Prajñāpāramitā (the “transcendent perfection of wisdom”), which are nevertheless in accord with the secret mantra approach—a direct introduction to the ultimate heart essence of being (through the conferral of this fundamental insight in one’s ongoing experience) adorned with the skillful method of the supreme principle of interdependent origination in its many ramifications. [28b] These are pith instructions for the practical implementation of all the Buddha’s teachings at one time, on a single meditation seat.

With respect to the cycle of instructions for the practical implementation of the *Immaculate Drop*, this is subsumed within the following steps:

- One begins with the conferral of the four levels of empowerment through symbols (an extraordinary process unique to this tradition), which matures the student’s working basis for the teachings where this has not previously been matured.
- One proceeds through the strict parameters of the white, red, and black instructions, which causes meditative experiences to develop where these have not developed previously.
- One forges one’s path of the guru’s blessings, which causes realization to arise where it has not arisen previously.
- The assemblage of words causes the meaning to penetrate one’s mind, which eliminates conceptual elaboration where this has not yet been eliminated.

As for the actual process of instruction, according to the pith instructions for seven complete meditation sessions, there are three alternatives:

1. For those of the highest acumen, the key point of beholding pure awareness in all its nakedness is the “white instruction,” causing them to awaken to buddhahood all at once through directly beholding the uncontrived way in which genuine mind truly abides, beyond dualistic consciousness.

2. For those of middling acumen, the key point of devotion as the single decisive point is the “red instruction,” in which the four kāyas are attained in leaps and bounds due to the refinement of the bindu of the three avenues of body, speech, and mind in equal measure, which perfects the path of the four kāyas of the guru.

3. For those of lesser acumen, the key point of advice that defines issues precisely is the “black instruction,” since one gains the five paths successively.

Of these three, the last involves the following:

- Subsuming the eight topics of instruction on the external level of the dialectical approach in a single basic format, by practicing the five paths during a single session, one is elevated through one’s mental training to the path of accumulation.
- By perfecting the five paths of the mother tantras, in which the motile factor of subtle energy is aroused and channeled, during a single session, one is brought into the strict confines of ascetic practice on the path of linkage.
- By meditating during a single complete session on the four mudrās, the instructions on the experience of bliss from the mother tantras, one is ushered into the path of seeing.
- Due to one’s meditating during a single complete session on the four yogas (or four states of meditative absorption), the instructions on the ultimate heart essence of being, one’s practice is enhanced through the equal taste of the path of meditation.
- By meditating during a single complete session on the Six Branches of Union, the instructions on the natural freedom of pure awareness, one attains the path of consummation, free of anything more to be done.

This method is the special teaching of Dampa Sangye, which had never existed before in India or Tibet. On the external level, it tears out the heart of the Three Compilations; [29a] on the internal level, it severs the aorta of the four classes of tantra; on the secret level, it opens the eye of ultimate heart essence of being; and on the level of thatness, it loosens the seal of secrecy imposed by the dākinis. Thus, it constitutes the strict path of practice for implementing the limitless range of the Buddha’s teachings during a single meditation session, and it is adorned with the skillful method of the supreme principle of interdependent origination in its many ramifications. As we read in the *Graduated Path* by Zhikpo Nyiseng:

The salt of the lineages of attainment in general, the great
graduated path, the strict path of accomplishment,
the united pith instructions of the sutras and tantras in general,
this is indeed found in no other case: Ah!

As for the auxiliary tradition to this, that of Damchö Dukyi Chöyul (Sacred Teachings on the Māras as the Object of Severance), if the name is interpreted on the basis of supportive circumstances, this derives from the many classifications of conduct—such as secret conduct, the conduct of pure awareness, and so forth—as an enhancement of spiritual practice that are spoken of in the classes of anuttarayoga tantras, as well as what we read in the “Mother”:

those who wish to engage in the conduct of the profound and transcendent perfection of wisdom should train in this way.

Since this tradition constitutes the practical implementation of the meaning found in these sources, the related name “sphere of activity” was applied.

If the name is interpreted from the perspective of antidotes to counterproductive circumstances, in the context of the cause-oriented approach of the transcendent perfections, the four truths are paired with respect to the choices one makes of engaging in what one accepts or turning away from what one rejects. Because this tradition involves integrating the truths of suffering and its all-pervasive origin into one’s spiritual path, it constitutes the practical implementation of the profound key points of meditation as a countermeasure and the “equal taste” of things, and this is implied in the name “Māras as the Object of Severance.”

In this name, the meaning of the term *severance* (Tib. *gcod*) is as explained in the brahmin Āryadeva’s small source text:

Because this cuts through to the very root of mind,
cuts the root of the five poisons as afflictive mental states,
serves as the cause of meditation as the consummation of view,
and cuts off all naïve hope, fear, or resistance
to conduct that is daunting,
severance is used as the definitive term.

As for the meaning of the term *object* (Tib. *yul*), because the afflictive states that are to be cut off develop through the mind focusing its attention on unsuitable objects, the advanced practitioner focuses intently on these objects, so that the habitual reactions are aroused, and then cuts them off in the immediacy of that very moment.

Of four mainstream transmissions of the Indian teachings of this tradition that flourished in Tibet, the two lineages from Padampa Sangye were those

of the “male line of Severance” and the “female line of Severance”; [29b] it is the latter that nowadays has spread everywhere. And this is primarily a lineage of the meditative experience of the accomplished master Machik herself, who gained freedom on the basis of the Buddha’s word. The source of the view is the Prajñāpāramitā, while the specific skillful methods are distinctively those of the mantra approach, and so this tradition is held to blend the realization of the sutra and mantra approaches. The overview of the path of this tradition is stated in the sutra titled the *Compendium*:

Due to four causal factors, the bodhisattvas are endowed with powerful skill.

It is difficult for the four māras to challenge them, for these cannot perturb them.

They abide in emptiness, yet do not in any way forsake ordinary beings.

They act according to whatever is taught and are imbued with the blessings of sugatas.

That is to say, this is the practical implementation of some four themes found in these teachings: (1) the view of abiding in emptiness; (2) the compassion of not forsaking beings in any way; (3) the discipline of bodhisattvas, acting according to whatever the Buddha taught; and (4) the blessings conferred by sugatas.

1. As for the view of abiding in emptiness, initially one eliminates the belief that the mind-body aggregates that are included in one’s ongoing experience constitute a self, and then abides continually in the meaningful experience of a lack of any identity, without one’s mind focusing on any notion of subtle traits being associated with anything associated with other beings in one’s objective perception.

2. With respect to not forsaking beings in any way, one embraces the path to enlightenment and with a sense of great compassion turns away from conduct that harms beings, feeling a special love for those with material form (such as the afflicted, the sick, and so forth), while also not indulging in maliciously seeking to harm those without material form (such as gods and demons).

3. To act according to whatever is taught means to eliminate frivolous behavior and arouse bodhicitta—the motivation toward enlightenment—so that one does not act in ways that contradict the pledges associated with that.

4. To be blessed by sugatas means that, having taken refuge, one prays with fervent devotion to one's primary gurus and those of the lineage.

With the foregoing as a basis, at the outset of one's practical implementation of these instructions, one receives the empowerments that are unique to this tradition, which render one a suitable aspirant. [30a] As for the main process of instruction, for all branches of this tradition—the sutra method, the mantra method, the methods blending the realizations of sutra and mantra, and so forth—the general format is to begin with the preliminary exercise unique to this tradition, that of reinforcing positive factors on the physical level and driving home the vital point of blessings invoked through devoted supplication.

Then, for the main body of practice, through pursuing pure awareness and pure awareness alone, one seeks out the hidden flaw of ordinary mind. Having become involved in a methodical approach, one is shown the means of resting the mind. Through the process of “opening the doorway to space,” the meaning of the “mother” is directly introduced. In formal meditative equipoise, one maintains the experience of one's own true nature—indescribable, inconceivable, and inexpressible—attaining dharmakāya in a single session. In postmeditation awareness, according to the *Great Bundle of Precepts*:

The entanglements of material objects have been cut off;
 the entanglements of nonmaterial mind have been cut off;
 the entanglements of fixations due to excess enthusiasm have
 been cut off.

The māras are divided into four groups;
 these are, however, subsumed in the māra of complacency.

As this passage states, with the four māras having been cut off through one's being freed from the dualistic frameworks of hope and fear, of acceptance and rejection, whatever has proved difficult to cut off has nevertheless been cut off by one's crushing it without hesitation. Applying oneself to a structured practice of sessions in frightening environments, one frequents those environments armed with the instructions, so that when any and all of one's reactions are provoked, one blends basic space and pure awareness and uses the visualizations for casting out one's body as food—the white feast, the red feast, the variegated feast, and so forth—alternating peaceful methods with wrathful ones. With this, one experiences concepts of good versus bad as having an equal taste, so that one puts an end to gods and

demons outwardly and the belief in a self inwardly in light of the absence of any such identity. In the shorter term, one completes the process of annihilating these, while in the final analysis one gains the three aspects of indwelling confidence, which in itself constitutes a perfecting of the paths and levels as a natural consequence.

G. JORDRUK

As for the Vajrayoga, the hidden meanings that are implied with vajra words in the condensed versions of such anuttarayoga tantras as those of Cakrasaṃvara and Hevajra are presented clearly in that of the glorious Kālacakra. In all the extensive source tantras, such as the *Sublime Original Buddha*, the profound meaning that they present directly with a single intent is that of the sublime yoga of Mahāmudrā, known as the Six Branches of Union. This is the unsurpassable point to which one can go as the consummation of the entire stage of completion. [30b] As for the way in which one becomes involved in this path, in the *Stainless Light* the Transcendent and Accomplished Conqueror speaks of threefold confidence with respect to this mantra approach:

Initially, at a certain point one has confidence in the tantra, then confidence in the guru, and then confidence in oneself. It is through these three that the path to completely perfect buddhahood is thoroughly finished.

As this passage states, it is because one is endowed with this threefold confidence that this becomes the totally pure path that brings one closer to the most sublime state of accomplishment.

In this regard, what are to be accomplished are the vajras of the three secrets and of the timeless awareness of tathāgatas, those gone to suchness. The Six Branches of Union, which ensure this accomplishment, are listed in the source tantra of the *Kālacakra*:

Withdrawal, meditative stability,
channeling subtle energy, and furthermore retention of it,
recollection, and meditative absorption:
these are held to be the Six Branches of Union.

These are similar to what is also described in the *Subsequent Tantra of the*

Gathering of Secrets and the *Vast Range of Dākas*. With respect to the way in which the practices are accomplished, they are accomplished it is through the four phases of approach and accomplishment.

That is to say, if we consider the combining of the preliminaries and the main body of practice (as these are specific to the completion stage) as constituting the completion of a single set of the four phases of approach and accomplishment, the following proves to be the case:

1. Since the preliminary stage of fourfold disregard lays the foundation for the deity's form, it constitutes the phase of approach
2. In the main body of practice, the branches of withdrawal, meditative stability, channeling subtle energy, and retention constitute the phase of intimate approach.
3. Recollection of desire through the four mudrās constitutes the branch of accomplishment of the bliss of supreme unchanging desire.
4. Meditative absorption constitutes the branch of supreme accomplishment, since it ensures that the kāya of timeless awareness is actually accomplished.

If we consider the actual way in which this accomplishment is gained:

- The two branches of withdrawal and meditative stability are the yoga of the essence of the vajra principle of enlightened form; they refine the central subtle channel and bring accomplishment of vajra form in all its aspects.
- The channeling of subtle energy and retention are the yoga of the vajra principle of enlightened speech; channeling energy brings the subtle energies of the lateral *rasanā* and *lalanā* channels into the central channel, while retention causes these to become stabilized, bringing accomplishment of vajra speech in all its aspects. [31a]
- Recollection is the yoga of the vajra principle of enlightened mind; due to one's reliance on the four mudrās, the bodhicitta that has been melted is maintained free of dissipation, bringing accomplishment of vajra mind in all its aspects.
- Meditative absorption is the yoga of the vajra principle of timeless awareness; that selfsame bliss is integrated inseparably with rūpakāya, bringing accomplishment of vajra timeless awareness—the primordial unity of bliss and emptiness—in all its aspects.

Alternatively, it is also said that the two branches of withdrawal and meditative stability are the phase of the accomplishment of total recall; the

two of the channeling of subtle energy and retention are the phase of the accomplishment of subtle energy; recollection is the phase of the accomplishment of bliss; and meditative absorption is the phase of the accomplishment of suchness.

With respect to these branches, when the *Oral Transmission of Kālacakra-pāda* says:

one should understand that each and every one has six . .

the former masters of this lineage have interpreted the meaning implied in explaining each branch through a set of six topics: (1) the meaning of the term, (2) the appropriate time for that meditation, (3) the branch as a method of meditation, (4) the authentic indications of one's having meditated, (5) an analysis of what is purified and what purifies, and (6) the result that is gained through meditation.

These branches can also be subsumed within threefold virtue. Vajragarba speaks of the two branches of withdrawal and meditative stability as the path that is virtuous at the outset; the two of channeling subtle energy and retention as the path that is virtuous in the interim; and the two of recollection and meditative absorption as that path that is virtuous in the final outcome. In general, the teachings of our Teacher in their entirety are virtuous at the outset, in the interim, and in the final outcome. From the point of view of this consummate stage of definitive meaning, however, meditation based on conceptual thinking, or the bliss of karmamudrā practice being considered to be the ultimate state, or meditation on emptiness as the nonconceptual state reached at the conclusion of mental investigation are neither exceptionally virtuous (since they can be characterized as causes of samsara), nor do they constitute, respectively, the mandala of ultimate reality or supreme bliss or true emptiness. In this path, there is virtue at the outset, since initially it brings accomplishment of empty forms as the mandala of ultimate reality; there is virtue in the interim, since later on it brings about the cessation of the subtle energy of karma, which is the cause of discursive conceptual thinking; and there is virtue in the final outcome, since it brings about accomplishment of the unchanging ultimate state of bindu. [31b] And there is virtue in all three stages of the outset, the interim, and the final outcome, since this path entails the perspective of authentic timeless awareness, a nonconceptual state that precludes mental investigation; for the meaning of *virtue* here is identified as bliss and its attendant causes.

Thus what is virtuous at the outset brings accomplishment of the meditative absorption of extraordinary calm abiding and profound insight. The initial stage of what is virtuous in the interim blends subtle energy and mind in its earlier stages, and the later stage opens the gates of the cakras. What is virtuous in the final outcome ensures the accomplishment of the changeless kāya of timeless awareness.

Through the use of these six branches as yogic practice, at first one is imbued with a partial glimpse of vajra timeless awareness; then step by step one gains the complete blessing of the "vajra flow," so that visionary experiences and significant perceptual indications arise. One's mind abides as a matter of course in a nonconceptual state, while there occur physical sensations of shaking and trembling and verbal experiences of uttering various sounds. When one allows the natural expression of these, the blockages of the three avenues of body, speech, and mind are gradually released. Finally, the three factors of masculine energy, feminine energy, and subtle motile energy are purified within the six cakras, so that the kāya of timeless awareness of the victorious ones of the six families is accomplished.

H. DORJE SUMGYI NYENDRUP

Concerning the tradition of Dorje Sumgyi Nyendrup (Stages of Approach and Accomplishment of the Three Vajras), we may cite the *Gathering of Secrets*:

Consider your mind as like your body, your body as like your mind, your mind as like something uttered in words.

The instructions of this tradition are unique, for in the context of the ground of being, a connection is determined—that the three vajras cannot be divided from one another—and in the context of the spiritual path, one meditates on the yoga of the indivisible vajra state so that, in the context of the fruition state, the three vajra secrets are made fully evident. According to the *Vajra Verses*:

Through the refinement of the subtle channels, the body is
purified of distortions;
through the refinement of the subtle energies, the speech is
purified of distortions;

through the attainment of the state without dissipation, the habitual tendencies of ordinary mind are overcome.

The blockages of the cakras are eradicated through the progression of the four degrees of joy.

One wakes from the sleep of nonrecognition through coming back out of unconsciousness.

The mind that is free of desire and in which faintheartedness and aversion are exhausted

gains freedom in supreme bliss through the purification of desire.

The meaning of the lines cited is as follows:

1. In the branch of approach, which purifies the body and the subtle channels, the causal factor of the yoga that utilizes the key points of the body is withdrawal, and its result is meditative stability. [32a] One comes to a definitive conclusion through the Three Compilations.

2. In the branch of accomplishment of the vajra principle of enlightened speech, which purifies the speech and the subtle energies, with the vajra mantra repetition as the preliminary step, the causal factor is the channeling of subtle energy, and its result is retention. One comes to a definitive conclusion through four factors: these two branches, their effects, and the result that they accomplish.

3. In the branch of supreme accomplishment of the vajra principle of enlightened mind, which purifies the mind and bindu, the branch of recollection presents completion of the mundane phase of the spiritual path in any of three ways: ideally by reliance on *cāṇḍalī*, in middling cases on one's own body, and in lesser cases on the body of another. The branch of meditative absorption, which presents completion of the transcendent phase of the path, entails the mind abiding one-pointedly in the bliss of pure self-knowing awareness—the nonduality of both aspects of supreme bliss, that which is conceptually structured and that which is unstructured. On the external level, then, one secures all bindu of the refined essence that is subject to loss. By thus implementing the yoga of the three vajras in the correct manner, one gains the fruition of the three *kāyas*—the state purified of the three levels of obscuration with their three internal subdivisions—in this one lifetime, in this one body.

Thus, the traditions of the paths of these lineages of accomplishment, which can be summarized as the foregoing eight lines of transmission, were the foremost traditions in the land of Tibet and have been so considered

from the point of view that they all constitute complete paths. There are, however, a great many minor traditions, such that a classification of their historical origins and instructions would be too much to document.

ENUMERATION OF TEACHINGS

As for the enumeration of the teachings that are contained in the collection, these constitute the heart essence of the primary sources of the eight great mainstream lineages of accomplishment—the most profound vital essence of the teachings that mature and liberate, together with the cycles of minor teachings and the transmissions that support these—gathered together in a single collection, the volumes of which comprise ten major sections, equal in number to the directions. These sections are those of: (1) the Early Translation school of the Nyingma, (2) the Kadam, (3) the Lamdre, (4) the Dakpo Kagyu, (5) the Shangpa Kagyu, (6) the Zhije and Chöyul traditions, (7) the Jorwa Yenlak Drukpa, (8) the Dorje Sumgyi Nyendrup, (9) the cycles of minor teachings, and (10) the 108 Instructions of Jetsun Kunga Drolchok (which are supports for all the foregoing). [32b]

A. NYINGMA

The profound Dharma that came to Tibet during the early spread of the teachings⁸⁴ comprises that of the three yogas.

1. MAHĀYOGA

Of these, in the cycle of the mahāyoga teachings are found the following:

- *Concise Path* by Buddhaghosa;⁸⁵
- *Garland of Views*⁸⁶ by the precious master;⁸⁷
- *Rays of Sunlight*, a commentary on the foregoing;⁸⁸
- ‘*Mamos’ Sphere of Activity*;⁸⁹ and
- the essential manual of instruction on the *Heart Essence of Magical Illusion*, by the omniscient Drime Özer.⁹⁰

2. ANUYOGA

The cycle of the anuyoga teachings contains the following:

- *Four Stages of Yogic Practice* by Dewa Saldze;⁹¹
- instruction on innate meditation extracted from the *Discourse on the Gathering*,⁹² and
- *Illuminating the Profound Path*, a manual of instruction for *Stirring the Pit*,⁹³ both by Lochen Dharmasrī.

3. ATIYOGA

In the atiyoga teachings, there are three categories: of mind, expanse, and direct transmission.

a. Category of Mind

First, the outer cycle of the Category of Mind (Tib. *sems sde*) contains the following:

- the thirty-seventh chapter from the tantra the *All-Creating Monarch*, including interlinear notes;⁹⁴
- vajra songs of the eighteen texts of the Category of Mind;⁹⁵
- *Meditation on Awakened Mind: Smelting Gold from Ore*, a treatise on the heart essence by Mañjuśrīmitra;⁹⁶
- ritual of empowerment into the dynamic energy of pure awareness, the means for direct introduction to the enlightened intent of the eighteen “mother and child” texts of the Category of Mind, by the Katok master Moktön Dorje Palzang;⁹⁷
- *Precious Ship*, the essential manual of instruction for the *All-Creating Monarch*, by the noble Longchen Rapjam;⁹⁸
- manual of instruction according to the Nyang tradition, by Sokdokpa Lodrö Gyaltsen;⁹⁹
- supplication prayer to the lineage by the same author, with supplementary verses by Minling Terchen;¹⁰⁰
- manual of instruction according to the eastern Tibetan tradition, by the Katok master Namkha Dorje;¹⁰¹ and
- manual of instruction according to the Aro tradition, by Zhamar Kachö Wangpo.¹⁰²

b. Category of Expanse

Second, the inner cycle of the Category of Expanse (Tib. *klong sde*) contains the following:

- the fourth chapter from the tantra the *Supremely Vast Range of the Great Expanse*, including interlinear notes;¹⁰³
- source for the *Vajra Bridge*, with associated pith instructions and personal advice, taught by Bairotsana;¹⁰⁴
- summary of the *Condensed Bridge* in a single meditation session;¹⁰⁵
- *Garland of Meditative Experience from the Precious Lineage of Oral Teachings*;¹⁰⁶ and
- *Garland of Precious Advice*, a song sung to illustrate the benefits and advantages of bodhicitta through six analogies.¹⁰⁷ [33a]
- an extensive arrangement of the methods for meditation, a practical application of the guru's blessing,¹⁰⁸ and
- *Opening the Eyes of the Fortunate*, the practical application of the instructions on meditation, known as "the distilled essence of Ola Jose poured into the vessel that was Gyagom," a manual concerning the stick used as a support in meditation, by Chenga Chökyi Drakpa.¹⁰⁹

c. Category of Direct Transmission

Third, the secret cycle of the Category of Direct Transmission (Tib. *man ngag sde*) contains the following:

- *Legacies of the Buddhas: The Quintessential Keystone of the Category of Direct Transmission in the Great Perfection Approach of Utter Lucidity*,¹¹⁰ comprising:
 - ▶ the first legacy, *Joyous*;¹¹¹
 - ▶ the second legacy, *Display of Secrecy*;¹¹²
 - ▶ the third legacy, *Fallen on Vulture Peak*;¹¹³
 - ▶ *Ornament of the Visions of Utter Lucidity*,¹¹⁴ a commentary on the preceding;
 - ▶ *Three Statements That Hit on the Vital Points*,¹¹⁵ by Garap Dorje;
 - ▶ *Six Meditative Experiences*,¹¹⁶ by Mañjuśrimitra;
 - ▶ *Seven Nails*,¹¹⁷ by Śrīsimha; and
 - ▶ *Four Means of Resting*,¹¹⁸ by Jñānasutra.
- *Web of Purity*, the elaborate empowerment ritual from the *Innermost Drop of the Guru* cycle;¹¹⁹
- tables of names for the elaborate empowerment;¹²⁰

- *Massing Clouds of Twofold Spiritual Development*, a ritual for offering a mandala;¹²¹
- *Web of Gems*, the unelaborate empowerment ritual;¹²²
- *Manual of Key Points: The Meaning of the Symbolism of the Vase*;¹²³
- *Massed Clouds of Blessings: Bringing Down the Aspect of Timeless Awareness*,¹²⁴
- Web of Lotuses, the extremely unelaborate empowerment ritual;¹²⁵
- *Mandala Offering Adorned with the Four Continents*;¹²⁶
- *Web of Light*, the utterly unelaborate empowerment ritual;¹²⁷
- mandala offering in five groups of five;¹²⁸
- *Wish-Fulfilling Ocean*, the stages for offering a ritual feast;¹²⁹
- *Oral Transmission of Vimala: Manual of Instruction That Unites in a Single Mainstream the “Mother and Child” Cycles of the Heart Drop Teachings*;¹³⁰
- empowerment for the secret cycle of the Great Perfection teachings;¹³¹
- commentary on the preceding, including the empowerment ritual, by Longchen Rapjam;¹³² and
- *Precious Golden Garland*, a manual of instruction for the *Innermost Drop of the Dākini* according to the tradition of Padma.¹³³

As an auxiliary component, there are texts that I included out of consideration for the continuity of the instruction lineages:

- essential instructions on the three aspects of virtue, the three topics of the Great Perfection cycle *Resting at Ease in Mind Itself*;¹³⁴
- from the miscellaneous works of Longchenpa, the cycles renowned as the “Three Cycles of Natural Freedom,” which are: *Great Perfection: Natural Freedom in Mind Itself*;¹³⁵
- *Great Perfection: Natural Freedom in the True Nature of Reality*;¹³⁶ and
- *Great Perfection: Natural Freedom in Equalness*;¹³⁷ [33b]
- *Ornament of the Manifest Display of Samantabhadra*, a ritual honoring the gurus of the lineage of the Heart Drop teachings;¹³⁸ and
- the authorization ritual¹³⁹ for the seven classes of Ekajāti, guardian of these teachings, extracted from the *Vase Yielding All Wishes* collection.¹⁴⁰

B. KADAM

The precious Kadampa tradition that derived in turn from the teaching tradition of the Noble Lord, the glorious Atiśa, has three branches: primary sources, advice, and pith instructions.

1. PRIMARY SOURCES

- The main text, *Lamp on the Path to Enlightenment*, authored by the Noble Lord;¹⁴¹
- a commentary on the foregoing, *Utterly Clear Illumination of the Path to Enlightenment*,¹⁴²
- the graduated path according to the tradition of Gampo, authored by Tokden Kachö Wangpo;¹⁴³
- *Quintessence of Nectar*, a manual of instruction on the graduated paths of the three spiritual models, authored by Jetsun Tāranātha;¹⁴⁴
- *Verses on the Concise Meaning of the Graduated Path*, authored by the Precious Lord Lozang Drakpai Pal;¹⁴⁵
- a supplication to the direct lineage of blessings, authored by the Precious Lord;¹⁴⁶
- *Refined Gold*, instruction on the graduated path authored by Gyalwa Sönam Gyatso;¹⁴⁷
- *Blissful Path That Leads to Omniscience*, a definitive instruction on the graduated path authored by Pañchen Lozang Chökyi Gyaltsen;¹⁴⁸
- *Practical Means of Implementing the Graduated Path*, authored by my lord guru;¹⁴⁹
- an extension of the foregoing, *Main Pathway to Enlightenment*, a ritual for the arousal of bodhicitta according to the Middle Way tradition of the Mahāyāna approach;¹⁵⁰ and
- *Noble Path of the Bodhisattva*, a ritual for the arousal of bodhicitta according to the tradition of extensive conduct in the Mahāyāna approach, authored by my lord guru Jamyang Khyentse.¹⁵¹

2. ADVICE

- The source verses for the *Seven Points of Mental Training* by Ja Chekawa Yeshe Dorje, together with interlinear notes;
- the complete catalog as clearly set forth in the collection known as the *One Hundred Teachings on Mental Training*, in which are brought together the crucial texts of Indian and Tibetan origin on mental training in the Mahāyāna approach, as compiled by the teacher Sempa Chenpo Zhönu Gyaltsen (also known as Könchok Bang) and his student Muchen Könchok Gyaltsen;¹⁵² [34a]
- a manual of instruction on mental training authored by Gyalse Tokme;¹⁵³

- *Seeds of Benefit and Happiness: Concise Summary of the Practical Implementation of the Seven Points of Mental Training*, authored by my guru Jamyang;¹⁵⁴
- *Easy for Lesser Minds to Apply*, a manual of instruction on the seven points of mental training arranged in a way that is easy to implement practically;¹⁵⁵
- the lineage supplication for the preceding text;¹⁵⁶ and
- an aspiration prayer, *Seeds of Lasting Happiness*.¹⁵⁷

3. PITH INSTRUCTIONS

- *A Bodhisattva's Garlands of Gems*, source verses for the precious volumes of secret teachings;
- the empowerment ritual for the “Sixteen Spheres”;¹⁵⁸
- *Concise Summary of the Practical Implementation of Meditation and Mantra Repetition*,¹⁵⁹ and
- *Sublime Gift of Twofold Attainments*, a manual of instruction authored by my precious lord guru.¹⁶⁰

4. AUXILIARY TEXTS

- The manual for the authorization rituals of the Four Deities of the Kadampa, extracted from the *Sources of Riches* collection of the Jonang tradition and arranged as rituals to be recited aloud;¹⁶¹
- *Uniting the Quintessence of Sutra and Tantra: Manual of Instruction for the Four Deities of the Kadampa*;¹⁶²
- the source verses for *Three Principles of the Spiritual Path*, the basis for the title “New Kadampa,”¹⁶³ authored by the Precious Lord, Lozang Drakpa;¹⁶⁴ and
- *Direct Access to Liberation for the Fortunate*, an explanation of the preceding that is concise and easy to understand.¹⁶⁵

5. ASSOCIATED TOPICS

- *Main Path of Victorious Ones*, Mahāmudrā teachings of the Geden school¹⁶⁶ by Pañchen Lozang Chökyi Gyaltsen, together with his elucidation of the work;¹⁶⁷
- *Heart Essence of Nectar*, instructions in the view of the Middle Way by Mangtö Ludrup Gyatso;¹⁶⁸

- *Immaculate Light Rays of the Vajra Moon: Instructions in the View of the Middle Way of Qualified Emptiness*;¹⁶⁹
- *Ocean of Auspicious Renown: A Ritual Honoring the Gurus of the Graduated Path to Enlightenment*,¹⁷⁰ and
- newly arranged versions of the authorization ritual for Kartaridhara, the guardian deity of these teachings.¹⁷¹

C. LAMDRE

The foremost instructions of those masters of the teachings of the secret mantra approach, the glorious Sakyapa, are that of the Lamdre (the Path with the Result), together with the “cycles concerning the path.” These instructions consist of three categories.

1. PRIMARY SOURCES

In the first category are the primary sources for the Lamdre teachings, which include the following texts:

- *Vajra Lines*;¹⁷²
- annotated summaries of these lines;¹⁷³
- the primary source concerning the inseparability of samsara and nirvana, composed by Jetsun Drakpa Gyaltsen;¹⁷⁴ [34b]
- *Instruction Manual for Jochak*, which provides guidance precisely according to the primary source;¹⁷⁵
- an annotated commentary in verse summarizing the meaning of more detailed commentaries;¹⁷⁶
- another text in verse;¹⁷⁷
- a summarizing commentary in verse by Ngorchen Kunga Zangpo;¹⁷⁸ and
- *Explication for Nyak*, an annotated commentary on the source the *Vajra Lines*.¹⁷⁹

2. EMPOWERMENTS

The second category is that of the empowerment that matures—the causal empowerment in the “pith instruction” tradition of Hevajra—which includes the following texts:

- the sādhana,¹⁸⁰ mandala ritual,¹⁸¹ and the torma ritual,¹⁸² all by Ngorchen Könchok Lhundrup; and
- the practical instructions for conferring the empowerment, arranged for recitation by Ngorpa Pönlop Jamyang Loter Wangpo.¹⁸³

3. INSTRUCTIONS

The third category is that of the instructions that liberate. The texts included are:

- the supplication to the lineage of Lamdre;¹⁸⁴
- *Clarifying All the Hidden Meanings*, an instruction manual by the glorious Lama Dampa Sönam Gyaltsen that exactly elucidates the path of the extensive lineage;¹⁸⁵
- *Path Concealed and Explained*, of the direct lineage¹⁸⁶ and
- the instruction manual for the extremely direct lineage entitled *Clarification of the Meaning through Symbols*, both by Dakchen Dorjechang Lodrö Gyaltsen (this latter text is also known as the *Six Branches of Union*¹⁸⁷ according to the Hevajra tradition);¹⁸⁸
- notes by Taklung Tangpa Rinpoche on the instructions according to Pakmo Drupa's tradition of Lamdre;¹⁸⁹
- instructions on the three aspects of purity as the enlightened intent of the explanatory tantra *Vajra Pavilion*, by Chögyal Pakpa, also known as the commentarial tradition of Lamdre without the source text);¹⁹⁰
- the supplication to the lineages of the “eight later cycles of the path” by Ngorchen,¹⁹¹ with supplementary verses;¹⁹²
- *Ensuring the Innate State*, by Dombi Heruka;¹⁹³
- the Indian source of instructions concerning the glorious Hevajra called “like the tip of a candle flame,” by the master Padmavajra, and the instructions on the nine profound modes of the stage of development and those of the stage of completion “like the tip of a candle flame” by Jetsun Drakpa Gyaltsen);¹⁹⁴
- instructions composed by Jetsun Drakpa Gyaltsen for *Complete Path of Caṇḍali*, by Kṛṣṇācārya;¹⁹⁵
- the history of the pith instructions of master Ucītāmara for “straightening the crooked” subtle channels, subtle energies, and bindu, including further instructions, by Jetsun Drakpa Gyaltsen;¹⁹⁶ [35a]
- an elucidation by Jetsun Drakpa Gyaltsen of *Teaching Received in Front of the Stupa* (authored by the glorious protector, the exalted Nāgārjū-

na, and also known as *Pith Instructions for Coming to a Decision about Mind*);¹⁹⁷

- pith instructions by Jetsun Drakpa Gyaltsen on *Mahāmudrā without Letters*, composed by the master Vāgiśvarakīrti;¹⁹⁸
- the Indian source on the stages of the pith instructions of *Inconceivable*, by the master Kuddāla (this includes the history of these instructions, an annotated summary, and an elucidation of the instructions, all by Jetsun Drakpa Gyaltsen, and instructions concerning the five ways of quashing misfortune);¹⁹⁹
- instructions concerning the path of the mudrā consort, composed by the master Indrabhūti, together with an elucidation of the source text by Jetsun Drakpa Gyaltsen;²⁰⁰
- eight instruction manuals that elucidate the foregoing source texts;²⁰¹ and
- the instructions known as the spiritual connections with the six gate-keepers, which are the pith instructions of Śāntipa's *Practical Methods Blending Sutra and Tantra*, Nāropa's *Dispelling the Three Kinds of Suffering*, Vāgiśvākīrti's *Clear Recollection of the Genuine State*, Prajñākaragupta's *Guarding against Obstacles Due to External Negative Forces*, Jñānaśrī's *Removing Obstacles Due to Disturbances of the Body's Elements*, and Ratnāvajra's *Guarding against the Mental Obstacles to Meditative Absorption*.²⁰²

An auxiliary section to the foregoing includes the following texts on *Parting from the Four Attachments*:

- the supplication to the lineage by Ngorchen, together with supplementary verses;²⁰³ and
- the history, source verses,²⁰⁴ and instructions in verse on *Parting from the Four Attachments* by Jetsun Drakpa Gyaltsen;²⁰⁵
- the prose commentary by Sakya Pañdita;²⁰⁶
- the notes by Nuppa Rikzin Drak;²⁰⁷
- the instruction manual by Kunga Lekrin;²⁰⁸ and
- the means for explaining the teachings by Ngawang Lekdrup, entitled *Necklace of Ketaka Gems*.²⁰⁹

Also included are the ritual composed by Chöje Kunga Chöpel honoring the gurus of Lamdre,²¹⁰ and the manual for the authorization ritual for the practice of the eight-deity mandala of the guardian of the teachings, Pañjanātha, extracted from the *Source of Jewels* collection.²¹¹

D. MARPA KAGYU

The advice that derives from the Kagyu lineage of Lord Marpa—the great translator and emanation of Hevajra who was the ancestral figure for the teachings of the lineage of accomplishment—falls into two categories: the cycles of primary sources and commentaries on these, and the developmental stages of instruction. [35b]

1. PRIMARY SOURCES

The first category includes the more common cycles associated with *Mahāmudrā* and the uncommon cycles associated with the Six Dharmas.

a. *Mahāmudrā*

In the first cycle are found the following texts:

- the glorious tantra *Unsullied State*;²¹²
- *Dohā for the People* by the Great Brahmin;²¹³
- the summary of the foregoing by Barpuwa;²¹⁴
- the pith instructions of Śavaripa concerning the quintessential meaning;²¹⁵
- *Ganges Mahāmudrā* by Tilopa;²¹⁶
- the structural outline and commentary on the foregoing composed by the omniscient Rangjung Dorje;²¹⁷
- *Concise Words on Mahāmudrā* by Nāropa;²¹⁸
- a short, easy-to-understand commentary on the foregoing by my lord guru, Jamyang Khyentse Wangpo;²¹⁹
- *Ten Stanzas on Suchness* by Maitrīpa;²²⁰
- the source verses of Marpa's song “Creating No Concepts”;²²¹
- Lord Mila's *Shedding Light on Timeless Awareness*;²²² and
- Gampopa's *Single Sufficient Path*.²²³

Although it would seem that there are about two volumes of Indian sources for the *Mahāmudrā* teachings (primarily the works in the *Sevenfold Collection of Accomplishment*),²²⁴ for all of which the lineage of reading transmission still exists, here I have included only a sample of those texts that are particularly relevant to this tradition.

b. Six Dharmas

The second cycle includes the following:

- the speech of the dākinī of timeless awareness entitled *Standards for Authentic Teachings*,²²⁵
- *Vajra Verses of the Oral Lineage*, the word of the victorious one Vajradhara,²²⁶ and a short commentary on the foregoing, *Analyzing the Vajra Verses*;²²⁷
- two “primers,” a longer one and a shorter one, on the Six Dharmas;²²⁸
- pith instructions on the Six Dharmas by Tilopa;²²⁹
- Nāropa’s vajra song on the Six Dharmas;²³⁰ and
- the venerable Mila’s *Three Cycles of Clarification: The Oral Lineage*.²³¹

2. STAGES OF INSTRUCTION

The second category, concerning the developmental stages of instruction, includes two sections: the empowerments that mature practitioners and the instructions that liberate them.

a. Empowerments

With respect to the first section, in this tradition the fundamental process for maturing practitioners relies on either the masculine or the feminine aspect of the Cakrasaṃvara cycle. And though all schools within the tradition are alike in emphasizing the methods of Nāropa, those methods comprise both an extraordinary version from the oral lineage and the many more-common versions that derive from the various Kagyu schools. From among these, in this collection are included, by way of a generic format, the sādhana and mandala ritual for the empowerment into the five-deity cycle of Cakrasaṃvara according to the tradition of the Dakpo Kagyu, authored by Tashi Namgyal.²³²

b. Instructions

The second section includes both the fundamental instructions, which derive from the cycles of the oral lineage, [36a] and the manuals that derive from the individual schools of the Kagyu.

I) Oral Lineage

The first set of instructions includes:

A) *The extensive cycle, which derives from the oral lineage of Rechungpa, containing the following texts:*

- the short source by Tilopa;²³³
- the more common manual *Wish-Fulfilling Gem*;²³⁴
- the Six Dharmas, which bring total liberation through the “upper gateway”;²³⁵
- the physical exercises for the path of skillful means;²³⁶
- “supreme bliss through the lower gateway”;²³⁷
- *Supreme Bliss: Luminous Pure Awareness*;²³⁸
- *Four Letters of Mahāmudrā*;²³⁹
- a word-by-word commentary on the foregoing;²⁴⁰ and
- a supplication to the oral lineage and *Heart Essence of the Wish-Fulfilling Gem*, the graduated path of this lineage, by my lord guru.²⁴¹

B) *The intermediate-length cycle, which derives from the oral lineage of Ngamdzong, containing the following texts:*

- the primary source, *Three Cycles of Tseringma*;²⁴²
- the Mahāmudrā instructions *Shedding Light on Timeless Awareness*; and
- *Direct Introduction to the Secret of “Shedding Light on Timeless Awareness,”* the latter deriving from the oral lineage of Zurmang.²⁴³

C) *The shorter cycle, which derives from the oral lineage of Dakpo, containing the following texts:*

- the mnemonic source text of pith instructions;²⁴⁴
- the sources for the “nine cycles of the disembodied dākinī,” instructions from the lord Rechungpa that derive from the oral lineage of Zurmang;²⁴⁵
- the instructions that derive from the oral lineage of Rechung;²⁴⁶ and
- the pith instructions *Four Scrolls of Heard Instructions* that were conferred on Tsurtön by the lord Marpa.²⁴⁷

II) Individual Schools

The second set of instructions includes the following texts from the individual schools that branched off from the Dakpo Kagyu:

A) *Dakpo Kagyu*

From the primary tradition of the Dakpo Kagyu:²⁴⁸

- two texts by Dakpo Tashi Namgyal, *Shedding Light on the Suchness of the Supreme Secret*, a major instruction manual on the profound path of the Six Dharmas,²⁴⁹ and *Shedding Light on the Suchness of the Genuine State*, a major instruction manual on Mahāmudrā;²⁵⁰
- a concise summary of the Four Dharmas of Dakpo Rinpoche;²⁵¹
- *Engraved Teachings on Accomplishment*, by Tashi Namgyal;²⁵² and
- teachings that derive from the oral lineage of Zurmang, the instruction on mind *Wish-Fulfilling Gem*²⁵³ and the transference of consciousness known as “the ultimate state of entering the city.”²⁵⁴

B) *Tsalpa Kagyu*

From the tradition of the Tsalpa Kagyu,²⁵⁵ lord protectors of beings:

- *Consummate Sublime Path of Mahāmudrā*, composed by Kyeme Zhang Rinpoche;²⁵⁶
- the preliminaries and main practice of Mahāmudrā meditation entitled *Great Wrathful Goddess*;²⁵⁷ and
- notes summarizing the meaning of the “sealed” teachings, by the fifth Zhamar.²⁵⁸

C) *Kamtsang Kagyu*

From the cycles of teachings in the Kamtsang Kagyu,²⁵⁹ lineage of accomplishment, there are:

- works composed by the venerable and omniscient Rangjung,²⁶⁰ that is, *Instruction Manual on Merging with the Innate State of Mahāmudrā*,²⁶¹ themes for understanding the Six Dharmas,²⁶² and *Molten Gold: Six Dharmas*,²⁶³ [36b]

- works composed by the ninth lord Karmapa, Wangchuk Dorje, that is, the source verses of a general outline of the teachings on Mahāmudrā, the innate state,²⁶⁴ and *Pointing Out Dharmakāya*, an instruction manual on Mahāmudrā;²⁶⁵
- liturgies for the preliminary practices of Mahāmudrā, which derive from the oral tradition;²⁶⁶
- a concise and essential instruction on the deity for the stage of development associated with Vajrayoginī, composed by Pawo Tsuklak Trengwa;²⁶⁷
- notes on the outer sādhana, composed by Tsuklak Gyatso;²⁶⁸
- the source text *Nonduality of Subtle Energy and Mind*, by the venerable Rangjung;²⁶⁹
- an instruction manual concerning the foregoing, composed by the great translator Tsewang Kunkhyap;²⁷⁰
- *Distilled Nectar*, an instruction manual concerning the Six Dharmas, composed by the sixth Zhamar, Chökyi Wangchuk;²⁷¹
- *Direct Introduction to the Three Kāyas*, composed by the lord Rangjung Dorje;²⁷²
- further instructions on *Direct Introduction to the Three Kāyas*, composed by the fourteenth lord Karmapa, Tekchok Dorje;²⁷³
- Nāropa's *Five Nails to Dispel Hindrances*;²⁷⁴
- *Four-Session Guru Yoga*, composed by the eighth lord Karmapa, Mikyö Dorje;²⁷⁵
- the stages of visualization for the foregoing,²⁷⁶ and
- notes on *Short Supplication to Vajradhara*, both by Karma Chakme.²⁷⁷

D) *Zurmang Kagyu*

From the Zurmang Kagyu,²⁷⁸ the instruction manual for Mahāmudrā by Drung Mase Lodrö Rinchen;²⁷⁹ and *Dharma for Mountain Retreat: Garland of Precious Gems*, by Drung Kunga Namgyal.²⁸⁰

E) *Nedo Kagyu*

From the Nedo Kagyu,²⁸¹ a summary of the quintessential practice integrating Mahāmudrā and Dzokchen—the definitive instruction on Mahākaruṇika that was conferred on the merchant Bulu by the learned and accomplished Karma Chakme.²⁸²

F) *Pakdru Kagyu*

From the primary teaching cycles of the Pakdru Kagyu,²⁸³ advice on Mahāmudrā by Drogön Pakmo Drupa.²⁸⁴

From among the “four pairs,” that is, the eight secondary schools:²⁸⁵

G) *Drigung Kagyu*²⁸⁶

From the glorious Drigung school:

- the source text of *Sacred Teaching on the Single Intent*, together with a supplement and a thematic outline;²⁸⁷
- a concise overview of *Sacred Teaching on the Single Intent*;²⁸⁸
- *Wish-Fulfilling Gem*, an empowerment using a torma for the Five Principles of Mahāmudrā;²⁸⁹
- verses on the Five Principles of Mahāmudrā by Lord Dharmakāra;²⁹⁰
- an instruction manual on the Five Principles of Mahāmudrā by the fifth Zhamar;²⁹¹
- the completion stage for the four aspects of the unsurpassable innate state;²⁹² and
- advice that summarizes the Six Dharmas (the last two works are by the glorious Chökyi Drakpa).²⁹³ [37a]

H) *Taklung Kagyu*²⁹⁴

From the Taklung Kagyu, *Wish-Fulfilling Gem*, an instruction manual on Mahāmudrā and the Six Dharmas by Taklung Tangpa Chenpo.²⁹⁵

I) *Tropu Kagyu*²⁹⁶

From the Tropu Kagyu, an instruction manual on the Five Principles of Mahāmudrā²⁹⁷ and an instruction manual on the “four syllables.”²⁹⁸

J) *Drukpa Kagyu*²⁹⁹

From the Lingre Kagyu (that is, the glorious Drukpa school):

- instructions on the preliminaries and main practice of *Profound Teaching: Merging with the Innate State of Mahāmudrā*,³⁰⁰

- notes summarizing the Six Dharmas;³⁰¹
- the hidden treasure teaching of the Indian source on “equal taste,” that is, *Spiritual Song on Conduct*;³⁰²
- instructions on the “six cycles of equal taste,” composed by Khachö-pa;³⁰³
- a summation of the intent of “equal taste”;³⁰⁴
- a graduated meditation on interdependent origination;³⁰⁵
- the Indian source text on guru sādhana;³⁰⁶
- the more ordinary and extraordinary versions of the profound path;³⁰⁷
- Lovely Adornment of the Eight Primary Instructions*;³⁰⁸
- the eight secondary instructions;³⁰⁹
- a summary of the practical application of seven spiritual exercises³¹⁰ (the majority of the foregoing texts are by Pema Karpo);
- instructions on the “fivefold capability” of Lo Repa;³¹¹ and
- advice on the six “mother” practices of the quintessential teachings for mountain retreat by Gyalwa Yangönpa.³¹²

From the profound teachings of the lord Barawa Gyaltsen Palzang:³¹³

- the meditation-based empowerment for Mahāmudrā;³¹⁴
- the preliminaries for *Merging with the Innate State of Mahāmudrā*;³¹⁵
- the source verses for the foregoing;³¹⁶
- the short source text;³¹⁷
- the manual of key points;³¹⁸
- instructions on direct introduction;³¹⁹
- the “vajra source” on the Six Dharmas;³²⁰ and
- a quintessential outline summarizing the profound hidden treasure of the lord Lodrö Chöpel, a guru sādhana combined with Mahāmudrā and the Six Dharmas.³²¹

There is also a ritual honoring the gurus of the Kagyu tradition in general,³²² as well as authorization rituals for the guardians of these teachings—the four-armed Mahākāla (according to the tradition of Ga Lotsāwa) and Dhūmavātī—together with the texts associated with these practices.³²³

E. SHANGPA KAGYU

The glorious Shangpa Kagyu tradition consists primarily of the oral teachings of two dākinīs of timeless awareness, powerful masters of the tenth

level of realization.³²⁴ Its cycles of advice are of three types: the source texts (the *Vajra Verses* and commentaries), the empowerments and blessings that mature practitioners, and the instructions that liberate them.

1. SOURCES

In the first case, there are the cycles of vajra verses and their respective commentaries for the Six Dharmas (the root),³²⁵ *Mahāmudrā* (the trunk),³²⁶ the techniques for integrating experiences with the spiritual path (the branches),³²⁷ and the “deathless state” (the fruit);³²⁸ and the sources for *Khecarī* (the flowers).³²⁹

2. EMPOWERMENTS

In the second case, there are works of Zhalu Choktrul³³⁰ that present the two transmissions of blessings that “open the doorway”;³³¹ two transmissions of blessings that “provide an overview”;³³² [37b] six transmissions of blessings that serve as the “central axis” of the tradition;³³³ and the conferral of blessings for the “later mainstream transmissions.”³³⁴

There are works by Jetsun Rinpoche Tāranātha concerning the five-deity mandala of Cakrasaṃvara, including the liturgical description,³³⁵ the mandala ritual,³³⁶ the gaṇapūja ritual,³³⁷ and the detailed explanation of the sādhana.³³⁸ There is also the sādhana of the concise practice of the principal deities of the five tantras by Jetsun Rinpoche,³³⁹ as well as the abbreviated mandala ritual³⁴⁰ for this practice and the manual for intensive retreat, *Profound Essential Meaning*.³⁴¹

3. INSTRUCTIONS

In the third case, there are the following texts:

- *A Gathering of Every Essential Instruction*, a manual of key points of instruction for the Six Dharmas;³⁴²
- instructions on “*Mahāmudrā* of the locket,”³⁴³ instructions on the three techniques for integrating experience with the spiritual path,³⁴⁴ instructions on “deathless body and mind,”³⁴⁵ instructions on the inseparability of the guru and the protective deity,³⁴⁶ and supplications to both the extensive and the direct lineages, with reference to the

locations associated with the lineage figures (the foregoing texts were authored by the powerful lord of siddhās Tangtong Gyalpo);

- *Profound Meaning That Covers the Plains*, a manual of instructions for the Six Dharmas;³⁴⁷
- *Supplementary Text to the Main Course of Instruction*, a supplement to the mainstream instructions;³⁴⁸
- the source verses concerning the physical exercises (the foregoing three texts were authored by the venerable Jetsun Drolwai Gönpo);³⁴⁹
- *Wisdom Dakini's Oral Transmission*, a manual of instructions for applying the Six Dharmas in a single session;³⁵⁰
- a manual of instructions on “Mahāmudrā of the locket” by Jetsun Rinpoche;³⁵¹
- *Untying the Central Channel's Knot*, the practical methods concerning the white and red forms of Khecari;³⁵²
- verses in praise of the white Khecari, by Dipamkara;³⁵³
- ancient instruction manuals on the transference of consciousness based on the white and red forms of Khecari;³⁵⁴
- Indian sources for the cycle of teachings concerning Sukhasiddhi;³⁵⁵
- *Rain of Great Bliss*, a supplication to the lineage of the Six Dharmas of Sukhasiddhi;³⁵⁶
- *Rapid Path to Integral Union*, a manual of instructions on these Six Dharmas;³⁵⁷
- *Radiant Wisdom*, a manual of instructions for the sādhana combining four deities;³⁵⁸
- *Naturally Luminous Wisdom*, the practical methods for the foregoing sādhana;³⁵⁹
- *Blazing Light of Blessing*, the vajra verses for recitation to begin and end practice sessions for the Five Golden Teachings;³⁶⁰
- *Wide, Untangled Vajra Knot*, the source verses for these teachings;³⁶¹
- *Wish-Fulfilling Jewel*, a ritual honoring the gurus of the Shangpa Kagyu;³⁶²
- *Descent of Great Bliss*, a supplication to the lineage;³⁶³
- the authorization rituals for the ḍākinīs of the five classes according to the Shangpa tradition;³⁶⁴
- a newly reworked version of the thirteen major transmissions for the swift-acting lord protector of timeless awareness;³⁶⁵
- the transmission of blessings³⁶⁶ and instructions³⁶⁷ for the practice of the lord protector known as “entering the heart center”; [38a]
- the authorization ritual for Kṣetrapāla;³⁶⁸ and

- the torma ritual for the six-armed protector,³⁶⁹ together with supplementary texts.³⁷⁰

F. ZHIJE CHÖYUL

The cycles of Damchö Duk-ngal Zhije (Sacred Teachings on the Pacification of Suffering) are of two types: the actual teachings and the auxiliary teachings.

I. ACTUAL TEACHINGS

In the first case, there are three further sections: the scriptural sources, the empowerments, and the instructions.

a. Sources

The first section includes:

- fragments of the tantra *Inconceivable Secret*, together with commen-tarial annotations;³⁷¹
- the cycle of pure silver from the stainless path;³⁷²
- the cycle of pure gold;³⁷³
- the cycle of pure crystal;³⁷⁴
- the eighty verses of personal advice to the people of Dingri;³⁷⁵ and
- the vajra song sung to the lord Milarepa, together with its structural analysis.³⁷⁶

b. Empowerments

The second section consists of the following texts:

- from the initial line of transmission, the empowerment for the three-fold lamp from the Kashmiri tradition³⁷⁷ and the authorization rituals for three deities;³⁷⁸
- from the intermediate line of transmission, the empowerment for Mahāmudrā from the tradition of Ma,³⁷⁹ the transmission of blessing for the guru from the tradition of So,³⁸⁰ and the authorization ritual for the deity Prajñāpāramitā from the tradition of Kam;³⁸¹ and
- from the final line of transmission, the extensive empowerment for the volumes concerning the five paths from the tradition of Dampa Kun-

ga,³⁸² the transmission of blessing for Dampa entitled *Conferral of the Master of Interdependent Connection*,³⁸³ the empowerments for twelve sugatas “resting in meditation,”³⁸⁴ the authorization ritual for the lord protector Aghora,³⁸⁵ and the authorization rituals for the realm-born dākinī Kunturika and Norbu Zangpo³⁸⁶ (the foregoing works were authored by Lochen Dharmasrī).

c. Instructions

The third section contains the following texts:

- the supplication entitled *Golden Garland*,³⁸⁷
- *Distilled Nectar*, a collection of manuals of instructions for the three lineages of transmission of Pacification (first, intermediate, and final), by Lochen [Dharmasrī];³⁸⁸
- a manual of instructions for the five paths of Pacification, by Nyedo Sönam Pal;³⁸⁹
- the thirty prayers of aspiration of Dampa;³⁹⁰
- the thirteen prayers of aspiration by Kunga;³⁹¹ and
- a ritual honoring the gurus of the Zhije tradition.³⁹²

2. AUXILIARY TEACHINGS

The auxiliary cycles of teachings for Chö, or Severance, are also contained in three sections: the primary sources, the empowerments that “open the doorway,” and the stages of instructions.

a. Sources

The first section contains:

- the major scriptural source in verse by the brahmin Āryadeva;³⁹³
- *Pure Honey*, the commentary on the foregoing by Drungsa Rupa;³⁹⁴
- Machik’s *Great Bundle of Precepts*, with a structural analysis and commentary by the venerable Rangjung Dorje;³⁹⁵ [38b]
- a “further bundle” of Machik’s answers to questions;³⁹⁶
- the “inner bundle,” the source of the teachings;³⁹⁷
- the “eight ordinary appendices”;³⁹⁸
- the “eight extraordinary appendices”;³⁹⁹
- the “eight special appendices”;⁴⁰⁰

- *Precious Treasure Trove to Enhance the Original Source “Hair Tip of Wisdom”*,⁴⁰¹ and
- the primary source *Heart Essence of Profound Meaning*.⁴⁰²

b. Empowerments

The second section contains the torma empowerment from the Zurmang tradition, together with the notes by Jetsun Rinpoche⁴⁰³ on the empowerment according to the Gyaltang tradition.⁴⁰⁴

c. Instructions

The third section includes:

- the manual of instructions on the Object of Severance authored by the venerable Rangjung Dorje,⁴⁰⁵
- the notes entitled *Crystal Mirror* and notes on practicing in a mountain retreat,⁴⁰⁶ by Tokden Tenzin Namdak;
- *Essence of the Key Meaning*, a manual of instructions according to the Gyaltang tradition based on the final line of transmission, authored by Jetsun Rinpoche;⁴⁰⁷
- *Rain of All That Is Wished For*, instructions on Severance authored by Könchok Yenlak;⁴⁰⁸
- an arrangement of liturgies for the “gift of the body” and “feeding” from the writings of Chakme Rinpoche;⁴⁰⁹
- activities for group rituals in the Zurmang tradition of Severance, arranged by the fourteenth Gyalwang Karmapa,⁴¹⁰ including auxiliary texts;⁴¹¹
- ceremony for the offering and gift of the body;⁴¹² and
- the explanatory notes on the foregoing.⁴¹³

G. JORDRUK

The Vajrayoga tradition is the consummate profound path taught as identical in spirit to the enlightened intent of such extensive source tantras as that of Kālacakra, the glorious and sublime original buddha. The cycle of these teachings has three sections: the scriptural sources, the empowerments that mature, and the instructions that liberate.

1. SCRIPTURAL SOURCES

The first section includes the following texts:

- *Quintessential Tantra of Kālacakra*;⁴¹⁴
- *Oral Transmission of Kālacakrapāda*, pith instructions on the Six Branches of Union;⁴¹⁵ and
- the short treatise of Śavari,⁴¹⁶ together with its commentary.⁴¹⁷

2. EMPOWERMENTS

The second section contains:

- the sādhana for the nine-deity mandala of Kālacakra;⁴¹⁸
- the ritual for honoring the foregoing;⁴¹⁹ and
- the preliminaries to the descent of the vajra state of timeless awareness, together with the means for conferring the three extraordinary “sublime empowerments”⁴²⁰ (the foregoing texts were authored by the venerable and omniscient Tāranātha).

3. INSTRUCTIONS

The third section includes:

- *Meaningful on Sight*, a manual of instruction for the Six Branches of Union;⁴²¹
- a manual of the signs of successful practice and a manual of the authentic measure of practice;⁴²²
- ways to dispel hindrances⁴²³ (the foregoing texts were authored by Jetsun Rinpoche);⁴²⁴
- a manual of instruction for practicing these techniques in a single session;⁴²⁵
- *Drops of Nectar on the Profound Path*⁴²⁶ and *Unfolding Excellence of the Lineage Holders*, a supplication, both authored by Rikzin Tsewang Norbu;⁴²⁷ [39a]
- a liturgy for the preliminary practices authored by the lord Pema Nyinje Wangpo;⁴²⁸
- *Vajra Rain*, a supplication to the lineage;⁴²⁹
- *Ascertaining the Essence of Yoga*, a text from the tradition of the

mahāsiddhā Anupamarakṣita, known as the intermediate version of the Six Branches of Union;⁴³⁰

- *Analyzing the Vajra Lines*, the instructions on the foregoing authored by the venerable Pema Karpo;⁴³¹
- the source text of advice on “placing the tip of the tongue against the palate,” the concise version of the techniques;⁴³²
- *Short Path of the Vajra Holder*, the instructions on the foregoing by Pema Karpo;⁴³³
- a commentary on the physical exercises;⁴³⁴
- the authorization ritual for the connate form of Kālacakra⁴³⁵ and the meditation practice and mantra repetition for the foregoing;⁴³⁶
- the guru yoga for the Kalkī rulers;⁴³⁷ and
- the torma empowerment for Vajravega, together with the manual associated with this.⁴³⁸

H. DORJE SUMGYI NYENDRUP

The tradition of Dorje Sumgyi Nyendrup (Stages of Approach and Accomplishment of the Three Vajras) was actually conferred by Vajrayogini on the learned and accomplished Orgyenpa in the city of Dhūmathala. The source texts consist of:

- the treatise on the path of skillful means conferred by the dākinis of the four families;⁴³⁹
- the vajra song of aspiration;⁴⁴⁰
- *Wish-Fulfilling Gem*, the explanatory commentary concerning the stages of approach and accomplishment;⁴⁴¹
- the liturgies for the preliminary rituals;⁴⁴²
- the manual of instructions on the stages of approach and accomplishment⁴⁴³ (the foregoing texts were authored by Dawa Senge); and
- the Heart Drop teachings for meditating on the stages of approach and accomplishment as a complete session of practice, authored by Drukpa Pema Karpo.⁴⁴⁴

I. MINOR INSTRUCTIONS

The ninth group of teachings consists of the cycles of miscellaneous works of instructions that derive from various traditions.⁴⁴⁵ These include:

1. The various texts and transmissions of blessings for the eighty-four mahāsiddhās. Although some three distinct traditions of these teachings were brought to Tibet, it seems that there was some controversy that caused learned ones with the discerning eye of the dharma to have misgivings about these. From among these three, it would seem that the Indian source for the tradition of the scholar Viraprabhāśvara included here (as translated by Menyak Lotsāwa Möndrup Sherap) can be verified as authentic, and that the transmission of blessings for this tradition also included here (which is according to the methods set down by Jetsun Kunga Drolchok and is the tradition of the gurus of India, uncorrupted by some more generic format of authorization rituals) can be taken as reliable. And although there is definitely a specific transmission of blessings for each of the siddhās, while the method included here (that of conferring all of these in a single transmission) is intended to simplify the process, it is not simply my own invention. [39b] Rather, I have written out an arrangement of this practical method, having received explicit permission to do so from my lord guru Jamyang Khyentse Wangpo, according to the advice conferred on him by the mahāsiddhā Lavapa.⁴⁴⁶

Also included are:

- a ritual honoring the eighty-four siddhās;⁴⁴⁷
- a guru yoga according to the Indian tradition;⁴⁴⁸ and
- a manual of instruction for the Six Dharmas associated with these siddhās, together with some ancient sources.⁴⁴⁹

2. The cycle of teachings renowned as the “six instructions of Mitra,” these constitute the oral lineage of pith instructions from Mitrayogi, the mahāsiddhā of Yerpoche, which are profound teachings that were received as his personal transmission by the great scholar Śrīputra. These teachings include both empowerments and advice.

1. EMPOWERMENTS

In the first case, the following texts are included:

- the empowerment for Mahākaruṇika Jinasāgara;⁴⁵⁰
- the authorization ritual for the foregoing;⁴⁵¹
- the authorization ritual for the wrathful red Hayagrīva;⁴⁵²
- the individual authorization rituals for five deities: Mañjughoṣa,⁴⁵³ Va-jrapāṇi,⁴⁵⁴ Amitāyus,⁴⁵⁵ Tārā,⁴⁵⁶ and Jambhala;⁴⁵⁷ and

- the authorization ritual for the guardian of these teachings, Draklha Gönpo.⁴⁵⁸

2. ADVICE

In the second case, the texts are:

- a concise collection of the biographies of those in the lineage;⁴⁵⁹
- the vajra verses concerning the graduated path of Avalokiteśvara, translated from the Sanskrit by the scholar Śrīputra;⁴⁶⁰
- *Flow of Nectar*, a text combining the stages of approach and accomplishment with the empowerment ritual for Avalokiteśvara;⁴⁶¹
- *Banquet of Nectar*, a manual of instruction for the graduated path to enlightenment based on Avalokiteśvara;⁴⁶²
- *Golden Wand of Pith Instructions*, instructions on meditation topics for the foregoing;⁴⁶³
- *Adorning Wheel of Timeless Awareness That Causes Wisdom to Flourish*, instructions on enlightened form, based on Mañjuśrīgoṣa;⁴⁶⁴
- *Vanquisher of the Hordes of Maras*, instructions on enlightened mind, based on Vajrapāṇi;⁴⁶⁵
- *Accomplishment of the Deathless Vajra Body*, instructions on enlightened qualities, based on Amitāyus;⁴⁶⁶
- *Liberation from the Crevasse of Samsara: Instructions on the Activity Ritual That Grants Protection from the Eight Fears*, instructions on enlightened activities, based on Tārā;⁴⁶⁷
- *Rain of Accomplishments*, instructions on Jambhala;⁴⁶⁸
- *Reservoir of Blessings*, a supplication to the lineage of the graduated path⁴⁶⁹ (the foregoing texts were authored by Öpak Dorje);
- a torma ritual of Draklha Gönpo authored by Drakpa Rinchen;⁴⁷⁰
- the manual for the authorization ritual of the form of Avalokiteśvara called *Finding Ease in the Nature of Mind*;⁴⁷¹
- the source text for *Finding Ease in the Nature of Mind*, spoken by Avalokiteśvara to the mahāsiddhā Mitrayogi, including *Direct Introduction to the Quintessential Essence*, *Cherished Essence*, *Thirty Biographical Verses*, and *Quintessential Summary of the Commentary on the Main Source*, [40a] my lord guru's word-by-word explanation of the foregoing;⁴⁷²
- the sources of the teachings on *Finding Ease in the Nature of Mind* found in scriptural citations from the sutras and tantras, by Butön;⁴⁷³

- notes on these instructions, authored by Jamyang Khyentse Wangchuk;⁴⁷⁴
- a song of experience based on these instructions, by Losel Tenkyong;⁴⁷⁵
- the method of explaining these instructions, by my lord guru;⁴⁷⁶
- the supplication *Connecting with Locations*;⁴⁷⁷
- the source on the three quintessential topics that is the thorough instruction for Avalokiteśvara according to the tradition of the mahāśidhā Mitrayogi, together with pith instructions, comprising the source text of vajra verses,⁴⁷⁸ and a supplication to the lineage;⁴⁷⁹
- Chariot of Sublime Accomplishment*, a concise method for practice;⁴⁸⁰
- Essential Liturgies*;⁴⁸¹
- the supplication to the lineage of the thorough instruction according to the Tsembo tradition, authored by my lord guru;
- the manual of instruction authored by Khyenrap Chöje;
- an extensive structural analysis of the foregoing;
- a quintessential summation of the practice methods of the stages of development and completion;
- an extremely concise format for practice by my lord guru;⁴⁸²
- a supplication to the lineage of the thorough instruction according to the Kyergang tradition;⁴⁸³
- a concise summation of the liturgies for the foregoing;⁴⁸⁴
- a supplication to the lineage of the Lakṣmī tradition;⁴⁸⁵
- a concise summation of the liturgies for the foregoing (the last four texts were authored by my lord guru);⁴⁸⁶
- the instructions for the foregoing by Pema Karpo;⁴⁸⁷
- a supplication to the lineage of the bodhisattva Dawa Gyaltsen's tradition;⁴⁸⁸
- the quintessential practice for the foregoing;⁴⁸⁹
- a supplication to the lineage of the king's tradition, authored by Minling Lochen;⁴⁹⁰
- a concise summation of the practice for the foregoing by my lord guru;⁴⁹¹
- the source text for the Tangtong Gyalpo tradition of practice based on the six-syllable mantra, together with a clarifying commentary;⁴⁹²
- a supplication prayer for the foregoing;⁴⁹³
- advice on the guru yoga practice from the direct lineage of Tangtong Gyalpo;⁴⁹⁴
- a manual of instruction for the foregoing;⁴⁹⁵
- Oral Transmission of the Accomplished Master*, a manual of instruction

for Mahāmudrā according to the tradition of the omniscient Bodong-pa;⁴⁹⁶

- the liturgies for the preliminary practices of the foregoing;⁴⁹⁷
- a supplication to the extensive lineage of “profound lucidity”;⁴⁹⁸
- a manual of instruction for the seven-day practice of cāṇḍalī according to the tradition of Rechen Paljor Zangpo;⁴⁹⁹
- the threefold liturgies of the preliminary practices;⁵⁰⁰
- *Innermost Essence of Profound Meaning*, a manual of instruction for *Sutra-Based Severance of the Sage*;⁵⁰¹
- personal instructions on the “red feast”;⁵⁰²
- notes on the instructions for visualization;⁵⁰³
- *Accomplishment through Recitation*, the liturgies for the foregoing;⁵⁰⁴ [40b]
- Rechen Paljor Zangpo’s instructions on the transference of consciousness, together with the history of these teachings and further advice;⁵⁰⁵
- the source text for the cycle of advice on the transference of consciousness that the great Rongtön bestowed on his mother, together with appendices;⁵⁰⁶
- *Hook That Draws the Fortunate to Liberation*, an instruction on the transference of consciousness;⁵⁰⁷
- a newer translation by Jonang Jetsun Tāraṇātha of the instructions that constitute the source of the seven modes of personal transmission,⁵⁰⁸ and the Indian treatise in 150 verses that constitutes the yoginī Dīnakara’s summation of the treatise by the mahāsiddhā Śāntiguṇa;⁵⁰⁹
- a manual of instruction for the foregoing, based on notes of Jetsun Rinpoche’s teachings as recorded by Gyaltsap Yeshe Gyatso;⁵¹⁰
- a supplication to the lineage of the Seven Modes of Personal Transmission;⁵¹¹
- the five stages of advice on extracting the vital essence of flowers;⁵¹²
- advice on extracting the vital essence of water;⁵¹³ and
- the oral lineage of extracting the vital essence of stones and flowers, arranged as a combination of liturgy and instruction.⁵¹⁴

As for the teachings that are positive in the end:

- an authorization ritual for the white form of Amitāyus according to the tradition of Mitrayogi;⁵¹⁵
- Tepupa’s direct lineage of the seven-day practice of a sādhana for longevity;⁵¹⁶

- an authorization ritual for Uṣṇīṣavijayā;⁵¹⁷
- a ritual for making one thousand offerings to Uṣṇīṣavijayā, authored by Jetsun Rinpoche;⁵¹⁸
- an authorization ritual for the Bari tradition of the white form of Tārā;⁵¹⁹
- *Soothing Beams of Longevity*, instructions for the practice for longevity based on the foregoing;⁵²⁰
- a concise summary of the practical methods;⁵²¹
- an authorization ritual uniting the three deities of longevity in one practice, with a ritual for honoring the three deities of longevity, authored by my precious lord guru Jamyang Khyentse Wangpo.⁵²²

J. 108 INSTRUCTIONS OF THE JONANG TRADITION

The tenth⁵²³ group of teachings, which serves as the support for all the foregoing, is that found in the volume 108 Instructions of the Jonang Tradition, arranged by Jonang Jetsun Jamgön Drupai Pawo Kunga Drolchok Losal Gyatsö De.⁵²⁴ The following texts are included:

- the basic supplication to the lineage of the 108 Instructions, by Kunga Drolchok, to which a supplement has been added;⁵²⁵
- an account of the authentic origins of the 108 Instructions;⁵²⁶
- a manual of historical accounts of the individual instructions, supplemented by Jetsun Rinpoche;⁵²⁷
- the ordinary and extraordinary preliminary practices;⁵²⁸
- the source texts of the 108 profound instructions;⁵²⁹
- *Key to Marvels*, an overview of the 108 Instructions;⁵³⁰
- a record of the titles of the 108 Instructions;⁵³¹ [41a] and
- the methods for conferring the empowerments for the texts of the 108 Instructions,⁵³² authored by Zhalu Choktrul Losal Tenkyong.⁵³³

LINEAGE SUCCESSIONS

There are nine headings under which I summarize the lineage successions from which the foregoing teachings derive.⁵³⁴

A. NYINGMA

In the first place, of the cycles of teachings from the Early Translation school of the Nyingma, even the lineages of textual transmission for the *Concise Path*, the *Garland of Views*, and the *Mamos' Sphere of Activity* are rare, to say nothing of the lineages of word-by-word explanation. Nevertheless, my precious lord guru, Jamyang Khyentse Wangpo, received the transmissions of these teachings from genuine teachers who held the unbroken essential lineages for them. The underlying basis that exemplifies the first of the seven great modes of personal transmission that this lord himself received consists of the extensive lineages of the eight great mainstream traditions of accomplishment. He thus conferred on me the reading transmissions, explanatory instructions, and authorization rituals as a direct lineage. In fact, with respect to all of the more ancient texts that are mentioned below, all the lineages that I received should be regarded as following this same format, that is, having been received through the grace of my lord guru Khyentse.

The way in which the lineage for the essential manual of instruction on the *Heart Essence of Magical Illusion* by the omniscient Longchenpa was transmitted from the author himself is as recorded in the record of teachings received by the Great Tertön (revealer of hidden treasure teachings) of the Mindroling tradition.⁵³⁵ From Gyurme Dorje himself, the transmission passed down to Rinchen Namgyal, Śrīnātha, Jikme Lingpa, Jangchup Dorje, Chökyi Lodrö, Rikpai Dorje, Khen Padmavajra, Kunkhyen Dorje Ziji, and from him to me.

As for *Four Stages of Yogic Practice* by Dewa Saldze, my lord guru himself graciously recommended that it be included at this point in the collection, but the text has proved to be unavailable. If it is ever located, it should be inserted here.

Concerning the instruction on innate meditation extracted from the *Discourse on the Gathering*, the way in which this was transmitted conforms to that of the Mindroling tradition, while from the Great Tertön it passed, in succession, to Dharmāśrī, Rinchen Namgyal, Orgyen Tenzin Dorje, Trinle Namgyal, Rikzin Paljor Gyatso, Jikme Ngotsar, Orgyen Chemchok Palgyi Dorje, Gyalse Rikpai Dorje, Khen Damchö Özer, and Kunkhyen Lama Dorje Ziji Tsal, from whom I received it. An alternative lineage is that of the maturing empowerments and liberating instructions that the Katok master Drao Chöbum received from Śākyamitra (a holder of the Zur lineage), and that passed down through successive generations in the eastern region of Tibet to the vajra holder Pema Sangak Tenzin, from whom I received it. [41b]

As for the outer cycle of the Category of Mind in the Great Perfection approach, the lineage for the thirty-seventh chapter extracted from the tantra the *All-Creating Monarch* accords with that found in Minling Terchen's record of teachings that he received. It then passed to Sungtrul Tsultrim Dorje, Tsultrim Gyaltsen of Bönlung, Tukse Tenzin Gyurme, Sungtrul Ngawang Kunzang Dorje, Tukse Gyurme Chokdrup Palbar, Sungtrul Tenzin Drupchok Dorje, Khenchen Orgyen Tenzin, Zichen Trinle Namgyal, Jetsun Trinle Chödrön, and the omniscient Gyurme Tenzin Pelgye Palzangpo, from whom I received it.

As for the small text of annotations to the preceding, as well as the vajra songs of the eighteen texts by masters of the Category of Mind and *Smelting Gold from Ore*, these were transmitted to me through the grace of the precious lord Jamyang Khyentse Wangpo.

The lineage for the empowerment into the dynamic energy of pure awareness, the means for direct introduction in a radical manner to the enlightened intent of the eighteen "mother and child" texts of the Category of Mind, which is conferred on the basis of the manual written by the Katok master Moktön Dorje Palzangpo, began with dharmakāya Samantabhadra and passed to the sambhogakāya (the victorious ones of the five families), the nirmāṇakāya lord of secrets Vajrapāṇi, the master Garap Dorje, the "twenty-one learned ones," the translator Bairotsana, Yudra Nyingpo of Gyalmorong, Jñānakumāra of the Nyak clan, Sokpo Palgyi Yeshe, Sangye Yeshe of the Nup clan, Yeshe Gyatso of the Nup clan, Sherap Chok of the Nyang clan, Yeshe Jungne of the Nyang clan, Zurchen Śākyā Jungne, Zurchung Sherap Drak, Kyotön Śākyā

Yeshe, Dropukpa Śākyā Senge, Drogön Dampa Śākyā Gyal, Khepa Chetön and his spiritual son, Chetön Zungē, Setön Tashi, Lama Tangtön Bumye, Chöje Lakyap Dorje, [42a] Drinchen Khepa Chenpo, Khandro Palgyi Yeshe, Machik Drinchen Zurmo, Zurham Śākyā Jungne, Zurmo Gendun Bum, Śākyā Shenyen of the Zur clan, Khedrup Drao Chöbum, Shenyen Könchok Zangpo, Dorje Zangpo of Katok, Dorje Namgyal of Darlung, Lodrö Palden Pangtön Karma Guru, Jatang Kunzang Paljor, Rikzin Trinle Lhundrup, and Lochen Chögyal Tenzin, who transmitted it to Terchen Gyurme Dorje. (The manner in which many lineage transmissions were brought together by this master can be learned from his record of the teachings he received.) From the Great Tertön⁵³⁶ the lineage passed to Dharmāśrī, Rinchen Namgyal, Odīyana, Trinle Namgyal, Pema Wangyal, Namkhai Dorje, Tenzin Pelgye, Pema Tashi, Zhenpen Taye, and then to my lord guru Jamyang Khyentse Wangpo, who graciously bestowed the transmission on me. An alternative transmission passed from the Great Tertön through the great translator⁵³⁷ to Mingyur Paldrön, Rinchen Namgyal, Pema Tenzin, Trinle Namgyal, and Pema Wangyal, from whom Gyurme Tenzin Pelgye received it.

Of the three major traditions of teachings for the Category of Mind, that of the Nyang tradition is represented by the manual of instruction authored by Sokdokpa Lodrö Gyaltsen. The lineage of continuous instruction, based on a word-by-word reading transmission, began with Samantabhadra and passed to Vajrasattva, Garap Dorje, Mañjuśrīmitra, Śrīsimha, Bairotsana, Yudra Nyingpo, Nyak Jñānakumāra, Sokpo Palgyi Yeshe, Nupchen, Nup Yönten Gyatso, Nyak Sherap Chok, Nyang Yeshe Jungne, Zurchen, Zurchung, Kyötön, Dropukpa, Chetön Gyanakpa, Upa Zhikpo, Zhikpo Dutsi, Tatön Joye, Tatön Ziji, Kyeme Dampa Sangye, Nyame Tulku Chenpo, Zur Jamseng, Zurmo Khetsun Sangye, Drolchen Samdrup Dorje, [42b] Drolmapa Sangye Rinchen, Gyalse Tukchok Tsal, Drakpa Paljor, Lodrö Rapyang, Lachen Dorje Chang, Lhaje Lodrö Zangpo, Dorje Yeshe, and Siddhivajra, down to the Great Tertön, from whom the lineage passed down just as in the preceding case of the empowerment.

The lineage for the supplication prayer to the lineage of the Category of Mind is the same, from the author himself onward.

The lineage for the manual of instruction according to the eastern Tibetan tradition, by the Katok master Chenga Namkha Dorje, is a lineage of reading transmission that also includes that of the detailed instruction for the *Web of Magical Illusion*—that is, from Samantabhadra to Vajrasattva, Garap Dorje, Mañjuśrīmitra, Dhahetala, Gomadeva, Rapnang Tenma, Tsokyi Dakpo, Nāgārjuna, Dorje Lekpa Tsal, Kukurāja, the “one with nine top-

knots,” Dipamkara, Śrīsimha, Bairotsana, Yudra Nyingpo, Salrap Chenpo, Palgyi Gyalpo of Ma, Jangchup Sherap of the Nyen clan, Yönten Jungne, Chokro Gomchung, Jampa Gomchen, Jangtön Namdak, Dampa Deshek, Chöje Tsangtön, Jampa Bum, Yeshe Bum, Yenpa Rinpoche, Bodhiśrī, and Vajraśrī (alternatively, from the great Jampa Bum the transmission passed to Tsade Chengawa, Drung Tukje Yeshe, Tönpa Wangjor Pal, to Vajraśrī). Palbar Namkha Dorje received this transmission from three masters—Yenpa Rinpoche, Jangchub Pal, and Moktön Dorje Pal—after which it passed to Palbum, Rinchen Palwa, Lodrö Zangpo, Sönam Döndrup, Namkha Gyatso, Wangdrak Gyatso, Chönyi Gyatso, Jangchup Gyaltsen, Ön Orgyen Namrol, Drung Namkha Gyatso, Losal Gyatso, Chökyi Dorje, Tsewang Chokdrup, Könchok Tupten Gyatso, Gyurme Tenzin, Choktrul Tupten Gyaltsen, and Kunzang Dorje Ziji, who graciously conferred this transmission on me.

As for the Aro tradition of oral transmission (a tradition from eastern Tibet of the Category of Mind in the Great Perfection approach), [43a] the manual of instruction authored by Zhamar Kachö Wangpo is entitled *Straightforward Instruction on the Heart Essence of the Vault of Space*. The lineage for the reading transmission of these teachings began with the Lord of Sages⁵³⁸ and passed to the “child of the gods” Adhicitta, Garap Dorje, Śāvari Wangchuk, Maitrīpa (not the same master as the one famed in the New Schools), Śrīsimha, Bairotsana, Yudra Nyingpo, the translator Yeshe Zhönu of the Nyak clan, the incarnate Aro Yeshe Jungne, Yazi Böntön, Chokro Zangkarwa, Lodrö Jungne, Kongrap Tsoden Darmawa, Chegom Nakpo, Lama Drakarwa, Palden Dusum Khyenpa, Drogön Rechen, Gyalse Pomdrakpa, the mahāsiddhā Karma Pakṣi, Nyenre Gendun Bum, Kunkhyen Rangjung Dorje, Tokden Drakpa Senge, Ritröpa Darma Gyalwa, Kachö Wangpo, Lama Śākyā Drakpa, and Chöpal Yeshe; down to this point there is an unbroken transmission of experientially based instruction. The lineage then passed to Lord Tongwa Dönder, Jampal Zangpo, Paljor Döndrup, Chödrak Gyatso, Sangye Nyenpa, Mikyö Dorje, Könchok Yenlak, Wangchuk Dorje, Chökyi Wangchuk, Maṇipa Karma Sungrap, Rapjampa Karma Dorje, Dhītsa Karma Trinle Wangpo, the all-seeing Dharmākara, Dudul Dorje, Pema Nyinje Wangpo, and the lord guru Karma Tenpai Nyima, in whose presence the transmission passed to me. (The more direct lineage for the foregoing teachings passed from Aro Yeshe Jungne to Bagom Sönam Nyingpo to Dusum Khyenpa, and then the rest of lineage continued as outlined previously.) An alternative lineage passed from Samantabhadra to Vajrasattva, Garap Dorje, Śrīsimha, Bairotsana, Yudra Nyingpo, Aro Yeshe Jungne, Yase⁵³⁹ Böntön, Drugu Lokjung, Bagom Sönam Nyingpo, Dampa Dzegom Zhikpo, Tokden

Bara Gomchen, Jomo Nyangmo, and Dampa Śākyā Gyal, from whom it passed to both Upa Tōnsāk and Upa Zhikpo. From these last three the teachings passed to Chikar Lhaje Lhakangpa Yönten, Zhikpo Dutsi, Tatön Joye, Tatön Ziji, [43b] Yungtön Dorje Pal, the Gyalwang Karmapa Rolpai Dorje, and then to Kachö Wangpo, after whom it continued as outlined previously.

The lineage of oral instruction for *Precious Ship*, the essential manual of instruction for the *All-Creating Monarch* authored by the omniscient Longchenpa, began with the teacher, All-Creating Monarch, and passed to Vajrasattva, Garap Dorje, Mañjuśrimitra, Śrīsimha, Bairotsana, Yudra Nyingpo, Chokro Lekpai Lodrö, Ba Gyalwai Wangpo, Tsur Chokgi Lama, Drung Yeshe Wangpo, Zurpa Rinchen Drak, Che Gawai Wangpo, Nyen Rinchen Tsemo, Chöje Kunga Döndrup, Zhönu Drup, Yeshe Wangpo, Drime Özer, Delek Gyatso, Mati Mangala, Yönten Palwa, Samdrup Gyatso, Namkha Zhönu, Namkha Longyang, Mati Dhvaja, Natsok Rangdrol, Khyapdal Lhundrup, Kunzang Namgyal, Dorje Pawo, Kundrol Namgyal, Ngedön Tenzin Zangpo, Rikzin Zangpo, Khen Pema Mangala, Zhenpen Taye, and Kunkhyen Sumpa, who graciously conferred it on me.

For the inner cycle of the Category of Expanse in the Great Perfection approach, the lineage for the fourth chapter of the *Supremely Vast Range of the Great Expanse*, which constitutes the core of that tantra, paralleled the various lineages described above in the section on the tantra of the Category of Mind.

There is a single lineage for all three components—empowerment, reading transmission, and instruction—for the following teachings:

- the extensive arrangement of the methods for meditation, a practical application of the guru's blessing;
- the longevity empowerment that concludes this cycle;
- the conferral associated with the guardian of these teachings, Medongchen;
- the instruction in visualization for the “distilled essence of Ola Jose poured into the vessel that was Gyagom” and the associated manual for this oral lineage, entitled *Opening the Eyes of the Fortunate*, authored by Zhamar Chenga Chökyi Drakpa;
- the source for the *Vajra Bridge*, with associated pith instructions and personal advice;
- the summary of the *Condensed Bridge*;
- *Garland of Meditative Experience from the Precious Lineage of Oral Teachings* and two associated manuals of instruction.

This lineage began with dharmakāya Samantabhadra and passed to the sambhogakāya Vajrasattva, the nirmāṇakāya Sem-ngak Lhai Norbu, Garap Dorje, Mañjuśrīmitra, [44a] Śrīśimha, the great translator Bairotsana, Pang Mipam Gonpo, Ngenlam Jangchup Gyaltsen, Zangma Rinchen Yik, Khungyur Salwai Chok, Nyang Jangchup Drak, Nyang Sherap Jungne, Bagom Yeshe Jangchup, Dzeng Dharma Bodhi, Dzingkar Jose, the master Kunzang Dorje, Sangye Dongpo, Kyetse Yeshe Jangchup, Zik Yeshe Wangpo, Khenchen Ngurpa Sönam Ö, Ngurtön Vajrēśvara, Sönam Gyaltsen, Sherap Gyaltsen, Zhönu Sherap, Zhönu Drakpa, Sangye Zangpo, Tsöndru Wangchuk, Tashi Drakpa Rinchen, Lachen Śākyā Gyalpo, Gö Lotsāwa Zhönu Palwa, Zhamar Chenga Chökyi Drakpa, Sheldrak Chökyi Lodrö, Khyung Tsangwa Lodrö Palden, Pangtön Karma Gurupa, Pangtön Chöwang Lhundrup, Chöwang Kunzang, Pangtön Kunzang Chögyal, Terdak Lingpa, Rinchen Namgyal, the throne holder Pema Tenzin, Odīyana, Gyurme Rikzin Zangpo, Jangsem Pema Mangala, Khedrup Rikpai Dorje, and the omniscient guru Mañjughoṣa, who graciously bestowed this transmission on me. (The transmission for the supplication to the lineage of the Category of Expanse, authored by the Great Tertön, began with the author himself and continued as described in the preceding case.)

In the third, secret cycle of the Category of Direct Transmission, the lineage for the *Quintessential Keystone of the Category of Direct Transmission in the Great Perfection Approach of Utter Lucidity*, containing the legacies of the three buddhas and the testaments of the four masters of awareness, paralleled the one described below for the empowerments and instructions.

As for the lineage of maturation and liberation based on the four empowerments—elaborate, unelaborate, extremely unelaborate, and utterly unelaborate—from the Innermost Drop of the Guru cycle authored by the omniscient and noble Longchen Rapjam, as well as the *Oral Transmission of Vimala: Manual of Instruction That Unites in a Single Mainstream the “Mother and Child” Cycles of the Heart Drop Teachings*, this began with dharmakāya—the masculine and feminine aspects, Samantabhadra and Samantabhadrā, in unity—and passed to the entire vast range of peaceful and wrathful victorious ones, [44b] the great one gone to bliss Vajradhara, Vajrasattva, Vajrapāṇi, Garap Dorje, Mañjuśrīmitra, Śrīśimha, Jñānasutra, Vimalamitra, the omniscient knower of the three times Padmākara, the Buddhist ruler Trisong Detsen, Tingzin Zangpo, Dangma Lhungyal, Senge Wangchuk, Gyalwa Zhangtön, Khepa Nyibum, Guru Jober, Senge Gyapa, Melong Dorje, Kumararāja, Longchen Rapjam, Khyapdal Lhundrup, Drakpa Özer, Sangye Önpo, Dawa Drakpa, Kunzang Dorje, Gyaltsen Palzang, Natsok Rangdrol,

Tenzin Drakpa, Dongak Tenzin, Trinle Lhundrup, Terdak Lingpa, Rinchen Namgyal, Orgyen Tenzin Dorje, Gyurme Trinle Namgyal, Trinle Chödrön, and my omniscient guru Jampaiyang Khyentse Wangpo, who graciously bestowed these transmissions on me. The lineage of reading transmissions for the texts of the four empowerment rituals, as well as *Wish-Fulfilling Ocean*, the ritual feast offering, is as in the preceding case.

The lineage for the teachings from the Profound Innermost Drop collection—the empowerments for the “Three Cycles of the Sphere of Being” and *Illuminating Lamp: Practical Instructions for the Empowerment*, as well as the *Great Practical Instruction of the Sublime Secret* and the *Quintessential Practical Instruction*—is one of continuous instruction, based on a word-by-word reading transmission. It began with Samantabhadra and passed to Vajrasattva, Garap Dorje, Mañjuśrīmitra, Śrīśīṁha, Vimalamitra, Tingzin Zangpo of the Nyang clan, Be Lodrö Wangchuk, Dro Rinchen Barwa, Dangma Lhungyi Gyaltsen, Chetsun Senge Wangchuk, Guru Shangpa Repa, Lama Zapdön Chöbar, Dampa Gyertön and his spiritual son, Nyentön Sherap Tsemo, the two brothers who were incarnations of Yönten Gang, Rikzin Kumararāja, the omniscient Özer Gocha, Delek Gyatso, Mati Mangala, Jangsem Yönten Pal, the incarnate Samdrup Gyalpo, [45a] Shangpa Rechen, Namkha Zhönu, Khalong Yangpa, Mentse Lodrö Gyaltsen, Gyalse Sherap Gyaltsen, Tsultrim Sangye, Ösel Chokyang, Jamyang Chökyong Wangchuk, Gonpo Sönam Chokden, Trinle Lhundrup, Terdak Lingpa, Rinchen Namgyal, the throne holder Pema Tenzin, Gyurme Trinle Namgyal, Pema Tenkyong Gyurme, Pawo Tsuklak Chögyal, Dzogchenpa Orgyen Chöpel, Tokden Karma Pelgye, and the incarnate Karma Zhenpen Tenpa Dargye, from whom I received these transmissions.

As for the lineage of the *Precious Golden Garland*, the manual of instruction for the heart essence of profound meaning, this began with dharmakāya Samantabhadra and passed to the sambhogakāya buddhas of the five families, the nirmāṇakāya Vajradhara, the teacher Vajrasattva, Garap Dorje, Śrīśīṁha, Pema Tötreng, Yeshe Tsogyal, the princess Pemasal, Ledrel Tsal, Lekdenpa, the omniscient Drime Özer, Delek Gyatso, Tsungme Yönten Palwa, Sangye Rinchen, Sangye Gyaltsen, Dzayik Tsulgyal, Sönam Namgyal, Orgyen Tenzin, Karma Guru, Kunzang Paljor, Dongak Tenzin, Trinle Lhundrup, and Terdak Lingpa, following whom the lineage can be drawn as in the case of the *Innermost Drop of the Guru*. An alternative lineage paralleled that of the foregoing case of the legacies and testaments.

As for essential instructions on the three aspects of virtue, the three topics of the Great Perfection cycle *Resting at Ease in Mind Itself* (taken from the collected works of the omniscient Drime Özer) and the “Three Cycles

of Natural Freedom" (taken from his miscellaneous writings), the lineage of instruction and reading transmission for these texts is as follows (the ways in which the individual lineages of the sutra and tantra teachings were transmitted are clearly set forth in the records of teachings received by masters in the past):⁵⁴⁰ From Longchen Rapjam onward the lineage passed to Dengom Chökyi Drakpa, [45b] Ngalpa Tönpa, Chökyi Drakpa, Sönam Paljor, Mentsepa, Natsok Rangdrol, Tenzin Drakpa, Dongak Tenzin, Trinle Lhundrup, and Gyurme Dorje, after whom the lineage is as described above for the essential manual of instruction on the *Heart Essence of Magical Illusion*. I received this transmission in the presence of my precious lord Khyentse Wangpo, and also from my lord guru Gyurme Tutop Namgyal, who passed on a lineage associated with the Great Perfection approach transmitted by Lhodrak Sungtrul and others.

The lineage for the manual of instruction for *Stirring the Pit* was transmitted from the author himself through the general lineage of the throne holders of Mindroling, down to Trinle Chödrön and then my sovereign lord Khyentse Wangpo, from whom I received it.

As for the lineage of the authorization ritual for the seven classes of Ekajāti, guardian of these teachings, before Longchenpa it is the general lineage of the Heart Drop teachings. Following him it passed to Delek Gyatso, Mati Mangala, Yönten Pal, Tulku Samgyal, Namkha Zhönu, Khalong Yangpa, Mentsepa Lodrö Gyaltsen, Natsok Rangdrol, Tenzin Drakpa, Karma Gyalse, Rinchen Dargye, Trinle Lhundrup, and Terdak Lingpa. From him the transmission continued through several lineages, but the one that concerns us here passed to Gyurme Tekchok Tenzin, Gyurme Kunzang Namgyal, Pema Sangak Tenzin Chögyal, and Gyurme Tutop Namgyal, from whom it passed to me.

B. KADAM

In the second case, that of the precious Kadampa school, among the primary sources the main text is the *Lamp on the Path to Enlightenment*, the source verses on the graduated paths of the three spiritual models, authored by the incomparable Noble Lord. The lineage for the explanatory instructions and reading transmission of this teaching began with Pañchen Dipamkara and passed to the king of dharma Dromtön, Potowa Rinchen Sal, Sharawa Yönten Drak, Chumikpa Sherap Drak, Drotön Dutsi Drak, Sangye Gompa Senge Kyap, Chim Namkha Drak, Gyangro Lama Jangchup Bum, Chim Lozang Drak, Yönten Sönam Lhundrup, [46a] Lopön Drakpa Gyatso, Khenchen

Drupa Sherap, Gyatön Tsandra Dewa, Ritröpa Sönam Gyatso, Gartön Sherap Gyatso, Khedrup Palden Dorje, Yongzin Könchok Pel, Ngorchen Könchok Lhundrup, Je Könchok Palden, Jampa Kunga Tashi, Drupkhangpa Palden Döndrup, Gönpo Sönam Chokden, Tsetsok Umdze Kunga Ngödrup, Je Puntsok Lekjor, Kangyurwa Ngawang Rapten, Morchen Kunga Lhundrup, Je Jampal Gyatso, Khenchen Gendun Gyatso, Könchok Jikme Wangpo, Khen Könchok Gyaltsen, Drupchen Könchok Gyatso, Könchok Tenpa Rapgye, and the all-seeing Jamyang Khyentse Wangpo, who graciously conferred the transmissions on me.

As for the lineage for the text authored by Tokden Kachö Wangpo on the graduated path according to the tradition of Gāmpo, it paralleled the lineage for the bodhisattva vow (as described below) from the Noble Lord onward, and I received it from Pema Nyinje Wangpo and the Gyalwang Karmapa Tekchok Dorje.

The lineage for the explanations and reading transmission of *Quintessence of Nectar: Manual of Instruction for the Pith Instructions Concerning the Three Spiritual Models*, authored by Jetsun Tāranātha, began with the Noble Lord, the glorious Atīśa (in whom three lineages—that of profound view, that of extensive conduct, and that of the blessings of spiritual practice—converged as one), and passed to Dromtön, Potowa, Sharawa, Tumtön Lodrö Drak, Dotön, Palden Dromoche, Kyotön Senge Kyap, Chim Namkha Drak, Kyotön Mönlam Tsultrim, Zeu Drakpa, Chim Lozang Drakpa, Drotön Kungyalwa, Drupa Sherap, Sönam Chokdrup, Palden Döndrup, Sönam Drakpa, Kunga Chokdrup, Kunga Drolchok, Lungrik Gyatso, Tāranātha, Rinchen Gyatso, Lodrö Namgyal, Ngawang Trinle, Kunzang Wangpo, Tsewang Norbu, [46b] Kagyu Trinle Shingta, Kunga Gelek Palbar, Kunga Lhundrup, Kagyu Tenzin, and Karma Lhaktong, from whom I received this transmission. While I have received many special transmission lineages associated with this teaching, the foregoing is simply the most fundamental one.

The lineage of instructions and reading transmissions for *Concise Meaning of the Graduated Path*, authored by Lord Lozang Drakpa, began with the Precious Lord himself and passed to Khedrupa, Drongtse Rinchen Gyatso, Pañchen Zangpo Tashi, Pañchen Namzawa, Pañchen Yeshe Tsemo, Pañchen Dönyö Gyaltsen, Khedrup Sangye Yeshe, Pañchen Lozang Chökyi Gyaltsen, Kyishöpa Ngawang Tenzin Trinle, Zimshak Lozang Khetsun, Drungpa Ngelek Lhundrup, Je Ngawang Chödrak, Dukhorwa Yönten Dargye, Je Sönam Zangpo, Ngawang Döndrup, Longdol Ngawang Lozang, Yongzin Ngawang Chöpel, Jamgön Jampa Puntsok, and my omniscient precious guru, who conferred the oral teachings on me.

As for the lineage of reading transmission for *Refined Gold: Manual of Instruction on the Graduated Path to Enlightenment*, authored by the third Gyalwang Dalai Lama, Sönam Gyatso, it began with the author himself and passed to Chenga Chöpal Zangpo of Drakgön Monastery, Khöntön Paljor Lhundrup, Zur Paljor Trinle Rapgye, Ngawang Lozang Gyatso, Neten Jamyang Drakpa, Drupkhangpa Gelek Gyatso, Purbuchok Ngawang Jampa, Longdol Ngawang Lozang, Khenpo Lozang Tutop Nyima of Harchen Gomang, Lhatsun Döndrup Gyaltsen, Shenyen Yeshe Gongpel, and the omniscient Jampaiyang,⁵⁴¹ who passed the transmission to me.

The lineage for the instructions and reading transmissions of the intimate oral lineage of the graduated path, given on the basis of *Blissful Path*, the manual of instruction authored by Pañchen Lozang Chökyi Gyaltsen, [47a] is as follows according to the record of teachings received by Longdol: It began with the lord Jampal Nyingpo and passed to Gyaltsap Darma Rinchen, Khedrup Gelek Palzang, Je Sherap Senge, Gyalwa Gendun Drup, Baso Chökyi Gyaltsen, Dulzin Lodrö Bepa, Drupchen Chökyi Dorje, Je Kyapchok Palzang, Ensapa Lozang Döndrup, Gyalwa Sönam Gyatso, Khedrup Sangye Yeshe, Pañchen Lozang Chökyi Gyaltsen, Drungpa Tapukpa, Tsöndru Gyaltsen, Drung Tapukpa Damchö Gyaltsen, Drupkhang Gelek Gyatso, Purbuchok Ngawang Jampa, Yongzin Yeshe Gyaltsen, Gungtangpa Könchok Tenpai Drönme, Zhungpa Ritröpa Könchok Dargye, Jamgön Jampa Puntsok, and my omniscient and all-seeing lord guru, who passed the transmission on to me.

As a relevant factor at this point, there are distinct alternate lineages for the transmission of the vow for arousing bodhicitta in the lineage of profound view, such as the lineage transmitted by Jowo Tangpa Dza and Jikme Jungne, or the one that Sangye Yeshe passed to the great Ngok Lotsāwa. Here, however, if we consider how the two lineages were passed down from the incomparable Noble Lord, the lineage of profound view began with the perfect Buddha, the Lord of Sages, and passed to Mañjuśrikumāra, the exalted Nāgārjuna, Āryadeva, Candrakīrti, Vidyākokila, Kusāli the Elder, Kusāli the Younger, and Serlingpa Chökyi Drakpa. The lineage of extensive conduct began with the transcendent and accomplished conqueror Śākyamuni and passed to the regent Maitreyanātha, the exalted Asaṅga, the master Vasubandhu, Vimuktasena, Paramasena, Vinitasena, Vairocana, Haribhadra, Kusāli the Elder, Kusāli the Younger, and the bodhisattva Serlingpa. Both lineages then passed to the Lord Dipamkara and then to Dromtön Gyalwai Jungne, Chenga Tsultrim Bar, Jayulwa, Yeshe Bar, [47b] Gyachak Riwa, Nazurwa, the incomparable Dakpo Lhaje, Dusum Khyenpa, Rechen Sönam Drakpa, Gyalse Sönam Dorje, Drupchen Chökyi Lama, Nyenre Gendun Bum,

Rangjung Dorje, Yungtön Dorje Pal, Gönpo Gyaltsen, Dzamling Chökyi Drakpa, Kachö Wangpo, Dezhin Shekpa, Chöpal Yeshe, Tongwa Dönden, Jampal Zangpo, Paljor Döndrup, Chödrak Gyatso, Sangye Nyenpa, Mikyö Dorje, Könchok Yenlak, Wangchuk Dorje, Chökyi Wangchuk, Chöying Dorje, Yeshe Nyingpo, Yeshe Dorje, Chökyi Döndrup, Jangchup Dorje, Chökyi Jungne, the Gyalwang Karmapa Dudul Dorje, and Jamgön Pema Nyinje Wangpo, in whose gracious presence I received the transmission of the ritual for arousing bodhicitta as aspiration and application on two occasions, as well as that for the arousal of the ultimate aspect of bodhicitta as passed down from the lord Jikten Sumgön. Alternatively, from the lord Chökyi Jungne a lineage passed to Karma Chakme, Pema Kunga, Trinle Wangjung, Sherap Drakpa, Karma Tsangyang, and Karma Tenzin Trinle (the fourth sublime incarnation), from whom I received it.

As for the lineage through which the arousal of bodhicitta and transmission of the vow takes place according to the tradition of extensive conduct in the Mahāyāna approach, this began with the completely and perfectly enlightened Buddha and passed to the lord protector Maitreya, the exalted Asaṅga, the master Vasubandhu, the venerable Vimuktasena, Paramasena, the master Haribhadra, both Kusāli the Elder and Kusāli the Younger, Serlingpa Chökyi Drakpa, the Noble Lord Dipamkara,⁵⁴² Gyalwa Dromtön, Chenga Tsultrim Bar, Geshe Jayulwa, Gyalse Charchenpa (also known as Mumenpa), Drotön Dutsi Drak, Sangye Gompa Senge Kyap, [48a] Chim Namkha Drak, Khenchen Senge Kyap, Khetsun Sönam Yeshe, Jangsem Sönam Drakpa, Gyalse Tokme Zangpo Pal, Drupchen Buddhaśrī, Ngorchen Kunga Zangpo, Khedrup Palden Dorje, Khenchen Könchok Tsultrim, Gorumpa Kunga Lekpa, Jamyang Khyentse Wangchuk, Je Wangchuk Rapten, Khenchen Ngawang Chödrak, Jamgön Kunga Sönam, Dese Sönam Wangchuk, Lhakhang Khenchen Döndrup Lekzang, Morchen Kunga Lhundrup, Nesarwa Lekpai Jungne, Sachen Kunga Lodrö, Muchen Sönam Palzang, Muchen Yeshe Gyalchok, Yongzin Lodrö Gyatso, Sakyapa Ngawang Dorje Rinchen, and the omniscient Jamyang Khyentse Wangpo, who was enormously gracious in entrusting me with this transmission. An alternative lineage passed from Jangsem Sönam Drakpa to Butön Rinchen Drup, Tukse Rinchen Namgyal, Khenchen Drupa Sherap, Pañchen Gendun Drup, Dulzin Lodrö Bepa, Pañchen Lungrik Gyatso, Je Kyapchok Pal, Ensapa Lozang Döndrup, Khedrup Sangye Yeshe, Pañchen Lozang Chökyi Gyaltsen, Drungpa Tsöndru Gyaltsen, Tapukpa Damchö Gyaltsen, Drupkhangpa Gelek Gyatso, Purbuchok Ngawang Jampa, Yongzin Yeshe Gyaltsen, Shenyen Lozang Gyaltsen, Rinchen Losal Tenkyong, and Jampalyang Khyentse Wangpo, who conferred it on me. Yet another lin-

eage passed from Gyalse Tokme to Lochen Jangchup Tsemo, Deön Lochen Drakgyal, Bodong Pañchen Chokle Namgyal, [48b] Jamlingpa Lachen Sönam Namgyal, Serdok Pañchen Śākyā Chokden, Pañchen Dönyö Drupa, Jetsun Kunga Drolchok, Pañchen Lungrik Gyatso, Jetsun Kunga Nyingpo, Gyaltsap Yeshe Gyatso, Je Yönten Gönpo, Drupchen Gönpo Paljor, Tsungme Gönpo Drakpa, Drupwang Gönpo Namgyal, Rikzin Jamyang Gyatso, Kunzik Trinle Shingta, Mokchokpa Kunga Gelek, Kunga Lhundrup Gyatso, Je Kagyu Tenzin, Lama Karma Lhaktong, and Drupwang Karma Norbu, who was very gracious in conferring this transmission on me.

As for the primary teaching in the tradition of advice, that of the *Seven Points of Mental Training*, the lineage of experientially based instruction that I received in a thorough manner began with the Lord of Sages and passed to Maitreya, Asaṅga, Vasubandhu, Bhaṭṭāraka Vimuktasena, Guṇamitra, Haribhadra, Pūrṇavardhana, Kusāli the Elder, Kusāli the Younger, Serlingpa, the lord protector Atiśa, Gyalwa Dromtön, Potowa, Sharawa, Ja Chekhawa Yeshe Dorje, Se Kyilbupa Chökyi Gyaltsen, Özer Lama, Lhadingpa Jangchup Bum, Ön Kunga Gyatso, Tsok Yönten Pal, Khen Dewa Pal, Kazhi Drakpa Zhönu, Jangsem Sönam Drakpa, Gyalse Tokme Zangpo Pal, Yönten Lodrö, Zhönu Lodrö, Pañchen Śākyā Chokden, Kunga Chokdrup, Jetsun Drolchok, Lungrik Gyatso, Tāraṇātha, his two regents,⁵⁴³ Yönten Gönpo, Gönpo Paljor, Gönpo Drakpa, Gönpo Namgyal, Tsewang Norbu, Trinle Shingta, Kunga Gelek Palbar, Kunga Lhundrup, Kagyu Tenzin, Karma Lhaktong, and Gyalse Jangchup Sempa Zhenpen Taye. [49a] An alternative lineage passed from Gyalse Tokme to Buddhaśrī, Ngorchen Kunga Zangpo, Muchen Könchok Gyaltsen, Ngawang Sherap Zangpo, Nyuklo Pañchen Ngawang Drakpa, Ngawang Chödrak, Shau Lotsāwa, Chobgyepa Khyenrap Zhap, Morchen Kunga Lhundrup, Nesarwa Kunga Lekpai Jungne, Kunga Lodrö, Kunga Khedrup Wangpo, and Jampa Kunga Tenzin and Jamgön Dorje Rinchen, from both of whom Jamyang Khyentse Wangpo received this transmission and graciously conferred it on me.

Concerning the source verses for the *Seven Points of Mental Training* with interlinear notes, the lineage of continuous reading transmission paralleled the two foregoing cases.

In the case of *Mental Training: Opening the Door to the Dharma*, authored by Gyama Lodrö Gyaltsen, the lineage of instruction and reading transmission began with the author and passed to Dönyö Palden of Sera Monastery, Pañchen Sönam Drakpa, Gyalwa Sönam Gyatso, Pañchen Rikpai Senge, Je Tashi Rinchen, Pañchen Lozang Chökyi Gyaltsen, Lozang Tenpa Dargye of Lhasa, Yongzin Sönam Drakpa, Pañchen Lozang Yeshe, Lozang

Tenpa, Puntsok Gyatso, Lozang Tsultrim, Ngawang Gyatso, Dewai Dorje, Ngawang Chözin, Khyenrap Losal, Jamyang Mönlam, Yeshe Gyatso, Lozang Yeshe Tenzin, Palden Chokdrup, Tupten Chökyi Drakpa, and Tupten Lekshe Zangpo, who conferred it on me.

Before Muchen Sempa Chenpo, the lineage for the collection known as the *One Hundred Teachings on Mental Training* is as outlined in the records of teachings received by the Precious Fifth, Zhuchen, and others. From Muchen Sempa Chenpo the transmission passed to Jetsun Sangye Rinchen, Ngorchen Könchok Lhundrup, Mupa Könchok Gyatso, [49b] Muchen Sangye Gyaltsen, Mupa Drupwang Sönam Lhundrup, Jamgön Kunga Sönam, Dese Sönam Wangchuk, Khenchen Döndrup Lekzang, Morchen Kunga Lhundrup, Nesarwa Lekpai Jungne, Kangyurwa Tapke Gyatso, Geshe Lozang Gyatso, Drakgyap Lozang Chöpel, Geshe Tokme (also known as Gelek Chöpel), Martön Khyapdak Dorje, Walmang Könchok Gyaltsen, Könchok Tenpa Rapgye, and Jamyang Khyentse Wangpo, who conferred it on me.

The lineage of reading transmission for the manual of instruction on the *Seven Points of Mental Training* authored by Gyalse Tokme Zangpo Pal began with the author and passed to Nyakpupa Sönam Zangpo, Pakpa Sönam Dar, Pakpa Kunga Gyaltsen, Kunkhyen Śākyā Ö, Deön Kunga Ö, Sheu Lotsāwa Kunga Chödrak, Ngawang Choklek Dorje, Khyenrap Tenzin Zangpo, Jampa Ngawang Lhundrup, Ngawang Tenzin Gyatso, Kangyurwa Ngawang Rapten, Kangyurwa Ngawang Chögyal, Lozang Jampal Gyatso, Ritrö Lozang Döndrup, Drakkar Kachupa Ngawang Drakpa, Khenchen Könchok Gyaltsen, Martön Khyapdak Dorje, Khenzur Sönam Drakpa of Sera Je College, Geshe Kalzang Khedrup of Chuzang, Takpu Yongzin Yeshe Gyatso, Könchok Tenpa Dargye, and my lord guru Jamyang Khyentse Wangpo, who conferred it on me.

Up to Nyukla Pañchen, the lineage of reading transmission for *A Bodhisattva's Garlands of Gems*, the source verses for the precious volumes of Kadampa teachings, paralleled that of the empowerment lineage discussed below. It then passed to Dakpo Pañchen Chokle Namgyal, [50a] Ngaripa Lhawang Lodrö, Jamyang Könchok Lhundrup, Khamtön Sherap Gyaltsen, Tartse Namkha Gyaltsen, Drupkhangpa Palden Döndrup, Deön Palchok Gyaltsen, Rinchen Sönam Chokdrup, Ngawang Lozang Gyatso, Neten Jamyang Drakpa, Je Trinle Lhundrup, Ngawang Lozang Dargye, Drakpa Gyatso, Lozang Tenpai Gyaltsen, the Gyalwang Dalai Lama Kalzang Gyatso, Khenpo Kalzang Yönten, Martön Khyapdak, Tri Ngawang Chöpel, Yeshe Tupten Gyatso, Könchok Tenpa Dargye, and Jamyang Khyentse Wangpo, who conferred the transmission on me.

The lineage for the empowerment for the “Sixteen Spheres” began with the Noble Lord, Dipaṇkara Śrījñāna, and passed to the king of dharma Dromtön, Ngok Lekpai Sherap, Ngaripa Sherap Gyaltsen, Puchungwa Zhönu Gyaltsen, Kamawa Drom Rinchen Gyaltsen, Zhangtön Darma Gyaltsen, Drom Jangchup Zangpo, Tönpa Namkha Rinchen, Drom Zhönu Lodrö, Khenpo Nyima Gyaltsen of Nartang Monastery, Lingkhawa Rinchen Jangchup, Galungpa Rikyi Dakpö Pal, Galungpa Jangchup Pal, the master of Nyukpa Sönam Özer, Göngön Chuserwa Sangye Zangpo, Jadralwa Sönam Zangpo, Lama Paldenpa, Khenchen Namkha Özer of Taktsang Monastery, Neten Yeshe Tsultrim, Khenchen Ratna Akāra Śānti, Nyukla Pañchen Ngawang Drakpa, Lopa Chenga Ngawang Chödrak Gyaltsen, Je Kunga Lekdrup, Je Kunga Chödrak, Chobgyepa Choklek Dorje, Khyenrap Tenzin Zangpo, Khyenrap Ngawang Lhundrup, Chöje Trinle Namgyal, [50b] Rinchen Sönam Chokdrup, Ngawang Lozang Gyatso, Neten Jamyang Drak, Kyishö Tulku Ngawang Tenzin Trinle, Je Lozang Chözin, Dongkor Zhapdrung Puntsok Gyatso, Zhang Zhungpa Yeshe Taye, Könchok Jikme Wangpo, Gungtangpa Könchok Tenpai Drönme, Könchok Tenpa Rapgye, and the all-seeing Mañjughoṣa, who with great delight conferred this transmission on me in his actual presence.

As for the *Practical Implementation of Meditation and Mantra Repetition* authored by Könchok Tenpai Drönme, the author transmitted this to Könchok Tenpa Dargye, who passed it to my guru Jamgön, who conferred it on me.

From the Four Deities of the Kadampa tradition, the lineage of the authorization ritual for the Sage Vajrāsana and two retinue deities, this began with the Lord of Sages and passed to the Noble Lord, Gönpawa, Nezurwa, Langtangpa, Zhang Zhungpa, Mumensa, Sangye Gompa, Chim Namkha Drak, Kyotön Mönlam Tsultrim, Zeu Drakse, Chim Lozang Drakpa, Drotön Kunga Gyaltsen, Pangtön Drupa Sherap, Khenchen Palden Döndrup, Ratön Yönten Palzang, Jetsun Kunga Chokdrup, Jetsun Kunga Drolchok, Khenchen Lungrik Gyatso, and Jetsun Tārānātha, from whom it passed to Gyaltsap Rinchen Gyatso and Trinle Wangmo, and from both of them to Nyingpo Taye, Ngawang Trinle, Kunzang Wangpo, Tsewang Norbu, Kagyu Trinle Shingta, Tenzin Chökyi Nyima, Kagyu Trinle Namgyal, and Pema Nyinje Wangpo, who conferred it on me. For Avalokiteśvara, Tārā, and Acala the lineages came from their respective sources but are the same as the above from the Noble Lord onward. An alternative lineage from the authorization ritual by the Sage passes from the Noble Lord, the glorious Atīśa, through Naktsö Lotsāwa, Rongpa Chaksorwa, Jawa Dul, [51a] Chökyi Jangchup, Zulpuwa, Könchok Senge, from both the foregoing two to Tsultrim Rinchen, and then to Darma Zangpo, Zhönu Gyaltsen, Gyaltsen Döndrup, Rinchen

Gyaltsen, Bodhisattva, Rinchen Drakpa, Sönam Lhawang, Ngawang Drakpa, Sönam Palden, Ludrup Gyatso, Ngawang Chödrak, Kunga Sönam, Sönam Chokdrup, the Great Fifth Dalai Lama, Jamyang Drakpa, Lozang Chözin, Lozang Tenpa, Jatang Chöje, Yeshe Taye, Jikme Wangpo, Sönam Wangyal, Könchok Gyaltsen, Könchok Tenpa Rapgye, and my lord guru Khyentse, in whose presence I received the transmission.

The lineage for the three-deity mandala of Avalokiteśvara is from Mahākaruṇika to Rāhulaguptavajra, Atiśa, Naktso Lotsāwa, Chaksorwa Sherap Bar, Bayuwa Sherap Tsultrim, Chegom Sherap Dorje, Kyergangpa, Nyentön Sangye Tönpa, Tsöndru Senge, Druptop Aseng, Serling Tashi Palwa, Dorje Palwa, Chöpal Sherap, Chenga Drakjung, Lowa Tsultrim Dar, and Chenga Sönam Lhawang, after whom the lineage is the same as for the authorization ritual for the Lord of Sages.

The lineage for the authorization ritual of the three-deity mandala of Khādiravaṇī Tārā passed from Tārā to the Noble Lord, Naktso, and from there the same as for the Lord of Sages.

The lineage for the single form of the blue Acala passed from the king of wrathful deities Acala to Atiśa, Gönpawa, Neu Zurpa, Tokden Zangmowa, Gendun Gangpa, Sangye Jowo Tsultrim Gönpo, Chökyi Dorje, Serkhangpa Rinchen Pel, Lopa Tsultrim Dar, and Chenga Sönam Lhawang, and from there the same as for the authorization ritual for the Sage.

The lineage for the instructions on the view of the Sage comes from the Sage to Avalokiteśvara, Maitreyanātha, [51b] Asaṅga and his brother,⁵⁴⁴ Ārya Vimuktisena and Bhadanta Vimuktisena, Vairocana, Haribhadra, Kusāli the Elder and Younger, Serlingpa, the Noble Lord, Dromtönpa, Potowa, Langri Tangpa, Gyatön Chakriwa, Dakpo Lhaje, Naljor Chöyung, Gyergom Chenpo, Gyagom Riwa, Bodong Tsöndru Dorje, Nyenchen Sönam Tenpa, Sherap Bum, Tokme Zangpo, Drakpa Gyaltsen, Drakpa Shenyen, Rinchen Gyaltsen, Gyalwa Chakna, Kunga Lodrö, Nyukla Panchen, Lopa Chenga, Namkha Wangchuk, Sangye Gyaltsen, Kunga Sönam, Sönam Wangchuk, Sönam Chokdrup, the Great Fifth Dalai Lama, Gendun Döndrup, Ngawang Tenzin Trinle, Lozang Chözin, Puntsok Gyatso, Lozang Döndrup, Ngawang Lozang, Kalzang Tupten, Gelek Tenzin, Könchok Gyaltsen, Tenpa Rapgye, and my guru Mañjughoṣa, from whom I received it.

As for the instructions on the Avalokiteśvara practice *Compassion Permeating Space*, these passed from Amitābha to Mahākaruṇika, Rāhula, Atiśa, Naktso, Rongpa, Chaksorwa, and Bayuwa, from whom both Ngaripa Sherap Gyaltsen and Chegom received the instructions. From both of them Kyergangpa received the transmission, which then passed to Nyentön,

Sangye Tönpa, Tsangma Shangtön, Gyaltsen Bum, Jampa Pal, Jampa Mönlam Wangchuk, Sönam Gyaltsen, Sherap Zangpo, and Nyukla Pañchen, and from thereon the same as for the instructions on the view of the Sage.

The instructions for the fivefold recollection of Tārā passed from the venerable Tārā to Dipamkara, Gyalwai Jungne, Lekpai Sherap, Ngaripa Sherap Gyaltsen, Puchung Zhönu Gyaltsen, Kamawa Rinchen Gyaltsen, Zhangtön Darma Gyaltsen, Dromtön Jangchup Zangpo, [52a] Tapka Namkha Rinchen, Dromtön Zhönu Lodrö, Lama Drakpukpa, Khenchen Galungpa, Önpo Sönam Ö, Sönam Zangpo, Lama Paldenpa, Tsangpa Lodrak, Śākyā Gyaltsen, Sönam Lhawang, Chödrak Gyaltsen, and Pañchen Namkha Wangchuk, and from thereon the same as for the instructions on the view of the Sage.

As for the six practices of Acala, these passed from Vajradhara to Indrabhūti, *Nāgayoginī, Visukalpa, Sarahapa, Ārya Nāgārjuna, Candrakīrti, Viryamitra, *Lalitavajra, the venerable Lilāvajra, Śāntipa, the Noble Lord, Gompa Wangchuk Bar, Neu Zurpa, Gyergom Chenpo, Sangye Öntön, Tokden Zangmowa, Lhatrang Sowa, Lopön Chakriwa, Sangye Zhönu Ö, Gyamawa Tashi Gyaltsen, Khenchen Sangye Rinchen, Drakpa Tsultrim, Gyalwa Zangpo, Jadral Sönam Rinchen, Chödrak Zangpo, Rinchen Gyaltsen, Gyalwa Chakna, Kunga Lodrö, Teu Ripa Rinchen Chögyal, and Nyukla Pañchen, and from there as in the foregoing case.

The lineage for the source text on the Precious Lord's excellent work, *Three Principles of the Spiritual Path*, passed from the lord Tsongkhapa to Khedrup Je, Drongtse Lhatsun Rinchen Gyatsö Lodrö, Zangpo Tashi, Yeshe Tsemo, Tsultrim Topbar Özer, Dönyö Gyaltsen, Sangye Yeshe, Lozang Chögyan, Ngawang Tenzin Trinle, Lozang Khetsun, Ngelek Lhundrup, Yönten Dargye, Sönam Zangpo, Lupumpa Gendun Gyatso, Könchok Jikme Wangpo, Tenzin Gyatso, Lhatsun Döndrup Gyaltsen, Yeshe Gongpel, and my lord guru, from whom I received it.

As for the lineage for the explanatory instructions on the foregoing text, this came from the venerable Mañjuśrīgoṣa [52b] to Gyalwa Jampal Nyingpo, Baso Chökyi Gyaltsen, Drupchen Chö Dorje, Ensapa Lozang Döndrup, Khedrup Sangye Yeshe, Pañchen Chökyi Gyaltsen, Ngakchen Könchok Gyaltsen, Pañchen Lozang Yeshe, Khedrup Ngawang Jampa, the lord Jampa Mönlam, Yeshe Tenpa Rapgye, Yongzin Ngawang Chöpel, Choktrul Ngawang Yeshe Gyaltsen, and my omniscient precious guru,⁵⁴⁵ from whom I received it.

As for the *Main Path of Victorious Ones*, Mahāmudrā teachings of the Geden school by Pañchen Lozang Chökyi Gyaltsen, if the lineage after the author himself is found, it should be inserted at this point.

The lineage for the reading transmission of *Heart Essence of Nectar*, the instructions in the view of the Middle Way by Mangtö Ludrup Gyatso, is the same as for the 108 Instructions up to Kunga Drolchok, after which it passed to Ludrup Gyatso, Ngawang Chödrak, Sakyapa Kunga Sönam, his son Sönam Wangchuk, Khenchen Sönam Chokdrup, Jampa Ngawang Lhundrup, Morchen Kunga Lhundrup, Nesarwa Lekpai Jungne, Sachen Kunga Lodrö, Jampa Namkha Chime, Jampa Kunga Tenzin, and my omniscient and precious guru Jamyang Khyentse Wangpo, from whom I received it.

As for the instructions in the view of qualified emptiness, these passed from Kunga Drolchok and others as is outlined below according to the 108 Instructions, and then from Rikzin Tsewang Norbu to the omniscient Tenpai Nyinje, Karma Tsewang Kunkhyap, the thirteenth Gyalwang Karmapa Dudul Dorje, and Vajradhara Pema Nyinje Wangpo, in whose presence I received it. (It would be best to trace the lineages of the two instructions on the view of the Middle Way as in the case of the 108 Instructions, which is presented below.)

The lineage of the reading transmission for the instructions concerning *Unity of Bliss and Emptiness*, [53a] a ritual honoring the gurus authored by Pañchen Lozang Chökyi Gyaltsen, passes from the venerable Mañjughoṣa to Umapa Pawo Dorje, the lord Jampal Nyingpo, Tokden Jampal Gyatso, Baso Chökyi Gyaltsen, Drupchen Chökyi Dorje, Lozang Döndrup, Sangye Yeshe, Lozang Chökyi Gyaltsen, Könchok Gyaltsen, Lozang Yeshe, Zöpa Gyatso, Ngawang Jampa, Yeshe Gyaltsen, Yeshe Tengye, Jamyang Mönlam, Jangtse Lozang Khedrup, and my omniscient and precious guru,⁵⁴⁶ who conferred it on me.

The lineage for the authorization ritual combining the four protectors who are guardians of these teachings passed from Vajradhara to the brahmin Vararuci, Rāhula, the Noble Lord, Dromtön, Chenga, Jayulwa, Mumenpa, Drotön Dutsi Drak, Zhangtön Chökyi Jungne, Sangye Gompa, Chim Namkha Drak, Kyotön Mönlam Tsultrim, Jangchenpa Sönam Pel, Lama Tsulgye, Lachen Sönam Lodrö, Chenga Jinpa Pal, Khenchen Drakdönpa, Ratönpa, the lord Kunga Chokdrup, the lord Drolchok, the lord Kunga Tashi, and Jetsun Tāranātha, after whom it is the same as for the authorization rituals for the Four Deities of the Kadampa tradition, as presented above.

The reading transmission for the mantra repetition of the “lone hero” form of Kartarīdhara comes from Khenchen Drakdönpa Pal to Khenchen Sönam Chokdrup, Khenchen Namtse Dengwa, Neten Lhachungpa, the lord Jampa Lhundrup, Jetsun Tāranātha, and so on as in the foregoing case.

As for the five-deity mandala for the white form of Jambhala, the transmission came from Avalokiteśvara to Gya Tsöndru Senge, Naktso Tsultrim Gyaltsen, Rongpa Chaksorwa, Putowa, Sharawa, Tumtönpa, Chumikpa Drakpa Gyaltsen, Drotön Dutsi Drak, Zhangtön Chökyi Lodrö, Chim Namkha Drak, Paldingpa, Dulzin Drakpa, Lama Gyagar Gyaltsen, Lama Senge Gyaltsen, Kunkhyen Rongpo, Pañchen Rinpoche, Drakkar Sempa, the lord Doring Kunga Gyaltsen, and Jetsun Tāranātha, after whom it is the same as for the foregoing lineages. [53b]

C. LAMDRE

In the third case, that of the Lamdre, together with the cycles concerning the spiritual path, the first category is that of the primary sources. The lineage for the reading transmissions of the *Vajra Lines*, its summary, the verses summarizing the more detailed commentaries, the primary source concerning the inseparability of samsara and nirvana, the *Instruction Manual for Jochak*, the commentary in verse and its summary by Ngorchen, and the explanation of the *Explication for Nyak* is the same as for the lineage for the empowerments given below, down to Ngorchen, Muchen, and then from both of them to Gyaltsap Kunwang, then to Könchok Pelwa, Salo Jampai Dorje, and then from both of them to Könchok Lhundrup, then to Ngakchang Kunga Rinchen, Sönam Wangpo, Kunga Sönam, Kunga Tashi, Sönam Rinchen, Kunga Lodrö, Namkha Chime, Dong Lama Tenzin Puntsok, Jampa Kunga Tenzin, and Jamyang Khyentse Wangpo, who bestowed it on me.

With respect to the second category, that of the maturing factor of the causal empowerment in the “pith instruction” tradition of Hevajra, the lineage passed from Vajradhara to Nairātmyā, Virūpa, Kāñha, Dāmarupa, Avadhūtipa, Gayadhara, Drokmi Lotsāwa, Setön Kunrik, Zhangtön Chöbar, Sachen Kunga Nyingpo, Sönam Tsemo, Drakpa Gyaltsen, Sakya Pañchen, Chögyal Pakpa, Könchok Pal, Sönam Pal, Palden Lama Sönam Gyaltsen, Palden Tsultrim, Buddhaśrī, Ngorchen Dorjechang, Muchen Sempa Chenpo, Gyaltsap Kunga Wangchuk, Yongzin Könchok Pelwa, Lhachok Senge, Könchok Lhundrup, Sangye Senge, Namkha Palzang, Sönam Lhundrup, Palchok Gyaltsen, Sangye Puntsok, Sönam Palden, Palden Chökyong, Chökyong Zangpo, Namkha Chime, [54a] Jampa Naljor Jampal Zangpo, and the omniscient Vajradhara Jamyang Khyentse Wangpo, who in his supreme compassion graciously bestowed it on me. The lineage of the reading transmission for the two texts by Könchok Lhundrup—the sādhana and the

mandala ritual—is, from the author onward, the same as for the empowerment, whereas I received the reading transmission for the empowerment ceremony by Jamyang Loter Wangpo from the author himself.

In the third category, that of the instructions, the lineage for the Ngor tradition of Lamdre according to the “explanation to the multitude” is as in the foregoing case. The supplication to the lineage and other writings of Ngorchen are also the same as before.

The lineage for four sections of teachings, including *Clarifying All the Hidden Meaning*, passed from Palden Lama Dampa to Zungkyi Palwa, Zangpo Gyaltsen, Sempa Könchok Gyaltsen, Dzongchung Jampa Dorje Gyaltsen, Könchok Pal, Chö Paljor, Jangchup Wangyal, Pañchen Dewai Dorje, Lhawang Trinle, Tsultrim Tashi, Rinchen Sönam Chokdrup, Jampa Ngawang Lhundrup, Nesarwa Lekpai Jungne, Sachen Kunga Lodrö, Zurchepa Rinchen Gyaltsen, Kunga Tashi, Sakyapa Kunga Gyaltsen, Rinchen Losal Tenkyong, and my precious guru Mañjughoṣa, who graciously bestowed it on me.

The lineage of the instructions for the *Path Concealed and Explained* and *Clarifying the Meaning through Symbols* is the same as for the 108 Instructions, while the lineage for the reading transmission passed from Dakchen Dorjechang Lodrö Gyaltsen⁵⁴⁷ to Doring Kunpangpa, Tsarchen Losal Gyatso, Jamyang Khyentse Wangchuk, Lapsum Gyaltsen, Wangchuk Rapten, Sönam Chokden, Sönam Chokdrup, Khyenrap Jampa, Morchen Kunga Lhundrup, Nesarwa Lekpai Jungne, Sachen Kunga Lodrö, [54b] Jampa Namkha Chime, Jampa Kunga Tenzin, and my omniscient guru Vajradhara,⁵⁴⁸ from whom I received it.

The lineage for the reading transmission of the manual of instructions by Taklung Tangpa Rinpoche (according to Pakmo Drupa’s tradition of Lamdre) came from Sachen to Pakmo Drupa, Tangpa Tashi Pal, Kuyal Trulpai Kyechok, Sangye Yarjön, Sangye Ön, Orgyen Gonpo, “the one named Gyalwa,” Ratnākara, “the one named Drakpa,” Miyo Gonpo, Avadhūti, Jikten Wangchuk, Pema Gyalpo, Tsokye Dorje, Kunga Tashi, Ngawang Namgyal, Tashi Paldrup, Drakpa Lekdrup, Damchö Puntsok, Tenzin Namgyal, Drakpa Rinchen Sherap, Tashi Drakpa Gyaltsen, Drakpa Rinchen Lekdrup, Chöying Lhundrup, Ngawang Tenpai Nyima, Pakchok Drakpa Kunsal, Tsetrul Drakpa Yongkhyap, and Jamyang Khyentse Wangpo, from whom I received it.

The lineage for the instructions on the three aspects of purity as the enlightened intent of the explanatory tantra *Vajra Pavilion* (known as the commentarial tradition of Hevajra, or Lamdre without the source text) is the same as for the 108 Instructions; while the lineage of the reading trans-

mission for the text by Chögyal Pakpa passed from Chögyal Pakpa to Zhang Könchok Pal, Drakpukpa, Jamyang Dönyö Gyaltsen, Lopön Dulwazinpa, Jangchup Senge, Sharchen Yeshe Gyaltsen, Ngorchen Dorjechang, Kunga Wangchuk, Könchok Pelwa, Salo Kunga Sönam, Könchok Lhundrup, Sharkhang Sherap Gyaltsen, Namkha Palzang, Jampa Kunga Tashi, Namkha Sangye, Palchok Gyaltsen, Döndrup Gyaltsen, Khamton Namkha Palzang, [55a] Sangye Yeshe, Kunga Lodrö, Chö Tashi, Kunga Rapgye, Chö Paljor, Ngawang Drakpa, Kunga Palzang, Kunga Jampal, Ngawang Lekdrup, and my precious omniscient guru, who conferred it on me.

The lineage for the instructions of the “eight later cycles of the path” is the same as for the 108 Instructions of the Jonang tradition.

The lineage for the reading transmission for the old source texts for the cycle *Ensuring the Innate State*, by Dombipa, passed from Dombipa to Āścaryavajra, Vānaprastha, Garbharipa, Piṇḍa, Dūrjayacandra, Vīravajra, Drokmi Śākyā Yeshe, Setön Kunrik, Zhangtön Chöbar, Sachen Kunga Nyingpo, Sönam Tsemo, Drakpa Gyaltsen, Sakya Pañchen, Khaupa Özer Śākyā, Laruwa Sönam Senge, Yeshe Gonpo, Baktön Zhönu Tsultrim, Tsultrim Gyaltsen, Palden Tsultrim, Buddhaśrī, Ngorchen, Muchen Könchok Gyaltsen, Zhalupa Sangye Palzang, Mupa Namkha Palzang, Könchok Lhundrup, Namkha Palzang, Kunga Sönam Lhundrup, Khyenrap Tenzin Zangpo, Jampa Ngawang Lhundrup, Morchen Kunga Lhundrup, Nesarwa Lekpai Jungne, and Sachen Kunga Lodrö. An alternate line passed from Ngorchen to Könchok Lodrö, Palden Gyalpo, Zangpo Pal, Namkha Wangchuk, Sheu Lotsāwa Kunga Chödrak, and Khyenrap Tenzang to Kunga Lodrö. From him the lineage passed to Zurchepa Rinchen Gyaltsen, Lopön Kunga Tashi, Jamgön Kunga Gyaltsen, Rinchen Losal Tenkyong, and the omniscient Mañjunātha, from whom I received it.

As for the master Padmavajra’s nine profound modes of the stage of completion, the lineage passed from Padmavajra (known also as Saroruha) to Indrabhūti, his sister Lakṣmīnkara, [55b] Kṛṣṇācāryavajra, the brahmin Śrīdhara, the great scholar Gayadhara, and Drokmi Lotsāwa. As for the *Complete Path of Caṇḍalī* by Kṛṣṇācārya, the lineage passed from Kṛṣṇācārya to Śrīdhara, Gayadhara, and Drokmi Lotsāwa. In the case of the master Ucītāmara’s instructions for “straightening the crooked,” these passed from Ucītāmara to Cāryavajra, Śrīdhara, Gayadhara, and Drokmi. With respect to the texts authored by Jetsun Drakpa Gyaltsen concerning the exalted Nāgārjuna’s *Pith Instructions for Coming to a Decision about Mind* and Vāgiśvarakīrti’s *Mahāmudrā without Letters*, following the author the lineage is as in the preceding cases. Kuddāla’s *Stages of the Inconceivable* passed from

Kuddāla to Bhuṣanapa, Dhamapa, Kahṇapa, Vīravajra, and Drokmi. The direct lineage of the *Complete Path of the Mudrā Consort* by Indrabhūti was transmitted by Indrabhūti the Elder to his consort Lakṣmīnkara, the great scholar Prajñāgupta, and Drokmi Lotsāwa. (In the foregoing cases, the lineage after Drokmi Lotsāwa is as in the former case).

The lineage for the instructions of “spiritual connections with the six gatekeepers” is the same as for the 108 Instructions of the Jonang tradition, while the lineage for the reading transmission of these texts is, from the glorious Lama Dampa Sönam Gyaltsen onward, the same as that in the case of *Clarifying the Hidden Meaning*.

As for the lineage of instructions for *Parting from the Four Attachments* by the great master Sakyapa,⁵⁴⁹ this passed from the Lord of Sages to Mañjughoṣa, Sachen Kunga Nyingpo, Sönam Tsemo, Drakpa Gyaltsen, Sakya Pañdita, Chögyal Pakpa, Könchok Pal, Drakpukpa, Mönlam Gyaltsen, Palden Tsultrim, Yeshe Gyaltsen, Ngorchen, Könchok Gyaltsen, Sönam Senge, Sangye Rinchen, Namkha Wangchuk, Kunga Lekdrup, Kunga Chödrak, Kunga Namgyal, Tenzin Zangpo, Jampa Ngawang Lhundrup, Morchen, Kunga Lekpai Jungne, Kunga Lodrö, Chime Tenpai Nyima, Dorje Rinchen, Jampa Kunga Tenzin, and Jamyang Khyentse Wangpo, from whom I received it. [56a]

In the case of the manuals of instruction for the foregoing, such as the source verses, the lineages from the respective authors onward were the same as for the main transmission of the instructions. And as for the means for explaining the teachings, authored by Ngawang Lekdrup, these were transmitted from the author himself to my lord guru.

The ritual authored by Chöje Kunga Chöpel honoring the gurus of Lamdre was transmitted through the successive throne holders of Ngor to Jampa Naljor Jampal Zangpo and then my lord guru, from whom I received it.

The lineage of the authorization ritual for the eight-deity mandala of the guardian of the teachings, Pañjaranātha, passed from Vajradhara to the brahmin Vararuci, Maṇidvīpa, Śraddhākaravarma, Lotsāwa Rinchen Zangpo, Draktengpa Yönten Tsultrim, Mal Lotsāwa, the five early masters of the Sakya school,⁵⁵⁰ Anyen Dampa, Daknyi Chenpo Zangpo Pal, Gadenpa Kunga Sönam, Ne Rinchen Gyaltsen, Lama Dampa, Paldenpa, Sharchen, Ngorchen, Chumik Dakchen, Pañchen Rinpoche, Changlungpa, Jetsun Kunga Drolchok, Jamyang Kunga Gyaltsen, and Jetsun Tāranātha, after whom it is the same as for the lineage combining the four protectors from the Kadampa tradition.

D. MARPA KAGYU

In the fourth case, that of the advice found in the Kagyu tradition of the powerful lord Marpa, to begin with, from among the primary sources there are the more common cycles associated with *Mahāmudrā*:

The lineage for the reading transmission of the glorious tantra *Unsullied State* passed from Vajradhara to Ratnamati, the great brahmin Saraha, the glorious lord protector Ārya Nāgārjuna, the mahāsiddhā Śavaripa, the powerful lord Maitrīpa, to Marpa Chökyi Lodrö. An alternate lineage passed from Vajradhara to Nairātmya, Nāgārjuna, Tilopa, Nāropa, and Marpa. The lineage then passed to Metön Sönam Gyaltsen, Tsakyapa Śākyapa Yeshe, Gya Yönten Zangpo, Śākyapa Dorje of eastern Tibet, Sangye Bum of central Tibet, Lotsāwa Chokden, Lama Palden Senge, Butön Rinchen Drup, and Yungtön Dorje Palwa. From Maitrīpa the lineage also passed to Vajrapāṇi of India, Nakpo Sherde of Ngari, Lama Sotön, Nyangtön Tsakse, Roktön Dewa, Che Yönten, [56b] Che Dode Senge, Chöku Özer, Sangye Bum of central Tibet, Lotsāwa Chokden, Baktön Zhönu Tsultrim, and Gyalwa Yungtönpa. The lineages then continued through Lama Sönam Zangpo, Lama Tsultrim Gönpo, Jangsem Sönam Gyaltsen, Khenchen Sönam Zangpo, Gośrī Paljor Döndrup, the seventh Gyalwang Karmapa Chödrak Gyatso, the mahāsiddha Sangye Nyenpa, the eighth lord Karmapa Mikyö Dorje, Karma Lekshe Drayang, Gelong Dorje Chö, Chetsang Karma Tenkyong, the lord Könchok Tenzin, Jamgön Sungrap Gyatso, the omniscient Tenpai Nyinje, the Gyalwang Karmapa Dudul Dorje, and the glorious Pawo Tsuklak Chökyi Gyatso, who bestowed it on me.

As for the *Dohā for the People* by the Great Brahmin,⁵⁵¹ the lineage passed from Sarahapa to Śavaripa, Ngulchu Bairo, the lord Dusum Khyenpa, Rechen Sönam Drakpa, Bomdrakpa Sönam Dorje, Karma Pakṣi, Nyenre Gendun Bum, the lord Rangjung Dorje, and Yungtönpa, after which it is as in the preceding case.⁵⁵²

As for the lineage of Śavaripa's pith instructions concerning the quintessential meaning, this passed from him to Maitrīpa, Vajrapāṇi of India, Drangti Lodrö Wang, Tsangyang Dakbar, Pukzung Kyap, Tsang Jungser, and Chetön Dode Senge, after which it is the same as for the first lineage.

Concerning Tilopa's *Ganges Mahāmudrā*, the lineage was transmitted by him to Nāropa, Marpa Lotsāwa, Milarepa, the incomparable Dakpo, Dusum Khyenpa, Drogön Rechen, Bomdrakpa, the mahāsiddhā Pakṣi, Nyenre, Rangjung Dorje, Yungtönpa, Rolpai Dorje, Khachö Wangpo, Dezhin Shekpa, Drung Mase Lodrö Rinchen, Chöpal Yeshe, Lodrö Drakpa, Jatang Lodrö

Gyatso, Döndrup Tashi, Lekshe Drayang, [57a] Lodrö Namgyal, Sangye Rinchen, Drung Rinpoche Kunga Namgyal, Garwang Karma Tenkyong, Sönam Gyurme, Könchok Tenzin, Drupgyu Tenpa Namgyal, Sunrap Gyatso, Chökyi Jungne, Gelek Rapgye, Drung Gyurme Tenpel, and Tenzin Gelek Nyima, from whom I received it. As for the venerable Rangjung Dorje's structural outline and commentary on the foregoing, from the author onward the lineage is as in the case of the source itself.

The lineage for Nāropa's *Concise Words on Mahāmudrā* passed from him to Marpa Lotsāwa and so on as in the previous cases. As for the short, easy-to-understand commentary on the foregoing, I received the transmission from the author himself.

As for Maitrīpa's *Ten Stanzas on Suchness*, from Maitrīpa onward the lineage is as in the foregoing case of the tantra *Unsullied State*; alternatively, there is a lineage from Maitrīpa to the siddhā Tepupa, Rechung Dorje Drakpa, Burgom Nakpo, Pakmo Drupa Dorje Gyalpo, Gyalpo Pukpa, Serlingpa Zhönu Drup, and the omniscient Chöku Özer, after whom it is as in the aforementioned case.

The lineage for the source verses of Marpa's song "Creating No Concepts" passed from him to Milarepa and so on; while the Mahāmudrā text *Shedding Light on Timeless Awareness*, authored by the venerable Milarepa, was transmitted by him to Dakpo Rinpoche and so on. And the Mahāmudrā text *Single Sufficient Path*, authored by the venerable Gampopa, was transmitted by him to Dusum Khyenpa and so on as in the preceding cases.

Regarding the uncommon cycles associated with the Six Dharmas: The lineage for the reading transmission of *Standards for Authentic Teachings* passed from Vajradhara to the dākini of timeless awareness, Vajrapāṇi, Tilopa, Nāropa, Marpa, Milarepa, Rechungpa, and from him to both Gyalwa Lo and Sumpa Repa, as well as Burgom. It was from the latter that Pakmo Drupa received the lineage and passed it in turn to Lingje Repa, who also received it from both Gyalwa Lo and Sumpa Repa. Lingje Repa then transmitted the lineage to Tsangpa Gyare, who then passed it to Önre Dharma Senge, Zhönu Senge, and Nyima Senge, and Ön Dorje Lingpa received it from the preceding two (who were uncle and nephew). He then passed it to Pökyawa Senge Rinchen, [57b] Senge Gyalpo, Kunga Senge, Dorje Rinchen, Lodrö Senge, Sherap Senge, Yeshe Rinchen, Namkha Palzang, Sherap Zangpo, Chöje Kunga Paljor, Ngawang Chökyi Gyalpo, and Jamyang Chökyi Drakpa, from whom both Avadhūtipa and Ngagi Wangchuk Drakpa Gyaltsen received the transmission. They both then passed it to the omniscient Pema Karpo, who in turn conferred it on Lhatse Ngawang Zangpo, Paksam Wangpo, Yongzin

Kunga Lhundrup, Chökyi Wangchuk, Gelek Zhepa, Jamgön Gyepa, Jampal Pawo, the all-seeing Chökyi Nangwa, the Gyalwang Karmapa Tekchok Dorje, and the omniscient Jamyang Khyentse Wangpo, who bestowed it on me.

In the case of the *Vajra Verses of the Oral Lineage*, the lineage passed from Vajradhara to the dākini of timeless awareness, Tilopa, and so on as previously.

As for the two primers (longer and shorter) on the Six Dharmas, Tilopa's pith instructions on the Six Dharmas, Nāropa's vajra song on the Six Dharmas, and Lord Milarepa's *Three Cycles Clarifying the Oral Lineage*, the lineages are as in the preceding case of *Ganges Mahāmudrā*.

The second category of texts in this tradition contains developmental instructions of two kinds: empowerments as the causal factor that brings spiritual maturation and the main sources of instructions (both primary and secondary) that bring liberation. Of the first kind, there are three versions of the primary cycles of the oral lineage: the extensive, the intermediate, and the concise.

1. In the extensive version, the Rechung Nyengyu (Oral Lineage of Rechungpa), the lineages for the following teachings—the short source by Tilopa, the more common manual *Wish-Fulfilling Gem*, the Six Dharmas (which bring total liberation through the “upper gateway”), the physical exercises for the path of skillful means, the “lower gateway to supreme bliss,” *Supreme Bliss: Luminous Pure Awareness*, and the Mahāmudrā text *Shedding Light on Timeless Awareness*—passed from Vajradhara to the dākini of timeless awareness, Tilopa, Nāropa, Marpa, Milarepa, Rechungpa, Khyung Tsangpa, and to the latter's three heart children Martön Tsultrim Jungne, Lopön Targom, and Machik Angjo (known as the three accomplished heart children). [58a] From these three the lineage passed to Zhang Lotsāwa, Drogön Dharaśrī, Jangsem Sönam Gyaltsen, Machik Kunden Rema, Khetsun Ziji Gyaltsen, Wangchuk Sherap, Ritröpa Zhönu Gyaltsen, Rechen Denchikpa, Tsenden Chipa, Dulzin Ngagi Wangpo, Sherap Jampa Sangye Senge, Tsangnyön Chökyi Senge, Götsang Rechen, and from him to the three known as the three with the title Rapjam: Nepa Rapjampa Jampa Puntsok, Rapjam Karma Tashi, and Rapjam Sangye Özer. The omniscient Drupchok Wangpo then received the transmission from all three of them and passed it on to Trinle Gyatso, Kagyu Drönme, Yönten Gyatso, Chöje Lingpa, Wangpo, Yeshe Kalzang, Palden Gyatso, Geupa Ngedön Tenzin Chökyi Gyatso, Tutop Gyatso, Kharakpa Rinchen Özer, Geu Kagyu Trinle Wangchuk, and Jamyang Khyentse Wangpo, who bestowed it on me.

The specific lineage for the *Four Letters of Mahāmudrā* passed from Vajradhara to Vajragarbha, Tilopa, Nāropa, Marpa, Milarepa, Dakpo Rinpoche, Pakmo Drupa, Lingje Repa, Tsangpa Gyare, Götsangpa, Yangönpa, Chenga Rinchen, Zurpukpa Chöje, Ritrö Rechen, Mengom Özer Senge, Lachipa Namkha Gyaltsen, Dulzin Ngagi Wangpo, Taklung Ngawang Drakpa, and Shar Rapjampa, after whom it is as in the preceding case.

2. As for the intermediate-length cycle, the Ngamzong Nyengyu (Oral Lineage of Ngamzong), the lineage for the primary source, *Three Cycles of Tseringma*, passed from Repa Bodhiradza to Gungtang Repa, Yakpuwa, and so on through successive generations as a core tradition of the oral lineage.

3. As for the Mahāmudrā text *Shedding Light on Timeless Awareness* and the source text of the shorter-length cycle, the Dakpo Nyengyu (Oral Lineage of Dakpo), the lineage for these texts is as discussed previously in the case of Milarepa's source text on Mahāmudrā and other texts. [58b]

The lineage for the reading transmission of the sources for the “nine cycles of the disembodied dākini” is as in the preceding case, while that for the actual instruction in these is the same as for the Rechung Nyengyu.

As for the *Four Scrolls of Heard Instructions*, the lineage was transmitted as a main part of the Zurmang Nyengyu (Oral Lineage of Zurmang), so that the two scrolls on the yogic practices of subtle channels and energies and the transference of consciousness were conferred by Nāropa on Marpa, while the two on Mahāmudrā and the intermediate state were bestowed on Marpa by Maitrīpa. Marpa then transmitted them all to Tsurtön Wangde, Shengom Gomchung, Dakpo Dotse, Lopön Nyima Lungpa, Deshek Rinpoche Toktse Gangpa, the omniscient Chöje Kunga Döndrup of Nyedo, and Yungtön Dorje Pal, after whom it is the same as for the oral lineage.

The second set of texts consists of the cycles of instructions that derive from the individual schools within the Dakpo Kagyu. In the case of the primary tradition of the seat of Dakpo, the lineages for the instructions in the Six Dharmas and Mahāmudrā, as well as the other manuals of instruction, were transmitted as follows:

- in the case of the lineage of Mahāmudrā, from Vajradhara to Vajrayoginī, the bodhisattva *Sukhanātha, Saraha, Nāgārjuna, and Śavaripa;
- in the case of the lineage of development stage and the yoga of illusory body, from Nāgārjuna to Āryadeva, Candrakīrti, and Mataṅgipa;
- in the case of the lineage of the path of skillful means, from Lūipa to Deṅgipa, Dharikapa, and Sukhadhari;

- in the case of the lineage of the yogas of dream and utter lucidity, from Dombipa to Vinasa, Lavapa, and Indrabhūti;
- in the case of the lineage of the yogas of the intermediate state and the transference of consciousness, from the yogi Sukhapa to Tanglopa, Shinglopa, and Karṇaripa;
- in the case of the combined personal transmissions of all of the above, from Tilopa to Nāropa, Avadhūtipa, Marpa, Milarepa, Gampo Lhaje, Öngom Tsultrim Nyingpo, Layakpa Jangchup Ngödrup, Khenchen Jekarwa, Nyigom Chenpo, Drigung Lingpa and his brother, Palden Lhalungpa, Khenchen Lhatsunpa, Jose Dorje Lodrö, Chenga Chökyi Gyaltsen, Chökyi Senge, Chökyi Wangchuk, Khenchen Gyaltsen Zangpo, Chenga Sönam Gyaltsen, the lord Sönam Lhundrup, Pañchen Tashi Namgyal, Chenga Sönam Gyaltsenchen, Norbu Gyenpa, [59a] Chenga Rinchen Dorje, Zangpo Dorje, Lhundrup Ngödön Wangpo, Drupchen Damchö Wangchuk, Tenpa Dargye, Drupwang Jangchup Dorje, Jangsem Kunga Nyingpo, Gyalse Zhenpen Taye, and Vajradhara Khyentse Wangpo, who graciously bestowed it on me.

With respect to the concise summary of Dakpo Rinpoche's four axioms, the lineage is as in the preceding case.

As for both the instruction on mind entitled *Wish-Fulfilling Gem* and the transference of consciousness known as "the ultimate state of entering the city," the lineages passed from the venerable Gampopa to Kyebu Yeshe Dorje, who concealed the texts as *termas*, later revealed by Drogön Dungtso Repa, who conferred them on Neu Jadralwa Dorje Dzepa and others. The lineages were transmitted through successive generations, codified as a section of teachings in the oral lineage by the mahāsiddhā Lodrö Rinchen, following which the lineages were the same as for the mainstream oral lineage.

In the case of the tradition of the Tsalpa Kagyu, lord protectors of beings, the lineage for both Zhang Tsalpa's *Consummate Sublime Path of Mahāmudrā* and the *Mahāmudrā* text entitled *Great Wrathful Goddess* passed from Vajradhara to the dākinī of timeless awareness, the six primary gurus, Zhang Tsöndru Drakpa, the incomparable Śākyā Yeshe, Tsenkhangpa Sangye Zhönu, Kunga Gyaltsen, the lord Drakpa Zangpo, Śākyā Sönam, Dharmapāla, Palden Gyaltsen, Drakpa Sönam, Gendun Palden, Drakpa Gyatso, Ngawang Gyatso, Sönam Gyaltsen, Kalden Gyatso, Chöying Rangdrol, the Great Fifth Dalai Lama, Pema Trinle, Kunga Sönam, Tupten Dargye, Gyurme Chöpel, Lozang Jungne, Drakpa Khedrup, Kalzang Khedrup, Chuzang Lama, Geshe

Yeshe Gongpel, and my omniscient guru, the venerable Mañjughoṣa, by whose grace I received it.

As for the fifth Zhamar's notes summarizing the meaning of the "sealed" teachings, the lineage passed from Könchok Yenlak, Wangchuk Dorje, Chökyi Wangchuk, Karma Nyima, [59b] Karma Trinle, Dönyö Nyingpo, Chökyi Döndrup, Chökyi Jungne, Dudul Dorje, and Pema Nyinje Wangpo, from whom I received it.

From the cycles of instructions found in the Karmtsang Kagyu lineage of accomplishment, for the victorious one Rangjung Dorje's works—that is, the instruction manual on *Merging with the Innate State of Mahāmudrā*, the themes for understanding the Six Dharmas, and *Molten Gold: Six Dharmas*—the lineage from the author onward is the same as for the Mahāmudrā lineage described below, down to the fourteenth Gyalwang Karmapa Tekchok Dorje, who graciously bestowed it on me.

The Mahāmudrā lineage of "merging with the innate state" passed from Vajradhara to Ratnamati, Sarahapa, Ārya Nāgārjuna, Śavaripa, Maitripa, Marpa of Lhodrak, the venerable Milarepa, the king of dharma Dakpo Lhaje, Dusum Khyenpa, Drogön Rechen, Bomdrakpa, Karma Pakṣi, the learned and accomplished Orgyenpa, Rangjung Dorje, Yungtön Dorje Pal, the lord Karmapa Rolpai Dorje, Khachö Wangpo, Dezhin Shekpa, Ratnabhadra, Tongwa Dönden, Jampal Zangpo, Chödrak Gyatso, Sangye Nyenpa, Mikyö Dorje, Könchok Yenlak, Wangchuk Dorje, Chökyi Wangchuk, Chöying Dorje, Yeshe Nyingpo, Yeshe Dorje, Chökyi Döndrup, Jangchup Dorje, Chökyi Jungne, Dudul Dorje, and Chödrup Gyatso. Vajradhara Pema Nyinje Wangpo received it from the latter two and then graciously bestowed it on me. Alternatively, both the fourteenth Gyalwang Karmapa and Karma Tekchok Tenpel received the transmission from Pema Nyinje Wangpo, and then they both conferred it on me; and in addition, from the thirteenth lord Karmapa it passed to the fourth Chakme, Karma Tenzin Trinle, through whose kindness I received it.

The lineage for the reading transmission of the instruction manual *Pointing Out Dharmakāya* and the liturgies for the preliminary practices is as in the preceding case.

As for the concise and essential instruction on the deity for Vajrayogini, the lineage passed from the author⁵⁵³ [60a] to the Gyalwang Karmapa Wangchuk Dorje, Karma Döntok, Karma Palzang, Karma Kunkhyen, Chökyi Jungne, the thirteenth lord Karmapa, Pema Nyinje Wangpo, and Karma Ngodön Tenpa Rapgye, from whom I received it.

The lineage for the notes on the outer sādhana authored by Tsuklak Gyatso passed from the author himself to Chökyi Wangchuk, Drakpa Chokyang, Karma Tsoknyi, Karma Tenzin Namgyal, and Karma Kunkhyen, after whom it is as in the preceding case.

In the case of *Nonduality of Subtle Energy and Mind*,⁵⁵⁴ authored by Rangjung Dorje, the lineage is the same as for the instruction manuals for Mahāmudrā, down to the fourteenth lord Karmapa Tekchok Dorje, through whose grace I received it. As for the instruction manual for the preceding source, authored by Tsewang Kunkhyap, from the author the lineage passed to Choktrul Karma Ratna, Ringul Tulku Karma Chögyal, Karma Ngedön Palzang, and my lord guru Jamyang Khyentse Wangpo, from whom I received it.

As for the lineage of instruction in the Six Dharmas of Nāropa, the extensive lineage includes those of the “four commands,” while the more direct lineage passed from Vajradhara to Vajrayoginī, Tilopa Prajñābhadra, Nāropa Jñānasiddhi, Marpa Chökyi Lodrö, and the venerable Milarepa, after whom it is the same as for the foregoing Mahāmudrā lineage.

The lineage for the reading transmission of *Distilled Nectar*, a manual of instructions for the Six Dharmas, passed from the author, Garwang Chökyi Wangchuk, to the tenth lord Karmapa Chöying Dorje, following whom there is no difference from the preceding case.

With respect to the lineage of instruction and reading transmission for *Direct Introduction to the Three Kāyas*, a special teaching of the Karmapas, this began with the Karmapa Chökyi Lama, who passed it to the learned and accomplished Orgyenpa, after whom it is as in the former cases. It was through the kindness of the fourteenth Gyalwang Karmapa that I received it. (As for the manual of further instructions on *Direct Introduction to the Three Kāyas*, authored by this same lord, the lineage passed from the author himself to Jamyang Khyentse Wangpo and then to me.)

The lineage for the reading transmission of Nāropa’s *Five Nails to Dispel Hindrances* is as in the former cases of the longer and shorter primers.

As for the *Four-Session Guru Yoga*, from the eighth lord Mikyö Dorje onward it is the same as for the “golden garland” of the Kamtsang school, down to Pema Nyinje Wangpo [60b] and Karma Tekchok Tenpel, from whom I received it.

In the case of the stages of visualization for the foregoing and the notes on the *Short Supplication to Vajradhara*, the lineage for the reading transmissions passed from the author Karma Chakme to Tsöndru Gyatso, Pema Döndrup, Pema Lhundrup, Dechen Nyingpo, and Kam Karma Norbu, from whom I received it.

From the Zurmang Kagyu tradition, the lineage for the instruction manual on *Mahāmudrā* authored by Drung Mase passed from Drung Mase Lodrō Rinchen to Tokden Chöpal Yeshe, after whom it is similar to the case of the longer and shorter primers.

From the Nedo Kagyu tradition, the lineage for its quintessential practice—the definitive instruction on the *Bulu* method for *Mahākaruṇīka*—passed from Karma Chakme to Pema Kunga, Trinle Wangjung, Sherap Drakpa, Tenzin Döndrup, and Jeön Samten Choktrul Rinpoche Karma Tekchok Tenpel, by whose grace I received it.

From the primary teaching cycles of the Padru Kagyu tradition, the lineage for the reading transmission of the advice on *Mahāmudrā* authored by Drogön Pakmo Drupa Dorje Gyalpo passed in succession from him to the siddhā Lingje Repa, Tsangpa Gyare, Gyalwa Götsangpa, Chenga Rinchen Denpa, Zurpukpa, Yakpukpa, Tangchungwa Śākyā Senge, Khön Jose, Jadral Namkha Ö, Khetsunpa, Dorje Dzinpa, Rinchen Zhönu, and Chenga Sönam Gyaltsen. Then my lord guru Jamyang Khyentse Wangpo received it from a virtuous lama,⁵⁵⁵ after which I received it in turn from him.

From among the cycles associated with the “four pairs,” that is, the eight secondary schools:

The lineage for the instructions in the Five Principles of *Mahāmudrā*, the special teaching of the Drigung school, lord protectors of beings, passed from Vajradhara to Tilopa, Nāropa, Marpa, Milarepa, Dakpo Lhaje, Pakmo Drupa, Drigung Rinchen Pal, Tsultrim Dorje, Sönam Drakpa, Chenga Drakpa Jungne, Chung Dorje Drakpa, Rinchen Senge, Drakpa Senge, Dorje Rinchen, Dorje Gyalpo, Dzamling Chögyal, Döndrup Gyalpo, Rinchen Palgyi Gyaltsen, Rinchen Palzang, [61a] Rinchen Chögyal, Kunga Rinchen, Rinchen Puntsok, Sönam Palgyi Gyatso, Chögyal Puntsok, Tashi Puntsok, Könchok Rinchen, Chökyi Drakpa, Könchok Trinle Namgyal, Könchok Trinle Zangpo, Döndrup Chögyal, Tenzin Drodul, Chökyi Gyaltsen of To, Tenzin Chökyi Nyima, and Pema Nyinje Wangpo, by whose grace I received it. Alternatively, from Könchok Trinle Namgyal the lineage passed to Karma Chakme, after which it was transmitted in the succession of the “golden garland” of the Nedo Kagyu; it was then bestowed on me, together with that of the manuals of background teaching for the definitive instruction on *Mahākaruṇīka*, by the venerable Choktrul Tenzin Trinle.

As for the lineage of the single reading transmission for the fifth Zhamar’s instruction manual, this passed from Könchok Bang⁵⁵⁶ to Wangchuk Dorje, Chökyi Wangchuk, Karma Sungrap, Karma Dorje, Karma Trinle Wangpo,

Jamgön Tenpai Nyinje, Dudul Dorje, and Vajradhara Pema Nyinje Wangpo, from whom I received it.

In the case of the verses on the Five Principles of Mahāmudrā authored by lord Dharmākara, the lineage passed from the author himself to Dudul Dorje, and Pema Nyinje Wangpo, from whom I received it.

Before Tenzin Chökyi Nyima, the lineage of the torma empowerment for the Five Principles of Mahāmudrā is the same as for the lineage for the instructions in the Five Principles of Mahāmudrā; after him it passed to Tenzin Padmai Gyaltsen, Gar Könchok Tenzin, Chönyi Norbu, and Rikzin Könchok Tenzin, who passed it on to me.

This school's lineage for the Six Dharmas is, before Drigung Kyopa, as in the general case, after which it passed to Ön Sönam Drakpa, Chung Dorje Drakpa, Tokhapa Rinchen Senge, Tsamchepa Drakpa Sönam, Chunyipa Dorje Rinchen, Nyergyepa Dorje Gyalpo, Nyernyipa Chökyi Gyalpo, Döndrup Gyalpo, Namkha Gyaltsen, Ngawang Gyaltsen, Ngawang Drakpa, Rinchen Chögyal, Kunga Rinchen, Rinchen Puntsok, Palgyi Gyatso, Chögyal Puntsok, [61b] Namjom Puntsok, Chökyi Drakpa, and then to Chökyi Nyima, as in the case of the lineage of the Five Principles. It then passed to Tenzin Pemai Gyaltsen, Ngawang Tenpai Nyima, the venerable Jamgön Khyentse Wangpo, and then to me.

The general lineage for the completion stage for the four aspects of the unsurpassable innate state is also as in the preceding case.

The lineage of experientially based instruction for Mahāmudrā—merging with the innate state—in the tradition of the glorious Taklungpa Tangpa Āchenpo is, according to the successive line of holders of the seat of Martang, as follows: from Vajradhara to Ratnamati, Sukhasiddhi,⁵⁵⁷ Sarahapa, Nāgārjuna, Śavaripa, Maitripa, to the sublime being Marpa (alternatively, it passed from Vajradhara to Tilopa, Nāropa, and Marpa), and then to Milarepa, Dakpo Lhaje, Pakmo Drupa, Taklung Tangpa, Kuyalwa, Sangye Yarjön, Sangye Ön, Tashi Lama, Sangye Palzang, Ratna Guru, Ratnākara, Namkha Jamyang, Tashi Paltsek, Jangchup Gyatso, Ngawang Drakpa, Namgyal Drakpa, Namgyal Tashi, Namgyal Palzang, Ngawang Namgyal, Tashi Paldrup, Drakpa Lekdrup, Jampal Gyatso, Trinle Tenzin, Trinle Chokdrup, and from both of them to Drakpa Rinchen Sherap. From the latter two it then passed to Tashi Drakpa Gyaltsen, Drakpa Rinchen Lekdrup, Chöying Lhundrup, Ngawang Tenpai Nyima, and the omniscient Jamyang Khyentse Wangpo, who passed it on to me. According to the shorter “golden garland” of the Martang lineage, before Sangye Ön it is as previously, but after him the transmission passed to the lord Orgyen Gonpo, Gyalwai Lodrö,

Ratnākara, Drakpa Gyaltsen, Miyo Gönpo, Pakchok Jikten Wangchuk, Pema Gyalpo, Tsokye Dorje, Kunga Tashi, Ngawang Namgyal, and after him as in the preceding case. [62a]

Especially in the case of the lineage of words, this passed from Sangye Ön Drakpa Özer to Kunga Pal, Orgyen Gönpo, Yönten Gyaltsen, Yönten Özer, Lodrö Rinchen, Döndrup Rinchen, Chöpal Zangpo, Khardrung Sönam Tashi, and Tsokye Dorje, after whom it is as in the former case.

In the lineage of this Taklung Kagyu tradition, it is held that the lineages that derived from the Densa Kagyu,⁵⁵⁸ Karma Kamtsang, Drigung, and Drukpa are included, so that it is considered to constitute a fivefold line of personal transmission.

As for this tradition's lineage of instruction and reading transmission for the profound path of the Six Dharmas of Nāropa, it passed from Vajradhara to the dākini of timeless awareness, Nāgārjuna, Caryapa, Lavapa, Subhagā, Tilopa (who brought together the personal transmissions from the preceding four), Nāropa, Marpa, Milarepa, Dakpo Lhaje, Pakmo Drupa, and Tangpa Tashi Pal, after whom it is the same as for the Mahāmudrā lineage. In this lineage are thus subsumed four mainstream traditions, those of the Kamtsang, Drigung, Drukpa, [and Taklung].

The lineages for the instruction manuals on Mahāmudrā and the Six Dharmas authored by Tangpa Rinpoche are, from the author onward, as in the preceding cases.

From the Tropu Kagyu tradition, the lineage of instruction on the Five Principles of Mahāmudrā and the “four syllables” begins in the same way as in the preceding cases, and then passes to Drogön Rinpoche, Gyaltsa Rinchen Gönpo, Kunden Tsangpa Rechung, Lotsāwa Jampai Pal, Lachen Sönam Wangchuk, Tropu Rinpoche, Yangtsewa⁵⁵⁹ Rinchen Senge, Drachompa Yönten Lodrö, Changlungpa Zhönu Lodrö, Pañchen Śākyā Chokden, Yikdrukpa Sherap Paljor, Jamyang Kunga Drolchok, the lord Karma Zangpo, Jamyang Śākyā Tenzin, Khewang Śākyā Norbu, Kunga Lekpa, Lochen Shenyen Namgyal, Gyaltsen Zangpo, Dolpo Pañchen Chokle Namgyal, Tenpa Gyatso, Ngawang Kung Lhundrup, Nesarwa Lekpai Jungne, Tabkhe Gyatso, [62b] Khenpo Kalzang Namgyal, Lozang Tenzin Gyatso, Lhodrak Palden Drakpa, Lhatsun Döndrup Gyaltsen, and Jamyang Khyentse Wangpo, in whose presence I received it.

From the cycles of the Drukpa school, the lineage of instruction for Mahāmudrā and the Six Dharmas passed from Vajradhara to Vajrapāṇi, Tilopa, and so forth to Pakmo Drupa, Lingje Repa, Tsangpa Gyare, and then from Darma Senge to Ngawang Chögyal as in the previous case of *Standards*

for *Authentic Teachings*. It then passed to Pema Karpo, Chökyi Gönpo, and Ngawang Zangpo, after whom it is as in the previous case until Chökyi Nangwa, who passed it to Tenzin Chökyi Wangpo, the lord Könchok Tenzin, and my precious omniscient guru,⁵⁶⁰ who transmitted it to me.

As for the lineage of the Indian source on “equal taste,” this passed from Vajradhara to Tilopa, Nāropa, Tepupa, and Rechung Dorje Drakpa, who concealed the text as a hidden treasure teaching that was revealed by Tsangpa Gyare, who then passed the lineage on to Önre Darma Senge, Zhönu Senge, Nyima Senge, Dorje Lingpa, Pökyapa, Chusumpa, the lord named Kunga Senge, the lord Khenpo Dorje Rinchen, Lodrö Senge, Khyentse Tokden, Lekpa Rinchen, Trulzhik Yönten Sangye, the lord Gyalwang,⁵⁶¹ Drupchen Śākyā Yarpel, Ngawang Chögyal, Jamyang Chökyi Drakpa, Kunpong Gyumai Garkhen, Pema Karpo, and so on.

In the case of the manual of instructions on the “six cycles of equal taste” authored by Khachö Wangpo, the reading transmission is the same as for the Five Principles of Mahāmudrā.

With respect to the summation of the intent of “equal taste,” the lineage passed from Vajradhara to Tilopa, Nāropa, Tepupa, Rechungpa, Gyalwa Lore, Sumpa Repa, Lingje Repa, Tsangpa Gyare, Önre Darma Senge, Zhönu Senge, Nyima Senge, and Zhönu Nyima. Senge Sherap received it from the latter two and then passed it to Senge Rinchen, Senge Gyalpo, Kunga Senge, Dorje Rinchen, Lodrö Senge, Khyentse Tokden, Yönten Sangye, the lord Gyalwang, and so on as in the previous case. [63a]

Concerning the quintessence of our own tradition of teachings on interdependent origination, the lineage passed through the “seven heroic buddhas,”⁵⁶² Tsangpa Gyare, Darma Senge, Zhönu Senge, Nyima Senge, Senge Sherap, Senge Rinchen, Senge Gyalpo, Kunga Senge, Dorje Rinchen, Lodrö Senge, Lodrö Gyaltsen, Könampa, Yönten Sangye, the lord Gyalwang, and after that as in the previous case.

The lineage for the Indian source text on guru sādhana, as well as the more ordinary and extraordinary versions of the profound path, passed from Vajradhara to Tilopa, Nāropa, Marpa, Milarepa, Dakpo Rinpoche, Pakmo Drupa, Tsangpa Gyare and from him down to Lodrö Senge as in the case of the Mahāmudrā teachings and others. It then passed to Dampa Ngonyalwa, Drupchen Könampa, Trulzhik Namkhai Naljor, Gyalwang Chöje,⁵⁶³ Ngagi Wangpo, Jamyang Chökyi Drakpa, Avadhūtipa, and Pema Karpo.

As for the eight primary instructions, the lineage down to Tsangpa Gyare is as in the former cases. From him it passed to Sangye Ön, Gyalwa Götsangpa, Yangönpa, Nyenre Namkha Gyaltsen, the lord Gyalwang, Ngawang Chögyal,

and Pema Karpo. The lineage for the secondary instructions is the same as the foregoing.

In the case of the combined intent of the practical application of seven spiritual exercises, the lineage down to Tsangpa Gyare is as in the foregoing case, after which it passed to Dremowa, Khogom, Šilay Tachen, Chöje Nyima, Pöchapa, Chusumpa, the lord Jamyang, Khenchenpa, Lodrö Senge, Yeshe Rinchen, Sherap Zangpo, the lord Gyalwang, Ngagi Wangpo, Jamyang Chökyi Drakpa, the lord Kunpang, and to Pema Karpo.

From the venerable Pema Karpo, the foregoing lineages then passed to Lhatsewa Ngawang Zangpo, after whom they were the same as in the former case of the *Mahāmudrā* teachings.

The lineage for the quintessential summation of the “fivefold capability” from the lower branch of the Drukpa tradition passed from Tsangpa Gyare to Tsāri Repa and then to Jamyang Gonpo. Öntön received it from the latter two, after which he passed it to Gonpo Yeshe, Gyaltsen Zhönu, Könchok Wangpo, Khedrupa, Sangye Zangpo, [63b] Chökyi Wangchuk, Sangye Paljor, Śākyā Wangchuk, Jamyang Chödrak, Sherap Gyatso, and Pema Karpo, after whom it is as in the previous cases. The transmission of the instructions is the same as for the 108 Instructions.

The advice on the six “mother” practices of the quintessential teachings for mountain retreat by Gyalwa Yangönpa was transmitted from Gyalwa Yangönpa to Chenga Rinchenden, Zurpukpa, Rinchen Palzang, the lord Barawa, Namkha Senge, Sönam Döndrup, Ritrö Rechen, the lord Mengom, Lachiwa, Khedrup Je, Khetsunpa, “the one named Gonpo,” Begompa,⁵⁶⁴ Chökyi Lodrö, the lord Rikzin, Paldingwa, Langkharwa, Rapjam Chöje, Orgyen Yongdrak, Drodön Rapel, Kunzang Longyang, Lodrö Chöpel, Ngawang Yeshe, Ngawang Chödrak Gyatso, Chökyi Gyatso, Tsewang Jikme, Tsuklak Chökyi Gyalpo, Karma Tenpa, and the precious Dazang incarnation Karma Tenpa Rapgye, from whom I received it.

The lineage for both the instructions and reading transmission of the teaching cycles for *Mahāmudrā* according to the tradition of the lord Barawa passed from Barawa Gyaltsen Palzang to Jadralwa Pema Zangpo, Zurkhangpa Sönam Zangpo, Tulku Namkha Gyaltsen, Gungpa Namkha Dorje, Lhundrup Gyaltsen, Dzamling Sangye Chöpel, Mangyul Könchok Gyaltsen, Rinchen Tenpai Salje, Jetsun Lodrö Chöpel, Rikzin Tsewang Norbu, Barawa Ngawang Yeshe, Chödrak Gyatso, Chönyi Gyatso, and Chöying Dorje just as in the case of the “golden garland” of the Barawa tradition. It then passed to Zhalu Losal Tenkyong and my omniscient and all-seeing lord,⁵⁶⁵ from who I received it.

Concerning the guru sādhana combined with Mahāmudrā and the Six Dharmas—which was concealed by the lord Barawa when he was dwelling at Bara Drakkar in Shang and revealed by the lord Lodrö Chöpel (who was an emanation of Śāvaripa)—[64a] the transmission of the ancient manuals passed from the revealer himself to the great master of awareness, and then afterward as in the main lineage.

As for the lineage of the guardian of these teachings, the four-armed Mahākāla from the tradition of Ga Lotsāwa, according to the transmission of Pakmo Drupa this passed from Vajradhara to Nāgārjunagarbha, Āryadeva, Aśvaghoṣa, *Vajrāsanapāda,⁵⁶⁶ Abhayākaragupta, Tsami Sangye Drakpa, Ga Lotsāwa, Pakmo Drupa, Taklung Tangpa, Ratnanātha, Sangye Yarjön, Mangala Guru, Sangye Palzang, Ratna Guru, Ratnākara,⁵⁶⁷ Kadrukpa Rinchen Palzang, Ba Ratna Sengha, Lama Mönlam Paljor, Ngawang Drakpa, Tsultrim Chokdrup, Namgyal Tashi, Jetsun Kunga Tashi, and Jetsun Tāranātha, after whom it is as in the foregoing cases. According to the transmission of Tsal, the lineage passed from Vajradhara to Vajrapāṇi, Indrabhūti, his consort Lakṣmīkarā, the nāga child *Muni, Rāhulabhadra, Nāgārjuna, Āryadeva, Aśvaghoṣa, Kālacakrapāda; alternatively it passed from Vajrayoginī to Ghaṇṭapāda, Anaṅgavajra, Garap Dorje, and Kālacakrapāda. It then passed from him to Abhayākara, Tsami, Ga Lotsāwa, Zhang Tsalpa, Lhachukpa, Sangye Tsalpa, Lama Samdzongpa, Lama Önpo, Kunkhyen Gyalpo, Lekpai Gyaltsen, Nyima Gyaltsen, Chechok Tarpawa, Drupchen Gyalbum, Zangpo Gyaltsen, Palden Sangye, Ngawang Drakpa, Kurakpa Jangsem Sherpal, Draktöpa Lhawang Drakpa, and Jetsun Tāranātha.

The lineage for the chapter extracted from the teaching cycles on the “coarse embodiment”⁵⁶⁸ of the four-armed Mahākāla of timeless awareness (cycles that were transmitted from the glorious Pakmo Drupa and Taklung Tangpa and his successors) was at the outset the same as for the Tsal transmission of the four-armed protector. From Ga Lotsāwa, however, it passed to Aseng, Drogön Pakmo Drupa, Taklung Tangpa, Sangye Gompa, Khepawa, Tashi Lama,⁵⁶⁹ Sangye Palzang, Ratna Guru, Ratna Kara, the great Kadrukpa, Chö Gyaltsen, Ngawang Drakpa, [64b] the master Tsultrim Chokdrup, the venerable Namgyal Tashi, the venerable Kunga Tashi, Ngawang Namgyal, Tashi Paldrup, Drakpa Lekdrup, Jampal Gyatso, Pakchok Ngawang Drakpa, Trinle Tenzin, Drakpa Tenzin Pel, Trinle Tenzin, Gelek Paljor, Drakpa Rinchen Lekdrup, Ngawang Tenpai Nyima, Lhatsun Jampal Dorje, and my omniscient and all-seeing lord guru,⁵⁷⁰ by whose grace I received it.

In the case of the authorization ritual for the goddess Dhūmāṅgārī, the transmission passed from Vajradhara to Tilopa, Nāropa, Marpa, Ngok Chöku

Dorje, Ngok Dode, Kunga Pal, Ziji Drakpa, Rinchen, Zangpo, Chögyalwa, Döndrup Pal, Jangchup Pal, Tashi Paldrup, Jangchup Drakpa, Ngok Lodrö Palzang, Kunga Drolchok, Lhawang Drakpa, and Jetsun Rinpoche Tāranātha, after whom it is as in the previous case.

E. SHANGPA KAGYU

In the fifth case, that of the cycles of advice from the glorious Shangpa Kagyu, these fall into three categories.

1. SOURCES AND COMMENTARIES

The first of these categories is that of the cycles of source texts of vajra verses and their commentaries:

The lineage for the Six Dharmas as the root, Mahāmudrā as the trunk, the three means of maintaining ongoing awareness as the branches, the white and red forms of Khecarī as the flowers, and “unerring immortality” as the fruit (as well as the respective commentaries to the foregoing) is, prior to Tsangma Shangtön, as in the case below for the five-deity mandala of Cakrasamvara; from him it then passed to Muchen Gyaltsen Palzang, Lama Dorje Zhönu, Tsenden Namkhai Naljor, Jangsem Jinpa Zangpo, the mahāsiddhā Tangtong Gyalpo, Lodrö Gyaltsen the lineage holder of Mangkhar, Puhrang Khedrup Palden Darpo, Sönam Tsemo of Zhechen Monastery, Jetsun Kunga Drolchok, Lochen Gyurme Dechen, Khenchen Ngawang Chödrak, Ngawang Sönam Gyaltsen of Gyakhartse, Kapewa Ngawang Tenpa Rapgye, Mangtö Sönam Chöpel, Ngawang Kunga Lekpai Jungne, [65a] Pakpa Gelek Gyaltsen, Kunga Ngedön Nyingpo, and the seventh Chakzam incarnation Yeshe Lhundrup. Gelong Lozang Tenpel received it from the latter two and then passed it on to the eighth holder of the teachings Khyenrap Tutop, who transmitted it to my venerable lord guru Khyentse,⁵⁷¹ who in turn passed it to me.

2. EMPOWERMENTS AND TRANSMISSIONS OF BLESSING

The second category is that of cycles concerning the maturing empowerments and blessing rituals:

The first of the two transmissions of blessings that open the doorway to spiritual practice is that of the four levels of empowerment into the five-deity mandala of Cakrasamvara. The succession in the lineage of this empowerment passed from the sovereign lord Vajradhara to the *ḍākinī* of timeless

awareness known as Nigupta (which means “she who is definitively hidden”), the learned and accomplished master Khyungpo Naljor, Mokchokpa, Öntön Kyergangpa, Nyenton Bepai Naljor, Drogön Sangye Tönpa, Khedrup Tsangma Shangtön, Khyungpo Tsultrim Gönpo, Jadral Ritrö Rechen, Khyenden Shangpa Karpo, Kuklungpa Nyame Sangye Palzang, Drupchen Namkha Gyaltsen, Gyagom Lekpa Gyaltsen, the lord Kunga Drolchok, Chöku Lhawang Drakpa, Doring Ön Kunga Gyaltsen, Sangdak Tāranātha, Gyaltsap Yeshe Gyatso, Jampa Yönten Gönpo, Jalu Gönpo Paljor, the lord Gönpo Drakpa, Drupwang Gönpo Namgyal, Rikzin Tsewang Norbu, Kagyu Trinle Shingta, Kunga Gelek Palbar, Kunga Lhundrup Gyatso, Drupchen Kagyu Tenzin, Drupnye Karma Lhaktong, and Drupwang Karma Zhenpen Özer, in whose presence I received it.

Following the Sakya school, the lineage for the other nine transmissions associated with the Six Dharmas (excepting the foregoing fourfold empowerment for Cakrasaṃvara), as well as for the transmissions of the three means of maintaining ongoing awareness and the transmission for “unerring immortality,” is, up to Sönam Chöpel, the same as for the reading transmission of the *Vajra Lines*. He then passed it to Sangye Tenpa, Sangye Palzang, Muchen Sönam Palzang, [65b] Kalden Chönyi Yeshe, Yeshe Gyalchok, Lodrö Gyatso, Jamgön Dorje Rinchen, and Jamyang Khyentse Wangpo, who graciously bestowed it on me.

One lineage for the transmission of the empowerment for Mahāmudrā, which is in addition to the foregoing, passed from Shangtön to Khetsun Gyaltsen Bum, Jakchen Jampa Pal, Jakchung Lodrö Pal, Jakchung Kunga Palzang, Kunkhyen Chögyal Palzang, Trulzhik Tsultrim Gyaltsen, Khyenrap Rinchen Chokdrup, Doring Kunpang Chenpo, Tsarchen Losal Gyatso, Jamyang Khyentse Wangchuk, Dorjechang Wangchuk Rapten, Khenchen Ngawang Chödrak, Ngawang Sönam Gyaltsen, Ngawang Tenpa Rapgye, Mangtö Sönam Chöpel, Ngawang Kunga Lekpai Jungne, and Muchen Sönam Palzang, after whom it is as in the previous case.

As for the lineage of the three cycles of Khecarī, from Jakchenpa this passed to Jamyang Lodrö Palzang, and then from Jakchung Kunga Palzang down to Tsarchen as in the case of the Mahāmudrā lineage. It then passed to Azha Khyentse Wangchuk, Wangchuk Rapten, Ngawang Chödrak, Ngawang Sönam Gyaltsen, Gyalwa Lhundrup, and Sönam Chöpel, after whom it is as in the previous case.

Following the Jonang school, the lineage for the eight transmissions associated with the Six Dharmas (excepting the two empowerments for the five-deity mandala of Cakrasaṃvara) is, before Lhawang Drakpa, the same

as for the Cakrasaṁvara transmission. It then passed to Jetsun Drolwai Gönpo,⁵⁷² Tutsun Kunga Sönam, Mokchokpa Jampa Lhundrup, the lord Jampa Yönten Gönpo, Ngawang Kunga Lhundrup, Tsoze Ngawang Lodrö, Trulzhik Ngawang Jamyang, Chöje Drakpa Chöpel, Lozang Tutop the Pönlop regent of Takten, Rinchen Losal Tenkyong, [66a] and my omniscient guru Mañjughoṣa,⁵⁷³ by whose grace I received it.

In the case of the four levels of “empowerment through meditative absorption” for the five-deity Cakrasaṁvara mandala, from Jetsun Rinpoche⁵⁷⁴ the lineage passed to Rangdrol Ngawang Chödrak, Gyaltsewa Ngawang Sönam Gyaltsen, Khenchen Gyalwa Lhundrup, Tromolungpa Sönam Chöpel, Kunga Lekpai Jungne, Muchen Sönam Palzang, Drupwang Chönyi Yeshe, Jampa Sönam Wangchuk, Drupwang Dönyö Dorje, Zhalu Choktrul Rinpoche, and my omniscient guru Mañjughoṣa.⁵⁷⁵

One lineage for the six transmissions of blessings that serve as the central axis of the tradition is the same as for the five-deity Cakrasaṁvara mandala; I received this version from Drupwang Karma Norbu.

The lineage for the transmission of blessing for the dākini of timeless awareness Sukhasiddhi passed from Vajradhara to the dākini Sukhasiddhi, Khedrup Khyungpo Naljor, Mokchokpa, Kyergangpa, Nyenton, Chöje Tönpa, Shangton, Gyaltsen Bum, Jampa Pal, Lodrö Pal, Kunga Palzang, Sönam Zangpo, Chökyi Nyima, Ngawang Chökyi Gyaltsen, Kunga Chödrak, Namkha Chödar, Ngawang Kunga Döndrup, Ngawang Chödrak, Sönam Gyaltsen, Gyalwa Lhundrup, and Sönam Chöpel, after whom it is the same as for the general empowerment lineage following the Sakya school. This collection also includes lineages that follow the Tsarpa and Zhalu traditions.

The lineage for the empowerments into the three cycles of secret sādhanas is, from Khyungpo Naljor down to Ngawang Chödrak, the same as for the general lineage of transmission following the Sakya school. After that it passed to Jampa Ngawang Namgyal, Sakyapa Kunga Tashi, and the lord Sönam Chöpel, after whom it is again as in the previous case.

The lineage for the transmission of blessings for the sādhana practice that combines four deities is, until Ngawang Chödrak, as before; afterward it passed to Ngawang Sönam Gyaltsen, Serdok Chenpa Gyalwa Lhundrup, and Tromolungpa Sönam Chöpel, [66b] after whom it is as in the previous case.

As for the profound longevity empowerments of Niguma and Sukhasiddhi, these were bestowed by the two dākinis of timeless awareness themselves on Bodong Jikme Drakpa⁵⁷⁶ when he was sixteen years of age. He then passed the lineages on to Shangpa Rechen Sönam Chokgyur,

Kunkhyen Jampa Chönyi (who was an emanation of Jikdral),⁵⁷⁷ Pañchen Pema Garwang, Chokdrapa Jamyang Drakpa Özer, and Rapjam Chöje (who was an emanation of Jampa Chönyi). “The incomparable one named Ratna” received these lineages from the latter two, after which they passed to Garwang Duchen Rapjam, Tulzhuk Namkhai Naljor, Mingyur Rinchen Zangpo, Tamche Khyenpa Gelek Gyaltsen, and Drodul Rikzin Chenmo. From the latter two the lineage’s passed to Kalzang Jamyang Namgyal and then to both Tamche Khyenpa Trinle Lhundrup and Khedrup Rikzin Namgyal, from both of whom these lineages passed to Khyapdak Dechen Tsomo, the lord guru Tsultrim Dorje, and the all-seeing Mañjughoṣa,⁵⁷⁸ in whose presence and by whose grace I received them.

3. INSTRUCTIONS

[The third category is that of the cycles of instructions:]

As for the lineage for works authored by the mahāsiddhā Tangtong Gyalpo—his instructions on the Six Dharmas, Mahāmudrā, the three means of maintaining ongoing awareness, the transference of consciousness for the red form of Khecarī, and his experientially based instructions for applying the Six Dharmas in a single session—in its extensive version this is the same as for the two lineages of empowerment following the Sakya school. The more direct lineage passed from Vajradhara to Niguma, mahāsiddhā Tangtong Gyalpo, Lodrö Gyaltsen, and so forth; the more direct lineage for the instructions in the transference of consciousness for the white form of Khecarī is the very same as the preceding. This is also the lineage of reading transmission for the manuals.

It was in the presence of Drupchen Karma Norbu that I received on three occasions instructions, both extensive and condensed, on the basis of the instruction manuals authored by Jonang Jetsun Rinpoche. As well, the lineage I received for the reading transmissions of the *Profound Meaning That Covers the Plains* (a manual of instructions for the Six Dharmas), the *Supplementary Text to the Main Course of Instruction* (a supplement to the primary instructions), and the source verses concerning the physical exercises is the same as for the five-deity Cakrasaṃvara mandala. [67a]

In the case of the detailed explanation of the sādhana for the five-deity Cakrasaṃvara mandala, authored by Jonang Jetsun Rinpoche, the lineage for the reading transmission passed from the author himself to Jatang Kunga Yeshe, Jampa Yönten Gönpo, Ngawang Kunga Lhundrup, Ngawang Kunga Zangpo, Kunzang Tenzin Gyatso, Yeshe Zangpo, Mokchokpa Kunga

Lhundrup Gyatso, Kagyu Tenzin, Karma Lhaktong, and Karma Zhenpen Özer, from whom I received it.

In addition, in the presence of my omniscient guru Jamyang Khyentse I received the experientially based instructions for both the Six Dharmas and Mahāmudrā according to the manuals of Jetsun Rinpoche; the lineage for these is the same as for the Jonang school's transmission of the Six Dharmas. The lineage for the reading transmission of the texts alone passed from Jetsun Tāranātha to Jatang Kunga Yeshe, Jampa Yönten Gönpo, Ngawang Kunga Lhundrup, Kunga Sönam Lhundrup, Ngawang Kunga Zangpo, Lozang Khedrup Tendar, Kunga Lhundrup Gyatso, Tenzin Yeshe Lhundrup, Gelong Lozang Tenpel, Tenzin Khyenrap Tutop, and my lord guru Khyentse, from whom I received it.

The lineage for the experientially based instructions for the Six Dharmas of Sukhasiddhi passed from Vajradhara to Nairātmyā, Virūpa, Sukhasiddhi, Khyungpo Naljor and down to Shangtön as in the general lineage. It then passed to Rikpai Dorje, Khutön Tsultrim Gönpo, Chöpal Zangpo, Tsultrim Gyaltsen, Zhalu Khyenrap Chöje, Zhönu Chokdrup, Kunga Drolchok Semkyi Dudrol, Chöku Lhawang Drakpa, and Jetsun Tāranātha, after whom it is the same as for the 108 Instructions of the Jonang tradition.

As for the instructions concerning the sādhana practice that combines four deities, the lineage is the same as for the transmission of blessing already discussed.

The lineage for the reading transmission of various ancient manuals, such as the three "sealed" texts, is the same as for the lineage for the more mainstream transmissions following the Sakya school.

In the case of the torma empowerment for the dākinis of the five families, the lineage passed from the dākinī Simhamukhā to the powerful lord of siddhās Khyungpo Naljor, [67b] Geshe Ghapa Chögyal, Tokden Zhangom Chökyi Senge, Öntön Kyergangpa, Nyentön Bepai Naljor, Drogön Sangye Tönpa, Lopön Nenyingpa Ai Senge, Serlingpa Tashi Pal, Drakchenpa Dorje Pal, Jatang Chui Naljor, Khutön Tsultrim Gönpo, Sumchu Chödrakpa, Nyamepa, Chöku Śākyā Rinchen, Ngawang Lodrö, Gyagom Chenpo, Jetsun Kunga Drolchok, Chöku Lhawang Drakpa, Jetsun Tāranātha, Gyaltsap Yeshe Gyatso, and Rinchen Dorje. Nyingpo Taye requested this transmission from the latter two, and after him it passed as in the previous cases.

In the case of the "swift-acting lord protector of timeless awareness," the six-armed form of Mahākāla, there are forms associated with the five families: the black form to dispel obstacles, the white form, the yellow form, the red form, and the green form. The lineage for these passed from Vajradhara

to Śavaripa to Maitrīpa; or, alternatively, from Vajradhara to Abhayavajra, Rāhula, Khedrup Khyungpo Naljor, Mokchokpa, and Zhangom Chökyi Senge. From the latter two it passed to Kyergangpa, the great Nyentön, Sangye Tönpa, Khedrup Shangtön, and down to Tāranātha as in the case of the five-deity Cakrasaṃvara mandala. After him it passed down in the same manner as in the aforementioned case of the guardians of the teachings in general. An alternative lineage that I received in the presence of Drupwang Lama Karma Norbu is the same as for the five-deity Cakrasaṃvara mandala.

As for the lineage of the dark blue-black form of the lord protector to dispel obstacles, following the Sakya school this is as in the previous case down to Shangtön, after whom it passed to Khetsun Gyaltsen Bum, Khyungpo Tsultrim Gonpo, Sangye Senge, Tulku Sangye Dorje, Tarpa Palzang, Drinchen Sangye Namgyal, Tsarchen Dorjechang, Jamyang Khyentse Wangchuk, Wangchuk Rapten, Ngawang Chödrak, Ngawang Sönam Gyaltsen, Ngawang Tenpa Rapgye, Mangtö Sönam Chöpel, Drenchok Sangye Tenpa, [68a] Khenchen Sangye Palzang, Khyapdak Chönyi Yeshe, Yeshe Gyalchok, Lodrö Gyatso, Vajra Ratna, and my lord guru Mañjughoṣa,⁵⁷⁹ in whose presence I received it.

As for the white form of the lord protector, the lineage following the Sakya school passed from Vajradhara to Śavaripa, Maitrīpa, Rāhula, and the mahāsiddhā Khyungpo Naljor down to Gyaltsewa Sönam Gyaltsen, as in the case of the lineage for the general transmissions following the Sakya school. It then passed to Khechok Tashi Palden, Khamtön Sangye Palzang, Khedrup Sangye Puntsok, Wangla Kunga Tenzin, Khenchen Sangye Palzang, Muchen Sangye Palzang, and Muchen Chönyi Yeshe, after whom it is the same as for the transmission following the Sakya school as clearly outlined previously. The lineages following the Ngor school and others are subsumed as one with this lineage.

In the case of the remaining transmissions, such as that of the inseparability of guru and protector, as well as the practice of the lord protector “entering the heart center” and Kṣetrapāla, the lineage for the authorization rituals down to Khedrup Tsangma Shangtön is the same as for the protector dispelling obstacles. It then passed successively to Khetsun Gyaltsen Bum, Jakchen Jampa Pal, Kunkhyen Sherap Palzang, Sempa Chenpo Tsultrim Palzang, the lord Rinchen Shenyen, the lord Lekpai Lodrö, the lord Kyapchok Palzang, Ensapa Lozang Döndrup, Khedrup Sangye Yeshe, Pañchen Chökyi Gyaltsen, the vajra holder Könchok Gyaltsen, and Ngawang Tenzin Trinle. It then passed to Lhatsun Döndrup Tenpai Gyaltsen and to my omniscient precious guru.⁵⁸⁰ An alternative lineage from Shangtön passed to Muchen

Gyaltsen Palzang, Ngakchang Dorje Zhönu, Tseden Namkhai Naljor, Khedrup Gelek Palzang, Baso Chökyi Gyaltsen, Trulzhik Rinchen Shenyen, Rapjam Mawa Sangye Gyatso, [68b] and the lord Kyapchok Palzang, after whom it is as in the previous case.

The lineage for the instructions on the inseparability of guru and protector is the same as for the general transmission for empowerment following the Sakya school (in the version that includes Tangtong Gyalpo). The lineage for the instructions on the practice of the lord protector known as “entering the heart center” is as in the case of the formal authorization up until the lord Khedrup,⁵⁸¹ after whom it passed to Baso Chökyi Gyaltsen, the lord Sherap Senge, Gyuchen Jinpa Pal, Sera Chökyi Gyaltsen, Khedrup Rinchen Zangpo, the lord Sangye Samdrup, Paljor Dargye, Lozang Jamyang, Lozang Tokme, Tangsakpa Ngödrup Gyatso, Jamyang Dewai Dorje, Khenchen Gendun Gyatso, Könchok Jikme Wangpo, Könchok Tenpai Drönme, Palripa Könchok Dechen, Detri Jamyang Tupten Nyima, Lhatsun Döndrup Yeshe Tenpai Gyaltsen, Kachen Lozang Gelek, and Jamyang Khyentse Wangpo, in whose presence I received it. The lineage for the manual of this practice passed from Rolpai Dorje to Gelong Gelek Namkha, Changlungpa Paṇḍita Lozang Tenpai Gyaltsen, Gyal Khenchen Drakpa Gyaltsen, Detri Tupten Nyima, Lozang Chödrak Gyatso, Lhatsun Döndrup Gyaltsen, and so forth as before.

With respect to the torma ritual for the six-armed Mahākāla and other such works by Jetsun Rinpoche, the lineage for their reading transmission passed from the lord Tāraṇātha himself to Gyaltsap Rinchen Gyatso, Lodrö Namgyal, Ngawang Trinle, Kunzang Wangpo, Tsewang Norbu, Pawo Tsuklak Gawa, Tsewang Kunkhyap, Karma Ratna, and Karma Ösel Gyurme, from whom I received it.

F. ZHIJE AND CHÖYUL

In the sixth case, that of the cycles of Damchö Duk-ngal Zhije (Sacred Teachings on the Pacification of Suffering), there is the main system and the auxiliary one.

1. ZHIJE

The main system of Zhije includes three sections.

a. Sources

The first section consists of fragments of the tantra *Inconceivable Secret*, together with commentarial annotations; the cycle of pure silver from the stainless path; the cycle of pure gold; the cycle of pure crystal; the eighty verses of personal advice to the people of Dingri; [69a] and the vajra song sung to the lord Milarepa, together with its structural analysis. I received the reading transmissions for these texts from my omniscient guru Jamyang Khyentse Rinpoche.

b. Empowerments

The second section comprises the cycles of empowerments and formal authorizations.

From the initial line of transmission:

- the empowerment for the threefold lamp and
- the transmission of blessings for three deities.

From the intermediate line of transmission:

- the maturing empowerment for Mahāmudrā from the tradition of Ma;
- the torma empowerment for the guru from the tradition of So; and
- the authorization ritual for the deity Prajñāpāramitā from the tradition of Kām.

From the final line of transmission:

- the three versions—extensive, intermediate, and concise—of the empowerment for the volumes concerning the five paths from the tradition of the bodhisattva Dampa Kunga;
- the transmission of blessing for Dampa entitled *Conferral of the Master of Interdependent Connection*;
- the empowerment for twelve sugatas resting in meditation;
- the empowerment for the thirteen-deity mandala of Cakrasaṃvara according to Maitripa's tradition;
- the empowerments for the outer sādhana of the two-headed form of Vajravārāhī, for the inner sādhana of the single-headed form, and for the secret sādhana of the black wrathful goddess;

- the empowerment for Vajra Caṇḍālī, together with that for the dākinī Amṛtakalaśa;
- the complete ritual of four levels of empowerment for Kālacola, the secret sādhana of the lord protector of timeless awareness;
- the authorization ritual for the lord protector Aghora;
- the authorization ritual for the realm-born dākinī Kunturika; and
- the authorization ritual for the patron Norbu Zangpo.

Of these:

- In the first place the lineage for the fourfold vase empowerment (employing the volumes) passed from the buddha Vajradhara to the feminine consort Nairātmyā, and the nirmāṇakāya Padampa Sangye.
- The lineage for the fourfold secret empowerment (employing the nectar from the skull cup) passed from the sambhogakāya Vairocana and consort to the thirty-six marvelous gurus who attained Khecara and to Dampa Rinpoche.
- The lineage of the fourfold empowerment of intelligence leading to awareness (which depends on the physical exercises and the means of settling the mind) passed from Śākyamuni to Maitreya, Asaṅga, Vasubandhu, Āryadeva, and Dampa Rinpoche.
- The lineage of the fourfold word empowerment (which depends on the ultimate empowerment into the very essence of being) passed from Vajradhara to Guhyapati (Lord of Secrets), Sukhasiddhi, and the lord Dampa.
- For the three levels of the guru sādhana (outer, inner, and secret) and the twelve sugatas resting in meditation, my guru said that the lineage is the same as for the secret empowerment. [69b] (In certain sources, it would seem the lineage for the twelve sugatas passed from Vajradhara to Vairocana, Śākyamuni, Vajrapāṇi, the dākinī Dhatvātmā, and Dampa Sangye.)
- As for Cakrasaṃvara, the lineage passed from Vajradhara to Cakrasaṃvara, Śavaripa, Maitrīpa, and Dampa Sangye.
- In the case of the black wrathful goddess Kālī Kruddha, the lineage passed from the black Vārāhī to the dākinīs of the four families to Dampa.
- The lineage of both the major and minor forms of caṇḍālī passed from Vajra Caṇḍālī to Dampa of India.
- The lineage of Aghora passed from Mahākāla to Dampa of India.

As for the lineage of general transmission that proceeded from the foregoing, this passed from the venerable Dampa of India to Gyalse Jangsem Kunga, Tsultrim Bar of Dratsap Monastery, the “three brothers who were lions of speech in the sutra tradition” (that is, the siddhā Gyalwa Tene, Rok Sherap Özer, and Zhikpo Nyima Senge), Rok Tamche Khyenpa Sönam Pal, Rok Gyalse Kunga Zangpo and his brother Kunga Döndrup, Tsenden Ritrö Wangchuk, Khenchen Tsultrim Penpa, and Drinchen Sangye Önpo; alternatively, it passed from the “brothers named Kunga”⁵⁸² to Gyatön Mönlam Sherap and then from him and Sangye Önpo. It then passed to the brothers named Damchö Kunkhyen, Gyagom Dorje Denpa, and Jangsem Jinpa Gyatso (alternatively, it passed from the elder Kunkhyen brother, Jangchup Zangpo, to Chöje Lodrö Gyatso, Rechen Palden Sönam, Tukse Sönam Özer, Sönam Palzang of Lungchen, and Gyatso Jinpa).⁵⁸³ From them it passed to Kusumpa Dechen Lhundrup, Khedrup Namkha Zangpo, Jamyang Paljor Lhundrup, Khyapdak Paljor Puntsok, Tsungme Tashi Zangpo, Chime Lodrö Tenpa of Dingri, Chime Zhönu Lodrö, Ngawang Kunga Lekpai Jungne, Khenpo Losal Rapgye of Samye Monastery, Pakpa Gelek Gyaltsen, Trichen Gyurme Trinle Namgyal, Jetsunma Gyurme Trinle Chödrön, and my omniscient guru Jamyang Khyentse Wangpo, [70a] who thought of me with delight and graciously bestowed the lineage on me.

As for the outer and inner practices of Vajravārāhī, the lineage passed from Dampa Rinpoche to Jñānaguhya of Kashmir, Puhrang Lochung, Martön Chökyi Gyalpo, Geshe Yomi Gompa, Sheu Tönpa Namkha, Ritröpa Śākyā Tönpa, Rokpa Deshek Sherap Özer, and Nyedowa, after whom it is the same as in the previous case.

With respect to the secret sādhana of the black wrathful goddess Kālī Kruddha, from Dampa Sangye the lineage passed to Drokchung Könchok Senge, Shangpa Ludem, and then from him it was transmitted to the dākini’s four gurus,⁵⁸⁴ and from them to Lapkyi Drönma, Khyijema, Cherbuma, Bermo Rozen, and then to Gyalwa Tene, after whom it is the same as in the previous case.

The lineage of the lord protector Aghora was received from both Dampa Sangye and Zhama Lotsāwa by Kunga,⁵⁸⁵ after whom it is the same as in the previous case.

In the case of the patron Norbu Zangpo, the lineage passed from Guhyapati⁵⁸⁶ to Padampa, Gyalse Jangsem Kunga, Dro Chötsön, Chupa Darma Tsöndru, Gyalwa Tene, and Chögyal Zhikpo and his brother, after whom it is the same as in the previous case.

Although the extensive lineage for the transmissions of blessings and authorization rituals from the initial and intermediate lines of transmission is parallel to the transmission of instructions explained below, after Lochen Dharmāśrī the line was interrupted and no longer extant.⁵⁸⁷ However, given that there are many lineages of deities and mantras taken from other sources that are essentially identical to these, in actuality the lineage has remained unbroken. And that is not all, for it seems that Dampa Sangye actually revealed his embodiment of timeless awareness to my lord guru Jamyang Khyentse Wangpo, who was master of the seven modes of personal transmission, bestowing advice and formal authorizations specifically on him. After I had supplicated him fervently, with enormous kindness my guru bestowed on me the lineage of the empowerments, authorization rituals, and reading transmissions with his supreme motivation that these teachings endure in an ongoing way.

c. Advice and Instructions

The third section comprises the cycles of advice and instructions:

From the initial line of transmission, the lineage for the instructions on the “Three Lamps”⁵⁸⁸ from the Lord of Sages passed to Vajrapāṇi, Tārā, Nāgārjuna, the miraculously born Āryadeva, Dampa Sangye, Jñānaguhya of Kashmir, and Önpo Palden Sherap. [70b] Lotön Tsunchung of central Tibet received the lineage from both of the latter two, then passed it on to his son Dorje Gyaltsen, Chupa Darma Tsöndru, Chupa Darma Senge, Rok Sherap Ö, Tamche Khyenpa Sönam Pal, Gyalse Kunga Zangpo and his brother,⁵⁸⁹ Gyatön Mönlam Sherap, the brothers named Kunkhyen, Gyagom Dorje Denpa, Jangsem Jinpa Gyatso, Kusumpa Dechen Lhundrup, Khedrup Namkha Zangpo, Jamyang Paljor Lhundrup, Khyapdak Paljor Puntsok, Kunpang Tashi Zangpo, Jetsun Lodrö Tenpa, and Chime Zhönu Lodrö, after whom it is the same as the lineage for empowerment.

From the intermediate line of transmission, of the masters Ma, So, and Kam:

1. In the first case the lineage of instructions for what became renowned as the “advice of the oral lineage”—the Mahāmudrā teachings of Ma⁵⁹⁰—passed from Vajradhara to Vādisiṁha Mañjuśrī, the lord Dampa of India, Madrom Chökyi Sherap, Dode Drak of Mongolia, the siddhā Gyalwa Tene, Rok Sherap Ö, Zhikpo Nyima Senge, and Tamche Khyenpa Sönam Pal, after whom it is the same as for the initial line of transmission.

2. As for the instructions of So⁵⁹¹ for “perceiving pure awareness in all its nakedness,” the lineage passed from Vādisimha Mañjuśrī to Virūpa, Āryadeva, Dampa Sangye, So Gendun Bar, Shami Mönlam Bar, and Trulzhik Metön; or, alternatively, from Shami to Chupa Darma Tsöndru, Chupa Tsöndru Senge. The latter and Trulzhik Metön passed the lineage to Rok Sherap Ö, and from him it passed to Chöje Tamche Khyenpa, after whom it is the same as for the initial line of transmission.

3. In the case of the instructions of Kam⁵⁹² on the quintessential meaning of the transcendent perfection of wisdom, the lineage passed from the Lord of Sages to Maitreya, Asaṅga, Vasubandhu, the brahmin Āryadeva, the lord Dampa Sangye, Kamṭön Yeshe Gyaltsen, Khutön Wangchuk Lama, Chaktön Rinchen Drup, Tötön Śākyā Senge, Rangtön Darma Sönam, the lord Godrak, Tseden Ritrö Wangchuk, Khenchen Dusum Sangye, Drinchen Sangye Ön, and the brothers named Kunkhyen, after whom it is the same as for the initial line of transmission. [71a]

From the final line of transmission, the lineage for the definitive instruction on the five paths passed from the dharmakāya Vajradhara to the sambhogakāya goddess Nairātmyā, the twelve sugatas “resting in meditation,” the twenty-four dākinīs of the three places, the thirty-six glorious ones, the fifty-five siddhās, the venerable Dampa Sangye, the unborn Gyalse Jangsem Kunga, Khetsun Patsap Gompa, and the siddhā Gyalwa Tene, after whom it is the same as for the foregoing cases.

My guru also said that it was fine to consider these lineages of instruction to be the same as the lineages for the reading transmissions described below. As for the lineage of instruction in the five paths that is included in the 108 Instructions, it is the same as for that collection.

I received the reading transmission for the manual of instructions for *Zhije* authored by Nyedo Sönam Pal, and embellished with verses at the beginning and end by my lord guru, from the author himself.

The lineage for the texts of the supplication to the lineage of gurus entitled *Golden Garland*, the empowerment ceremonies collected and arranged for recitation, and the collection of instruction manuals entitled *Distilled Nectar* passed from the author, Lochen Dharmāśrī, to Gyalse Rinchen Namgyal, Khenchen Orgyen Tenzin Dorje, Trichen Trinle Namgyal, Gyurme Trinle Chödrön, and my lord guru Mañjughoṣa, from whom I received it.

The reading transmissions for the thirty prayers of aspiration of Dampa and the thirteen prayers of aspiration by Kunga are the same as in the foregoing cases.

2. CHÖYUL

The cycles of the auxiliary system of Damchö Dukyi Chöyul comprise three sections.

a. Sources

From among the primary sources, the lineage for the brahmin Āryadeva's major scriptural source in verse⁵⁹³ passed from the completely enlightened Buddha to Vādisimha,⁵⁹⁴ Āryadeva, Dampa Sangye, Kyotön, Machik, Khugom Chökyi Senge, Dolpa Zangtal, Gyanak Cherbu, Sangye Raptön, Depa Sherap, Nyentön, Sangye Tönpa, Mikyö Dorje, Rangjung Dorje, Senge Palwa, Wangchuk Dorje, Könchok Palwa, Drakpa Zangpo, [71b] Dharma Ratna, Saru Drupchen Sönam Paljor, Kunga Paljor, Lhundrup Gyaltsen, Wangchuk Gyaltsen, Tsöndru Gyaltsen, Ngawang Tenpai Dorje, Jamyang Zangpo Gyaltsen, Pakpa Chökyi Gyaltsen, Ngawang Tarchin, Sönam Rapdrup, Kunga Chökyi Gyaltsen, Sönam Yeshe, Tsultrim Gyaltsen, Kunga Palzang, Jampa Kunga Tenpai Gyaltsen, Tartse Zhabdrung Jampa Kunga Palzang, and my lord guru Jamyang Khyentse Wangpo, who bestowed it on me.

The lineage of reading transmission for texts authored by Machik—the *Great Bundle of Precepts*, the “further bundle,” and the “innermost bundle”—passed from Machik Lapkyi Drönma, Gyalwa Döndrup, Jamyang Gönpo, Khugom Chökyi Senge, Dolpa Zangtal, Gyanak Cherbu, Sangye Raptön, Tokden Gelong, Zhenme Repa, Sangye Tönpa, Khedrup Zhönu Drup, Serling Tashi Pal, “the one named Dorje,” “the one named Kunga,” Chökyi Gyatso, Götruk Repa Drakpa Jungne, Durtrö Rechen, Sangye Rechen, Chökyi Lodrö, Natsok Rangdrol, Tenzin Drakpa, Dongak Tenzin, Trinle Lhundrup, Gyurme Dorje, Lochen Dharmasrī, Rinchen Namgyal, Rinchen Nyingpo, Gere Lhatsun Ngawang Puntsok, Lhatsun Kalzang Tsoknyi, Epa Lozang Sherap, Gyatso Chökyi Wangchuk, Lhatsun Döndrup Tenpai Gyaltsen, and my lord guru, who passed it to me.

The lineage for the collections of eight appendices—ordinary, extraordinary, and special—passed from Gere Kalzang Tsoknyi to Longdol Ngawang Lozang Rinchen Wangchuk, Yeshe Paljor, and Lhatsun Döndrup, after whom it is the same as in the previous case.

As for the lineage of reading transmission for the commentary on the *Great Bundle of Precepts*, authored by Rangjung Dorje,⁵⁹⁵ this passed from Rangjung Dorje [72a] down to Jampa Kunga Tenpai Gyaltsen as in the for-

mer case, after which it passed to Kunga Palden, my lord guru, and then to me.

In the case of the two commentaries on Severance, *Pure Honey* and *Precious Treasure Trove to Enhance the Original Source “Hair Tip of Wisdom,”* from Kunga Paljor onward the lineage is the same as the lineage for the brahmin Āryadeva’s source text.

As for the transmission of the primary source *Heart Essence of Profound Meaning*, authored by Jamyang Gönpo, from the author himself onward it is the same as in the previous case.

b. Empowerments

With respect to the empowerments that “open the doorway”:

The lineage of opening the doorway to the teachings through the bestowal of empowerment based on a torma, which is from the Zurmang tradition, began with Machik Lapkyi Drönma, who brought together four mainstream transmissions: the father tantra lineage of skillful means, the mother tantra lineage of wisdom, the nondual lineage of ultimate meaning, and the lineage of meditative experience that brings freedom on the basis of the teachings. Then, according to the lineage of her students, it passed to Khugom Chökyi Senge, Dolpa Zangtal, Gyanak Cherbu, Sangye Raptön, Zalmo Depa Sherap, Sumpa Gomchen, Dringom Tokme, and the Gyalwang Karmapa Rangjung Dorje. According to the lineage of her offspring, from Machik the lineage passed to Khampu Yale, Yeshe Bar, Sangye Nyima Bar, and the lord Rangjung Dorje. From him these lineages then passed to Senge Palwa, Wangchuk Dorje, Könchok Palwa, Özer Gyaltsen, Palden Rinchen, Sangye Tashi, Sangye Rinchen, Zung Kunga Namgyal, Garwang Karma Tenkyong, Sönam Gyurme, Könchok Tenzin, Drupgyu Tenpa Namgyal, Sungrap Gyatso, Kunkhyen Chökyi Jungne, Drupchok Delek Rapgye, Drungpa Gyurme Tenpel, and the incarnate upholder of the teachings Karma Drupgyu Tenzin, who bestowed it on me.

The lineage for the Gyaltang tradition of the empowerment into Severance passed from the supreme mother Prajñāpāramitā to the transcendent and accomplished conqueror Śākyamuni, Vādisimha Mañjuśrī, the venerable Tārā, Vajravārāhi, Sukhasiddhi, Āryadeva, [72b] Dampa Sangye, Sönam Lama, Machik Lapkyi Drönma, Khugom Chökyi Senge, Dolpa Zangtal, Gyanak Cherbu, Sangye Raptön, Sangye Gelong, Rinchen Ö, Tsatsa Repa, Drakpa Gyaltsen, Khenpo Chörin, Rinchen Gangpa, Khenchen Dusum Sangye, “the one named Zhönu,” Samten Rinchen, and so forth. Machik actually revealed

herself to Gyaltangpa Samten Özer in a vision and conferred on him the blessings and advice of both the extensive and more direct lineages. From him these passed successively to Namkha Özer, Śākyā Özer, Delek Gyaltsen, Önse Chölek, Yikdruk Shepal, Kunga Drolchok, Lhawang Drakpa, Lungrik Gyatso, Tāranātha, Chakzampa Kunga Sönam, Kunga Yeshe, Yönten Gönpo, Kunga Lhundrup, Chöying Dorje, Sangye Dorje, Ngawang Trinle, Chöpel Gyatso, Kunga Namgyal, Könchok Jikme Wangpo, Könchok Senge, Könchok Tenchö, Lhatsun Döndrup Gyaltsen, and my lord guru Jamyang Khyentse Wangpo, who graciously bestowed them on me personally.

c. Instructions

Concerning the stages of instructions:

The lineage of instructions in the Zurmang tradition of Severance is, in the earlier stages, the same as for the empowerment of that tradition. From Sungrap Gyatso, however, this lineage passed to Garwang Chökyong Namgyal, Rechung Sherap Gyatso, Tokden Tenzin Namdak, Lhalung Karma Desal, and Karma Tekchok Tenpel, in whose presence I received it.

The reading transmission for the instructions in Severance authored by the venerable Rangjung Dorje is the same as above for the *Great Bundle of Precepts*.

The reading transmission for the notes on Severance authored by Tokden Namdak is, from the author onward, the same as the lineage of instruction.

The reading transmission for the manual of instructions authored by Tāranātha, according to the Gyaltang tradition, [73a] is parallel to the lineage for the empowerment.

The lineage of instruction in Severance according to the fifth Zhamar's writing, taken from the "recordless" teachings on practicing Severance in challenging environments, passed from Könchok Yenlak to Wangchuk Dorje, Chökyi Wangchuk, Lungrik Nyima, Karma Chakme, Tsöndru Gyatso, Pema Döndrup, Pema Lhundrup, Dechen Nyingpo, Chöla ("Severance Master") Karma Trinle, Karma Döndam, Tenzin Gelek Nyima, Tokden Könchok Gyaltsen, and my lord guru, from whom I received it.

As for the arrangement of liturgies for the "gift of the body" and "feeding" authored by Karma Chakme, the transmission passed from him down to Dechen Nyingpo as in the previous case, following which it passed to the vajra master Karma Tenzin, from whom I received it.

The lineage of reading transmission for the activities for group rituals arranged by the Gyalwang Karmapa Tekchok Dorje is, up until Gelek Rapgye,

the same as the lineage of empowerment. Following him it passed to Garwang Chökyong Gyurme, Pema Nyinje Wangpo, the Gyalwang Karmapa Tekchok Dorje, and the Chöwang incarnation, from whom I received it.

G. JORDRUK (DORJE NALJOR)

In the seventh case, that of the cycles of the profound path of Vajrayoga, there are three sections.

1. SCRIPTURAL SOURCES

The first section, that of the primary scriptural sources, includes the *Quintessential Tantra of Kālacakra*, the *Oral Transmission of Kālacakrapāda* (pith instructions on the Six Branches of Union), and the short treatise of Śavari on the direct lineage, with the commentary authored by Yumowa.⁵⁹⁶

2. EMPOWERMENTS

In the second section, that of the empowerments that bring maturation:

The lineage of the extraordinary higher “sublime empowerments” passed from the holy original buddha to the transcendent and accomplished conqueror Śākyendra,⁵⁹⁷ the dharma king Sucandra, the dharma king and lord of the tenth level Devendra, Tejasvin, Somadatta, Deveśvara, Viśvamurti, and Sureśana, the Kalkī ruler Mañjuśri Yaśas, Puṇḍarika, Bhadra, Vijaya, Sumitra, Raktagaṇī, Viṣṇugupta, Sūryakīrti, Subhadra, Samudravijaya, Ajaya, Sūrya, Viśvarūpa, Candraprabha, Ananta, Pārthiva, [73b] Śrīpāla, Kālacakrapāda the Elder Mañjuvajra, Kālacakrapāda the Younger Śribhadra, the son Bodhibhadra, Somanātha of Kashmir, Dro Lotsāwa Sherap Drak, Lhaje Könchok Sung, Drotön Namlatsek, the mahāsiddhā Yumowa Mikyö Dorje, his son Dharmēśvara, the learned Namkha Özer, his consort Jobuma, Semo Chewa Namkha Gyaltsen, Jamsarwa Sherap Özer, Kunkhyen Chöku Özer, Kunpang Tukje Tsöndru, Jangsem Gyalwa Yeshe, Khetsun Yonten Gyatso, Kunkhyen Dolpo Sherap Gyaltsen, Chöje Chokle Namgyal, Nya Ön Kunga Pal, Drupchen Kunga Lodrö, Könchok Zangpo, Namkha Chökyong, Namkha Palzang, Ratna Bhadra, the lord Kunga Drolchok, Khenchen Lungrik Gyatso, the omniscient Tārānātha, Gyaltsap Rinchen Gyatso, the lord Lodrö Namgyal, his nephew Ngawang Trinle, the siddhā Kunzang Wangpo, the great master of awareness from Katok Monastery,⁵⁹⁸ the omniscient Tenpai Nyinje,⁵⁹⁹ Kagyu Trinle Namgyal, and Vajradhara Pema Nyinje Wangpo, by

whose grace I received it. An alternate lineage passed from Tenpai Nyinje to Tsewang Kunkhyap, Wangyal Dorje, Tsuklak Chökyi Gyalpo, and the Gyalwang Karmapa Tekchok Dorje. And again, from Tsewang Kunkhyap a lineage passed to Karma Ratna and then to Karma Ösel Gyurme. Through the kindness of my teachers I thus received three transmissions of this lineage, which is solely that of the Dro tradition.

As for the Ra tradition, the lineage passed from the original buddha through the seven dharma kings, the Kalkī ruler Mañjughoṣa Yaśas,⁶⁰⁰ Puṇḍarīka, Cīlu Paṇḍīta, Piṇḍo Ācārya, Kālacakrapāda the Elder and Younger, Mañjukīrti, Sumantaśrī, Ra Chörap, Ra Yeshe Senge, Ra Bumseng, Ga Lotsāwa Namgyal Dorje, Rongpa Sherap Senge, Pakö Yönten Gyatso, Butön Rinchen Drup, Tukse Rinchen Namgyal, Jamyang Drakpa Gyaltsen, [74a] Sharchen Yeshe Gyaltsen,⁶⁰¹ Khyenrap Chöje,⁶⁰² Könchok Palzang, Jangling Tashi Gyaltsen, Jamyang Khyentse Wangchuk, Wangchuk Rapten, Rinchen Sönam Chokdrup, Ludrup Gyaltsen, Mönlam Lhundrup, Lozang Khetsun, Lozang Jampal Zangpo, Jampa Chöpel, Yeshe Paljor, Rinchen Losal Tenkyong, and Jamyang Khyentse Wangpo, in whose presence I received it.

In this way, the traditions of Dro and Shang, the direct lineage, and the great paṇḍīta Vanaratna were united as one mainstream transmission.

3. INSTRUCTIONS

In the third section, that of the instructions:

The lineage for the instructions on the Vajrayoga of the Six Branches of Union was primarily transmitted as in the case of the Jonang lineage for the sublime empowerments. I received the primary instructions and affiliated texts once from Pema Nyinje Wangpo. There is also a lineage through Ngawang Trinle, Ngawang Namgyal, Ngawang Drime, and the holy guide Ngawang Chöpel, in whose presence I also received experientially based instruction on one occasion.

The reading transmission for the instruction manual *Meaningful on Sight*, which I received in the presence of Pema Nyinje Wangpo, came through the same lineage as the transmission of the empowerments.

The lineage for the works of Jonang Jetsun Rinpoche—the sādhana for the nine-deity mandala, the ritual for honoring the foregoing, the texts for the sublime empowerments, the instruction manual, the manuals of the signs and authentic measure of practice, the ways to dispel hindrances, and the summary of the physical exercises—passed from Jetsun himself

to Gyaltsap Rinchen Namgyal, Lodrö Namgyal, Ngawang Trinle, Kunzang Wangpo, Tsewang Norbu, Chökyi Jungne, Tsewang Kunkhyap, Ngedön Tenzin Rapgye (who was also known as Karma Ratna), and Karma Ösel Gyurme, who conferred it on me.

The lineage of the reading transmission for *Drops of Nectar on the Profound Path*, authored by Rikzin Tsewang Norbu, passed from the lord Rikzin himself to Orgyen Tenzin Dorje, Kunzang Tsewang Döndrup Palwa, Barawa Tsewang Jikme Tenzin, and the glorious Pawo Tsuklak Chökyi Gyalpo, from whom I received it. [74b]

The reading transmission for the main source text of the mahāsiddhā Anupamarakṣita (known as the intermediate version of the Six Branches of Union), as well as for the instructions on this entitled *Analyzing the Vajra Lines*, authored by Pema Karpo, passed from Avalokiteśvara to Anupamarakṣita, Sadhuputra, Bhāskaradeva, Dharmākaraśānti, Raviśri, Ratnarakṣita, Narendrabodhi, Muktipakṣa, Śākyarakṣita, Buddhaghoṣa, Vanaratna, the lord Gyalwang, Ngawang Chögyal, Jamyang Chödrak, Sherap Gyatso, and the venerable Pema Karpo, after whom it is the same as the lineages for the major and minor instructions of the Drukpa tradition.

For the concise version of the techniques, the source text of advice on “placing the tip of the tongue against the palate,” as well as the instruction on this entitled *Short Path of the Vajra Holder*, which was authored by Pema Karpo, the reading transmission passed from Śavaripa to Vanaratna, and then as in the previous case.

The lineage for the authorization ritual for the connate form of Kālacakra passed from Akṣobhyavajra, Rāhulaśri, Vimalaśri, Vikhyātadeva, Buddhaśri, Tropu Lotsāwa, Khenpo Sönam Wangchuk, Tropu Sempa Chenpo, Yangtsewa Rinchen Senge, Drachompa Yönten Lodrö, Changlungpa Chenpo, Pañchen Śākyā Chokden, Jangsem Sherap Paljor, Jetsun Kunga Drolchok, Khenchen Lungrik Gyatso, and Tāranātha, after whom it is the same as in the case of Kartarīdhara Mahākāla and so forth in the general lineage of the Rinjung collection.

In the case of the authorization ritual for the wrathful Vajravega and the sixty guardians, it is sufficient to trace the lineage as in the case of the Dro tradition of Kālacakra. Alternatively, it passed from Abhayākaragupta to Sucarita, Ananta, Ratnarakṣita, Vibhūticandra, Martön Yangbar, Kungpang Chenpo Tukje Tsöndru, Jangsem Gyalwa Yeshe, Khetsun Yönten Gyatso, the Great Omniscient One of Jonang,⁶⁰³ Garongpa Lhayi Gyaltsen, the lord Tsönpawa, Dakchen Namgyal Drakpa, Shangtön Kunga Palden, Pañchen Namkha Palzang, the lord Sher Trepa, the lord Kunga Drolchok, Khenchen

Kunga Gyaltsen, and Jetsun Tāraṇātha, after whom it is parallel to the previous case. [75a]

With respect to the transmissions of the main source texts and commentaries of these, they were subsumed within the lineages of empowerment and instruction, and so the lineage in the ultimate sense of blessing has remained unbroken. And even though the actual lineage of textual transmission was not maintained in later times, I have included these texts in this collection with the intention of providing some scriptural continuity, since the main sources are an indispensable component.

H. DORJE SUMGYI NYENDRUP

In the eighth case, that of the Dorje Sumgyi Nyendrup, the advice of the mahāsiddhā Orgyenpa:

The lineage for the main source texts—that is, the main source on the path of skillful means conferred by the dākinīs of the four families and the texts authored by Dawa Senge (the vajra song of aspiration, the explanatory commentary *Wish-Fulfilling Gem* concerning the stages of approach and accomplishment, the preliminary rituals, and the manual of instructions on the stages of approach and accomplishment)—passed from the sovereign lord Vajradhara to the mother of victorious ones Vajrayoginī, the mahāsiddhā Orgyenpa Rinchen Pal, the greatly realized master Dawa Senge, Khedrup Jodenpa, Jetsun Önpowa, Nyentröpa Gendun Drakpa, Hortön Kunga Gyaltsen, the mahāsiddhā Kunga Yeshe of Jamo, Bengar Jampal Zangpo, Gośri Paljor Döndrup, the seventh Gyalwang Karmapa Chödrak Gyatso, the siddhā Sangye Nyenpa, the eighth lord Karmapa Mikyö Dorje, Karma Lekshe Drayang of Zurmang, Gelong Dorje Chö, Garwang Karma Tenkyong, Jatang Könchok Tenzin, Chetsang Sungrap Gyatso, the all-seeing Chökyi Jungne, the Gyalwang Karmapa Dudul Dorje, Pema Nyinje Wangpo, the Karmapa Tekchok Dorje, and the all-seeing Vajradhara Jamyang Khyentse Wangpo, who conferred it on me.

With respect to the lineage for the Heart Drop teachings for meditating on the stages of approach and accomplishment as a complete session of practice, authored by Pema Karpo, this passed from the siddhā Orgyenpa to Dawa Senge, [?] Senge,⁶⁰⁴ Pakpa Sönam Palwa, Götruk Chöje Drakpa Jungne, the mahāsiddhā Gyatso Palwa, the mahāsiddhā Sönam Gyalpo of Kharak, the Gyalwang Chöje, Ngawang Chökyi Gyalpo, Ngawang Drakpa Gyaltsen, [75b] and Mipam Pema Karpo, after whom it is the same as in the previous case.

I. MINOR TEACHINGS

In the ninth case, that of the cycles of miscellaneous instructions:

The lineage for the transmission of blessings for the eighty-four mahāsiddhās passed from the eighty-four mahāsiddhās to both the dākinī Kilikilā and Dharma Vaṇche, and from them to the siddhā Vīraprabhāsvara, Paṇḍita Kamala, the siddhā Śavaripa, the great scholar Jikme Pal, the translator Möndrup Sherap of Minyak, Rinchen and his son, Ratna Guru, the siddhā Hūṃbar, Genpo Lhepa Jangchup Pal, Taktön Jedrakpa, Zhönu Darma, Baktön Zhönu Tsultrim, Khen Sherap Dorje, Lama Delekpa, Pakchok Sönam Dar, Martön Gyaltsen Özer, Kangyurwa Sherap Zangpo, Nyukla Paṇchen, Trewo Chökyi Gyatso, the lord Kunga Drolchok, Chöku Lhawang Drakpa, Jetsun Tāranātha, Gyaltsap Yeshe Gyatso, Nyingpo Taye, Kunzang Wangpo, Tsewang Norbu, Kagyu Trinle Shingta, Trinle Yarpel, Kunzik Chökyi Nangwa, and Vajradhara Pema Nyinje Wangpo, by whose grace I received it.

The transmission of instructions for the Six Dharmas associated with these siddhās is the same as for the 108 Instructions; and while the reading transmission in former times for the more ancient manuals of instruction is not clear, my lord guru Jamyang Khyentse received it from Zhalu Choktrul Losal Tenkyong and then passed it on to me.

The lineage, including the reading transmissions, for the “six instructions of Mitra”—including the empowerment for Jinasāgara, the six authorization rituals,⁶⁰⁵ the authorization ritual for the guardian of these teachings Drakīha Gönpo, the six instructions, and the manuals—passed from the dharmakāya Amitābha to the sambhogakāya Mahākaruṇika, the nirmāṇakāya Mitrayogi, the great scholar Śriputra, Minyak Drakpa Rinchen, Kuchor Drupwang, Öpak Dorje, Trulzhik Chöpa Buddha Śrī, Khedrup Buddha Mangala, the lord Pakpa Sangye, Öndrung Sangye Jungne, [76a] Pakpa Chökyi Gyalpo, Chakra Ngawang Trinle, Pakpa Gyalwa Gyatso, Pakpa Chökyi Gyaltsen, Gyara Tulku Lozang Tenzin Trinle, Drupwang Lozang Wangchuk, Zhiwa Lha Gelek Gyaltsen, Pakpa Lha Jikme Tenpai Gönpo, the master emeritus Pakpa Chokga of Chapdo, Lhatsun Yeshe Döndrup Gyaltsen, and the lord Mañjuśrīgoṣa Khyentse Wangpo, who bestowed it on me.

As for the instructions for *Finding Ease in the Nature of Mind*, the advice of mahāsiddhā Mitrayogi, the lineage passed from Vajradhara to the exalted Avalokiteśvara, the bodhisattva Lodrö Rinchen, Tilo Sherap Zangpo, Rolpai Dorje, the lord Mitrayogi, Tropu Lotsāwa Jampa Pal, Sönam Wangchuk, Sönam Senge, Tseme Kyebu, Yangtsewa Rinchen Senge, Butön Rinchen

Drup, Tukse Rinchen Namgyal, “the one named Chödrak Namkha,” Khechok Candra Śrī, Trulzhik Tsultrim Gyaltsen, Kuzhang Khyenrap Chöje, Kunpang Chökyi Nyima, Tsarchen Losal Gyatso, Jamyang Khyentse Wangchuk, Pakchok Jampa Kalzang, Wangchuk Rapten, Sönam Chokdrup, Rinchen Jampal, Lozang Khetsun, Jampal Tsultrim, Tenzin Trinle, Janglingpa Yeshe Paljor, [76b] Rinchen Losal Tenkyong, and Jamyang Khyentse Wangpo, who graciously conferred it on me. The reading transmission of the source texts is the same as the above. The reading transmission for the manuals by Tropu Lotsāwa is as in the case of the Tropu tradition of Mahāmudrā, while in other cases the transmission from the respective author is as in the case of the lineage of instruction.

Concerning the lineage for the three quintessential topics of the thorough instruction for Avalokiteśvara, this passed from Mahākaruṇika to Lodrö Rinchen, Tilopa, Lalitavajra, Mitrayogi, Tropu Lotsāwa, Sönam Wangchuk, Sönam Senge, Rinchen Senge, Butön Rinchen Drup, Jangchup Tsemo, Drakpa Gyaltsen, Chokle Namgyal, Jamyang Drakpa, Dawa Gyaltsen, Khyenrap Chöje, Doring Kunpangpa, Tsarchen Losal Gyatso, Jamyang Khyentse Wangchuk, Jampa Kalzang, Wangchuk Rapten, Sönam Chokdrup, Neten Jamyang Drakpa, Gelek Gyatso, Jikme Wangpo, Könchok Gyaltsen, Könchok Tenpa Rapgye, and the all-seeing Khyentse Wangpo, from whom I received it. The reading transmission of the source texts is as in the case of the Tropu Kagyu.

As for the Lakṣmī tradition of Avalokiteśvara, the lineage for the thorough instruction passed from Avalokiteśvara to the bhikṣuṇī Lakṣmī, Śribhadra, Samādhibhadra, the Noble Lord, Yoltön Chöwang, Roktön, Tsitön, Zhartön, Betön, Zhikpo Naljor, Kye Tokden, Sangye Ön, Dulzin Rinjang, Jangsem Sönam Drakpa, Gyalse Tokme, Gyamapa, Lo Drakpa, Jangsem Kungyal, Kunga Chokdrup, and Jetsun Drolchok, after whom it is the same as in the case of the lineage of the 108 Instructions. The reading transmission for the manual of instructions authored by Pema Karpo is the same as the previously described lineages of the Drukpa tradition.

The lineage for the thorough instruction in the “king’s tradition” passed from Amitābha to Avalokiteśvara, Songtsen Gampo, Padmākara, Druptop Ngödrup, [77a] Nyangral, Mikyö Dorje, Śākyā Zangpo, Lhaje Gebum, Yeshe Chok of Cham, Druptop Chugom, Tazhi Jadral, Jamyang Tsulchen, Tashi Gyaltsen, Ku Bumpa, Norbu Zangpo, Zangpo Gyaltsen, Palden Sangye, Ngawang Drakpa, Sherap Paljor, Kunga Drolchok, Natsok Rangdrol, Tenzin Drakpa, Dongak Tenzin, Damchö Zangpo, Trinle Lhundrup, Terdak Lingpa, Dharmāśrī, Rinchen Namgyal, Gyurme Dönden, Trinle Namgyal,

Trinle Chödrön, and my omniscient guru Jamyang Khyentse, who conferred it on me.

With respect to the thorough instruction in the bodhisattva Dawa Gyaltsen's tradition, the lineage passed from Avalokiteśvara to Dawa Gyaltsen, Zhang Kyitsa Öchen, Zhang Ukarwa, Nyangen Mepal, Rinchen Özer, Zhang Drukdra Gyaltsen, Nur Chöpak, Gyalse Tokme, Gyamapa, Lotsāwa Drakgyal, Könchok Gyaltsen, Kunga Chokdrup, and Jamgön Kunga Drolchok, after whom it is the same as for the 108 Instructions.

The lineage of thorough instruction according to the Tsembu tradition passed from Vajradhara to Nairātmyā, the siddhā Kantalipa, Kyiwo Lhepa, Drakmarwa, Lhatsun Gönsarwa, Tukje Tsöndru, Chöje Sherap Bum, and Gyalse Tokme, after whom it is the same as in the previous case. The lineage through the Zhalu school is as described in the supplication to the lineage.

Concerning the thorough instruction according to the Kyergang tradition, the lineage passed from Avalokiteśvara to the mahāsiddhā Rāhula, Dipamkara,⁶⁰⁶ Naktso Lotsāwa, Rongpa Sherap Gyaltsen, Chegom Sherap Dorje, Kyergangpa, Nyentön, Sangye Tönpa, Tsangma Shangtön, Khyungpo Tsultrim Gönpo, Ritrö Rechen, Shangpa Karpo Rinchen Gyaltsen, Sangye Palzang, Namkha Gyaltsen, Gyagom Lekpa Gyaltsen, and Jetsun Kunga Drolchok, [77b] after whom it is as in the case of the 108 Instructions. An alternate lineage passed from Amitābha to Avalokiteśvara, Rāhula, the Noble Lord, Naktso, Chaksorpa, Sherap Tsultrim, Chegom, Kyergangpa, Nyentön, Sangye Tönpa, Shangtön Gyaltsen Bum, Jampal Mönlam, Sönam Gyaltsen, Sherap Zangpo, Nyukla Pañchen Ngawang Drakpa, Chödrak Gyaltsen, Namkha Wangchuk, Sangye Gyaltsen, Kunga Sönam, Sönam Wangchuk, Sönam Chokdrup, Lozang Gyatso, Gendun Döndrup, Tenzin Trinle, Lozang Chözin, Puntsok Gyatso, Lozang Döndrup, Ngawang Lozang, Kalzang Tupten, Lozang Tenzin, Könchok Gyaltsen, Tenpa Rapgye, and Jamyang Khyentse Wangpo, from whom I received it.

The lineage for the oral meditation transmission and instruction for the Tangtong Gyalpo tradition of practice based on the six-syllable mantra passed from Avalokiteśvara to the mahāsiddhā Tangtong Gyalpo, Kunpang Chökyi Nyima, Kunga Drolchok, Tenzin Nyida Zangpo, Ngawang Nyima, Sönam Wangchuk, Morchen Kunga Lhundrup, Sönam Chokdrup, Tenzin Yeshe Lhundrup, Lozang Tenpel, Tenzin Khyenrap Tutop, and Jamyang Khyentse Wangpo, from whom I received it. The reading transmission of the ancient manuals is the same as above, and so also is the lineage for the guru yoga practice from the direct lineage of Tangtong Gyalpo.

In the case of the tradition of Bodongpa on merging with the innate

state of Mahāmudrā, the lineage passed from Vajradhara to Tilopa, Nāropa, Marpa, Milarepa, Gampopa, Pakmo Drupa, Lingje Repa, Tsangpa Gyare, Götsangpa, Yangönpa, Chenga Rinden, Zurpukpa, Nyak Tönpa, Sherap Bumpa, Gyalse Tokme, Lochen Jangtse, Drakpa Gyaltsen, Bodong Pañchen, Drakpa Özer, [78a] Garwang Tenzin, “the one named Ratna,” Duchen Rapgye, the “two brothers,” Namkhai Naljor, Jamyang Namgyal, Rikzin Namgyal, Chöying Dechen Tsomo, and my guru Mañjunātha,⁶⁰⁷ from whom I received it. According to the more direct lineage, the transmission passed from Vajradhara to Nairātmyā, Virūpa, and Bodong Pañchen, after whom it is the same as above.

The extensive lineage for the seven-day practice of caṇḍalī passed from Vajradhara to Śavaripa, Vibhūticandra, Chö Ö, Pak Ö, Butön, Lochen Jangtse, Drakpa Gyaltsen, and Pañchen Chokle Namgyal. The more direct lineage was conferred on Pañchen Jikme Drakpa by Vajrayoginī, and the extremely direct lineage was granted by Niguma to Rechen Paljor. These three lineages then converged, and from Rechen they passed to the lord Mipam, Namkha Lhundrup, Namkha Gyaltsen, Namkha Özer, Namkha Rinchen, Namkha Gyalpo, Namkha Karpo, Namkha Drakpa, Duchen Rapgye, Jamyang Gawa, Rinchen Zangpo, Gelek Gyaltsen, Kalzang Jamyang Namgyal, Rikzin Namgyal, Chöying Dechen Tsomo, and my precious lord guru,⁶⁰⁸ from whom I received it.

The lineage for the *Sutra-Based Severance of the Sage* passed from the supreme mother Prajñāpāramitā to Śākyamuni, Pañchen Chokle Namgyal, Ngawang Drakpa, Chime Palzang, Sangye Lhundrup, and Namkha Özer, after whom it is the same as the lineage for caṇḍalī.

The lineage for instruction and reading transmission for *Inserting a Stalk of Grass*, the transference of consciousness that constitutes the third Golden Teaching of Bodong Rechenpa, passed from Vajradhara to Vajrayoginī, the dākinī of timeless awareness Niguma, Rechen Paljor Zangpo, Dorje Denpa Kunga Namgyal, Jamyang Jangchup Wangyal, Pañchen Dewai Dorje, Lhawang Trinle, Tsultrim Tashi, Trinle Namgyal, Jampa Tenpa Gyatso, [78b] from both of them to Khenchen Lodrö Wangchuk, Chöwang Gyatso, Namgyal Yarpel, from both of the latter two to Kunga Chöpel, Kunga Chödar, Tenzin Tsultrim, and my omniscient and precious guru,⁶⁰⁹ from whom I received it. An alternative lineage passed from Rechen to Drigung Khenchen Namgön Drimedé, and from both of them to Gyatön Jangchup Wangyal, after whom it is the same as before. In accordance with tradition, following the instruction on the transference of consciousness, I also received the reading transmission for the “three Om” dhāraṇī of longevity.

With respect to the lineage for instruction on the transference of consciousness that the great Rongtön conferred on his mother, this passed from Rongtön Sheja Kunzik to Namkha Palzang, Zöchenpa, Kunga Lekdrup, Sheu Lotsāwa, Choklek Dorje, Khyenrap Tenzin Zangpo, Jampa Ngawang Lhundrup, Kunga Lekpai Jungne, Losal Puntsok, Ngawang Kunkhyen, Jampa Tenzin Trinle, Jampa Trinle Yönten, Jampa Tenzin Nyendrak, and Jamyang Khyentse Wangpo, from whom I received it. The reading transmission for the manuals is through the same lineage.

From the newer translation by Jonang Jetsun Rinpoche of the six modes of personal transmission⁶¹⁰ according to the mahāsiddhā Śāntigupta's tradition:

1. The lineage for the teachings on the stage of development passed from Vajradhara to Buddhaguhyā, Dipamkarabhadra, Vaidyapāda, and Buddhaśrīśānti; alternatively, it passed from Buddhajñāna to Padmākara, Ratnaśīla, Kāyastha the Elder, Durhari, Vaidyapāda, and Avadhūtipa. These lines then converged as one lineage passed to Ratnākaragupta, Abhayākara, Puṇyākaragupta, Daśabalaśrī, Vajraśrī, Dharmāśribhadra, Buddhakīrti, Ratnakīrti, Ratīgupta, and the glorious lord protector of beings Śāntigupta.

2. The lineage for Mahāmudrā passed from Vajradhara to Saraha, Nāgārjuna, Śavaripa, Lūipa, Darikapa, Diṅgipa, Antarapa, Tilopa, Dombipa, Kusālipa, [79a] Asitaghana, Jñānamitra (or, alternatively, from the powerful lord Śavaripa, Maitrīpa, Gangādhari, Jñānamitra), and Śāntigupta.

3. The lineage for cāṇḍalī passed from the Vajra Queen to the glorious black dharmapāla Virūpa, Vyāḍhalipa, Kusālipa (or, alternatively, from Virūpa to Dombipa, Cāṇḍalīyogi, Ratīvajra, Kṛṣṇacārin, Singhalima, Dūrjayacandra, Rāhulavajra, Danaśrī, Sauripa, Kusalibhadra, Asitaghana, Jñānamitra), and Śāntigupta.

4. The lineage for utter lucidity passed from Vajradhara to Paramāśvapāda, Vinasa, Yogicintama, Ghaṇṭapāda, Lavapa, Indrabhūti, Bālapāda, Kṛṣṇacārin, Guhyapa, Antarapa, Tilopa, Nāropa, the sublime and glorious Dombipa, Kusālipa (or, alternatively, from Antarapa to Kṛṣṇacārin the Younger, Bhūhari, Bhūvamatimat, Kusālibhadra, Asitaghana, Jñānamitra), and Śāntigupta.

5. The lineage for karmamudrā passed from Vajradhara to Indrabhūti, Sukhalalitā, Padmavajra, Saukarika, Saroruhapāda, Indrabhūti the Younger, Jalandharipa, Kāṇhapa, Pariṇāyaka, Amṛtavajra, Kusālipa (or, alternatively, from Indrabhūti to Padmākara, Kusāli the Elder and Younger, Jñānamitra), and Śāntigupta.

6. The lineage for miscellaneous pith instructions passed from Vajradhara to Carpaṭipa, Vyālipa, Kokiṭipa, Machandra, Gaurakṣa, Kāṇiripa, Nāgopa, Kumbhakāraṇātha, Okornātha, Rātigupta, and Śāntigupta.

From the mahāsiddhā Śāntigupta these passed to his most excellent students Dinakara and Gombhiramati, and then from the three of them the lineages were received by their three heart sons Buddhaguptanātha, Ativajra, and Nirvanaśrī. It was from the three of them that Jetsun Drolwai Gönpo⁶¹¹ received the transmissions. Both Yeshe Gyatso and Rinchen Gyatso then received them from him. The lineages then passed successively to Lodrö Namgyal, Ngawang Trinle, Kunzang Wangpo, [79b] Kunga Namgyal, Ngawang Gyaltsen, Drupchen Drime, and Karma Ösel Gyurme, from whom I received them. The reading transmissions for the Indian source texts and the manuals of instruction were the same as the above lineages.

The lineage for instruction and reading transmission concerning the five stages of advice on extracting the vital essence of flowers passed from Vajradhara to Vajrayoginī to Dampa Sangye, after which it passed successively to Minyak Ringyal, Retön Lodrö Tsungme, Lama Tsewangpa, Nering Gyaltsen Rinchen, Kunga Delek, Gendun Gyatso, Sönam Drakpa, Sönam Gyatso, Namkha Gyaltsen, Tashi Gyaltsen, Jamyang Drakpa, Lozang Gomchung, Nyangtsang Ngawang Tenpai Nyima, Namkha Senge, Jamyang Sherap, Ngawang Samdrup, Könchok Gyaltsen, Döndrup Gyaltsen, and my precious guru Mañjunātha,⁶¹² from whom I received it.

The lineage for instruction and reading transmission concerning advice on extracting the vital essence of water passed from Śriheruka⁶¹³ to Saraha, Dampa Sangye, Dampa Kunga, Dampa Charchen, Kodrakpa, Rutön Shenyen, Dharmāśrī, Rangjung Dorje, Gyaltsen Palzang, Tsultrim Palden, Palden Döndrup, the Gyalwang Chöje, Mangala, Sherap Gyatso, Ensapa Lozang Döndrup, Sangye Yeshe, Dharmadhvaja,⁶¹⁴ Könchok Gyatso, Könchok Yarpel, Tangka Ngödrup Gyatso, Lozang Chokdrup, Lozang Chöpel, Ngawang Samdrup, Könchok Gyaltsen, Döndrup Gyaltsen, and my guru Mañjunātha,⁶¹⁵ who transmitted it to me.

As for the lineage for instruction and reading transmission concerning the pith instructions on extracting the vital essence of stones, this passed from Vajradhara to the ḍākinī Niguma, Bodong Chokle Namgyal, Rechen Paljor Zangpo, Sangye Zangmo, Rinchen Gyalpo, Pema Garwang, Drakpa Özer, Rapjam Chöje, Jamyang Rinchen, [80a] “the one named Ratna,” Duchen Rapgye, Jamyang Gawa, Rinchen Zangpo, Jikme Namgyal, Kalzang

Jamyang, Dharmabhadra,⁶¹⁶ Rinchen Lhundrup, Döndrup Gyaltsen, and my guru Mañjunātha,⁶¹⁷ who transmitted it to me.

With respect to the concluding teachings:

In the case of the authorization ritual for the white form of Amitāyus according to the tradition of the mahāsiddhā Mitrayogi, the lineage passed from the dākinī Devadākī to Mitrayogi, Buddhaśrī, Chaklo Drachom, Teu Rapa Darjung, Chak Nyima Pal, Ladrangpa Zhönu Gyaltsen, Lodrö Pal, Zangpo Pal, Nyima Gyaltsen, Sönam Paljor, Gyaltsen Özer, Chöje Namkhapa, Chaklo Rinchen Chögyal, Dakchen Ngagi Wangchuk, Jetsun Kunga Drolchok, Khenchen Lungrik Gyatso, and Jetsun Tāranātha, after whom it is the same as for the practice of Kālacakra in union with consort and other such lineages.

The transmission of Tepupa's direct lineage of the seven-day practice of a sādhana for longevity passed from Amitāyus to the Queen of Siddhās, Tepupa, Rongtön Kunrik, Namkha Palden, Kunpang Chöje, Tsarchen, Jamyang Khyentse Wangchuk, Lapsum Gyaltsen, Wangchuk Rapten, Sönam Chokdrup, Ngawang Lhundrup, Morchen, Lekpai Jungne, Jampal Dorje, Kunga Palzang, Kunga Jampal, and my guru Mañjunātha,⁶¹⁸ who bestowed it on me.

The lineage for the nine-deity mandala of Uṣṇīśavijayā passed from the Lord of Sages to Maitreya, Asaṅga, Vasubandhu, Bhavyakīrti, Śīla Akaramati, Vairocanarakṣita, Abhayākara, Bari Lotsāwa, Sachen Kunga Nyingpo, Sönam Tsemo, Drakpa Gyaltsen, Sakya Pañchen, Chögyal Pakpa, Zhang,⁶¹⁹ Drakpukpa, Lama Dampa, Tekchen Chöje, Kam Gönpawa,⁶²⁰ Pañchen Śākyā Chokden, Drakkar Sempa, and Doringpa Kunga Gyaltsen; alternatively, from Lama Dampa [80b] it passed to Paldenpa, Sharchen, Ngorchen, Guge Pañchen, Lowo Khenchen, the lord Kunga Drolchok, and Doringpa. It then passed to Tāranātha, after whom it is the same as in the previous case. In addition, from Ngorchen the reading transmission of the ritual for making one thousand offerings to Uṣṇīśavijayā, authored by Jetsun Rinpoche, is the same as the general lineage for his collected works.

The lineage for the extraordinary authorization ritual of the white form of Cintamāṇicakra Tārā,⁶²¹ of sixfold rays of light, passed from the venerable Tārā to Vāgiśvarakīrti, Vajrāsana, Bari Lotsāwa Rinchen Drak, Lenakpa,⁶²² Drepā,⁶²³ the incomparable Dakpo Rinpoche, Tsultrim Nyingpo, Dakpo Dulzin, Drigung Lingpa, Damchö Lingpa, Chökyi Tsultrim, Lhalungpa,⁶²⁴ Toknepa, Chökyi Wangchuk, Jangchup Zangpo, Tashi Namgyal, Sönam Lhwang, Palden Gyaltsen, Dakpo Chokle Namgyal, Tsarchen Losal Gyatso, and Jamyang Khyentse Wangchuk. From him three masters received it, that

is, Lapsum Gyaltsen, Sönam Chöpel, and Rinchen Tashi Gyaltsen. From these four, "father and sons," Wangchuk Rapten received the lineage and it passed to Sönam Chokdrup, Jampa Ngawang Lhundrup, Kunga Lhundrup, Lekpai Jungne, and Kunga Lodrö, from whom both Namkha Chime and Kunga Khedrup Wangpo received it. They in turn both passed it to Jampa Kunga Tenzin, and then it passed to Jamyang Khyentse Wangpo, and from him to me.

As for the lineage that maintained the experientially based method of teaching that is the extraordinary instruction for the white form of Cintamāṇicakra Tārā, down to Tsarchen this is the same as for the authorization ritual above. From him it passed to Jamyang Khyentse Wangchuk, Wangchuk Rapten, Sönam Chokdrup, Rinchen Jampal, Losal Tenzin, Kunga Lodrö, Kunga Khedrup Wangpo, Jampa Kunga Tenzin, and my omniscient guru,⁶²⁵ by whose grace I received it.

In the case of the reading transmission for the concise summary of the practical methods for the white Tārā, authored by Kunga Lodrö, [81a] from the author onward this is as in the case for the 108 Instructions.⁶²⁶ As for the reading transmission for the manual of instructions authored by Ngawang Lekdrup, this passed from him to my lord guru Mañjunātha, and from him to me.

With respect to the authorization ritual uniting the three deities of longevity in one practice, the lineage is subsumed within the former cases. The ritual for honoring the three deities of longevity is an example of one of the texts included in *The Treasury of Precious Instructions* that were authored by my omniscient and all-seeing lord guru, Jamyang Khyentse Wangpo; I received the transmissions for all of these texts—the instruction manuals and so forth—from my guru himself.

J. 108 INSTRUCTIONS OF THE JONANG TRADITION

The transmission for the 108 Instructions of the Jonang tradition is as clearly set forth in the supplications to the lineages. The lineage for the threefold reading of the texts as a combination of reading transmission and instruction, which is a supplement added by Jetsun Rinpoche,⁶²⁷ passed from the venerable Kunga Drolchok to Lungrik Gyatso, Kunga Nyingpo,⁶²⁸ Rinchen Gyatso, Nyingpo Taye, and Kunzang Wangpo, from whom both Tsewang Norbu and Kunga Namgyal received it. From both of them it passed to Chökyi Jungne, Karma Gyurme, Tsewang Norbu Pema Tashi, and Pekar Tulku Palden Dorje Mipam Chökyi Gyalpo, from whom I received it.

As for the lineage for the detailed method of instruction, this passed from Jetsun Kunga Drolchok to Chöku Lhawang Drakpa, Jetsun Drolwai Gönpo, Jetsunma Trinle Wangmo (also known as Rinchen Dorjema), Gyaltsap Rinchen Gyatso, Jikje Drupa Nyingpo Taye, Chöje Kunzang Wangpo, Rikzin Tsewang Norbu, Chöying Rangdrol, Kunzang ChöJOR, Lozang Tutop, Nyima ChöPEL, Rinchen Losal Tenkyong, and Jamyang Khyentse Wangpo, in whose presence I received the entire 108 Instructions over a period of three years, during which time he ensured that I gained experience in these to a consummate degree. When we requested these instructions, he first gave a concise presentation using a structural analysis. He then explained in detail each of the source manuals of instruction for which the reading transmission of the text existed. [81b] Finally, he provided a summary using the sources for the 108 Instructions, so that the transmission was precise and extensive.

COLOPHON

To sum up, it was on the strength of the motivation of the ancestral kings—beings who were emanations—that the sun of the Victorious One's precious teachings first shone here in the Land of Snows. During that initial period, through the kindness of the second Buddha Padmākara, the great scholar Vimalamitra, the great translator Bairotsana, and others, the lineage of attainment based on the three yogas first appeared. From that time until the great Jetsun Tāranātha later received the personal transmissions of advice from the powerful lord among siddhās Śāntigupta, major and minor systems of advice appeared throughout these earlier and later periods—advice concerning the practical application of general and specific principles of the sutras and tantras. In the case of each of these systems, those of the highest degree of acumen and good fortune could gain the state of primordial unity that requires no more training in a single lifetime; those of an intermediate degree could awaken in their ongoing experience the manifest states of realization associated with the paths and levels, to whatever extent was commensurate with their faith and diligence; and even those of a lesser degree underwent a gradual maturation in their ongoing experience, so that through a succession of lifetimes they attained the state of complete freedom. The scriptures and historical records attest to these facts.

Even to forge some connection with such teachings closed the doorway to rebirth in samsara and lower states of existence, while planting the seeds of liberation and enlightenment in one. But while such inconceivable enlightened activity manifested to a marvelous and superb extent, from the point of view of this country of Tibet the periods of “fruition” and “attainment” have successively passed away, so that the somewhat superficial presence of the teachings of the scriptures has become predominant and we are on the point of passing into the period of “mere outer signs.” It is due to such

events that even those who uphold the lineages of practice engage in rote repetition of the theory underlying that practice and are caught up in distractions involving the eight mundane values. In the case of the majority of the most exalted lineages of accomplishment, even the mere uninterrupted reading transmissions for the texts have become rare and are on the point of vanishing altogether.

In such times as these there appeared one who is an expression of the playful dance of the spiritual king Tsangpa Lhayi Metok⁶²⁹ himself taking conscious rebirth in order to stir the embers of the teachings—the omniscient and all-seeing Jamyang Khyentse Wangpo, a true master of the seven modes of personal transmission. [82a] Through his kindness I have enriched myself with the good fortune of hearing most of the teachings that still exist in Tibet—all the primary sources and advice from the more ancient and more recent schools of the secret mantra approach, primarily those of the eight great mainstream lineages of accomplishment. In coming to appreciate the integrity of each of these traditions without any sectarian prejudice, I have felt the lotus of my faith blossom in an unbiased way, and I am therefore unsullied by any stain of rejecting the teachings. I have taken as my guiding principle such words as those of the omniscient Dolpo Sangye, who said:

In all lifetimes, may I shoulder
the great responsibility of teachings.
And even if I am unable to take on that great challenge,
may I at least have concern
that the teachings might otherwise wane.

To me, these lines mean that even though I consider myself incapable of actually benefiting the teachings, due to my hopes that their ongoing transmission will not be interrupted, I have exerted myself greatly to request these teachings from holy masters who uphold these lineages and have gathered all the most important texts—sources for empowerment and instruction—in this series of volumes. In this way, I pray again and again that henceforth those holy people who truly hold these precious teachings in their hearts may ensure ongoing enlightened activity on a vast scale, upholding and protecting and spreading teachings through explaining, listening to, and practicing them; for to do so will fulfill the intentions of victorious ones and their heirs.

Om svasti siddhi jayantu [May all that is auspicious be realized!]

The source of all limitless virtue and excellence, that of conditioned existence and the peace of nirvana, lies solely in the precious teachings of victorious ones; and the very essence of those teachings is the Vajrayāna approach of secret mantra, the appearance of which is as difficult to ensure as that of the *udumvara* flower.

Like the concentrated butter that is churned from milk, this treasury of profound advice is the quintessence of the sutras and tantras.

Deriving from the pith instructions of the tantras and accomplished masters, this is the unrivaled distillation of the purest precious gold,

the refined essence of the intent of victorious ones and their heirs,

[82b]

the path left by the most powerful masters among the siddhās, the lifeblood of the hearts of hundreds of thousands of dākinīs, and the most sublime splendor of all that is rare in this world.

Like a pauper who cannot recognize the value of a precious gem, fools cannot distinguish the varieties of profound teachings, but for those with the discerning eye of spirituality without

prejudice,

this is a great treasury of gems that brings delight.

Since I am truly lacking in the qualities found in the lives of holy ones,

I am not worthy as the source of this sublime collection of teachings;

rather, it has been accomplished due to my previous aspirations and completely sincere altruistic intent

and on the strength of the compassion of my gurus, who are buddhas.

Group chanting, ritual music and dance, and so forth, though pleasing to the eye, are unable to provide any lasting support.

Even with scripture and reasoning, explanations and debates, intellectual investigations, and belief systems, one cannot behold the true way in which things abide, and enlightenment remains merely an idea in the mind.

But if one has put the tradition of any of these approaches into practice, this will certainly bring one to the sublime state of primordial unity in a single lifetime; and just as a piece from a bolt of brocade is still a precious thing, to practice to even a slight degree accomplishes something of great purpose.

Therefore, to say nothing of the major traditions of advice and instruction, a consummate practice of even one of the minor traditions will utterly uproot the vicious cycle of conditioned existence and ensure ongoing well-being and the spontaneous accomplishment of the two kinds of benefit.

Misappropriating the commands, broadcasting the secrets—any errors I have committed out of my confusion I acknowledge in the presence of my gurus and victorious ones and their heirs. May I be granted absolution and my ongoing experience become pure!

Training in the footsteps of victorious ones and their heirs, I dedicate the virtue amassed throughout the three times, as evidenced by this completely positive undertaking, so that the conduct of enlightenment may be completely perfected and all beings, equal to space in their extent, may attain enlightenment.

May the pillar of immortal life force stand utterly firm,
 may we always enjoy the full bloom of the youth of well-being
 free of illness,
 and may our lives and our spiritual practice reach consummation
 together,
 so that the sublime kāya of timeless awareness, the state of
 primordial unity, becomes fully evident!

Although we lack the good fortune for freedom in this lifetime,
 immediately upon our passing, may the perception of a pure state
 arise. [83a]

May we be miraculously reborn in a lotus in the realm of supreme
 bliss,
 behold a buddha's face, and receive the sublime prophecy of our
 own enlightenment!

With a firm resolve to become free of conditioned existence,
 may I and all beings without exception, who are equal to space in
 their extent,
 arouse sublime bodhicitta where we have not yet aroused it,
 and may it be stable once aroused and flourish more and more!

May doorways to rebirth in inferior states without freedom for
 spiritual practice be closed;
 may we gain noble working bases in higher states endowed with
 seven attributes;
 may we be taken into the care of authentic spiritual mentors;
 and may we bring to consummation the three completely pure
 higher trainings!

May obstacles not occur in our practice of the sacred Dharma;
 may our goals be realized in accord with the Dharma, just as we
 wish;
 may we bring to consummation spiritual practice that focuses on
 its quintessential purpose;
 and may buddhahood, with its twofold benefit, be spontaneously
 accomplished in this single lifetime!

May we be aware of the machinations of the māras and be able to avoid them;
 may we be totally freed from the confining bonds of the eight mundane values;
 may the very foundations of our perceptions based on dualistic confusion be destroyed;
 and may we swiftly gain the ongoing state of primordial being!

May the precious teachings of victorious ones, the source of benefit and happiness, never wane but spread and flourish; may the lotus feet of the sublime beings who uphold the teachings stand firm; and may the enlightened activities of teaching, practice, and good works increase!

May all the limitless forms of life gain respect for the teachings; may those who follow the teachings strive to honor the teachings; and may the upholding, protecting, and promulgating of the teachings

ensure that the teachings of victorious ones spread throughout all reaches of the earth!

The three yogas, and especially the Great Perfection, the pinnacle approach of fourfold effortless freedom—may these teachings of the Early Translation school spread throughout the entire world, and may the pit of the three realms of samsara be dredged from its depths!

Upholders of the flawless view and conduct of the incomparable Noble Lord and of Tsongkhapa—may the older and newer traditions of the Kadampa flourish so that the teachings of the Sage may blossom like a summer garden!

The oral transmission of the Glorious Protector of the Dharma⁶³⁰—the instructions of the Path with the Result and so forth—

may the traditions of the masters of these secret teachings, of
 Sakya, Ngor, and Tsarpa, [83b]
 be a sun that shines unobscured!

A unique wellspring of siddhās in the Land of Snows
 is the Kagyu lineage of the incomparable Dakpo, the four primary
 and eight secondary schools, which are the current of mighty river
 of the lineage of accomplishment.

May this flow without interruption, filling the world with siddhās!

With its lineage of seven successive precious masters and its vajra
 verses
 untainted by ordinary immature minds but resplendent with
 blessings,
 may the Golden Teachings of the glorious Shangpa Kagyu
 cover the surface of the earth, liberating countless beings!

The Pacification of Suffering of the one father Dampa
 and the Object of Severance of the one mother Lapdrön—
 may these clouds of dharma, which radically cut off self-centered
 fixation,
 fill the vault of space, sheltering all beings in times of
 degeneration!

The vital essence of the enlightened minds of powerful masters of
 the ten levels of realization
 is the consummate meaning of the tantras; may the two traditions
 Jonang and Zhalu, the personal transmissions
 of the theory and practice of the original buddha,
 blaze in a hundred directions as lamps to illuminate the teachings!

If one meditates on the oral transmission of the Vajra Queen—the
 stages of approach,
 accomplishment, and so forth—this ensures swift attainment of
 the fruition.
 May all the traditions of advice that derive from this authentic
 lineage
 spread and flourish without waning, until the very end of
 existence!

Their appearance throughout the three times as difficult to ensure
 as that of the *udumvara*,
 the teachings of the Vajrayāna are extolled to the utmost.
 Their very essence is not to be found anywhere but in this
 collection,
 and so may we gain an appreciation of their rare and marvelous
 nature!

Trusting in the dharma as giving purpose to all connected with it,
 like someone abjectly poor finding food and drink,
 may we seek it with faith and put it into practice
 so that something truly meaningful can result, in the short term
 and ultimately!

In the universe as a whole and in this world in particular,
 may all the flaws amassing in these times of degeneration subside;
 may virtue, excellence, and prosperity grow as in the golden age;
 and may all beings be endowed with sublime bodhicitta!

May all become worthy recipients of the supreme and profound
 secrets;
 may all pursue their spiritual practice with diligence, so that the
 manifest realizations of the paths and levels
 are perfected in their ongoing experience without any difficulty;
 and may all attain the level of Vajradhara in a single lifetime!

Through this virtue may I, from lifetime to lifetime,
 accomplish all the aspirations and deeds of victorious ones of the
 three times and their heirs
 and have the good fortune to uphold and master [84a]
 the sacred Dharma of scripture and realization in its entirety!

Due to the motivation, aspiration, and power of the sublime Sage,
 the quintessence of the Vajrayāna, the very core of the teachings,
 arose as the glory of beings who are difficult to guide;
 may there be the auspiciousness of these teachings spreading,
 flourishing, and lasting long!

Due to the mighty river of nectar—the immaculate and utterly positive lineages of accomplishment—flowing in an uninterrupted stream across the vast surface of the earth, may all limitless beings, wearied on the path of conditioned existence, be relieved of the anguish of their afflicted states and cleave to the life force of liberation, utterly stable in the very essence of the vajra state of being.

May they engage in the uncontrived conduct ensuring that Mahāmudrā—the supremely blissful state of sublime primordial unity—becomes fully evident, so that the lovely citadel of the enjoyment of space is filled.

May those who have reached the state of bliss in the empire of the four kāyas liberate beings, who are equal to space itself in their extent, through the deeds of buddhahood.

May the splendor of this auspiciousness always blaze!

This concludes my account of the contents of, and a brief summary of the lineages associated with, *The Treasury of Precious Instructions*, which constitutes an excellent summary simply of the sources—empowerments that mature and instructions that liberate—for those teachings that definitely exist at present in the Land of Snows, having come here as the eight great mainstream lineages of accomplishment and the more exalted among the miscellaneous methods of instruction. It was composed by me, Karma Ngawang Yönten Gyatso Trinle Kunkhyap Palzangpo, also known as Gyalwai Se Lodrö Tayepai De, who has entered the doorway of the teachings of both the second Buddha, Guru Padmākara, and the perfect Buddha (that is, the Karma Kagyu); who guards the pledge to uphold the teachings of the Sage lifetime after lifetime without sectarian bias; and who engages in the conduct of a yogi in places of solitude with no fixed purpose. This text was completed at Kunzang Dechen Ösel Ling, the retreat center of Śrī Devīkoti Tsadra Rinchen Drak, the hermitage associated with Palpung Tupten Chökhorling, the great monastic seat of the Kagyu school in the eastern region of Tibet. May virtue and excellence flourish!

NOTES

Notes to the Translator's Preface

- 1 Nyoshul Khenpo Jamyang Dorjé, *A Marvelous Garland of Rare Gems: Biographies of Masters of Awareness in the Dzogchen Lineage*, trans. Richard Barron (Junction City, CA: Padma Publishing, 2005), p. 412.
- 2 This collection is also known as the *Treasury of the Knowable*, or *Treasury of Knowledge* (Tib. *Shes bya mdzod*). It is an encyclopedic work in several volumes, covering virtually the entire range of subjects, both spiritual and secular, available to Kongtrul in his lifetime. A complete English translation of this Treasury in multiple volumes has been published with the sponsorship of Tsadra Foundation.
- 3 Jamgön Kongtrul, *The Autobiography of Jamg*, trans. Richard Barron (Ithaca, NY: Snow Lion Publications, 2003), p. 131.
- 4 Tib. *gDams ngag mdzod* (referred to in the present volume as *The Treasury of Precious Instructions*).
- 5 Kongtrul, p. 159. Kongtrul's commentaries to these *Eight Cycles* from the Sakya school are found in volume 4 of *The Treasury of Precious Instructions*.
- 6 Ibid., p. 206.
- 7 Ibid., p. 207.
- 8 Ibid., pp. 225–26.
- 9 Ibid., p. 269.
- 10 Matthew Kapstein, “*gDams ngag*: Tibetan Technologies of the Self,” in *Tibetan Literature: Studies in Genre*, ed. José Ignacio Cabezón and Roger Jackson (Ithaca, NY: Snow Lion Publications, 1996), p. 275.
- 11 Ibid., p. 276. Kongtrul cites these verses by Prajñāraśmi in *The Catalog*. In his account of his past lives, which forms part of the English translation of his autobiography, Kongtrul includes Trengpo Tertön Sherap Özer (whom he calls Sherap Özer Drodul Lingpa, or Drodul Sherap Özer) as a key figure in the intricate interweaving of his, Kongtrul's, previous incarnations; see Kongtrul, pp. 419–35.

12 Kongtrul, pp. 269–70.

13 E. Gene Smith, *Among Tibetan Texts: History & Literature of the Himalayan Plateau* (Boston: Wisdom Publications, 2001), p. 60.

14 Kongtrul, pp. 270–71.

15 Smith, p. 100.

16 Kongtrul, p. 271.

17 Ibid., pp. 271–72.

18 Ibid., p. 284. For a more complete discussion of Kongtrul's retreat center and its program of study and practice, see Jamgön Kongtrul, *Jamg* trans. Ngawang Zangpo (Ithaca, NY: Snow Lion Publications, 1994).

19 Kongtrul, *Autobiography*, p. 272.

20 This unique situation is recounted in *Machik's Complete Explanation: Clarifying the Meaning of Chöd*, trans. Sarah Harding (Ithaca, NY: Snow Lion Publications, 2007), pp. 93–98.

21 Kongtrul, *Autobiography*, pp. 272–73.

22 Ibid., pp. 273–74.

23 Ibid., pp. 274.

24 The Tibetan title of this work is *sGrub bryjud shing rta brygad kyi smin grol snying po phyogs gcig tu bsdus pa gdams ngag rin po che'i mdzod kyi thob yig baidürya'i cod pan* (*Crown of Rare Gems: A Record of Teachings Received from The Treasury of Precious Instructions: A Compilation of the Quintessential Teachings That Mature and Liberate One, from the Eight Mainstream Lineages of Accomplishment*).

25 Much valuable information concerning these eight lineages of accomplishment can be gleaned from Kongtrul's detailed discussion of them in of Jamgön Kongtrul, *The Treasury of Knowledge, Book 8, Part 4: Esoteric Instructions* in an excellent translation by Sarah Harding (Ithaca, NY: Snow Lion Publications, 2007). Much insight into the life and work of Jamgön Kongtrul and the eight lineages of accomplishment is to be gained from Ringu Tulku's impressive study, *The Ri-Me Philosophy of Jamgön Kongtrul the Great: A Study of the Buddhist Lineages of Tibet* (Boston: Shambhala Publications, 2006). In addition, Tsadra Foundation maintains a website devoted to *The Treasury of Precious Instructions* (gdamsngagndzod.tsadra.org/index.php/Main_Page), with a link to the complete catalog and very informative articles.

26 For an interesting discussion of this genre, see Dan Martin, “Tables of Contents (*dKar chag*)” in *Tibetan Literature: Studies in Genre*, ed. José Ignacio Cabezón and Roger Jackson (Ithaca, NY: Snow Lion Publications, 1996), pp. 500–14. I thank Sarah Harding for her suggestion of “catalog” as a far more useful translation in the present instance.

Notes to The Catalog

- 1 That is, India.
- 2 This is a reference to the Mahāyāna model of some 1,002 buddhas being destined to appear during the present aeon (measured in mythical rather than historical terms), of whom the Buddha Śākyamuni—the “incomparable lord of the Śākyas”—was the fourth.
- 3 That is, the rebirth termed that of the “precious human existence,” endowed with eight aspects of freedom and ten kinds of opportunity that make it, among all the alternative states of rebirth in samsāra, an ideal working basis for spiritual development.
- 4 That is, the extreme of continued wandering in the confused state of samsāra and that of mere personal escape from suffering into a state of peace. The supreme enlightenment of the Mahāyāna approach releases one from confusion but empowers one to continue to engage in activities within samsāra to benefit countless beings.
- 5 Although supreme enlightenment is by definition a nondual state, for the purposes of discussion one can identify factors that correspond to object and subject in a dualistic context.
- 6 Another title for the text *Reciting the Names of Mañjuśrī*; the citation is from ch. 8, v. 24a–b.
- 7 That is, the fruition state, referred to as the “path of consummation” in the model of the five paths used in Hinayāna and Mahāyāna teachings. “Although the actual nature of utter lucidity that is experienced on the path of seeing remains the same throughout the path of meditation, the ‘training’ involved lies in one’s subjective experience of a more and more complete and authentic appreciation of the significance of this initial realization.” Jamgön Kongtrul, *The Treasury of Knowledge, Books 9 and 10: Journey and Goal*, trans. Richard Barron (Ithaca, NY: Snow Lion Publications, 2011), p. 594, n. 407.
- 8 That is, afflictive obscurations, cognitive obscurations, and obscurations to states of meditative equipoise.
- 9 *Reciting the Names of Mañjuśrī*, ch. 6, v. 18a–b.
- 10 These are pacifying, enriching, powerful, and wrathful activities. See Kongtrul, *Journey and Goal*, p. 606, n. 584.
- 11 The ten powers that are ensured with buddhahood are: (1) the power of knowing what is appropriate or not, (2) the power of knowing the inevitable consequences of actions, (3) the power of knowing the capacities of beings, (4) the power of knowing the temperaments of beings, (5) the power of knowing the aspirations of beings, (6) the power of knowing spiritual paths, (7) the power of all modes of being, (8) the power of recalling former lifetimes, (9) the power of knowing

death, transition, and rebirth, and (10) the power of knowing the state of peace. See Kongtrul, *Journey and Goal*, pp. 31–34.

- 12 The meaning of this analogy is that the real point of spiritual practice is the attainment of supreme enlightenment; all other spiritual attainments, however impressive, are secondary and simply result without having to be sought as specific goals. In fact, to practice solely in order to gain these other attainments constitutes an error in motivation that will lead to spiritual pride and the potential misuse of such attainments.
- 13 These are the miracles of enlightened form (such as levitation), speech (teaching in accord with each being's mental disposition), and mind (revealing the remedies for afflictive states).
- 14 The three higher trainings are those of ethical discipline, meditative stability, and sublime intelligence. The Three Collections are those of the Vinaya (focusing on the higher training in ethical discipline, which is the remedy for what is to be eliminated), the Sutras (focusing on the higher training in meditative absorption, the remedy that presents what is to be undertaken), and the Abhidharma (focusing on the higher training in sublime intelligence, the remedy that presents what is to be understood).
- 15 Vasubandhu, *Treasury of Abhidharma*, ch. 8, v. 39a–b.
- 16 Maitreya, *Highest Continuum*, ch. 1, vv. 10c–11b.
- 17 That which is “corruptible” (Tib. *zag bcas*) is anything that produces, or is produced by, afflictive mental states and is thus subject to degeneration and productive of suffering as its result.
- 18 That is, no residual traces of the mind-body aggregates. Kongtrul, *Journey and Goal*, p. 287 and p. 612, n. 669.
- 19 This description is based on the etymology of the Tibetan term *mya ngan las 'das pa*—literally, the transcendence ('*das pa*) of sorrow (*mya ngan*), which is the equivalent of the Sanskrit term *nirvāṇa*, which literally means “extinction” (as of a candle flame).
- 20 For Kongtrul's treatment of the model of the five paths in the dialectical approach, see Kongtrul, *Journey and Goal*, pp. 60–127.
- 21 The Dharma as scripture comprises the twelve branches of the Buddha's excellent speech as they are explained in *The Major Commentary on 'The Eight Thousand Stanzas'*:

The categories of general discourses, discourses in verse, prophecies, didactic verses, aphorisms, morally instructive biographies, historical accounts, ethical directives, most extensive teachings, accounts of the Buddha's previous lives, teachings that define phenomena, and accounts of the marvelous qualities of enlightenment: thus, these twelve are the twelve branches of the Buddha's excellent speech.

Longchen Rabjam, *The Precious Treasury of Philosophical Systems*, trans. Richard Barron (Junction City, CA: Padma Publishing, 2007), p. 30.

These twelve branches are subdivisions of the “Three Repositories,” the three primary categories of the Buddha’s teachings:

By thus collecting the twelve branches of the Buddha’s excellent speech and grouping them into these Three Compilations, they ensured that they would not disappear. *The Minor Scriptural Transmissions* states:

The summer after the Teacher’s nirvana,
in the Cave of Secrets at Rajagriha,
the provisions for the five hundred arhats assembled there
were furnished by Ajatashatru, and the Three Compilations were
codified.

The categories of general discourses, discourses in verse,
prophecies, didactic verses,
and aphorisms: these five were included in the compilation of
Sutra.

The categories of ethical directives, morally instructive
biographies,
the works called historical accounts,
and the accounts of the Buddha’s previous lives: these four were
included in the compilation of *Vinaya*.

The categories of the most extensive teachings, accounts of the
marvelous qualities of enlightenment,
and teachings that define phenomena: these three were included
in the compilation of *Abhidharma*.

It is held that the compilation of *Sutra* was undertaken by Ananda,
that of *Vinaya* by Upali, and that of *Abhidharma* by the elder
Mahakashyapa.

Ibid., p. 25.

22 Elsewhere Kongtrul cites the first two lines of this passage as being from a source he identifies as the *Discourse Requested by the Child of the Gods* (*Lha’i bus zhus pa’i mdo*). Jamgon Kongtrul, *The Treasury of Knowledge, Books 2, 3, and 4: Buddhism’s Journey to Tibet*, trans. Ngawang Zangpo (Ithaca, NY: Snow Lion Publications, 2010), p. 122.

23 The phrase “spoken in an excellent manner” (Skt. *subhāṣita*; Tib. *legs par gsungs pa*) is defined as referring to the Dharma being excellent owing to having been taught:

1. after the Buddha’s attainment of complete enlightenment;
2. by taking into account the welfare of beings;
3. continuously, not from time to time;
4. in a complete manner, without omission or concealment;
5. in a variety of ways that accommodate the individual needs of beings;

6. with the five melodious attributes of enlightened speech (that is, profound like thunder, pleasing to hear, arousing joy in the mind, bringing clarity and understanding, and being appropriate and in no way discordant);
7. so that a single exposition by the Buddha was understood by all who listened, regardless of their proximity or distance;
8. so that it delineates a spiritual path that avoids dualistic extremes of nihilism or naive realism;
9. in a timely manner, to aspirants who were spiritually mature; and
10. with the voice of the Buddha, endowed with sixty melodious attributes.

This definition was given by the Indian master Vasubandhu and cited by the Tibetan teacher Butön Rinchen Drup (1290–1364), among others. See Bu Ston, *Jewellery of Scripture*, trans. E. Obermiller (New Delhi: Paljor Publications, 2000), pp. 29–30.

- 24 That is, the condition or circumstance that has a dominant influence on the outcome of a process of causation.
- 25 Kongtrul's classification is based in large part on that of Butön Rinchen Drup's history.
- 26 According to the well-known interpretation of the ordinary Maha-yana, in the excellent place of Varanasi, on excellent occasions, the excellent teacher Shakyamuni spoke to an excellent retinue made up of the five noble ones and eighty thousand gods, teaching the excellent dharma—the first cycle of the Buddha's words, the various teachings pertaining to the four truths; this he did between the ages of thirty-six and forty-two. He began by teaching principally the training in discipline, what came to be known as the compilation of Vinaya. The ethical codes of Vinaya contain extensive overviews that classify actions according to their nature or their relation to formal precepts. The discourses of Vinaya concern the stages of meditative absorption and the celibate way of life undertaken in yogic practice. The further teachings of Vinaya give extensive, detailed explanations and analyses of these topics.

Then, at the excellent place of Vulture Peak, the excellent teacher Shakyamuni spoke to several excellent retinues. Among the four relatively ordinary retinues were about five thousand arhats, including Shariputra and Maudgalyayana; about five hundred nuns, including Shakyamuni's stepmother, Prajapati; and groups of laypeople, including the householder Anathapindaka and the laywoman Sagama. As well, there were enormous numbers of gods, nagas, demigods, and gandharvas. The extraordinary retinue was made up of an enormous number of bodhisattvas—including Bhadrapala, Ratnasambhava, and Jaladatta—who had truly attained great levels of realization. On excellent occasions, he taught these retinues the excellent dharma—the intermediate cycle of the Buddha's words, the various teachings pertaining to the characterization of phenomena as nonexistent; this he did between the ages of forty-three and seventy-two. He taught principally the training in mind, what came to be known as the

compilation of Sutra. The ethical codes of Sutra classify the precepts of the bodhisattva vow. The discourses of Sutra discuss meditative absorption in profound and extensive ways. The further teachings of Sutra analyze related topics—spiritual levels and paths, powers of recall, and meditative absorption—in great detail.

Then, in excellent places—not any one place—such as the human world and the abodes of gods and nagas, on excellent occasions, the excellent teacher Shakyamuni spoke to an excellent retinue of innumerable monks, nuns, gods, nagas, bodhisattvas, and others, teaching the excellent dharma—the final cycle of the Buddha's words, the various teachings pertaining to definitive truth; this he did between the ages of seventy-three and eighty-two. He taught principally the training in sublime knowing, what came to be known as the compilation of Abhidharma. The ethical codes of Abhidharma have to do with taming the afflictive states in ways that are easy to implement and involve little hardship. The discourses of Abhidharma discuss the vast range of techniques for engaging in the experience of suchness. The further teachings of Abhidharma analyze in great detail the mind-body aggregates, the fields of experience, the components of perception, the controlling factors, consciousness, and tathagatagarbha (the innately, totally pure “buddha nature”) and discuss related topics. As the sutra *The Seven Hundred Stanzas* states:

The Sage taught the collections of the dharma thoroughly to
benefit beings.

In stages, at various places and times,
the Buddha imparted his teachings in melodious tones. . .

According to the extraordinary interpretation, in terms of the intelligence of those to be guided, for those whose karma allowed them to comprehend the teachings gradually, it seemed that the Buddha taught in three successive cycles. For those whose intelligence enabled them to comprehend everything all at once, he seemed to teach, in its entirety and on a single occasion, everything that needed to be taught. According to the sutra *The Majestic Array of Qualities*:

Without saying anything at all,
I manifest to beings in infinite and pervasive ways.
When there are those who sincerely wish to comprehend in a
gradual way,
that is what occurs for all of them.
For those who comprehend all at once,
the varieties of spiritual teachings manifest in their entirety.
Such is the great quality of enlightened speech—
to fulfill beings' hopes just as they wish.

Some masters hold exclusively that the three cycles were taught all at once, while others maintain that they were taught in stages. Both points of view amount to nothing more than ignorance of the significance un-

derlying the distinction between the ordinary and extraordinary interpretations, which is based on the acumen of individual beings.

Longchen Rabjam, *Precious Treasury*, pp. 15–17.

27 For a discussion of the two levels of truth, see Jamgon Kongtrul, *The Treasury of Knowledge, Books 7 and 8: Fundamentals of Buddhist Study and Practice*, trans. Richard Barron (Ithaca, NY: Snow Lion Publications, 2013), pp. 91–112.

28 That is, the Vinaya, the Sutras, and the Abhidharma. See note 14 above.

29 If we analyze the Buddha's words with respect to the governing condition, we find that there are three kinds of teachings: those communicated directly by buddhas, those that came about through blessings, and those that came about through permission being granted. . . . Teachings of the first kind were communicated directly by the transcendent and accomplished conqueror Vajradhara in Akanishtha and by other buddhas in other realms. The tantras of enlightened form were taught in the pure realm of Ghanavyuha, and the teacher was Vairochana. The tantras of enlightened speech were taught in Sukhavati by the teacher Amitabha. The abode of the tantras of enlightened mind was Abhirati, and the teacher was Akshobhya. The tantras of the qualities of enlightenment were taught in Ratnapurna by the teacher Ratnasambhava. The tantras of enlightened activity were taught in Sukarmasiddhi by Amoghasiddhi. The retinues consisted of countless buddhas, bodhisattvas, gatherings of dakinis, and others. Moreover, the teachings given by these five teachers in these five pure realms came about through the display of the single wholly positive state, Samantabhadra, the embodiment of which is the heruka Vajradhara; they manifested in these ways according to the requirements of specific situations. Similarly, abodes such as “the bhaga of the vajra queen” have the same nature as Akanishtha and these other realms. These, then, are the teachers and the abodes of the sambhogakaya teachings.

Regarding the nirmanakaya teachings, in separate locations the transcendent and accomplished conqueror Shakyamuni communicated these teachings in the midst of a retinue, his enlightened speech manifesting with sixty melodious qualities. . . . The following are examples of the Buddha's words that came about through blessings:

1. The Buddha's words that came about through the blessings of enlightened form, as when the Buddha placed his hand on the head of Vajragarbha and blessed him, so that Vajragarbha had the confidence to explain the sutra *The Ten Spiritual Levels* as a discourse in response to a request by Vimuktachandra.
2. The Buddha's words that came about through the blessings of enlightened speech, as when the Buddha instructed Manjushri, “Relieve the guilt of Ajatashatru,” after which Manjushri taught the sutra *Relieving the Guilt of Ajatashatru*.
3. The Buddha's words that came about through the blessings of enlightened mind, as when the Transcendent and Accomplished Conqueror

rested in the meditative absorption of profound perception, thus blessing Shariputra and Avalokiteshvara so that *The Heart Essence of Sublime Knowing* was communicated.

4. The Buddha's words that came about through the blessings of the spontaneously present qualities and activity of enlightenment, as described in the introduction to *The Hundred Thousand Stanzas*, when the Tathagata's form appeared from an effulgence of light and taught the dharma. Other examples include the melodious sound of teachings issuing from mountains, trees, birds, lotuses, drums, and so forth. *The Explanatory Essays* states:

Through the blessings of this Teacher,
teachings came even from birds, pieces of wood, pebbles,
lotuses, wish-granting trees,
and powerful drums.

Because they arose from the blessings of the Victorious One,
these teachings are held to be "the Buddha's words."

According to *Arallī*:

Although they came from mountains, pebbles, pieces of wood,
lotuses, wish-granting trees,
and powerful drums,
because they arose from the blessings of the Victorious One,
these teachings are held to be "the Buddha's words."

Similarly, teachings given by any shravakas who were moved to speak by the Buddha's blessings, and those given by men, women, boys, girls, and others who were influenced by the Buddha's supreme enlightened activity, were all included in the Buddha's words as well. *The Compendium* states:

Whatever teachings were given by any shravakas who were
followers of the Victorious One—
teachings that were explained and expressed with understanding
and then gave rise to sublime and exalted bliss and the attainment
of their fruition—
they all came about through the influence of the spiritual being,
the Tathagata.

Why, you ask? Because whatever the methods taught by the
Victorious One,
the excellent people who were his students first trained in them
and, having gained direct experience, instructed others in such
training, just as the Buddha intended.

This was ensured by the Buddha's influence, not by their own
powers.

It can thus be seen from this presentation how sections of the sutras and tantras in which the enlightened speech of the Buddha himself is

interspersed with the words of others are nevertheless considered the Buddha's words. . . .

An example of the Buddha's words that came about through permission being granted can be found in the sutra *Passing into Nirvana*, in which the Buddha says:

O Ananda, when I have completely passed into nirvana and the teachings are being compiled, introduce them with "Thus have I heard. On one occasion . . ."; insert connective narrative throughout the text; and conclude with the phrase "All unreservedly praised what was spoken by the Transcendent and Accomplished Conqueror." Compile them in this way.

Longchen Rabjam, *Precious Treasury*, pp. 31–32.

- 30 That is, meditative stability.
- 31 The foregoing is a gloss on a standard etymological explanation in the Tibetan tradition of the Sanskrit term *śāstra* (Tib. *bstan bcos*), deriving from the two Sanskrit roots *śās* (to correct) and *trai* (to protect).
- 32 the shastras have been assigned to the individual categories of Vinaya, Sutra, Abhidharma, and the secret mantra approach. They are, moreover, devoid of the six flaws found in non-Buddhist treatises and have three qualities that are characteristically Buddhist. *The Definitive Conclusion on the Levels of Realization Resulting from Hearing Teachings* states:

Neither meaningless nor erroneous, but endowed with meaning; neither merely theoretical nor contentious, but concerned with spiritual practice; advocating neither deceit nor lack of compassion, but the elimination of suffering; Buddhist shastras are held to be devoid of these six flaws and to have these three positive qualities.

To elaborate, treatises that are not ultimately meaningful are works like the four Vedas. Treatises that are erroneous maintain that freedom can be attained through such philosophical views as realism and nihilism. Treatises that are merely theoretical are works on poetics and the like. Those that are contentious are works of logic and so forth. Those that advocate deceit are works on military strategy and related subjects. Treatises that advocate a lack of compassion are those that profess, for example, that the sacrifice of cattle is spiritual practice, and thus are harmful to oneself and others. Treatises found in Buddhist traditions are devoid of these six negative qualities and instead have three positive ones, for they discuss the important topic of bringing about happiness in the short term and freedom ultimately, as well as the attainment of enlightenment and the complete elimination of the suffering of samsara.

Longchen Rabjam, *Precious Treasury*, pp. 38–39.

33 For a discussion of these seven attributes, see Kongtrul, *Journey and Goal*, pp. 375–76.

34 For example, when the Buddha Śākyamuni taught the *Kālacakra Tantra*.

35 a naturally present, pure nirmanalaya realm, also called Akanishtha. It is called “naturally present” because it manifests effortlessly in the perceptions of all who experience it; it is not, however, considered “awareness’s own manifestation,” being rather a state that manifests in response to other beings’ perceptions. This realm, which consists of light, is accessible to spiritually advanced bodhisattvas and to highly realized yogins of the Vajrayana approach. It is above the seventeenth, and highest, level of the realm of form in samsara, and so is often grouped with the form realm (and referred to as “Akanishtha in the realm of form”), but in fact is not considered to be part of samsara. It is often mistaken for the Akanishtha that is the fifth of the five immaculate abodes of the form realm within samsara (and thus the highest of the seventeen levels of the form realm). However, as Longchenpa notes in *The Dragon’s Roar of Pure Melody: An Overview of the Significance of the Mantra Approach*, the latter Akanishtha cannot be the one intended in this case, because according to this interpretation one cannot awaken to buddhahood within samsara. Even though Shakyamuni awakened to buddhahood at Bodh Gaya, the actual site, known as Bodhimanda, which is much subtler, is not considered to be part of samsara. And, of course, Longchenpa states that in awakening to buddhahood at Bodh Gaya, Shakyamuni did so only “in the manner of one awakening” (i.e., he seemed to undergo a process of awakening in order to provide others with an example, not because he himself needed to undergo it).

Longchen Rabjam, *Precious Treasury*, pp. 391–92, n. 17.

36 Tusita is a heaven among the gods of the realm of desire, where the bodhisattva resides who will take rebirth as the next buddha of this aeon; the bodhisattva Śvetaketu took rebirth as the prince Siddhārtha and awakened to buddhahood as Śākyamuni, and the bodhisattva Nāthā resides there now until taking rebirth among humans as Ajita and awakening to buddhahood as the buddha Maitreya in the distant future.

37 Śrīdhānyakaṭaka was a stupa in an area (near the modern-day town of Amaravati in Andhra Pradesh) that was a major center of learning in the Indian Buddhist tradition from the third century BCE until the twelfth century CE. Tradition holds that the Buddha, manifesting as the deity Kālacakra, taught the cycle of the *Wheel of Time* at the site on which this stupa was later built by the Indian Buddhist king Aśoka.

38 In the Vajrayāna teachings, Guhyapati (Lord of the Secret Approach) is considered a form of the bodhisattva Vajrapāṇi responsible primarily for codifying the tantras.

39 That is, Tibet.

40 The Nyingma school uses a model of nine spiritual approaches, divided into three groups of three. The first three include the Hinayāna and Mahāyāna approaches of the śrāvaka, pratyekabuddha, and bodhisattva; the second group of six concerns the outer levels of tantra (kriyā, upa, and yoga); the final group of three is that of the mahāyoga, anuyoga, and atiyoga approaches.

41 Vasubandhu, *The Treasury of Abhidharma*, ch. 8, v. 39cd. The entire verse reads:

The sacred Dharma of the Teacher has two aspects,
epitomized by scripture and realization.
It is this and this alone that is to be upheld,
discussed, and put into practice.

42 According to Longchen Rabjam, the “six ornaments” are Nāgārjuna, Asaṅga, Vasubandhu, Dignāga, Dharmakirti, and Gunaprabha. Longchen Rabjam, *Precious Treasury*, p. 37. In other sources, Gunaprabha is omitted and Āryadeva added.

43 That is, Śāntideva and Candragomin.

44 In this work, Kongtrul uses the less-common variant spellings “Telopa,” “Tailopa,” and “Tillipa”; for the sake of consistency, I have used the more familiar form “Tilopa” throughout.

45 The “ten great pillars upholding the lineages of exegesis” (Tib. *bshad brgyud 'degs pa'i ka chen bcu*) were masters whose activities as scholars and authors contributed to the founding of various traditions of Tibetan Buddhism: (1) Tönmi Sambhota (minister to the Tibetan king Songtsen Gampo in the seventh century, who journeyed to India to study Sanskrit and is credited with having standardized the script for the Tibetan language); the Nyingma translators (2) Bairotsana, (3) Kawa Paltsek, (4) Chokro Luyi Gyaltsen, and (5) Zhang Yeshe De in the eighth century; the lay tantric master (6) Nupchen Sangye Yeshe; the Sarma translators (7) Rinchen Zangpo and (8) Ngok Lotsāwa Lekpai Sherap; the founder of the Sakya school, (9) Sachen Kunga Nyingpo; and (10) Butön Rinchenpung, who was responsible for editing the original version of the Kangyur in the fourteenth century.

46 This is one of the Prajñāpāramitā sutras.

47 Vasubandhu, *The Treasury of Abhidharma*, ch. 6, v. 5ab.

48 Kongtrul refers to these elsewhere as the 108 Instructions of the Jonang tradition.

49 *Heaped Jewels*, ch. 5, ll. 135–43.

50 Maitreya, *Ornament of the Sutras*, ch. 17, v. 39c.

51 A variant form of Indrabhūti.

52 Their full names were Khutön Tsöndru Yungdrung, Ngok Lekpai Sherap, and Dromtön Gyalwai Jungne.

53 The bodhisattvas of the three families are Mañjuśrī, embodying the “family,” or principle, of enlightened form; Avalokiteśvara, that of enlightened speech; and Vajrapāṇi, that of enlightened mind.

54 That is, Langri Tangpa Dorje Senge and Sharawa Yönten Drak.

55 That is, Virūpa.

56 Virūpa is the correct Sanskrit name; “Birwapa” is the Tibetan corruption of the pronunciation of “Virūpa.”

57 In this context, the primary sources are the three tantras of the Hevajra cycle; the *termpith instructions* refers to the Lamdre teachings.

58 Also known as Sekar Chuwa.

59 That is, Machik Zhama and her brother.

60 Pakmo Drupa received the teachings from Sachen Kunga Nyingpo, Chegom from one of Sachen’s students; the later sons were Sachen’s own sons, Sönam Tsemo and Drakpa Gyaltsen.

61 Tib. *tshogs bshad*.

62 That is, Jamyang Khyentse Wangchuk and Mangtö Ludrup Gyatso.

63 Tib. *slob bshad*.

64 Also titled *Esoteric Instructions on the Noble Perfection of Wisdom*.

65 Machik’s son Tönyön Samdrup himself had a son called Palchen Tsedang. Father and son practiced together in retreat at a place called Shangpo Gang, from which the name of the tradition derives.

66 The extensive lineage (Tib. *ring brgyud*) came down from Machik’s daughters and was eventually received by Gyaltang Samten Özer, who was more famously known as Tangtong Gyalpo. He also received a more direct lineage (Tib. *nye brgyud*) when Machik appeared to him in a vision.

67 “the Kālacakra tantra was first taught by the Buddha himself in the form of the deity Kālacakra. The initial teaching was given in south India in the sacred place of Dhānyakaṭaka....Prime among the audience of thousands of bodhisattvas and celestial beings was King Sucandra of Shambhala, a fabulous kingdom somewhere on this earth where the Kālacakra teachings were held and propagated until their appearance in India in the tenth or eleventh century C.E.

“Sucandra, a manifestation of the bodhisattva Vajrapāṇi, returned to Shambhala and wrote down the teachings in twelve thousand verses. This was the *Root Kālacakra Tantra* and was known as the *Supreme Original Buddha*. From then on he taught the tantra to the inhabitants of Shambhala until his death. The lineage was taken up by his descendants and royal successors, who continued his work of spreading the *Root Tantra*.” Khedrup Norsang Gyatso, *Ornament of Stainless Light: An Exposition of the Kalachakra Tantra* (Boston: Wisdom Publications, 2001), pp. 1–2.

68 This refers to three texts: *Stainless Light*, a commentary on Kālacakra by Pūṇḍarīka; *Commentary on the Concise Meaning of the Hevajra Tantra* by Vajragarbha; and a commentary on the Cakrasaṃvara by the master Vajrapāṇi.

69 *Naturally Arising Awareness*, ch. 8, ll. 98–103.

70 The two Ornaments are the *Ornament of Manifest Realization* (Skt. *Abhisamayālāmkāra*) and the *Ornament of the Mahāyāna Sutras* (*Mahāyānasūtrālāmkāra*), both by Maitreya. The Categories of the Levels are three texts by Asaṅga: *Levels of the Bodhisattva* (Skt. *Bodhisattvabhūmi*), *Levels of the Śrāvaka* (Skt. *Śrāvakabhūmi*), and *Levels of Yogic Practitioners* (Skt. *Yogacaryabhūmi*).

71 That is, the *Hevajra Tantra* (also known as the *Two Sections*), the *Vajra Pavilion*, and the *Well-Sealed Locket*.

72 That is, the *Vajra Lines*.

73 That is, the *Vajra Lines*.

74 That is, the existing situation within which the spiritual path begins.

75 A variant of the name Nāropa.

76 The literal Tibetan idiom means “entering the city” (*grong 'jug*).

77 The practice of transferring one’s consciousness into the body of another being is said to have been practiced in the past, but not in modern times. Perhaps the most famous example of its use was when Darma Dode, son of the Kagyu master Marpa the Translator, was fatally injured by falling from his horse. Marpa revived his dying son and taught him this method, whereby Darma Dode was able to transfer his consciousness into the body of a dead pigeon that flew to India and then was reborn as the master Tepupa, who taught Milarepa’s student Rechungpa.

78 That is, Atīśa.

79 The Five Principles of Mahāmudrā are the motivation of bodhicitta, deity yoga, devotion, meditation on the nature of mind, and dedication of the virtue of one’s spiritual practice to the benefit of all beings.

80 A variant name for Niguma.

81 That is, physical, verbal, and mental.

82 This is a line from the *Heart Sutra*.

83 “Sanskrit vowels and consonants” and “inconceivable secret means” are possibly references to texts bearing those titles.

84 This is the period when Buddhism first came from India to Tibet, beginning with the reign of the legendary first king of Tibet, Nyatri Tsenpo, and ending in the mid ninth century when Langdarma attempted to eradicate Buddhism.

85 *sGyu 'phrul drwa ba'i lam rnam par bshad pa chung ngu*, vol. 1, pp. 1–15.

86 *Man ngag lta ba'i phreng ba*, vol. 1, pp. 17–27.

87 That is, Guru Rinpoche Padmākara.

88 *Man ngag lta ba'i phreng ba'i tsig don gyi 'grel zin mdor bsdus pa zab don pad tshal 'byed pa'i nyi 'od*, vol. 1, pp. 29–84.

89 *Ma mo gsang ba las kyi thig le*, vol. 1, pp. 85–94.

90 That is, Longchenpa. *dPal rdo rje sems dpa' sgyu 'phrul drwa ba'i grol byed lam gyi snying po'i don khrid*, vol. 1, pp. 95–104.

91 *bDe ba gsal mdzad kyi mal 'byor bzhi rim*. As Kongtrul notes below in his discussion of the lineages through which the teachings in *The Treasury of Precious Instructions* were transmitted, this text was to have been included at the behest of his guru, Jamyang Khyentse Wangpo, but the text was unavailable. There is a reference in the *Blue Annals*, 159, to a master of the anuyoga lineage named Dewa Saldze. The expanded version of the Nyingma Kama collection (*rNying ma bka' ma shin tu rgyas pa*), published in 120 volumes in 1999 by Khenpo Jamyang of Katok Monastery, contains a mahāyoga text attributed to "master Durtrö Dewa Saldze": *dPe chung rang gnas*, vol. 51 (Zhu) pp. 125–44.

92 *'Dus pa chen po mdo'i ngang sgom gyi khrid rim khol phyung du bkod pa shel dkar phreng mdzes*, vol. 1, pp. 105–45.

93 *Na rag dong sprugs kyi khrid yig zab lam snang byed*, vol. 1, pp. 147–61.

94 *rDzogs pa chen po byang chub sems kun byed rgyal po'i rgyud kyi dum bu* (*Kun byed rgyal po'i rgyud las le'u so bdun pa khol phyungs mchan bcas*), vol. 1, pp. 163–71. Although Kongtrul refers only to chapter 37 in the catalog, the extract from the *All-Creating Monarch* found in volume 1 of *The Treasury of Precious Instructions* contains chapters 5, 35, and 37.

95 *Sems sde bco brgyad kyi dgongs pa rig 'dzin rnams kyis rdo rje'i glu bzhengs pa*, vol. 1, pp. 171–81. The text of the catalog reads, in error, "eighteen masters of the Category of Mind" (*sems sde'i slob dpon bco brgyad*), but the colophon to the text itself (vol. 1, p. 181, l. 23) refers to "vajra songs sung by masters of awareness that distill the essence of the enlightened intent of the eighteen texts of the Category of Mind."

96 *rDzogs pa chen po sems sde spyi'i snying po'i bstan bcos byang chub sems bsgom pa rdo la gser zhun*, vol. 1, pp. 181–90. These first three titles are collected under one title (*rDzogs pa chen po'i sems sde'i rgyud lung gi rtsa ba gces par btus pa rnams*), vol. 1, pp. 163–90. This text has also been translated by Namkhai Norbu and Kennard Lipman as *Primordial Experience: An Introduction to rDzogs-chen Meditation* (Boston: Shambhala Publications, 2001).

97 *g.Yung ston rdo rje dpal bzang po'i yig cha lags / sems sde ma bu bco brgyad kyi dgongs pa ngo sprad pa'i thabs rig pa rtsal gyi dbang bco brgyad bskur ba'i chog khrigs bla ma'i zhal gdams*, vol. 1, pp. 191–247.

98 *Byang chub kyi sems kun byed rgyal po'i don khrid rin chen gru bo*, vol. 1, pp. 249–74. This text has also been translated by Kennard Lipman and Merrill Peterson as *You Are the Eyes of the World*, 2nd ed. (Ithaca, NY: Snow Lion Publications, 2011).

99 *rDzogs chen sems sde'i khrid yig / Nyang lugs*, vol. 1, pp. 275–300.

100 *rDzogs chen sems sde brgyud pa'i gsol 'debs byin rlabs kyi dga' ston*, vol. 1, pp. 301–9.

101 *sLob dpon dga' rab rdo rje nas brgyud pa'i rdzogs pa chen po sems sde'i pra khrid kyi man ngag / rDzogs pa chen po sems sde khams lugs*, vol. 1, pp. 311–61.

102 *sNyan brgyud rin po che'i khrid kyi man ngag mkha' dbyings snying po'i bde khrid / rDzogs pa chen po sems sde a ro lugs*, vol. 1, pp. 363–78.

103 *kLong chen rab 'byams chen po'i rgyud kyi snying po le'u bzhi pa khol phyungs mchan can*, vol. 1, pp. 379–84.

104 *rDzogs pa chen po klong sde rdo rje zam pa'i man ngag gi gzhung zhal gdams dang bcas pa*, vol. 1, pp. 384–86.

105 *Zam chung bsdus pa thun gcig ma*, vol. 1, pp. 386–87.

106 *bKa' brgyud rin po che'i nyams kyi phreng ba*, vol. 1, pp. 387–92.

107 *Byang chub sems kyi phan yon dpe drug gis mtshon na mgur bzhengs pa / zhal gdams rin po che'i phreng ba*, vol. 1, pp. 392–93. These first five titles are collected under one title: *rDzogs pa chen po'i klong sde'i rgyud lung gi rtsa ba gces par btus pa rnams*, vol. 1, pp. 379–93.

108 *kLong sde rdo rje zam pa las sgom tshul bla ma'i byin rlabs rgyas pa'i cho ga khrigs su bkod pa ye shes chu rgyun*, vol. 1, pp. 395–415.

109 *rDzogs pa chen po klong sde'i snyan brgyud rin po che rdo rje zam pa'i sgom khrid kyi lag len / 'O la jo sras kyi bcud rgya sgom gyi snod du blugs pa*, vol. 1, pp. 417–39. Chenga Chökyi Drakpa, also known as Chödrak Yeshe, was the fourth Zhamar incarnation of the Karma Kagyu school. This title includes a short appended text, the lineage of which Kongtrul mentions below—that is, a supplication to the lineage of the Vajra Bridge cycle of the Category of Expanse, by Minling Terchen Gyurme Dorje.

As well, Kongtrul's catalog omits mention of a final text in the section on the Category of Expanse, that is, *Ocean of Timeless Awareness*, a clear arrangement of yoga of four spiritual practices and the activity ritual for Ngönzok Gyalpo, from the Vajra Bridge cycle of the Category of Expanse (*kLong sde rdo rje zam pa las / nyams len bzhi'i rnal 'byor dang he ru ka mngon rdzogs rgyal po'i phrin las gsal bar bkod pa ye shes rgya mtsho*), vol. 1, pp. 441–77; the lineage of this text is discussed later in the catalog.

110 'Od gsal rdzogs pa chen po man ngag sde'i gnad kyi bcud phur sangs rgyas kyi 'das rjes gsum, vol. 2, pp. 1–15.

111 *dGa' ldan*.

112 *gSang rol*.

113 *Bya rgod rir babs pa*.

114 'Od gsal snang ba'i rgyan.

115 *Tshig gsum gnad brdegs*.

116 *sGom nyams drug pa*.

117 *gZer bu bdun pa*.

118 *bZhag thabs bzhi pa*.

119 *sPros bcas kyi dbang chog tshangs pa'i drva ba*, vol. 2, pp. 17–34.

120 *dKyil 'khor spros bcas ming gi rim pa gsal bar byed pa*, vol. 2, pp. 35–38.

121 *Maṇḍal 'bul ba'i cho ga tshogs gnyis sprin tshogs*. Although Kongtrul lists this text in the catalog, the text itself is not included in either the 1981 Paro edition or the 1999 Shechen Publications edition. It is found in the *Innermost Drop of the Guru* cycle (*bLa ma yang tig*, vol. 1 (E), pp. 106–66).

122 *sPros med kyi dbang chog rin po che'i drva ba*, vol. 2, pp. 39–57.

123 *gNad yig bum pa'i brda don*, vol. 2, pp. 59–61.

124 *Byin rlabs sprin phung ye shes 'bebs pa*, vol. 2, pp. 57–59. The order of this and the preceding text is the reverse in the catalog from that found in the second volume of *The Treasury* itself.

125 *Shin tu spros med kyi dbang chog padma'i drva ba*, vol. 2, pp. 63–79.

126 *gLing bzhi rgyan gyi mandala*, vol. 2, pp. 81–86.

127 *Rab tu spros med kyi dbang chog 'od kyi drva ba*, vol. 2, pp. 87–99.

128 *lNga tshan lnga'i maṇḍal 'bul ba'i cho ga yid bzhin drva ba*, vol. 2, pp. 101–102.

129 *Tshogs mchod kyi rim pa yid bzhin rgya mtsho*, vol. 2, pp. 103–13.

130 *rDzogs pa chen po gsang ba snying thig ma bu'i bka' srol chu bo gnyis 'dus kyi khrid yig dri med zhal lung*, vol. 2, pp. 115–231.

131 *gSang skor gyi dbang gi lag len gsal ba'i sgron me*, vol. 2, pp. 233–46.

132 *mChog gsang lam khrid chen mo*, vol. 2, pp. 247–55.

133 That is, Padmākara. *Pad lugs mkha' 'gro yang tig khrid yig rin chen gser phreng*. This work by Longchen Rapjam is found in volume 1 (Om), pp. 322–94, of the *Mkha' 'gro yang tig* collection. It is not contained in the available editions of *The Treasury of Precious Instructions*. Instead, both editions contain at this point a text by Padmākara entitled *Phyi chos mdo sngags thun ming gi lam rim rin chen spungs pa*, vol. 2, pp. 257–83.

134 *rDzogs pa chen po sems nyid ngal gso'i gnas gsum dge ba gsum gyi don khrid byang chub lam bzang*, vol. 2, pp. 285–369. An additional text, not mentioned in the catalog, is included in both editions of *The Treasury of Precious Instructions: Sems nyid rang grol gyi gsol 'debs*, vol. 2, pp. 371–74.

135 *rDzogs pa chen po sems nyid rang grol gyi lam rim snying po'i don khrid*, vol. 2, pp. 375–93.

136 *rDzogs pa chen po chos nyid rang grol*, vol. 2, pp. 395–411.

137 *rDzogs pa chen po mnyam nyid rang grol*, vol. 2, pp. 413–36.

138 *rDzogs pa chen po man ngag snying thig gi bla ma brygud pa'i rim pa mchod pa'i cho ga kun bzang mam par rol pa'i rgyan*, vol. 2, pp. 437–77.

139 The Tibetan term (*rjes gnang*) refers to a concise form of empowerment ritual.

140 *bKa' srung e ka dzā ti sde bdun gyi rjes gnang*, vol. 2, pp. 479–97.

141 *Theg pa chen po'i lam gyi rim pa'i gzhung byang chub lam gyi sgron ma*, vol. 3, pp. 1–8. This text, which is the source for the branch based on primary sources, is combined in volume 3 of *The Treasury of Precious Instructions* with the two texts

that are, respectively, the sources for the branches based on spiritual advice and pith instructions and that are not mentioned at this point in Kongtrul's catalog: *Source Verses for the Seven Points of Mental Training in the Mahāyāna Approach* (*Theg pa chen po'i gdams ngag blo sbyong don bdun ma'i rtsa ba*), which includes an interlinear structural analysis, vol. 3, pp. 8–11; and *A Bodhisattva's Garlands of Gems: Source Verses for the Precious Volumes of the Kadampa Pith Instructions in the Mahāyāna Approach* (*Theg pa chen po'i man ngag bka' gdams glegs bam rin po che'i rtsa thig byang chub sems dpa'i nor bu'i 'phreng ba*), vol. 3, pp. 11–14.

142 *Byang chub lam gyi sgron ma'i 'grel pa snying por bsdus pa byang chub lam gyi snang ba rab tu gsal ba*, vol. 3, pp. 15–61.

143 This text is not contained in the available editions of *The Treasury of Precious Instructions*.

144 *rGyal ba'i bstan pa la 'jug pa'i rim pa skyes bu gsum gyi man ngag gi khrid yig bdud rtsi'i nying khu*, vol. 3, pp. 181–273.

145 That is, Tsongkhapa. *Byang chub lam gyi rim pa'i nyams len bsdus don gyi tshigs su bcad pa*, vol. 3, pp. 63–69.

146 *Byin rlabs nye brgyud kyi gsol 'debs dngos grub snye ma*, vol. 3, pp. 71–72.

147 *Byang chub lam gyi rim pa'i khrid gser gyi yang zhun*, vol. 3, pp. 73–110.

148 *Byang chub lam gyi rim pa'i khrid yig thams cad mkhyen par bgrod pa'i bde lam*, vol. 3, pp. 111–60. In his catalog, Kongtrul gives the abbreviated title of this work as *Blissful Path to Primordial Unity* (*Zung 'jug bde lam*).

149 *Byang chub lam gyi rim pa nyams su len tshul gyi phyag bzhes snying por dril ba*, vol. 3, pp. 161–79.

150 *Zab mo lta brgyud lugs kyi sems bskyed pa'i cho ga byang chub chen po'i gzhung lam*, vol. 3, pp. 275–321.

151 *Theg pa chen po shin tu rgyas pa'i lugs kyi sems bskyed dang sdom pa'i cho ga byang chub sems dpa'i lam bzang*, vol. 3, pp. 323–75.

152 *Theg pa chen po'i blo sbyong gi dkar chag*, vol. 3, 377–78. A number of texts found in the Kadampa volumes of *The Treasury of Precious Instructions* are not specifically mentioned in Kongtrul's catalog:

- *Jo bo rjes rgyal srid spangs nas thar pa sgrub pa'i rnam par thar pa*, vol. 3, pp. 379–404;
- *Jo bo mnyam med gser gling pa dang mjal ba'i rnam thar*, vol. 3, pp. 405–20;
- *Theg pa chen po'i blo sbyong gi rtsa tshig*, vol. 3, pp. 421–26;
- *Theg pa chen po'i blo sbyong gi rtsa tshig*, vol. 3, pp. 427–28 (a second version of the text);
- *Byang chub lam kyi rim pa la blo sbyong ba la thog mar blo sbyong ba chos kyi sgo 'byed*, vol. 3, pp. 429–544;
- *bLo sbyong don bdun ma'i 'grel pa*, vol. 4, pp. 1–46;
- *bLo sbyong mtshon cha'i 'khor lo*, vol. 4, pp. 47–60;
- *bLo sbyong rma bya dug 'joms*, vol. 4, pp. 61–72;

- *bLo sbyong gyer bsgom rdo rje'i glu*, vol. 4, pp. 73–93;
- *sDig sbyong man ngag*, vol. 4, pp. 95–187; and
- *bLo sbyong smon lam byang sems rgya mtsho'i 'jug ngogs*, vol. 4, pp. 279–82.

153 *rGyal ba'i sras po thogs med bzang po dpal gyis mdzad pa'i blo sbyong don bdun ma*, vol. 4, pp. 189–214.

154 *Theg pa chen po blo sbyong don bdun ma'i nyams su len tshul snying por dril ba phan bde'i sa bon*, vol. 4, pp. 215–42.

155 *Theg pa chen po blo sbyong don bdun ma'i khrid yig blo dman 'jug bder bkod pa byang chub gzhung lam*, vol. 4, pp. 243–75.

156 *bLo sbyong bryud pa'i gsol 'debs dad pa'i gdung sel*, vol. 4, pp. 277–78.

157 The text for this prayer is not contained in the available editions of *The Treasury of Precious Instructions*.

158 *bKa' gdams thig le bcu drug gi sgrub thabs dbang bskur ba'i cho ga bklag la chog tu bsdebs pa thugs rje rnam par rol pa'i rgyan*, vol. 4, pp. 283–315.

159 *Thig le bcu drug gi sgom bzlas nyams su len tshul snying por dril ba*, vol. 4, pp. 317–26.

160 *bKa' gdams thig le bcu drug gi zab khrid kyi rim pa snying por dril ba grub gnyis mchog sbyin*, vol. 4, pp. 327–49.

161 *bKa' gdams lha bzhi'i rjes gnang rtsa ba'i phyag len bslad med sgrub thabs rin 'byung las khol du phyungs pa*, vol. 4, pp. 351–65.

162 *bKa' gdams lha bzhi'i khrid kyi yi ge mdo sngags lam gyi bcud 'dus*, vol. 4, pp. 367–433.

163 The Gelukpa school founded by Tsongkhapa Lozang Drakpa is sometimes referred to as the “New Kadampa.” This traditional usage is to be distinguished from the name New Kadampa Tradition–International Kadampa Buddhist Union (NKT-IKBU) as currently used by adherents of the organization founded in 1991 by Geshe Kelsang Gyatso.

164 *Lam gyi gtso bo rnam gsum*, vol. 4, pp. 435–38.

165 *Lam gyi gtso bo rnam gsum gyi tshig 'grel mdor bsdus pa skal bzang thar pa'i 'jug ngogs*, vol. 4, pp. 439–87.

166 Tib. *dGe ldan*. This is another name for the Gelukpa school founded by Tsongkhapa.

167 *dGe ldan bka' bryud rin po che'i phyag chen rtsa ba rgyal ba'i gzhung lam*, vol. 4, pp. 489–98 and *dGe ldan bka' bryud rin po che'i bka' srol phyag rgya chen po'i rtsa ba rgyas par bshad pa yang gsal sgron me*, vol. 4, pp. 499–548.

168 *Shing rta chen po rnam gnyis kyi gzhung dang rjes su mthun pa'i dbu ma'i lta khrid bdud rtsi'i snying po*, vol. 4, pp. 549–64.

169 *gZhan stong dbu ma chen po'i lta khrid rdo rje'i zla ba dri ma med pa'i 'od zer*, vol. 4, pp. 565–86.

170 *mGon po a ti sha gtso bor gyur pa'i bka' gdams bla ma rnames mchod cing gsol ba 'debs pa'i cho ga bka shis grags pa'i rgya mtsho*, vol. 4, pp. 587–615; in his catalog, Kongtrul gives the title of this work as *Lamp on the Path to Liberation: A Ritual Honoring the Gurus of the Graduated Path to Enlightenment* (*Byang chub lam gyi rim pa'i bla ma mchod pa'i cho ga thar pa'i lam sgron*). At this point in *The Treasury of Precious Instructions*, there is a text for the formal authorization and sādhana of the white form of the deity Jambhala that is not mentioned in Kongtrul's catalog—that is, *sGrub thabs rin 'byung las khol du phyungs pa 'phags pa dzan bha la dkar po lha lnga'i sgrub thabs rjes gnang dang bcas pa*, vol. 4, pp. 617–26.

171 *dPal ldan mar me mdzad kyi bstan srung khyad par du 'phags pa mgon po gri gug ma'i sgrub thabs rjes gnang dang bcas pa gdug pa kun 'jom*, vol. 4, pp. 627–38 and *mGon po gri gug dpa' gcig gi sgrub thabs bzlas lung 'bogs tshul dang bcas pa*, vol. 4, pp. 639–45.

172 *gSung ngag rin po che lam 'bras bu dang bcas pa'i gzhung rdo rje'i tshig rkang*, vol. 5, pp. 1–11. The following six texts are included in the same text and are referred to collectively on the title page as *Lam 'bras gzhung khrid gces btus* (*Collected Source Instructions of Lamdre*).

173 *rDo rje'i tshig rkang gi bsdus don*, vol. 5, pp. 11–12.

174 *lTa ba 'khor 'das dbyer med kyi gzhung rin chen snang ba'i rtsa ba*, vol. 5, pp. 15–17.

175 *gSung ngag rin po che lam 'bras bu dang bcas pa'i khrid yig gzhung ji lta ba bzhin du dkri ba / Jo lcags ma'ang zer*, vol. 5, pp. 17–28.

176 *gSung ngag rin po che'i rnam 'grel don bsdus tshigs bcad ma*, vol. 5, pp. 12–15.

177 *Lam 'bras kyi gzhung ji lta ba bzhin dkri ba'i khrid yig tshigs bcad ma*, vol. 5, pp. 28–31.

178 *gZhung ji lta ba bzhin dkri ba'i khrid yig tshigs bcad ma rgyud gsum lam gyi rim pa'i bsdus don*, vol. 5, pp. 31–33.

179 *gSung ngag rin po che lam 'bras bu dang bcas pa'i gzhung rdo rje'i tshig rkang gi 'grel pa / rNam 'grel gNyags ma'o*, vol. 5, pp. 35–121.

180 *dPal kyai rdo rje'i mnong par rtogs pa 'bring du bya ba yan lag drug pa'i mdzes rgyan*, vol. 5, pp. 123–152.

181 *dPal kyai rdo rje'i dbang gi chu bo chen mo mdzes par byed pa'i rgyan*, vol. 5, pp. 177–242.

182 *dPal kyai rdo rje'i gtor chog mdzes rgyan*, vol. 5, pp. 153–76.

183 *dPal kyai rdo rje man ngag lugs kyi dbang chog lung dang man ngag gi snying po bsdus pa*, vol. 5, pp. 243–324.

184 *gSung ngag rin po che lam 'bras bu dang bcas pa'i bryud 'debs*, vol. 5, pp. 325–28.

185 *Lam 'bras bu dang bcas pa'i gzhung ji lta ba bzhin dkri ba'i khrid yig sbas don kun gsal*, vol. 5, pp. 329–423.

186 *Lam sbas te bshad pa man ngag gi zin bris*, vol. 5, pp. 425–31.

187 The term *Six Branches of Union* (Tib. *sbyor drug*) is usually used in association with the teachings based on the *Kālacakra Tantra*. For a discussion of these practices, see Jamgön Kongtrul, *The Treasury of Knowledge, Book 8, Part 4: Esoteric Instructions*, trans. Sarah Harding (Ithaca, NY: Snow Lion Publications, 2008), pp. 293–330.

188 *brDa' don gsal ba'i khrid yig bdag chen rdo rje 'chang gis mdzad pa*, vol. 5, pp. 433–57.

189 *Lam 'bras bu dang bcas pa'i khrid yig 'bring po dpal phag mo gru pa'i gsung la bde bar gshegs pa dpal stag lung pa chen pos zin bris mdzad pa*, vol. 5, pp. 459–90.

190 *'Phags pa mkha' 'gro ma rdo rje gur gyi rgyud kyi dgongs pa dag pa gsum gyi khrid yig*, vol. 5, pp. 491–505.

191 That is, Ngorchen Kunga Zangpo.

192 *Lam skor phyi ma brgyad kyi brgyud pa'i gsol 'debs*, vol. 6, pp. 1–6.

193 *Dombi he ru kas mdzad pa'i lhan cig skyes grub*, vol. 6, pp. 7–17.

194 *sLob dpon padma badzra gyis mdzad pa'i bskyed rim zab pa'i tshul dgus bryyan pa*, vol. 6, pp. 19–41.

195 *sLob dpon nag po spyod pas mdzad pa'i gtum mo lam rdzogs*, vol. 6, pp. 43–53.

196 *Nag po u tsi ta 'chi ba med pas mdzad pa yon po srong ba'i gdams pa*, vol. 6, pp. 55–57.

197 *sLob dpon klu sgrub kyis mdzad pa'i mchod rten drung thob*, vol. 6, pp. 59–65.

198 *sLob dpon ngag dbang grags pas mdzad pa'i phyag rgya chen po yi ge med pa*, vol. 6, pp. 67–79.

199 *dPal tog tse ba'i bsam gyi mi khyab kyi gdams ngag*, vol. 6, pp. 81–118.

200 *sLob dpon indra bhū ti'i mdzad pa'i phyag rgya'i lam skor*, vol. 6, pp. 119–36.

201 These eight manuals are:

- *Dombi he ru ka'i lhan cig skyes grub kyi khrid yig bkra shis gi wan sman bcud*, vol. 6, pp. 137–50;
- *Padma badzra'i zab pa'i tshul dgu'i khrid yig bkra shis yungs kar gong bu*, vol. 6, pp. 151–80;
- *Nag po u tsi ta 'chi ba med pa'i yon po srong ba'i khrid yig bkra shis zho'i snying po*, vol. 6, pp. 181–88;
- *'Phags pa klu sgrub kyi mchod rten drung thob kyi khrid yig bkra shis bilba'i ljon bzang*, vol. 6, pp. 189–212;
- *Ngag dbang grags pa'i phyag rgya chen po yi ge med pa'i khrid yig bkra shis dūrba'i myu gu*, vol. 6, pp. 213–29;
- *Tog rtse pa'i bsam gyis mi khyab pa'i khrid yig bkra shis dvangs shel me long*, vol. 6, pp. 231–54;
- *Indra bhū ti'i phyag rgya'i lam gyi khrid yig bkra shis dung dkar g.yas 'khyil*, vol. 6, pp. 255–69; and
- *Nag po pa'i gtum mo lam rdzogs kyi khrid yig bkra shis li khri'i thig le*, vol. 6, pp. 271–87.

202 'Brog mi lo tsā bas mkhas pa sgo drug la gsan pa'i sgo drug chos 'brel du grags pa'i khrid yig, vol. 6, pp. 289–303.

203 *Zhen pa bzhi bral gyi bryud 'debs*, vol. 6, pp. 305–7.

204 The history and source verses are found in vol. 6, p. 310.

205 Jetsun Drakpa Gyaltsen's commentary is found in vol. 6, pp. 310–14.

206 Sakya Pañdita's commentary is found in vol. 6, pp. 314–15.

207 Nuppa Rikzin Drak's notes are found in vol. 6, pp. 315–17.

208 Kunga Lekrin's instructions are found in vol. 6, pp. 317–43.

209 *bLo sbyong zhen pa bzhi bral gyi khrid yig byang sems kun dga' legs rin gyis mdzad pa'i 'chad thabs nor bu ke ta ka'i do shal*, vol. 6, pp. 343–56; the foregoing texts are collected in the text entitled *bLo sbyong zhen pa bzhi bral gyi skor*, vol. 6, pp. 309–56.

210 *Lam 'bras bla ma mchod pa'i cho ga khrigs chags su bkod pa tshogs gnyis rab rgyas*, vol. 6, pp. 357–86. Not mentioned in the catalog is a text explaining the ritual to consecrate alcohol adapted from the Cakrasaṃvara tantra *Origin of Samvara*—that is, *dPal bde mchog sdom 'byung nas kyi chang gi cho ga*, vol. 6, pp. 387–401.

211 *dPal rdo rje nag po chen po gur mgon lha bryad kyi sgrub thabs rjes gnang dang bcas pa gzi brjid stobs 'bar*, vol. 6, pp. 403–24.

212 *rGyud kyi rgyal po rnyog pa med pa*, vol. 7, pp. 1–7.

213 I.e., Saraha. *Do ha mdzod kyi glu*, vol. 7, pp. 7–22.

214 *dPal sa ra ha'i gdams pa do ha'i bsdus don*, vol. 7, pp. 22–28. An interlinear note in the original woodblock reads: “There is no [extant lineage of] oral transmission for this text.”

215 *Do ha mdzod ces bya ba phyag rgya chen po'i man ngag*, vol. 7, pp. 28–33.

216 *Grub chen tai lo pa'i phyag rgya chen po ganggā ma'i gzhung*, vol. 7, pp. 33–36.

217 *Phyag rgya chen po ganggā ma'i gzhung sa bcad*, vol. 7, pp. 36–37 and *Phyag rgya chen po ganggā ma'i 'grel pa*, vol. 7, pp. 37–47.

218 *Phyag rgya chen po'i tshig bsdus pa*, vol. 7, pp. 47–48.

219 *dPal nā ro pa'i rdo rje'i gsung phyag rgya chen po'i tshig bsdus kyi man ngag rgyud kyi lung dang sbyar ba gtso bor bton pa'i 'grel chung rtogs par sla ba*, vol. 7, pp. 48–62.

220 *De kho na nyid bcu pa*, vol. 7, pp. 62–63.

221 *mNga' bdag mar pa lo tsā bas dpal sa ra ha las gsan pa'i phyag rgya chen po yid la mi byed pa snying po don gyi gdams ngag yi ge bzhi pa'i don rdo rje'i mgur du bzhengs pa*, vol. 7, pp. 63–66.

222 *rJe btsun mi la'i phyag rgya chen po ye shes gsal byed kyi rtsa ba*, vol. 7, pp. 66–67.

223 *rJe sgam po pa'i phyag rgya chen po lam gcig chod*, vol. 7, pp. 67–69.

224 This is a collection of seven texts authored by Indian masters. For details, see The Dzogchen Pönlop Rinpoche, “Introduction to Mahāmudrā,” in Wangchuk

Dorje, *Mahāmudrā: The Ocean of Definitive Meaning*, trans. Elizabeth M. Callahan (Seattle: Nitartha International, 2001), p. xxix, n. 18.

225 *bKa' yang dag pa'i tshad ma zhes bya ba mkha' 'gro ma'i man ngag*, vol. 7, pp. 69–89.

226 An interlinear note in the original woodblock reads: “Statements that this text is suspect merely amount to sectarianism.”

227 *sNyan brgyud rdo rje'i tshig rkang*, vol. 7, pp. 89–95.

228 *Grub chen nā ro pa'i gdams ngag chos drug skor gyi bka' dpe tshigs su bcad pa*, vol. 7, pp. 95–106.

229 *Chos drug gi man ngag*, vol. 7, pp. 106–7.

230 *mKhas grub chen po nā ro tā pas rnal 'byor gyi dbang phyug mar pa lo tsā ba la gdams pa'i chos drug dril ba rdo rje'i mgur*, vol. 7, pp. 107–9.

231 *rJe btsun chen po mi la ras pas mdzad pa'i snyan brgyud gsal ba skor gsum*, vol. 7, pp. 109–21. The texts of these first two cycles are collected in a single volume entitled *Zab lam phyag rgya chen po dang nā ro chos drug gi gzhung gces par btus pa nges don rin po che'i mdzod*, vol. 7, pp. 1–121.

232 By the end of Kongtrul's life, this section of Kagyu empowerments had been expanded. In the final year of his life, Kongtrul produced his own versions of Tashi Namgyal's texts, as well as other sources: *dPal 'khor lo bde mchog dvags po snyan brgyud lugs kyi sgrub thabs bde chen drva ba*, vol. 7, pp. 123–49; and *dPal 'khor lo bde mchog dvags po snyan brgyud lugs kyi dkyil 'khor gyi cho ga bde chen sdom pa*, vol. 7, pp. 151–208.

As well, further empowerment manuals from the oral lineage had been added:

- *sNyan brgyud lhan cig skyes ma'i yum bka' rgyas pa'i mngon dkyil dang dbang bskur gyi cho ga bdud rtsi bum pa*, vol. 7, pp. 209–52;
- *Mai tri lugs kyi sdom pa bcu gsum ma'i sgo nas thod dbang me'i 'khor lo'i byin rlabs bya ba'i lag len bde drod dpung bskyed*, vol. 7, pp. 253–83;
- *dPal 'khor lo bde mchog ras chung lugs kyi sgrub thabs bde chen ye shes thig le*, vol. 7, pp. 285–316;
- *dPal 'khor lo bde mchog ras chung lugs kyi dkyil 'khor gyi cho ga bde chen lang tsho*, vol. 7, pp. 317–77;
- *rJe btsun rdo rje rnal 'byor ma snyan brgyud lhan cig skyes ma'i brda dbang zab mo'i sgrub thabs dbang bskur dang bcas pa zab gsang bde chen shing rta*, vol. 7, pp. 379–93;
- *bDe mchog snyan brgyud ras chung lugs kyi thun mong phyi dkyil brgyad las yum bka' bsdus pa lhan cig skyes ma'i sgrub dkyil dbang chog dang bcas pa padma rā ga'i bum bzang*, vol. 7, pp. 395–421; and
- *bDe mchog mkha' 'gro snyan brgyud bsdus pa ngam rdzong lugs kyi sgrub dkyil dbang chog dang bcas pa he ru ka dgyes pa'i thig le*, vol. 7, pp. 423–65.

233 *rJe btsun ras chung pa'i lugs kyi dpal 'khor lo sdom pa snyan brgyud kyi gzhung chung ti lli pas mdzad pa*, vol. 7, pp. 467–78.

234 *dPal bde mchog snyan brgyud las bum dbang dang 'brel ba'i nyams len thun mong yid bzhin nor bu'i khrid yig rje mi las mdzad pa*, vol. 7, pp. 479–500.

235 *bDe mchog snyan brgyud kyi rdzogs rim steng sgo rnam par grol ba'i chos drug gi khrid yig*, vol. 7, pp. 501–33.

236 *bDe mchog snyan brgyud kyi gtum mo dang thabs lam gyi 'khrul 'khor*, vol. 7, pp. 533–41.

237 *bDe mchog snyan brgyud kyi 'og sgo bde ba chen po gzhans lus phyag rgya ma bsten pa'i gdams pa ye shes gsal ba'i sgron me*, vol. 8, pp. 1–7.

238 *bDe mchog snyan brgyud kyi 'od rig bde chen gyi gdams pa*, vol. 8, pp. 9–19. A text included at this point is omitted from the catalog: *bDe mchog snyan brgyud kyi lam blo nas gcod pa bar do ngo sprod kyi gdams ngag zab mo*, vol. 8, pp. 21–38.

239 *Phyag rgya chen po yi ge bzhi pa'i gdams pa*, vol. 8, pp. 39–44.

240 *Yang dag par rdzogs pa'i sangs rgyas rdo rje 'chang chen po'i gdams pa phyag rgya chen po yi ge bzhi pa'i khrid kyi gnad 'gag gal che ba'i 'bru 'brel gsal byed nyin mo'i mgon po*, vol. 8, pp. 45–60.

241 That is, Jamyang Khyentse Wangpo. *bDe mchog mkha' 'gro snyan gyi brgyud pa yid bzhin nor bu la gsal ba 'debs pa byin rlabs dpal ster*, vol. 8, pp. 60–64; and *bDe mchog mkha' 'gro snyan gyi lam rim mdor bsdus pa yid bzhin nor bu'i snying po*, vol. 8, pp. 64–102.

242 *dPal 'khor lo bde mchog ngam rdzong snyan brgyud kyi man ngag rtsa ba tshe ring skor gsum gyi gzhung*, vol. 8, pp. 103–20.

243 *bDe mchog snyan brgyud kyi phyag rgya chen po ye shes gsal byed*, vol. 8, pp. 121–33; and *Ngam rdzong snyan brgyud gras / phyag rgya chen po ye shes gsal byed kyi gsang ba ngo sprod pa'i gdams ngag / zur mang snyan brgyud las so*, vol. 8, pp. 135–45.

244 *dPal 'khor lo bde mchog snyan brgyud dvags po lugs kyi man ngag gi rtsa ba brjed byang ma / bsdus pa'o*, vol. 8, pp. 147–64.

245 *rJe btsun ras chung pa'i khyad chos lus med mkha' 'gro'i chos skor dgu'i gzhung man ngag dang bcas pa*, vol. 8, pp. 165–73; and *Lus med mkha' 'gro'i chos skor dgu ti lli pa'i gdams pa*, vol. 8, pp. 175–95.

246 *Lus med mkha' 'gro'i bsnyan brgyud kyi man ngag gi khrid yig / Lus med mkha' 'gro'i chos skor dgu yi snying po'o*, vol. 8, pp. 197–201.

247 *rJe btsun lho brag pa'i khyad par gyi gdams pa snyan gyi shog dril bzhi'i lo rgyus gzhung lhan thabs dang bcas pa*, vol. 8, pp. 203–33.

248 This is a term for all lineages that come down from Gampopa, who was also known as “the incomparable one from Dakpo,” his birth region in south central Tibet.

249 *Zab lam chos drug gi khrid yig chen mo gsang chen gyi de nyid gsal ba*, vol. 8, pp. 253–344. Two additional texts are included before this one: a supplication to the lineage, *sGam po lugs kyi phyag chen dang chos drug zung 'brel gyi brgyud pa'i gsal 'debs byin rlabs 'pho ba'i gseng lam*, vol. 8, pp. 235–39; and instructions on preliminary practices, *sNgon 'gro'i khrid yig thun bzhi'i rnal 'byor*, vol. 8, pp. 241–52.

250 *Phyag rgya chen po'i khrid yig chen mo gnyug ma'i de nyid gsal ba*, vol. 8, pp. 345–96. This text is by Dakpo Tashi Namgyal, who was also the author of an esteemed

commentary on Mahāmudrā (*Nges don phyag rgya chen po'i sgom rim gsal bar byed pa'i legs bshad zla ba'i 'od zer*), which has been translated and annotated by Lobsang P. Lhalungpa as *Mahāmudrā: The Moonlight—Quintessence of Mind and Meditation* (Boston: Wisdom Publications, 2006).

251 I.e., Gampopa. *Dvags po rin po che'i chos bzhi mdor bsdus pa*, vol. 8, pp. 397–400.

252 *sGam po pa bkra shis rnam rgyal gyis mdzad pa sgrub pa'i zhal bskos*, vol. 8, pp. 401–6. An interlinear note in the original woodblock reads: “There is no [extant lineage of] oral transmission for this text.”

253 *Sems khrid yid bzhin nor bu'i lo rgyus*, vol. 8, pp. 407–16; and *Sems khrid yid bzhin nor bu*, vol. 8, pp. 407–23.

254 *'Pho ba don gyi grong 'jug*, vol. 8, pp. 423–28.

255 The Tsalpa Kagyu lineage was founded by Lama Zhang, also known as Yudrakpa Tsondru Drakpa, a student of both Gampopa and Gampopa’s nephew Tsultrim Nyingpo.

256 *sKye med zhang rin po ches mdzad pa'i phyag rgya chen po'i lam mchog mthar thug*, vol. 8, pp. 429–62.

257 *Phyag rgya chen po sgom ma mo chen mo'i sngon 'gro dngos gzhi zhang rin po che zhes 'gran gyi do med de'i man ngag*, vol. 8, pp. 463–84.

258 That is, Könchok Yenlak. *rJe btsun ras chung pa nas brgyud pa'i phyag rgya chen po yan lag bdun ldan gyi khrid yig*, vol. 8, p. 485.

259 The Kamtsang Kagyu tradition is associated with the successive incarnations of the Gyalwang Karmapa, beginning with the first Karmapa, Dusum Khyenpa, one of Gampopa’s main students.

260 I.e., the third Karmapa, Rangjung Dorje.

261 *Phyag rgya chen po lhan cig skyes sbyor gyi khrid yig*, vol. 9, pp. 1–16.

262 *Chos drug gi sgom khrid*, vol. 9, pp. 37–61.

263 *Zab lam nā ro chos drug gi gsal byed spyi chings khrid yig dang bcas pa / Karma pa rang byung rdo rjes mdzad pa'i chos drug gser zhun mar grags so*, vol. 9, pp. 17–37.

264 *Phyag rgya chen po lhan cig skyes sbyor gyi khrid kyi spyi sdom rtsa tshig*, vol. 9, pp. 63–70.

265 *Phyag rgya chen po lhan cig skyes sbyor gyi khrid zin bris snying po gsal ba'i sgron me bdud rtsi'i nyung khu chos sku mdzub tshugs su ngo sprod pa*, vol. 9, pp. 71–105.

266 *sGrub brgyud karma kam tshang pa'i phyag chen lhan cig skyes sbyor gyi sngon 'gro bzhi sbyor sogs kyi ngag 'don 'phags lam bgrød pa'i shing rta*, vol. 9, pp. 107–24.

267 *rDo rje rnal 'byor ma lhan cig skyes ma'i bskyed rim gyi lha khrid rnam bshad zab mo rnam 'byed kyi snying po bsdus pa*, vol. 9, pp. 125–65.

268 This text is not found in the available editions of *The Treasury of Precious Instructions*.

269 That is, the third Karmapa, Rangjung Dorje. *Chos rje rang byung rdo rjes mdzad pa'i rlung sems gnyis med*, vol. 9, pp. 167–73.

270 *Phag mo rlung sems gnyis med kyi lha khrid zin bris su bkod pa*, vol. 9, pp. 175–84.

271 *Zab mo nā ro'i chos drug gi nyams len thun chos bdud rtsi'i nyung khu zhes bya ba sgrub brgyud karma kam tshang gi don khrid*, vol. 9, pp. 193–229. This is preceded by a related text on the preliminaries for the Six Dharmas: *Chos drug bdud rtsi nyung khu'i sngon 'gro dngos grub myur stsol*, vol. 9, pp. 185–91.

272 *sKu gsum ngo sprod*, vol. 9, pp. 231–45.

273 *rDzogs pa'i sangs rgyas dpal karma pa'i zab chos sku gsum ngo sprod kyi gdams pa*, vol. 9, pp. 247–53.

274 *dPal nā ro pa chen po'i gegs sel gzer lnga'i man ngag*, vol. 9, pp. 255–76.

275 *dPal karma pa chen po la brten pa'i thun bzhi'i bla ma'i rnal 'byor dmigs khrid dang bcas pa*, vol. 9, pp. 277–86.

276 *Thun bzhi'i dmigs rim zin bris*, vol. 9, pp. 286–91.

277 *Phyag rgya chen po'i bogs 'don gsol 'debs rdo rje 'chang chung ma'i dmigs rim*, vol. 9, pp. 293–300.

278 The Zurmang Kagyu is a branch of the Karma (or Kamtsang) Kagyu, founded by Drung Mase Lodrö Rinchen, a student of the fifth Karmapa, Dezhin Shekpa.

279 *Zur mang bka' brgyud kyi srol 'byed rma se grub chen blo gros rin chen gyis mdzad pa'i phyag rgya chen po'i khrid tshul / zur mang snyan brygud las so*, vol. 9, pp. 301–14.

280 *Ri chos bai dūryā'i phreng ba zhes bya ba thar 'dod kyi mgul rgyan*, vol. 9, pp. 315–23.

281 The Nedo Kagyu line is a branch of the Karma Kagyu that was founded by Karma Chakme.

282 *'Phags pa thugs rje chen po'i dmar khrid phyag rdzogs zung 'jug gi nyams len snying po bsdus pa / gNas mdo bka' brgyud kyi zab chos yang dag pa'o*, vol. 9, pp. 325–47.

283 The Pakdru Kagyu was founded by Gampopa's student Pakmo Drupa Dorje Gyalpo.

284 *'Gro ba'i mgon po dpal phag mo gru pa rdo rje rgyal pos mdzad pa'i phyag rgya chen po'i gdams pa*, vol. 9, pp. 349–67.

285 The eight secondary schools, founded by students of Pakmo Drupa, are the Drigung, Drukpa, Taklung, Yazang, Tropu, Shuksep, Yelpa, and Martsang.

286 The Drigung Kagyu tradition was founded by Pakmo Drupa's student Jikten Sumgyi Gönpo.

287 *dPal 'bri gung pa'i dam chos dgongs pa gcig pa'i rtsa ba lhan thabs dang bcas pa'i gzhung chings khog dbub dang bcas pa*, vol. 9, pp. 369–408.

288 *Dam chos dgongs pa gcig pa'i khog dbub snying por dril ba*, vol. 9, pp. 409–29.

289 *lNga ldan gtor dbang yid bzhin nor bu*, vol. 9, pp. 431–42.

290 I.e., Ta'i Situ VIII Chökyi Jungne. *Phyag chen lnga ldan gyi khrid yig kun mkhyen chos kyi 'byung gnas kyis mdzad pa*, vol. 9, pp. 443–54.

291 *Nyams rtogs nor bu'i 'byung gnas lnga ldan khrid yig rgya mtsho lta bu*, vol. 9, pp. 455–68.

292 *bLa med lhan skyes rnam bzhi'i rdzogs rim snying po don gyi phreng ba / updesha gambhira*, vol. 9, pp. 469–513.

293 *dPal 'bri gung pa'i lugs kyi chos drug dril ba'i gdams pa*, vol. 9, pp. 515–21. An additional text, a supplication to the lineage, is included at the end of volume 9: *Nā ro chos drug gi rtogs pa don gyi brgyud pa la gsol ba 'debs pa tshig nyung ngur byas pa*, pp. 523–25. The author of these last three texts in volume 9 is the first Drigung Chungtsang, Rikzin Chökyi Drakpa.

294 The Taklung Kagyu was founded by Pakmo Drupa's student Taklung Tangpa Tashi Pal.

295 *Phyag rgya chen po lhan cig skyes sbyor gyi khrid yig gzhung chung rdo rje'i tshig rkang yid bzhin gyi nor bu*, vol. 10, pp. 1–19.

296 The Tropu Kagyu line was founded Tropu Lotsawa Jampa Pal.

297 *Khro phu bka' brgyud las byung ba'i phyag rgya chen po lnga ldan gyi khrid yig*, vol. 10, pp. 21–23.

298 *Khro phu bka' brgyud las byung ba'i phyag rgya chen po yi ge bzhi pa'i khrid yig*, vol. 10, pp. 25–29. The original woodblock print of the catalog has, in error, “four yogas” (*yo ga bzhi pa*) for “four syllables” (*yi ge bzhi pa*).

299 The Drukpa Kagyu tradition was founded by Pakmo Drupa's student Lingrepa Pema Dorje.

300 *sNgon 'gro'i zin bris*, vol. 10, pp. 31–48; and *Chos rje 'brug pa'i lugs kyi phyag rgya chen po lhan cig skyes sbyor gyi khrid yig*, vol. 10, pp. 49–63.

301 *Chos drug bsdus pa'i zin bris*, vol. 10, pp. 65–89.

302 *sPyod pa chos kyi glu zhes bya ba 'byung ba ro snyoms kyi gdams ngag*, vol. 10, pp. 91–105.

303 That is, the second Zhamar, Khachö Wangpo. *dPal mkha' spyod dbang pos mdzad pa'i ro snyoms skor drug gi khrid yig*, vol. 10, pp. 107–13.

304 *Ro snyoms skor drug gi nyams len sgang du dril ba*, vol. 10, pp. 115–22.

305 *rTen 'brel gyi sgom rim dam pa'i chos kyi za ma tog*, vol. 10, pp. 123–30.

306 *bLa ma phyi nang gsang bar sgrub pa'i gzhung*, vol. 10, pp. 131–41.

307 *Lam zab thun mong gi khrid*, vol. 10, pp. 143–61 and *Lam zab thun mong ma yin pa'i khrid rim snying po*, vol. 10, pp. 163–72.

308 *Khrid chen brgyad mdzes par byed pa'i rgyan*, vol. 10, pp. 173–87.

309 *'Brug pa rin po che'i khrid chung brgyad kyi gdams pa kun la med pa'i khyad chos*, vol. 10, pp. 189–208.

310 *dGe sbyor bdun pa'i nyams len sgang du bsgril ba*, vol. 10, pp. 209–21.

311 *Chos rje lo ras pa las brygud pa'i dpal ldan smad 'brug bka' brygud kyi khyad chos thub pa lnga'i gdams khrid chos sku rang shar*, vol. 10, pp. 223–41.

312 *rGyal ba yang dgong pa'i khyad chos ri choś yon tan kun 'byung gi snying po ma drug gi gdams zab*, vol. 10, pp. 243–96. The verso side of the last folio of this text is missing from the available editions of *The Treasury of Precious Instructions*.

313 Barawa Gyaltsen Palzang, a student of Zurpukpa Rinchen Palzang, established the Bara Kagyu branch of the Drukpa Kagyu tradition.

314 *Phyag rgya chen po lhan cig skyes sbyor gyi ting nge 'dzin gyi dbang zab mo / 'Ba' ra ba'i phyag chen*, vol. 10, pp. 297–300.

315 *Phyag rgya chen po lhan cig skyes sbyor gyi sngon 'gro*, vol. 10, pp. 300–309.

316 *Phyag rgya chen po lhan cig skyes sbyor gyi rtsa yig*, vol. 10, pp. 311–15.

317 *Phyag rgya chen po lhan cig skyes sbyor gyi gzhung chung*, vol. 10, pp. 315–20.

318 *Phyag rgya chen po lhan cig skyes sbyor gyi gnad yig*, vol. 10, pp. 320–22.

319 *Phyag rgya chen po lhan cig skyes sbyor gyi ngo sprod*, vol. 10, pp. 322–25.

320 *Chos drug rdo rje'i gzhung*, vol. 10, pp. 327–47.

321 *rJe blo gros chos 'phel gyi zab gter / skyes mchog 'ba' ra ba rgyal mtshan dpal bzang gis mdzad pa'i bla sgrub phyag chen chos drug bcas mdor bsdus snying por dril ba*, vol. 10, pp. 349–82. An instruction manual on Mahāmudrā by Sangye Yeshe Yelpa Tsek, founder of the Yelpa Kagyu school, is included at this point: *gNas lugs phyag rgya chen po'i khrid yig / sangs rgyas yel pa ye shes brtsegs kyis mdzad*, vol. 10, pp. 383–93.

322 *mNyam med dwags po bka' brygud spyi khyab kyi bla ma mchod pa'i cho ga bbra shis grags pa'i sgra dbyangs*, vol. 10, pp. 395–431.

323 These include the following texts:

- *dPal ye shes kyi mgon po phyag bzhi pa tshal lugs kyi sgrub thabs rjes gnang ting 'dzin dbang bskur dang bcas pa dngos grub yang snying*, vol. 10, pp. 433–52;
- *dPal ye shes kyi mgon po phyag bzhi pa thel lugs lha bcu bdun pa'i sgrub thabs rjes gnang dang bcas pa byin rlabs yang snying*, vol. 10, pp. 453–69;
- *dPal ye shes mgon po phyag bzhi pa sku regs ma'i rgya gzhung dang 'khor lo gnyis ma'i sgrub thabs kyi khrid yig*, vol. 10, pp. 471–96;
- *Thugs rje chen po dang bde mgon sbrags sgrub nag po gzi mdangs kyi sgrub pa zhes bya ba dpal chen rgya lo tsā ba'i snyan brygud*, vol. 10, pp. 497–501;
- *bsTan srung ye shes kyi mgon po phyag bzhi pa dpal chen rgya lo nas brygud pa'i thel lugs dang tshal lugs kyi sgrub thabs rjes gnang dang bcas pa* (extracted from the *sGrub thabs rin chen 'byung gnas* collection), vol. 10, pp. 503–23;
- *bsTan srung gtso mo dud pa'i sol ba ma'i sgrub thabs rjes gnang dang bcas pa* (extracted from the *sGrub thabs rin chen 'byung gnas* collection), vol. 10, pp. 525–35; and *bsTan srung gtso mo 'dod khams dbang phyug ma'i sgrub thabs rjes gnang dang bcas pa bka' brygud bstan pa'i ba dan*, vol. 10, pp. 537–51.

324 That is, Niguma and Sukhasiddhi.

325 The source texts for the Five Golden Teachings of the Shangpa Kagyu are collected in a single volume entitled *Ye shes kyi mkha' 'gro ni gu ma'i chos drug rdo rje'i tshig rkang / shangs pa'i gser chos skor gyi rtsa ba*, vol. 11, pp. 1–27. The texts concerning the Six Dharmas are:

- *Chos drug rdo rje'i tshig rkang*, vol. 11, pp. 2–6;
- *rTsa ba chos drug gi tshig gsal*, vol. 11, pp. 6–9;
- *Chos drug gi tshig gsal*, vol. 11, pp. 9–10;
- *gZhi lam 'bras bu'i rnam bzhag*, vol. 11, pp. 10–11;
- *Khyad 'phags kyi gdams pa bco lnga*, vol. 11, pp. 11–12; and
- *sGyu lus drug ldan*, vol. 11, pp. 12–13.

326 The text concerning Mahāmudrā is *sDong po phyag rgya chen po ga'u ma'i rdo rje'i tshig rkang*, vol. 11, pp. 13–15.

327 The text concerning the techniques for integrating experiences with the spiritual path is: *Yal ga 'chugs med lam khyer rnam gsum gyi rdo rje'i tshig rkang*, vol. 11, pp. 15–17.

328 The texts concerning the “deathless state” are *'Bras bu lus 'chi med kyi rtsa ba*, vol. 11, pp. 19–24; and *'Bras bu sems 'chi med kyi rtsa ba*, vol. 11, pp. 24–27.

329 The texts concerning the practices of Khecarī are: *Me tog mkha' spyod dkar mo'i sgrub thabs*, vol. 11, p. 17; and *Me tog mkha' spyod dmar mo'i sgrub thabs*, vol. 11, pp. 17–19. The usual order of the “fruit” and “flowers” are reversed here.

330 That is, the Zhalu Ribuk Choktrul, Losel Tenkyong.

331 That is, the empowerments for the cycle of the Deities of the Five Tantras and Niguma’s tradition of Cakrasaṃvara.

332 That is, the mandala rituals for the aforementioned two cycles.

333 *Zab lam ni gu chos drug gi bka' bcu'i phyag len bklags chog tu bkod pa bde chen myu gu'i phreng ba*, vol. 11, pp. 373–449.

334 *dPal ldan shangs pa bka' brgyud kyi gzhung bka' phyi ma rnams phyogs gcig tu bsgril ba'i phyag len bde chen snye ma'i chun po*, vol. 11, pp. 451–529.

335 *Ni gu lugs kyi bde mchog lha lnga'i sgrub thabs*, vol. 11. pp. 245–54.

336 *Ni gu lugs kyi bde mchog lha lnga'i dkyil chog*, vol. 11, pp. 255–85.

337 *Ni gu lugs kyi bde mchog lha lnga'i tshogs kyi 'khor lo'i cho ga phrin las yar 'phel*, vol. 11, pp. 287–95.

338 *Shangs lugs bde mchog lha lnga'i sgrub thabs kyi rnam par bshad pa zab don gsal byed*, vol. 11, pp. 297–331.

339 *rGyud sde lnga'i lha lnga gtso bor bsdus pa'i man ngag bla ma gong ma'i phyag len*, vol. 11, pp. 333–39.

340 *rGyud sde lnga gtso bsdus la brten pa'i dkyil 'khor mchod chog bdag 'jug dang bcas pa smin grol snying po*, vol. 11, pp. 341–53.

341 *rGyud sde lnga gtso bsdus kyi bsnyen yig zab don snying po*, vol. 11, pp. 355–71.

Additional texts associated with the two major tantric cycles of the Shangpa Kagyu are:

- *Shangs lugs rgyud sde lha lnga'i brgyud 'debs*, vol. 11, pp. 63–64;
- *Shangs lugs rgyud sde lnga'i brgyud pa'i gsol 'debs kyi kha skong indra ni la'i do shal*, vol. 11, pp. 65–66;
- *'Jam mgon bla ma gu ḥa'i mtshan gyi skyes rabs gsol 'debs lha yi rn̄ga bo che'i sgra dbyangs*, vol. 11, pp. 67–68;
- *rGyud sde lnga'i dkyil 'khor sgrub pa'i thabs*, vol. 11, pp. 69–127;
- *dPal rgyud sde lnga'i dkyil 'khor gyi cho ga don gsal rgyas byed*, vol. 11, pp. 129–209;
- *mDun bskyed nyer mkho'i sbyangs khrus*, vol. 11, pp. 211–12;
- *Shangs lugs rgyud sde lnga'i dkyil 'khor chen por dbang bskur ba'i mtshams sbyor snang ba'i go 'byed*, vol. 11, pp. 213–41; and
- *bDe mchog gi skyabs sems*, vol. 11, pp. 243.

342 *Ye shes mkha' 'gro ni gu ma'i chos drug gi khrid kyi gnad yig snying po kun 'dus*, vol. 12, pp. 147–79.

343 *Ni gu'i yan lag phyag chen ga'u ma'i khrid*, vol. 12, pp. 181–87.

344 *Ni gu'i yan lag lam khyer rnam gsum gyi khrid*, vol. 12, pp. 187–92.

345 *Ni gu'i yan lag lus sems 'chi med kyi khrid*, vol. 12, pp. 192–98.

346 *Nying khu'i yan lag phyag drug ye shes mgon po'i khrid*, vol. 12, pp. 198–205. These instructions and prayers are collected in a single text.

347 *Zab lam ni gu chos drug gi khrid yig zab don thang mar brdal ba zhes bya ba bklags chog ma*, vol. 12, pp. 1–101.

348 *Zab lam ni gu chos drug gi gzhung khrid ma mo'i lhan thabs*, vol. 12, pp. 103–35.

349 That is, Tāraṇātha, who usually signed his works with the Sanskrit equivalent of his personal Tibetan name, Drolwai Gönpo.

350 *dPal ldan shangs pa'i gser chos las / rtsa ba ni gu chos drug gi khrid bsdus stan thog geig ma'i nyams len ye shes dā ki'i zhal lung*, vol. 12, pp. 207–35.

351 That is, Tāraṇātha. *Phyag chen ga'u ma'am rang babs rnam gsum zhes bya ba'i khrid yig*, vol. 12, pp. 237–49.

352 *Shangs pa'i gser chos khrid chen rnam lnga las / me tog mkha' spyod dkar dmar gyi nyams len dbu ma'i mdud 'grol*, vol. 12, pp. 251–69.

353 That is, the Indian master Atīśa, who signed this work with part of his personal name, Dīpaṃkara Śrījñāna. *rDo rje rnal 'byor ma la bstod pa*, vol. 12, pp. 271–72.

354 *mKha' spyod dkar mo'i 'pho ba*, vol. 12, pp. 273–75 and *mKha' spyod dmar mo'i 'pho ba*, vol. 12, pp. 277–78.

355 *Su kha siddhi'i lo rgyus / rgya gzhung / gsang sgrub lte ba sprul 'khor / dbang chog rnams*, vol. 12, pp. 279–96.

356 *Zab lam su kha chos drug gi brgyud pa'i gsol 'debs bde chen char 'bebs*, vol. 12, pp. 297–99.

357 *Ye shes mkha' 'gro su kha siddhi'i bskyed pa'i lam zab dang / chos drug gi khrid yig zung 'jug myur lam*, vol. 12, pp. 299–313. There are two additional titles concerned with the teachings on Sukhasiddhi: *Su kha siddhi'i zhal gdams kyi skor dang / gzer gsum gdams pa rnams*, vol. 12, pp. 315–28; and *Su kha ma siddhi'i phyag rgya chen po'i ngo sprod*, vol. 12, pp. 329–30.

358 *dPal ldan shangs pa bka' brgyud kyi zab chos lha bzhi dril sgrub kyi khrid yig ye shes 'od 'phro*, vol. 12, pp. 343–56.

359 *dPal ldan shangs pa bka' brgyud kyi zab chos lha bzhi dril sgrub kyi nyams len ye shes rang gsal*, vol. 12, pp. 335–41. This text is preceded by two supplications to the lineage of the Six Dharmas of Niguma: *Ni gu'i brgyud 'debs*, vol. 12, pp. 331–32; and *Zab lam ni gu chos drug gi bla ma brgyud pa'i gsol 'debs byin rlabs sprin phung*, vol. 12, pp. 333–34.

360 *Ye shes mkha' 'gro ni gu las brgyud pa'i zab lam gser chos lnga'i sngon rjes ngag 'don rdo rje'i tshig rkang byin rlabs 'od 'bar*, vol. 11, pp. 29–43.

361 *dPal ldan shangs pa'i gser chos lnga'i rtsa tshig 'khrul med rdo rje'i rgya mdud*, vol. 11, pp. 45–61.

362 *'Gro mgon shangs pa bka' brgyud kyi bla ma mchod pa'i cho ga yid bzhin nor bu*, vol. 12, pp. 357–87.

363 This would seem to be a reference to *Zab chos ni gu chos drug gi brgyud 'debs nyung 'dus bde chen 'bebs pa*, vol. 12, pp. 457–58.

364 *Shangs lugs mkha' 'gro sde lnga'i sgrub thabs rjes gnang dang bcas*, vol. 12, pp. 561–67. An additional text concerning this practice is included: *Shangs lugs mkha' 'gro sde lnga'i mchod gtor 'bul ba dkyus ma tsam gyi lag len*, vol. 12, pp. 569–71.

365 That is, the six-armed Mahākāla, the principal protective deity of the Shangpa Kagyu. *dPal myur mdzad ye shes kyi mgon po'i byin rlabs rjes gnang gi bka' yig phyogs gcig tu bsdebs pa tsintā ma ni'i phreng ba*, vol. 12, pp. 625–737.

366 *Myur mdzad ye shes mgon po snying zhugs kyi rjes gnang thun mong ma yin pa srog gi rgya can*, vol. 12, pp. 739–45.

367 *mGon po phyag drug pa snying zhugs dang 'brel ba'i bla ma'i rnal 'byor*, vol. 12, pp. 747–57.

368 *Zhing skyong chen po kṣe tra pā la yab yum gyi thun mong ma yin pa'i rjes gnang bskur chog*, vol. 12, pp. 769–73.

369 There are two versions of this ritual: a more extensive one, *dPal ye shes kyi mgon po phyag drug pa'i sgrub thabs gtor ma'i cho ga dang bcas pa phrin las gter mdzod*, vol. 12, pp. 573–91; and a short daily version, *Myur mdzad ye shes kyi mgon po phyag drug pa'i gtor chog nyer bsdus*, vol. 12, pp. 623–24.

370 Additional texts found in the second volume of Shangpa Kagyu teachings (*The Treasury of Precious Instructions*, vol. 12) are:

- *dPal ldan shangs pa bka' brgyud kyi ngo mtshar rin chen brgyud pa'i rnam thar la gsol ba 'debs pa u dumba ra'i phreng ba*, vol. 12, pp. 389–447;

- *dPal ldan bla ma dam pa'i rnam par thar pa dad pa'i ljon shing*, vol. 12, pp. 449–52;
- *rJe btsun rin po che'i rnam thar gsol 'debs kha skong dad pa'i me tog*, vol. 12, pp. 453–56;
- *Ni gu ma'i smon lam bka' rgya ma*, vol. 12, pp. 459–62;
- *dPal ldan shangs pa bka' brgyud kyi do ha rdo rje'i tshig rkang dang mgur dbyangs phyogs gcig tu bsgrigs pa thos pa don ldan byin rlabs rgya mtsho*, vol. 12, pp. 463–559;
- *dPal myur mdzad ye shes kyi mgon po'i gtor chog rgyas pa'i kha skong dmigs rim dang bcas pa gsal bar bkod pa las bzhi lhun grub*, vol. 12, pp. 593–622; and
- *Myur mdzad ye shes kyi mgon po mthing dkar gnyis kyi mnga' gsol dge legs sprin phung*, vol. 12, pp. 759–67.

371 *Dam chos sdug bsngal zhi byed kyi gzhung bsam gyis mi khyab pa'i rgyud sde'i dum bu rin po che'i snying po*, vol. 13, pp. 1–16.

372 *Lam dri ma med pa dngul srong dag pa'i skor*, vol. 13, pp. 16–22.

373 *Lam dri ma med pa gser srong dag pa'i skor*, vol. 13, pp. 22–25.

374 *Lam dri ma med pa shel srong dag pa'i skor*, vol. 13, pp. 26–31.

375 *rGya gar gyi grub thob chen po dam pa rgya gar ram dam pa sangs rgyas zhes pa'i gsung mgur zhal gdams ding ri brgyad cu pa*, vol. 13, pp. 31–36. The advice is that of Padampa Sangye.

376 *Grub chen dam pa sangs rgyas kyis rnal 'byor gyi dbang phyug mi la ras pa la gdams pa'i dam chos sdug bsngal zhi byed kyi snying por dril ba'i rdo rje'i mgur*, vol. 13, pp. 36–38.

377 These texts are found in *Zhi byed snga phyi bar gsum gyi dbang chog rnams phyogs gcig tu bsgrigs pa bklags pas grub pa*, vol. 13, pp. 39–53.

378 *bKa' babs dang po sgron ma rnam gsum gyi byin rlabs su grags pa lha gsum gyi rjes gnang*, vol. 13, pp. 53–59.

379 *bKa' babs bar pa gsum las / dang po rma phyag rgya chen po'i smin byed dbang gi cho ga*, vol. 13, pp. 59–67.

380 *bKa' babs bar pa'i nang tshan so lugs bla ma'i byin rlabs gtor ma'i dbang*, vol. 13, pp. 67–74.

381 *bKa' babs bar pa'i nang tshan gsum pa skam lugs*, vol. 13, pp. 74–77.

382 *Dam pa'i chos sdug bsngal zhi byed kyi rtsa ba bka' babs phyi ma las / dri med thigs pa phyag bzhes kyi skor zhes byang chub sems dpa' kun dga'i lugs kyi rten ma smin pa smin par byed pa lam lnga'i glegs bam kyi dbang bskur ba*, vol. 13, pp. 77–136.

383 *rTen 'brel gyi bdag po gtod pa zhes bya ba dam pa rin po che phyi nang gsang gsum gyi bla sgrub kyi dbang bskur ba*, vol. 13, pp. 136–74.

384 These empowerments, contained in vol. 13, pp. 174–268, are as follows:

- *bDe mchog thun mong ba'i lha bcu gsum ma'i dkyil 'khor du bskur ba'i rim pa*, vol. 13, pp. 174–97;

- *rDo rje phag mo phyi sgrub zhal gnyis ma lha dgu'i dkyil 'khor du dbang bskur ba*, vol. 13, pp. 197–220;
- *rDo rje rnal 'byor ma nang sgrub zhal gcig ma'i dkyil 'khor du dbang bskur ba*, vol. 13, pp. 220–25;
- *gSang sgrub khros ma nag mo'i dkyil 'khor du dbang bskur ba*, vol. 13, pp. 225–34; and
- *rDo rje gtum mo mkha' 'gro ma bdud rtsi bum pa'i dbang bskur ba*, vol. 13, pp. 234–68.

385 *Ye shes kyi mgon po a gho ra'i rjes gnang*, vol. 13, pp. 268–76.

386 *Zhing skyong mkha' 'gro kun tu rik ka'i rjes gnang*, vol. 13, pp. 276–97.

387 *Zhi byed bka' babs rnams gsum gyi bla brgyud gsol 'debs gser phreng mar grags pa*, vol. 13, pp. 299–309.

388 *Zhi byed snga phyi bar gsum gyi khrid yig rnams phyogs gcig tu bsdebs pa bdud rtsi'i nyung khu*, vol. 13, pp. 311–407.

389 *Grub chen dam pa sangs rgyas nas brgyud pa'i dam chos sdug bsngal zhi byed kyi lam lnga'i khrid yig dri med snang ba grub pa mchog gi zhal lung*, vol. 13, pp. 409–38.

390 That is, Padampa Sangye. *Dam pa sangs rgyas kyi zhal gdams / byang chub sems dpa' kun dga' la gsungs pa*, vol. 13, pp. 439–44.

391 *Thugs kyi zhal chems pad mo brtsegs pa*, vol. 13, pp. 445–53.

392 *Dam chos sdug bsngal zhi byed dang gcod yul brgyud pa'i bla ma rnams chab gcig tu mchod cing gsol ba 'debs pa'i cho ga bkra shis grags pa'i snying po*, vol. 14, pp. 425–46. This ritual honors the gurus of both the main Zhije tradition and the auxiliary Chö tradition.

393 *Shes rab kyi pha rol tu phyin pa'i zab don bdud kyi gcod yul gyi gzhung*, vol. 14, pp. 1–22.

394 *Shes rab kyi pha rol tu phyin pa'i man ngag gcod kyi gzhung 'grel zag med sbrang rtsi*, vol. 14, pp. 23–51.

395 *gCod bka' tshoms chen mo'i sa bcad / rje rang byung rdo rjes mdzad pa*, vol. 14, pp. 53–79.

396 *Shes rab kyi pha rol tu phyin pa'i man ngag yang tshom zhus lan ma*, vol. 14, pp. 101–15.

397 *Nying tshoms chos kyi rtsa ba*, vol. 14, pp. 116–30.

398 *Thun mong gi le lag brgyad*, vol. 14, pp. 130–40.

399 *Thun mong min pa'i le lag brgyad*, vol. 14, pp. 140–55.

400 *Khyad par gyi le lag brgyad*, vol. 14, pp. 155–64.

401 *Shes rab kyi pha rol tu phyin pa'i man ngag gcod kyi gzhung shes rab skra rtse'i sa gzhung spel ba gcod bka' tshoms chen mo'i sa bcad / rje rang byung rdo rjes mdzad pa*, vol. 14, pp. 81–99.

402 *Zab don thugs kyi snying po'i gzhung*. This text does not seem to be included in the available editions of *The Treasury of Precious Instructions*.

403 That is, Tārānātha.

404 *rGyal thang lugs kyi gcod dbang nam mkha' sgo 'byed kyi cho ga rje btsun tā ra nā thas mdzad pa'i skabs su nye bar mkho ba'i 'don cha*, vol. 14, pp. 165–71.

405 *Zab mo bdud kyi gcod yul gyi khrid yig / karma pa rang byung rdo rjes mdzad*, vol. 14, pp. 173–84.

406 *gCod kyi tshogs las yon tan kun ldan gyi dmigs rim bla ma'i gsung rgyun gyi zin bris shel dkar me long*, vol. 14, pp. 201–50.

407 *gCod yul zab mo'i khrid yig gnad don snying po*, vol. 14, pp. 185–200.

408 *gCod khrid zab mo 'dod dgu'i char 'bebs*, vol. 14, pp. 251–61.

409 *rJe rang byung rdo rjes mdzad pa'i gdon tshogs dgu ma sa dbag drug sbyor dang / mi bskyod rdo rjes mdzad pa'i gdan thog gcig ma gcod tshigs bcad ma gnyis gab sprad nas lus sbyin dang bsngo ba po bya tshul bltas chog 'don 'grigs*, vol. 14, pp. 261–77.

410 That is, Tekchok Dorje.

411 *gCod kyi tshogs las yon tan kun 'byung gsungs rgyun 'khrul med ltar bkod pa bzhugs pa'i dbu phyogs*, vol. 14, pp. 297–334.

412 *gCod kyi lus sbyin gyi ngag 'don mu tig phreng ba*, vol. 14, pp. 279–96.

413 *Lus mchod sbyin gyi zin bris mdor bsdus kun dga'i skyed tshal*, vol. 14, pp. 387–405. There are additional texts included in the collection that do not seem to be mentioned in the catalog:

- *Ring brgyud kyi gsol 'debs ma gcig gis mdzad par ban sgar 'jam dpal bzang pos kha bskang ba*, vol. 14, pp. 335–36;
- *bKa' brgyud tshogs las*, vol. 14, pp. 337–39;
- *Dā ki ma rnams kyi gtor 'bul*, vol. 14, pp. 341–51;
- *gCod yul rgya mtsho'i snying po stan thog gcig tu nyams su len pa'i tshul zab mo'i yang zhun*, vol. 14, pp. 353–60;
- *gCod yul gyi dbang nam mkha' sgo 'byed du grags pa*, vol. 14, pp. 361–70;
- *gCod kyi skong ba rnams bzhugs pa'i dbu phyogs*, vol. 14, pp. 371–86; and
- *Phyag rgya chen po gcod kyi gdams pa nam mkha' sgo 'byed*, vol. 14, pp. 407–23.

414 *dPal dus kyi 'khor lo zhes bya ba rgyud kyi snying po*, vol. 15, pp. 2–6.

415 *sByor ba yan lag drug pa'i man ngag*, vol. 15, pp. 6–13.

416 *Dus 'khor nye brgyud kyi man ngag*, vol. 15, pp. 13–14. These first three works are included in a single text entitled *rDo rje'i rnal 'byor yan lag drug pa'i rgyud dang man ngag gi snying po'i gzhung*, vol. 15, pp. 1–14.

417 *dPal dus kyi 'khor lo'i rnal 'byor yan lag drug gi 'grel pa snying po bsdus pa / sha ba ri'i gzhung chung gi 'grel pa'o*, vol. 15, pp. 15–24. This text is erroneously attributed to Drupchen Yumowa Mikyö Dorje; the actual author is Jonang Kunpang Chenpo Mikyö Dorje.

418 *Dus 'khor lha dgu'i sgrubs thabs rgyas pa*, vol. 15, pp. 25–45.

419 *dPal dus kyi 'khor lo'i mchod chog nyer mkho*, vol. 15, pp. 47–104.

420 *dPal dus kyi 'khor lo'i dbang gong ma'i cho ga*, vol. 15, pp. 105–31.

421 *Zab lam rdo rje'i rnal 'byor gyi 'khrid yig mthong ba don ldan*, vol. 15, pp. 133–231.

422 These manuals are combined under a single title: *rNal 'byor yan lag drug pa'i rtags tshad kyi yi ge*, vol. 15, pp. 233–68.

423 *sByor drug gegs sel*, vol. 15, pp. 269–313.

424 That is, Tāranātha.

425 *bCom ldan 'das dus kyi 'khor lo lhan skyes kyi rgyun khyer dang rnal 'byor yan lag drug pa stan thog gcig pa'i dmigs sdom lhan skyes grub ster*, vol. 15, pp. 351–58. There is also a short commentary on this: *sByor drug stan thog gcig ma'i dmigs khrid mdor bsdus snying gi thig le*, vol. 15, pp. 358–69.

426 *bLa med sngags chos kyi snying po'i bcud len lam zab bdud rtsi'i thig le*, vol. 15, pp. 315–26.

427 *dPal mchog dang po'i sngags rgyas kyi man ngag zab lam rdo rje'i rnal 'byor byin rlabs bka' brgyud bla mar gsol ba 'debs pa brgyud 'dzin mchog rgyas*, vol. 15, pp. 327–29.

428 *dPal dus kyi 'khor lo'i sbyor drug gi sngon 'gro chos spyod kyi ngag 'don zung 'jug them skas*, vol. 15, pp. 331–43.

429 *dPal dus kyi 'khor lo'i rim gnyis 'bro lugs kyi brgyud pa'i gsol 'debs rdo rje 'bebs pa chen po*, vol. 15, pp. 345–51.

430 *Grub chen dpe med mtsho'i lugs kyi sbyor ba yan lag drug pa'i rnal 'byor gyi snying po nges pa*, vol. 15, pp. 371–79. A rubric in the text notes, “There is no oral transmission lineage for this text.”

431 *dPe med mtsho'i lugs kyi rnal 'byor yan lag drug pa'i khrid rdo rje'i tshig 'byed*, vol. 15, pp. 381–403.

432 *sNying po rdo rje'i tshig ces bya ba lce rtse rkan sbyar gyi gdams ngag gi rtsa ba*, vol. 15, pp. 405–7. A rubric in the text notes “There is no oral transmission lineage for this text.”

433 *lCe rtse rkan sbyar gyi khrid rdo rje 'dzin pa'i nye lam*, vol. 15, pp. 409–31.

434 *lCe rtse rkan sbyar gyi 'khrul 'khor 'grel pa*, vol. 15, pp. 433–37.

435 That is, the simpler two-armed form of the deity.

436 *bCom ldan 'das dpal dus kyi 'khor lo lhan cig skyes pa'i sgrub thabs rjes gnang dang bcas pa'i yi ge snying po grub pa*, vol. 15, pp. 439–46.

437 *Chos rgyal rigs ldan gtso bor gyur pa rdo rje'i rnal 'byor brgyud pa'i bla ma mchod pa'i cho ga rdo rje nyi ma'i snang ba chen po*, vol. 15, pp. 447–79.

438 *bCom ldan 'das dus kyi 'khor lo'i khro rgyal rdo rje shugs kyi sgrub thabs dang rjes gnang bklogs chog tu bkod pa ye shes grub pa*, vol. 15, pp. 481–97.

439 *Grub chen o rgyan pa'i gdams ngag rdo rje gsum gyi bsnyen sgrub kyi gzhung*, vol. 15, pp. 499–509.

440 *Thun mong ma yin pa'i smon lam rgyal ba rgya mtsho ma*, vol. 15, pp. 619–25.

441 *bSnyen sgrub kyi 'brel bshad yid bzhin nor bu*, vol. 15, pp. 511–74.

442 *rDo rje gsum gyi bsnyen sgrub las sngon 'gro'i cho ga*, vol. 15, pp. 575–85.

443 *bsNyen sgrub kyi khrid yig*, vol. 15, pp. 603–17

444 *rDo rje gsum gyi bsnyen sgrub sgrub chen gdan rdzogs su bsgom pa'i byang sems 'gyur med kyi man ngag grub pa'i snying tig*, vol. 15, pp. 587–601.

445 The 16th volume of *The Treasury of Precious Instructions* begins with the text of a ritual honoring the gurus of the eight mainstream lineages of accomplishment, authored by Kongtrul's student and editor, Karma Tashi Chöpel: *sGrub brgyud shing rta chen po brgyad kun 'dus kyi bla ma mchod pa'i cho ga byin rlabs dngos grub yon tan kun gyi 'byung gnas*, vol. 16, pp. 1–55.

446 *bLa ma rdo rje 'chang grub thob brgyad cu rtsa bzhi'i byin rlabs lhan cig tu bya ba'i tshul dngos grub chu rgyun*, vol. 16, pp. 55–100.

447 *'Phags yul gyi grub chen brgyad cu rtsa bzhi la mchod cing gsol ba gdab pa'i cho ga dngos grub kun 'byung*, vol. 16, pp. 101–31.

448 *Grub mchog spyi la brten pa'i bla ma'i rnal 'byor rgya gar lugs dngos grub thig le 'khyil pa*, vol. 16, pp. 133–48.

449 *Grub thob brgyad cu rtsa bzhi'i rdzogs rim rin chen phreng ba rtsa 'grel*, vol. 16, pp. 149–200.

450 *'Phags pa spyan ras gzigs dbang phyug gi lam gyi rim pa'i mngon rtogs dbang bskur thugs rje chen po'i chu rgyun*, vol. 16, pp. 201–28.

451 *'Phags pa spyan ras gzigs dbang phyug gi dbang chog rin chen 'od 'phro'i mchod bsgrib dkyil 'khor ston pa bcas*, vol. 16, pp. 229–35.

452 This text does not seem to be included in the available editions of *The Treasury of Precious Instructions*.

453 *mGon po 'jam dpal dbyangs kyi rjes gnang*, vol. 16, pp. 237–47.

454 *bCom ldan 'das phyag na rdo rje'i rjes gnang byin rlabs kyi 'byung gnas*, vol. 16, pp. 249–57.

455 *bCom ldan 'das tshe dpag med kyi rjes gnang*, vol. 16, pp. 259–68.

456 *sGrol ma 'jigs pa brgyad skyob 'khor ba 'phrang sgrol gyi rjes gnang*, vol. 16, pp. 269–74.

457 *Arya dzam bha la'i rjes gnang*, vol. 16, pp. 275–83.

458 *Chos skyong brag lha mgon po'i rjes gnang bgegs dpung 'joms byed*, vol. 16, pp. 285–91.

459 This text does not seem to be included in the available editions of *The Treasury of Precious Instructions*.

460 *sPyan ras gzigs kyi lam gyi rim pa rdo rje'i tshig rkang*, vol. 16, pp. 293–96.

461 'Phags pa spyan ras gzigs dbang phyug gi bsnyen sgrub bdud rtsi'i chu rgyun, vol. 16, pp. 297–320.

462 'Phags pa spyan ras gzigs dbang phyug gi byang chub lam gyi rim pa'i khrid yongs su sdud pa bdud rtsi'i dga' ston, vol. 16, pp. 321–62.

463 'Phags pa spyan ras gzigs kyi byang chub lam gyi rim pa'i khrid kyi cha lag man ngag gser gyi thur ma rin po che'i sgron me, vol. 16, pp. 363–76.

464 'Jam dpal dbyangs sku'i khrid shes rab 'phel byed ye shes rgyan gyi 'khor lo, vol. 16, pp. 377–97.

465 bCom ldan 'das phyag na rdo rje thugs kyi khrid bdud dpung 'joms byed 'od zer rgyas pa, vol. 16, pp. 399–425.

466 bCom ldan 'das mgon po tshe dpag med yon tan gyi khrid 'chi med rdo rje'i sku sgrub par byed pa, vol. 16, pp. 427–45.

467 sGrol ma 'jigs pa brgyad skyob phrin las kyi khrid 'khor ba'i 'phrang sgrol, vol. 16, pp. 447–65.

468 Dzam bha la ser po'i khrid dngos grub char 'bebs, vol. 16, pp. 467–83.

469 sPyan ras gzigs lam rim bla ma brgyud pa la gsol 'debs byin rlabs kyi chu gter, vol. 16, pp. 485–88.

470 Chos skyong brag lha mgon po'i mngon rtogs, vol. 16, pp. 489–95.

471 'Phags pa spyan ras gzigs kyis grub chen mi tra dzo ki la gsungs pa'i rang gi sems nyid ngal gso ba'i man ngag, vol. 16, pp. 497–523.

472 'Phags pa spyan ras gzigs kyis grub chen mi tra dzo ki la gsungs pa'i phyag rgya chen po sems nyid ngal gso'i gzhung 'grel snying po bsdus pa, vol. 16, pp. 525–52.

473 Phyag rgya chen po sems nyid ngal gso'i rtsa ba mdo yi lung dang sbyar ba, vol. 16, pp. 553–58; and Sems nyid ngal gso'i rtsa ba rgyud kyi lung dang sbyar ba, vol. 16, pp. 558–65.

474 Sems nyid ngal gso'i khrid kyi zin bris 'jam dbyangs mkhyen brtse'i dbang gis mdzad pa, vol. 16, pp. 565–84.

475 Phyag rgya chen po sems nyid ngal gso'i khrid kyi nyams glu dran pas snying gi gdung sel zla ba'i zil ngar, vol. 16, pp. 584–85.

476 Phyag rgya chen po sems nyid ngal gso'i 'khrid kyi 'chad thabs, vol. 16, pp. 585–99.

477 Sems nyid ngal gso'i brgyud 'debs gnas sbyar ma, vol. 16, pp. 601–2. Another short text follows this one: bLa ma'i rnal 'byor skabs bla ma brgyud pa'i kha skong, vol. 16, pp. 603–4.

478 Grub chen mi tra dzo kis mdzad pa'i snying po don gsum gyi man ngag gi rtsa ba rdo rje'i tshig rkang, vol. 16, pp. 605–7.

479 sNying po don gsum gyi brgyud 'debs byin rlabs mchog stsol, vol. 16, pp. 607–9.

480 'Phags mchog thugs rje chen po'i dmar khrid snying po don gsum gyi nyams len mdor bsdus pa grub pa mchog gi shing rta, vol. 16, pp. 609–16.

481 *Thugs rje chen po'i dmar khrid mi tra lugs kyi rgyun gyi rnal 'byor ngag 'don snying po*, vol. 16, pp. 616–18.

482 These texts are not included in the available editions of *The Treasury of Precious Instructions*.

483 *Thugs rje chen po'i dmar khrid skyer sgang lugs kyi bryud 'debs*, vol. 17, pp. 1–3.

484 *Thugs rje chen po'i dmar khrid skyer sgang lugs kyi ngag 'don snying por dril ba zung 'jug grub ster*, vol. 17, pp. 3–8. There is also an instruction manual: *Thugs rje chen po skyer sgang lugs kyi khrid yig*, vol. 17, pp. 8–19.

485 *sPyam ras gzigs dpal mo lugs kyi bryud 'debs*, vol. 17, pp. 21–22.

486 *Thugs rje chen po'i dmar khrid dpal mo lugs kyi nyams len snying por dril ba zung 'jug myur lam*, vol. 17, pp. 22–25.

487 *Thugs rje chen po'i smar khrid*, vol. 17, pp. 27–38.

488 *Thugs rje chen po'i dmar khrid zla rgyal lugs kyi bryud 'debs*, vol. 17, pp. 39–40.

489 *Thugs rje chen po'i dmar khrid zla rgyal lugs kyi nyams len snying por dril ba zung 'jug gsang lam*, vol. 17, pp. 40–42.

490 *Thugs rje chen po rgyal po lugs kyi bryud 'debs*, vol. 17, pp. 43–45.

491 *Thugs rje chen po'i dmar khrid rgyal po lugs kyi nyams len snying por dril ba 'phags pa dgyes pa'i lam srol*, vol. 17, pp. 45–51.

492 *Grub pa'i dbang phyug thang stong rgyal po la thugs rje chen pos dngos su gnang ba'i snying po yi ge drug pa'i nyams len gyi gzhung gsal byed dang bcas pa*, vol. 17, pp. 53–57.

493 *rJe grub thob chen po dge slong padma dkar por skyè ba bzhes pa'i tshe 'phags pa spyan ras gzigs la gsol ba btab pa'i rdo rje'i gsung*, vol. 17, pp. 71–72.

494 *Grub pa'i dbang phyug thang stong rgyal po'i nye bryud thugs rje chen po'i sgom bzlas kyi ngag 'don mdo sngags yongs bcud*, vol. 17, pp. 67–71.

495 *Grub pa'i dbang phyug lcags zam pa chen po'i nye bryud yi ge drug pa'i sgom lung 'bog tshul gzhhan phan mkha' khyab*, vol. 17, pp. 57–67.

496 *Kun mkhyen bo dong pa'i lugs kyi phyag rgya chen po'i khrid yig grub pa'i zhal lung bdud rtsi'i snying po*, vol. 17, pp. 73–97.

497 *Kun mkhyen bo dong pa'i lugs kyi phyag rgya chen po lhan cig skyes sbyor dang zab gsal dbyer med zung du 'jug pa'i sngon 'gro'i ngag 'don ma rig mun sel*, vol. 17, pp. 99–113.

498 *Bo dong lugs kyi phyag rgya chen po zab gsal gyi ring bryud gsol 'debs ye shes mchog stsols*, vol. 17, pp. 115–17.

499 *Bo dong ras chen dpal 'byor bzang po'i lugs kyi gtum mo zhag bdun ma'i khrid yig bla ma'i zhal lung*, vol. 17, pp. 119–32.

500 *gTum mo zhag bdun ma'i gsol 'debs sngon 'gro ngag 'don gsum sbyor*, vol. 17, pp. 167–74.

501 *Kun mkhyen bo dong pa'i dpal de nyid 'dus chen gyi zab khrid chos skor dgu las / thub pa chen po'i gcod khrid kyi khrid yig zab don yang snying*, vol. 17, pp. 145–53.

502 *Thub pa chen po'i mdo gcod dmar 'gyed zhal shes*, vol. 17, pp. 153–56.

503 *Kun mkhyen bo dong pa'i bka' srol thub pa mdo gcod kyi dmar khrid zin bris bla ma'i thugs bcud*, vol. 17, pp. 156–65.

504 *Kun mkhyen bo dong pa'i bka' srol thub pa mdo gcod kyi ngag 'don bklags pas grub pa*, vol. 17, pp. 133–43.

505 *Ras chen dpal 'byor bzang po nas brgyud pa'i 'pho ba'i lo rgyus gdams ngag dang bcas pa*, vol. 17, pp. 175–83.

506 *Thams cad mkhyen pa rong ston chen pos yum la gnang ba'i zab lam 'pho ba'i gdams skor*, vol. 17, pp. 185–206. This includes the following texts:

- a short account of the origin of this teaching, vol. 17, pp. 185–88;
- *Thams cad mkhyen pa rong ston chen pos yum la gnang ba'i 'pho chos tshams sbyor dang bcas pa*, vol. 17, pp. 188–92;
- *'Pho khrid brgyud pa'i gsol 'debs*, vol. 17, p. 192;
- addendum to the foregoing, vol. 17, pp. 192–93; and
- *Rong ston 'pho ba sbyong ba'i tshe ngag 'don bya tshul zur bkol mchog gi lam chen*, vol. 17, pp. 193–97.

507 *Rong ston thams cad mkhyen pas mdzad pa'i 'pho ba'i dmigs khrid skal bzang thar par 'dren pa'i lcags kyu*, vol. 17, pp. 197–206.

508 Tib. *bka' babs bdun ldan*. These are distinct ways in which authentic transmission of teachings can take place. The first is (1) extensive historical transmissions from one generation of living master to the next generation (Tib. *ring brgyud bka' ma*). Hidden treasure teachings (Tib. *gter ma*) are concealed under various authentic conditions and revealed later (often centuries later) under equally authentic conditions. These are further classified as (2) treasures of earth (Tib. *sa gter*), which are physical texts or objects; (3) treasures of enlightened intent (Tib. *dgongs gter*), which are “concealed” as latent memories within the mental continuum of an individual and then revealed to that continuum in a future lifetime; and (4) reconcealed treasures (Tib. *yang gter*), which are revealed but then reconcealed to be revealed a second time. The others are (5) orally transmitted lineages (Tib. *snyan brgyud*) that originate with the oral teachings of an enlightened master or mahāsiddhā; (6) transmissions received in pure visions (Tib. *dag snang*) of deities or masters in the past manifesting in forms that are embodiments of their timeless awareness (Tib. *ye shes kyi sku*); and (7) recollections of past events, such as occasions in a previous lifetime in which teachings were received and are then “remembered” in a future lifetime.

509 *Grub chen zhi ba sbas pa'i thugs bcud bka' babs bdun ldan gyi gzhung rdo rje'i lam bzang po*, vol. 17, pp. 207–18.

510 *bKa' babs drug ldan gyi 'khrid yig 'phags yul grub pa'i zhal lung*, vol. 17, pp. 219–95.

511 *bKa' babs drug ldan gyi zab khrid brgyud pa'i gsol 'debs mu tig phreng ba*, vol. 17, pp. 297–301.

512 *bCud len gyi gdams pa rim pa lnga pa*, vol. 17, pp. 303–9.

513 *Chu'i bcud len gyi gdams pa 'chi med rig 'dzin sgrub pa'i chu rgyun*, vol. 17, pp. 311–18.

514 *sNyan brgyud rde'u bcud len dang me tog bcud len gyi 'don khrid sbrags ma*, vol. 17, pp. 319–29.

515 The formal authorization for the white Amitāyus is found in vol. 18, pp. 331–34.

516 *Tshe sgrub zhag bdun ma'i nyams len gyi rim pa 'chi med bdud rtsi'i bcud len*, vol. 17, pp. 331–36. There is also a short supplication to the lineage: *Tshe sgrub zhag bdun ma'i brgyud 'debs dngos grub mchog stsol*, vol. 17, pp. 336–37.

517 *gTsug tor rnam par rgyal ma lha dgu'i sgrub thabs rjes gnang dang bcas pa rin 'byung las khol du phyungs pa*, vol. 17, pp. 339–49.

518 *rNam rgyal lha dgu'i sgrub thabs bum chog dang bcas pa*, vol. 17, pp. 351–76.

519 *sGrol dkar yid bzhin 'khor lo thun mong ma yin pa'i sgrub cing mchod pa'i cho ga 'chi med bdud rtsi'i rol mtsho*, vol. 17, pp. 377–407. There is also a supplication to the lineage of this practice: *sGrol dkar yid bzhin 'khor lo'i bla ma brgyud pa'i gsol 'debs*, vol. 17, p. 409, with a supplement, vol. 17, pp. 409–10.

520 *rJe btsun sgrol ma yid bzhin 'khor lo'i zab khrid thun mong ma yin pa'i yi ge bde ldan mgon po'i zhal lung ring 'tsho'i bsil sbyin*, vol. 17, pp. 411–40.

521 *sGrol dkar yid bzhin 'khor lo'i tshe khrid zla ba'i chu rgyun gyi nyams len snying po bsdus pa*, vol. 17, pp. 441–50.

522 *bLa ma tshe lha rnam gsum gyi rnal 'byor dang rjes su 'brel bar tshogs gnyis spel ba'i cho ga 'chi med grub pa'i dga' ston*, vol. 17, pp. 451–68. To this text is appended a short supplication: *'Phags ma sgrol ma la rtsa sngags dang sbyar ba'i sgo nas gsol ba 'debs pa don kun grub pa'i dbyangs snyan*, vol. 17, pp. 468–69.

523 The woodblock edition of the catalog has, in error, “ninth” (*dgu pa*) instead of “tenth” (*bcu pa*).

524 This is the full version of the formal title and name of Jetsun Kunga Drolchok.

525 *Khrid brgya'i brgyud 'debs brjod bde brgyud pa'i mtshan sdom cung zad gsal bar bkod pa*, vol. 18, pp. 1–37. The supplement is: *Khrid brgya'i brgyud 'debs kha skong*, vol. 18, p. 39.

526 *Zab khrid brgya dang brgyad kyi khungs gleng ba'i zhabs rten tshigs su bcad pa*, vol. 18, pp. 41–46.

527 *Khrid brgya'i brgyud pa'i lo rgyus*, vol. 18, pp. 67–98. The supplement is *Khrid brgya'i brgyud pa'i lo rgyus kha skong*, vol. 18, pp. 99–116.

528 *Khrid brgya'i sngon 'gro thun mong ba*, vol. 18, pp. 117–20; and *Khrid brgya'i sngon 'gro thun mong ma yin pa*, vol. 18, pp. 121–26.

529 *Zab khrid brgya dang brgyad kyi yi ge*, vol. 18, pp. 127–353.

530 *Khrid brgya'i sa 'grel ya mtshan 'phrul gyi lde mig*, vol. 18, pp. 355–61.

531 *Khrid brgya'i mtshan tho dmigs bsal*, *mGon brgya'i mtshan tho*, and *dBang brgya'i mtshan thos nges gnas*, vol. 18, pp. 363–74.

532 *Khrid brgya'i pod dbang byed tshul bla ma'i zhal shes yi ger bkod pa byin rlabs kyi za ma tog*, vol. 18, pp. 375–80.

533 The present work, Kongtrul's catalog of the entire collection, is included at this point: *sGrub brgyud shing rta chen po brgyad kyi smin grol snying po phyogs gcig bsdus pa gdams ngag rin po che'i mdzod kyi dkar chag bkra shis grags pa'i rgya mtsho*, vol. 18, pp. 381–547. This is followed by a short colophon (*spar byang*) to *The Treasury* (vol. 18, pp. 549–53), also translated in the present volume; and a text concerning the rituals of lay and monastic ordination from the Vinaya tradition: *'Dul ba'i las chog mthong ba don ldan*, vol. 18, pp. 555–629.

534 Kongtrul actually discusses the lineage successions under ten headings. Following the ninth heading (“Minor Teachings”), he discusses a tenth (“108 Instructions of the Jonang Tradition”), a collection that he considers the underlying support of the entire *Treasury*.

535 That is, Minling Terchen Gyurme Dorje.

536 That is, Terchen Gyurme Dorje.

537 That is, Minling Lochen Dharma Śrī, the younger brother of Minling Terchen.

538 That is, the Buddha Śākyamuni.

539 Also spelled Yazi.

540 This refers to the sutra and tantra teachings that Longchen Rapjam synthesized in the aforementioned texts.

541 Skt. Mañjughoṣa. That is, Jamyang Khyentse Wangpo.

542 That is, Atīśa.

543 That is, Gyaltsap Rinchen Gyatso and Gyaltsap Yeshe Gyatso.

544 That is, Vasubandhu.

545 That is, Jamyang Khyentse Wangpo.

546 That is, Jamyang Khyentse Wangpo.

547 Lodrō Gyaltzen was the author of the text.

548 That is, Jamyang Khyentse Wangpo.

549 That is, Sachen Kunga Nyingpo.

550 That is, Sachen Kunga Nyingpo, his elder son Sönam Tsemo and younger son Jetsun Drakpa Gyaltzen, their nephew Sakya Paṇḍita Kunga Gyaltzen, and his nephew Chögyal Pakpa Lodrō Gyaltzen.

551 That is, Saraha.

552 A rubric in the text notes “There is no reading transmission for the summary of the foregoing by Pal Barpuwa.”

553 That is, the second Pawo, Tsuklak Trengwa.

554 The woodblock erroneously reads: *Direct Introduction to the Three Kāyas*.

555 This reference is unclear; it may refer to a lama from a place called Gechok (“Virtuous Direction”).

556 That is, the fifth Zhamar, also known as Könchok Yenlak.

557 This may be a reference to the dākini of the Shangpa Kagyu tradition.

558 “The most important lineage holder of Milarepa was Gampopa, who founded the Dagpo Kagyu. He is also known as Noble Dawa Shonnu (Youthful Moon) and Dakpo Lhaje (the Doctor from Dakpo). In three sutras, he was predicted by the Buddha, saying there will be someone called Gelong Tsoze, which means a Bhikshu who is a doctor. His nephew was Gompo Tsultrim Nyingpo (or Gomtsul), who held the lineage of the main seat of Gampopa, known as Densa Kagyu, which his descendants continued. Gomtsul’s main student was Shang Yudrakpa or Tsondru Drakpa, from who stems the Tsalpa Kagyu, one of the four elder Kagyu schools. . . . The Vajradhara Prayer speaks of “the four elder lineages” and these come from Gampopa and his nephew Gomtsul, who were very similar in their realization. There were no students of Gampopa who did not also receive teachings from Gomtsul as well. These four lineages are the Tsalpa Kagyu, Karma Kagyu, Barom Kagyu, and Pakdru Kagyu; some add the Densa Kagyu to make five. These are called the elder lineages as they all come directly from Gampopa and his nephew Gomtsul.” (http://www.kagyumonlam.org/english/news/Report/Report_20120226.html)

559 The woodblock edition reads, in error, “Mangtsewa.”

560 That is, Jamyang Khyentse Wangpo.

561 That is, the second Drukchen, Kunga Paljor.

562 That is, Vipaśyin, Śikhin, Viśvabhu, Krakucchandra, Kanakamuni, Kāśyapa, and Śākyamuni. The first three are buddhas who appeared in the mythical aeon preceding our present one; the latter four (the Buddha Śākyamuni being the buddha of our present age) are the first four of the 1,002 buddhas who will appear in the present aeon.

563 That is, the second Drukchen, Kunga Paljor.

564 An alternate form is Mengompa.

565 That is, Jamyang Khyentse Wangpo.

566 Another possible Sanskrit rendering would be Vajrapīṭhapāda.

567 The seven figures from Taklung Tangpa to Ratna Kara are the first seven successive throne holders of the Taklung Kagyu lineage.

568 Tib. *sku rags pa*.

569 That is, the fourth Taklung Tripa, also referred to in this text as Mangala Guru, the Sanskrit version of his name.

570 That is, Jamyang Khyentse Wangpo.

571 That is, Jamyang Khyentse Wangpo.

572 That is, Tāraṇātha.

573 That is, Jamyang Khyentse Wangpo. Mañjughoṣa (another name for the bodhisattva Mañjuśrī) is the original Sanskrit for the Tibetan equivalent Jamyang; Jamyang Khyentse Wangpo was considered to be an emanation of Mañjuśrī.

574 That is, Tāraṇātha.

575 That is, Jamyang Khyentse Wangpo.

576 That is, Bodong Pañchen Chokle Namgyal.

577 That is, Bodong Pañchen.

578 That is, Jamyang Khyentse Wangpo.

579 That is, Jamyang Khyentse Wangpo.

580 That is, Jamyang Khyentse Wangpo.

581 That is, Khedrup Je Gelek Palzang.

582 That is, Rok Gyalse Kunga Zangpo and Kunga Döndrup.

583 That is, Jangsem Jinpa Gyatso.

584 The dākini referred to here is Machik Lapkyi Drönma.

585 That is, Gyalse Jangsem Kunga.

586 The “Lord of Secrets”; that is, the bodhisattva of spiritual power Vajrapāṇi.

587 Lochen Dharmāśrī was assassinated by the Dzungar invaders from Mongolia during their destruction of Mindroling Monastery in 1718.

588 These are three texts by Dampa Rinpoche.

589 That is, Kunga Döndrup.

590 That is, Madrom Chökyi Sherap, the fourth in the lineage succession.

591 That is, Sochung Gendun Bar, the fifth in the lineage succession.

592 That is, Kampton Yeshe Gyaltsen, the seventh in the lineage succession.

593 That is, *Fifty Verses*, also known as the *Grand Poem*.

594 Lion of Speech, an epithet of Mañjuśrī.

595 Rangjung Dorje’s outline to this commentary is also included in *The Treasury of Precious Instructions*.

596 As noted earlier, this attribution of authorship to Yumowa Mikyö Dorje is erroneous, the actual author being Jonang Kunpang Chenpo Mikyö Dorje.

597 Another name for the Buddha Śākyamuni.

598 That is, Katok Rikzin Chenpo Tsewang Norbu.

599 That is, the eighth Ta’i Situ Chökyi Jungne.

600 That is, Mañjuśrī Yaśas.

601 The woodblock edition reads, in error, “Yeshe Gyatso.”

602 That is, Rinchen Khyenrap Chokdrup, the first Chogye Trichen.

603 That is, Dolpopa Sherap Gyaltsen.

604 In the woodblock, the first part of the name is illegible.

605 These are the rituals associated with Hayagrīva, Mañjughoṣa, Vajrapāṇi, Amitāyus, Tārā, and Jambhala.

606 That is, Atīśa.

607 The Sanskrit term for “the lord protector Mañjuśrī” (Tib. *'Jam mgon*), a reference to Jamyang Khyentse Wangpo.

608 That is, Jamyang Khyentse Wangpo.

609 That is, Jamyang Khyentse Wangpo.

610 (Tib. *bka' babs drug ldan*). These are distinct from the seven modes of personal transmission explained in note 508; all six fall into the category of orally transmitted lineages (Tib. *snyan brgyud*), which is only one of the seven.

611 Drolwai Gönpo is the Tibetan form of the Sanskrit name Tāraṇātha; this master generally signed his works with the Sanskrit version of his name.

612 That is, Jamyang Khyentse Wangpo.

613 Another name for Cakrasaṃvara.

614 Tib. Chökyi Gyaltsen.

615 That is, Jamyang Khyentse Wangpo.

616 Tib. Chökyi Zangpo.

617 That is, Jamyang Khyentse Wangpo.

618 That is, Jamyang Khyentse Wangpo.

619 Most likely Zhangtön Könchok Pal; another possibility is Zhang Gandenpa Kunga Sönam. Both were masters of Drakpukpa (Namza Drakpukpa Sönam Pal).

620 Possibly Kam Densawa Lodrö Chökyong, who was one of Panchen Śākyā Choden's teachers.

621 In the Bari tradition.

622 Also known as Drupchen (“Mahāsiddhā”) Lenakpa.

623 Also known as Shenyen (“Spiritual Mentor”) Drepā.

624 Also known as Nyame (“Incomparable”) Lenakpa.

625 That is, Jamyang Khyentse Wangpo.

626 The woodblock edition reads, in error, “Eight Instructions” (Tib. *khrid brgyad*) for the usual abbreviation “One Hundred [and Eight] Instructions” (Tib. *khrid brgya*).

627 That is, Kunga Drolchok.

628 That is, Tāraṇātha.

629 Another name for King Trisong Detsen.

630 Skt. Śrīdharmapāla (that is, Virūpa).

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