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**Abstract:**

*Tibetan Genealogies. Studies in Memoriam of Guge Tsering Gyalpo (1961–2015)*

newly recovered and published work on the main corpora of tantric literature and its classification, etc. that was written by Lo ts ba Rin chen bzang po (958–1055), who, in a variety of prophetic passages, is *dge slong bya'i gdong can*

and the environment in which he worked, [2] his classification of Buddhist tantric literature, and [3] the

*Rgyud sde spyi'i rnam bzhag, Exposition of the Tantras* that are cited by Sog bzlog pa Blo gros rgyal mtshan (1552–1624). I first began working *Exposition* attention. With the publication of the Lo ts ba's *Rgyud sde spyi'i rnam bzhag*

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*dge slongbya'i gdong can*  
, for which see BKA', vol. 87: 510. Lo ts ba Rin chen

#### IV. On two Quotations on the meaning of                      from Rin chen bzang po's

Let us now first fast forward some five and a half centuries from the era of Rin chen bzang po to a certain Lha rje Blo gros bzang po who, it turns out, must be identified as Sog bzlog

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*Substance and Sense: Objects of Power in Life Writings and Legacy of the Tibetan Ritual Master Sog bzlog pa Blo gros rgyal mtshan*

*Power Object in Tibetan Buddhism: The Life, Teachings, and Legacy of*

*mo byi*

*la gtam du bya ba legs bshad bdud rtsi'i dga' ston*

*rgyal mtshan*

*Gsang sngags snga 'gyur la bod du rtsod pa snga phyir*

*Collected Writings of Sog bzlog pa Blo gros*

finished it in the *me mo byi*

*rnying ma*

even his first foray into the world of scholarship, for in it he already refers to his own treatise  
*lam rim*). That the Lha rje must actually be identified as Sog

by Gter ston Ratna gling pa (1403–1479) in response to a request by Sh kya rab 'phel, who

*gter ston* *sog*  
*bzlog pa* *'tsho byed* *lha rje*

*Rgyud bzhi*

*bdag gi s*

*brgyud pa'i lo rgyus gtam bzang rnar chags pas //*

*Rgyud bzhi*  
*buddha*

4 SOG1, 8, 99 [= SOG2, 8, 85; SOG3, 95, 126]. Shortly after the response to the first query, in SOG1, 125–126 [= SOG2, 11–12; SOG3, 96], he cites a fairly little-known letter Shagad Lo ts ba – his full name was Yulthrog Shagad Lo ts ba Shes rab bzang po – sent to Dar ma rgyal mtshan (1237–1308), alias 達瑪丹 [ri(s) pa] (al-

NPŠÇ-Z

*bzhi*

*Rgyud*

*circa*

*Rgyud bzhi*

biography of G.yu thog and these were important precedents for the much more influential and

*Sngags*

*log sun 'byin*

*gsang sngags sgra ji bzhin par spyod pa rnams*

mdog Pa chen Sh kya mchog ldan's (1428–1507) earlier characterization of Rin chen bzang

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*Bod rig pa'i dus deb/Journal of Tibetology*

*Tibetan Medicine*

*G.yu*

*thog gsar rnying gi nam thar*

*Ngag dbang blo bzang rgya mtsho'i nam thar*

9 With a good number of rather significant different readings, Ames zhabs Ngag dbang kun dga' bsod nams (1597–  
*Sngags log sun 'byin* texts of Pho brang Zhi ba 'od (1016–1111) and 'Gos Lo ts ba I  
*Collected*

the provisional and definitive intent of the Highest Yogatantras and that he did not list the titles  
*yang dag ma yin pa*

remarks are borne out by a fifty-two-folio manuscript of what is purportedly his *Sngags log sun 'byin*

*sgra ji bzhin pa*

*gtso*

*bor*

'Gos Lo ts ba II Gzhon nu dpal (1392–1481) refers to what he calls Rin chen bzang po's *Sngags log sun 'byin* in his 1472 study of difficult passages in the

This was of course left to Pa ita r bhadrabodhi and Gyi jo Lo ts ba Zla ba'i 'od zer. But the problem with 'Gos Lo ts ba II's remark is that the manuscript of the *Sngags log sun 'byin*

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*Collected*

*sgra*

mdog Pa chen's undated reply to Bya pa Skal bzang chos kyi rgya mtsho'i sde who had sent him a letter apropos

mdog Pa chen's undated response to it was his

*rnam nges sam nges don rab gsal*

*Sdom pa gsum gyi rab tu dbye ba'i dris lan*

*'jig rten las 'das pa'i rig pa'i mdo zhes bya ba'i rgyud*

questions Gser mdog Pa chen had posed concerning Sa skya Pa ita's *Sdom gsum rab tu dbye ba*

*dris lan*

*shad*

*chab shog*

*byi ba*

had already responded to this very same work in the fire-serpent year, that is, in 1557. Calling

whose name includes *ri*, that is, Dpal.

*tshoms*

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SOG3, 140-142 and 142-144] contain, respectively, reflections on the treasure-text (*gter ma*

*Sems dpa' chen po*

Four Monastic Communities in *kyab* r bhadra's Vinaya Tradition," in *Nepalica-Tibetica. Festgabe für Christoph Cüppers*

GmbH, 2013: 215 f. For Yar rgyab, see now M. Fermer, "Putting Yar rgyab on the Map," in *Fifteenth Century Tibet: Cultural Blossoming and Political Unrest*

*gter ma*  
*gter ma* traditions that fourished

only begins at section ffteen, that is, at more than half way through the text, at the fourth rubric *spyi don bzhi pa*) – read "the frst rubric" - and 'Dul 'dzin uses the format of frst presenting

The preface suggests that he may be identifed as Don grub legs pa dpal 'bar whose name 'Dul 'dzin prefixes with the epithet Lho pa Thams cad mkhyen pa and of whom he states

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*spyi don gnyis pa*

*his*

*shes rab dman pa*

does set the stage by opening his work with a brief introduction to the bona fide Old and New School critiques such as those written by Rin chen bzang po, and 'Gos Lo ts ba I. Reading the

The first is the longest by far and is directed

*Dgongs gcig* precepts. The first item that is discussed by the Karma pa is the letter's colophon where the author had identified himself as

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fine study; see his *The Philosophical Foundations of Classical Rdzogs chen in Tibet. Investigating the Distinction between Dualistic Mind (rnam shes) and Primordial Knowledge (ye shes)* Studien zur Tibetologie und

213 f.

Cultural Palace of Nationalities in Beijing listed a manuscript of this work in fifty-six folios under no. 003878(8). *The Great Perfection (rdzogs chen): A Philosophical and Meditative Teaching of Tibetan Buddhism*

corresponding passages for the first [1a] and third [2a] of these in 'Dul 'dzin's work can be found in 'DUL1, 564,

*ba chab shog tu gnang ba'i dri len chos dbyings 'od gsal*



*zla brgyad pa'i yar ngo la snye mor bris pa dge bar gyur cig /*

*hor*

*de yang shing pho byi ba'i lo snye mor bdag bsdad pa'i dus der te gro na rdzogs  
chen pa'i bla ma grags ldan su yang med pa'i phyir de la bzlo yig byas so zhes*

*sic*

*bzlo yig*

think we can easily dispense with the first one. And this leaves 1528, 1540, or 1552. Taking

'Dul 'dzin had composed his reply some five years later and three years after the Karma pa's

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*Life and his Interpretation of the Great Seal*

*The Eighth Karmapa's*

for sharing his dissertation with me. We find the same in his *The Eighth Karmapa's Life and His Interpretation of the Great Seal, A Religious Life and Instructional Texts in Historical and Doctrinal Contexts* Hamburg Buddhist Studies

*yang rnying ma'i gang zag 'dris chung bar 'dug pas /*  
*snyan dngags ngag* *ma bsgrib*  
*sgribs par / 'bol rtsom du bgyis gyis pa 'di legs par brtags te lan ldon 'don par*  
*gyis shig /*

Furthermore, considering that [my work] is difficult to comprehend by an Old School

And we find the very same line in Sog bzlog pa's work. Thus, we may conclude that 'Dul 'dzin

immediately follows the above and the Karma pa's first comment is:

*yang yi ge der / rnal 'byor gyi theg pa zhes bris gda' ba / bod 'dir grags pa'i*  
*gsung rab rnams su theg pa gsum las rnal byor gyi theg pa zhes mi 'byung bas*  
*brda' la rmongs pa'o //*

niceties elicited from the Karma pa a number of choice expressions to the effect that what the

*chab shog*

*deng sang dbu ru byang phyogs rgyud 'di na //*  
*gter bton lcang lo can sogs bdud sprul gyis 'gas //*

*Guhyagarbhatantra*

*contra*

*zur za*

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*The Eighth Karmapa's Life and His Interpretation of the Great Seal, A Religious Life and Instructional Texts in Historical and Doctrinal Contexts, 43 f.*

*Dpon sa gong ma la gnang ba'i chab shog zhal yig tshigs bcad du yod pa Sne gdong  
rtse chag shog*

*Bod rgyal po chen po'i rgyal*

*ba*

*zab*

*circa*

*Dam chos dgongs pa yang*

*Dgongs gcig cycle*

*g.yung ston rdo rje dpal zhes pas //*  
*'phangs med gser gyi me tog dang //*  
*gsang ba snying po'i rgya dpe bcas //*  
*bu ston rin chen grub la phul //*

*'gyur bcos mdzad cing rgyud 'bum du //*  
*bzhugs par gsol ba btab pa'i tshe //*

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*Zab pa dang rgya che ba'i dam pa'i chos*

For a discussion of a portion of his life that is based on his autobiography, see the fine essay by Xie Guangdian

*Historical and Philological Studies*  
*of China's Western Regions*  
forthcoming "A Tibetan Magus at the Yuan Court of Külüg Qa'an (Wuzong Emperor): The Case of G.yung ston

*Chos dang chos ma yin rnam par dbye ba'i bstan bcos*

gyi 'brug sgra, 394 [= ed. Padma tshul khrims, 134] shows a few minor different readings.

*rgya dpe brdzun mar des rig nas //*  
*gsol ba gsan du ma bzhed do //*

Ofered Bu ston Rin chen grub,

*Guhyagarbha*

*Rgyud 'bum*

Sog bzlog pa cites this passage and, saying that this was an occasion for some critical reflection, offered the following rebuttal

*gsang ba snying po'i lung mang drangs //*  
*'grel pa de la thugs gtsigs che //*

*ba //*

*gsang ba snying po'i rgyud phyi ma //*  
*gsar 'gyur mdzad pa thugs la mnga' //*  
*des na gtam 'di bden pa*

*slob dpon padma'i rang 'gyur dang //*

*gnyags*

*mnga' bdag ral pa can gyi bar //*

*bar du bcom ldan ral gris bsgyur //*

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The "golden fower" is a metaphor for a gift that accompanies a request.

*dpal ldan byang chub zhes byas bsgyur //*

*nor bu dpal yes bsgyur ba dang //*  
*'di la sgyur byed lnga tsam byung //*  
*de phyir*

*gsang snying lung 'dren mang po snang //*  
*brtsis.*  
*tstsha.*  
*mdzad pa'ang.*  
*par.*  
*nyag.*  
  
*phyin.*  
*glan.*

*Collected Writings*

*Guhyagarbha*

The great scholar Thar pa Lo ts ba,  
*Guhyagarbhottaratantra*

Hence, this tale is difficult to be true.

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*Chos 'byung* *Revue d'Etudes Tibétaines*, no. 35, 2016: 287-291, and my forthcoming "Did Mar pa Lo ts ba Chos kyi blo gros ever meet N rop ? A Propos of Some Conflicting Chronologies," especially n. 13.

This is Thar pa gling Lo ts ba Nyi ma rgyal mtshan (ca.1250–1320), *inter alia* the erstwhile abbot of Bodhgaya ,  
*inter alia* *Great Discourses of the Buddha*

Jñānāmītra's Commentary on the *Abhidharmasamuccaya* *The Foundation for Yoga Practitioners. The Buddhist*

South Asian Studies, 2013: 1409 f. I am unable to identify the \**Guhyagarbhottaratantra*

Thereafter, Pa chen Vimalamitra,  
Gnyags ston Jñānakumāra [Ye shes gzhon nu],

Again, it was translated by one called Glo bo Lo ts ba

Later, it was translated by 'Bri gung Lo ts ba

Because some five translations had taken place for it,

*rma ban rin chen mchog zhes byas //*  
*gsang ba snying po'i rgyud brtsams pas //*  
*rgyal pos gsan nas btsal ba'i tshe //*  
*lo grangs bcu gnyis gab ces grag //*

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*Gsang ba snying po rgyan gyi me tog      Collected Writings*

Glo bo Lo ts ba Dpal ldan byang chub is an unknown quantity [to me] and his name does not appear in any of the

A brief biography of 'Bri gung Lo ts ba, one of Dol po pa Shes rab rgyal mtshan's (1292–1361) key disciples,

*grags*

*Guhyagarbhatantra*

*Guhyagarbhatantra*  
by Rgya byin sdong po [\*Indran la] of  
by Vi vamitra (8

Lo ts ba II had argued that even such an authority as Bu ston had included the first two in his

*Lam rnam par*

commentary by Sgeg pa'i rdo rje [\*Vila avajra] and the one by Nyi 'od seng ge  
[\*S ryaprabhasi ha] to be witnesses (*dpang du mdzad*

*Guhyagarbhatantra*

kya r bhadra had obtained a Sanskrit manuscript of this work from while he was staying in

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'Byams yig that is attributed to 'Gos Lo ts ba I; see the *Sngags log sun*

*sgra*

*Deb gter sngon po/The Blue Annals*  
*The Blue Annals*

*and Beliefs in Tibet*

*The Arrow and the Spindle. Studies in History, Myths, Rituals*



of ces of a certain Rta ston Gzi brjid. In 1204, kya r bhadra had been invited to Central Tibet by Khro phu Lo ts ba Byams pa'i dpal (1174–1237) and the latter's autobiography

Rather, it has to do with the grammatical derivation and the definition of the word  
*tantra rgyud*

*lo chen rin chen bzang po'i rgyud sde spyi rnam s las /*

*ci'i phyir 'di la rgyud ces bya zhe na / rgyud la legs sbyar gyi sgra las / tantra zhes  
bya te / ta'i sgra las / ni ran tantra zhes 'brel zhing breng chags pas na rgyud te / de*

*gsum gyi sems rgyud 'brel bas na rgyud do //*

*Rgyud sde spyi rnam*

	<i>rgyud rgyud</i>	<i>tantra</i>	
<i>ta ni ran</i>		<i>tantra</i>	<i>breng chags</i>
<i>pa rgyud</i>			<i>sems</i>
<i>rgyud</i>			
			<i>rgyud</i>

The manuscript of Rin chen bzang po's work reads this passage somewhat differently under the  
*nges tshig rgyud*

*ci'i phyir 'di la rgyud ces bya zhe na / rgyud la legs sbyar gyi sgra las / tantra / zhes*

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<i>tantra</i>	<i>tra</i>
<i>pa'i yi ge Gsung thor bu</i>	<i>Rgyud spyi dngos po gsal bar byed</i>
1999: 87-88, and Bu ston suggests a different derivation in his <i>Rgyud sde spyi'i rnam par gzhas pa rgyud sde rin po che'i mdzes rgyan</i>	

<i>tantra</i>	<i>cetana</i>	<i>sems</i>	<i>traya</i>
<i>breng is identified as an archaism (brda rnying tshig mdzod</i>	<i>rgyun</i>		<i>Bod yig brda rnying</i>

rgyud rgyud tantra  
ta ni ran ta

tantra

Sgra sbyor bam po gnyis pa tantra

prabandha

it is not found therein! -, which provides three undetermined signifiers (*don*  
*gsum*

*de la sgyu 'phrul dra ba las /*

*rgyud ces bya ba 'brel ba'i don //*  
*don ni rnam pa gsum yin te //*

*zhes so //*

*ces pa dang /*

tantra

The quotation of the tantra stops in mid-verse, as is indicated by the final quotative *zhes so //* without specifying what these three signifiers are. The *ces pa* *dang*

*yang na sems rgyud gsum 'brel zhing breng chags pa de yang ma tshang med par*  
*phun sum tshogs pa'i tshul gyis bde blag tu sgrub par nus pa'i brjod bya dang brjod*  
*rjod*

*'brel dang ma tshang med pa dang //*  
*phun sum tshogs bas rgyud ces bya //*

*de / zhes gsungs pa nams...*

*tantra* as linking the signified with the signifier,

*tantra*

Again, the manuscript of Rin chen bzang po's work is different and has the quotation and its

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*tantra* in the sense of the signified and signifier, is also used by Slob dpon Bsod nams rtse  
*Rgyud sde spyi'i rnam par gzhas pa*

*The Yogini's Eye Comprehensive Introduction to Buddhist Tantra*

*Chos 'byung bstan pa'i sgron ma rtsod zlog seng ge'i*  
*nga ro The Nyingma Apology of Rin-chen-dpal-bzang-po*

*rgyudgnyisro //* I have not been able to verify this quotation in the canon. For "signified" and "signifier" as reflecting  
*brjod bya rjod byed*  
Albany: State University Press of New York, 2008: 48 f.

*sems rgyud gsum*

*gzhi*  
*'bras bu*

*lam*

*mdzod*

*Mdzod bdun*

*Theg mchog rin po che'i*

*de ltar yang sgyu 'phrul dra ba las /*

*rgyud ces bya ba 'brel pa'i don //*  
*de ni rnam pa gsum yin te //*

*zhes so // de yang gzhi sems can gyi dus / lam rnal 'byor pa'i dus / 'bras bu sangs*

*yang bi ta tantra zhes pa gnyen po ye shes rgyas pa'i rgyud / de'ang mtshan nyid pa*

*mchog tu gyur pa ste /*

*ji ltar me yis tshig pa la //*

*zhes pa lta bu'o // de rgyas par yin yang / rnam snang rgyud dra las /*

*rgyu dang lam dang 'bras bu rnams //*  
*rgyun chags rgyas pas rgyud ces bya //*

*Rgyud sde spyi rnam*

*tsho Lo ts ba's circa*  
*facie*

*or in K a Pa ita's and Nag*  
*prima*

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*Hevajratantra*

*ji ltar 'tshed pas tshig pa*

*Rgyud sde spyi rnam*

bzang po as well as the team of Kāśa Paṇḍita and Nag tsho Lo tsāba used manuscripts of

*tantra*

*Kanjur Dpe sdur ma*

*rgyud ces bya ba 'brel ba'i don //*  
*don ni rnam pa gsum yin te //*

different significations,

*'brel dang ma tshang med pa dang //*  
*phun sum tshogs bas rgyud ces bya //*

*phyir      bas*

mention that Dge rtse Paṇḍita 'Gyur med tshe dbang mchog grub (1761–1829) cites the very

*Collected Old School Tantras*

*Rdo rje rtse mo*

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*Bde bar gshegs pa'i bstan pa rin po che'i snying po rig pa 'dzin pa'i sde snod rdo rje theg pa las snga 'gyur  
rgyud sde rin po che'i rtogs pa brjod pa lha'i rnga bo che lta bu'i gtam*

Bod yig dpe rnying myur skyob, 2001: 108. For Dge rtse Paṇḍita, see now the study of T. Makidono, *Dge-rtse*

*rgyud*

*tantra*

*tantra*

*rgyud ni rgyun chags zhes bya ste //*

*rgyud ni rgyun zhes*

*bya ba ste //*

*prabandha*

*rgyun*

*rgyun chags*

which of course is fine and makes no difference. But, again, Rin chen bzang po's translation of

*and*

a fair and, for this obvious reason, I will not enter into a discussion of it. This notwithstanding,

*Zangs gling ma*

*Illusion sgyu ma*

*Guhyagarbhatantra*

*Sgyu 'phrul le'u brgyad pa*

*Sgyu 'phrul bzhi bcu pa*

*Lha mo sgyu 'phrul*

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*Rgyud sde spyi'i rnam par gzhag pa*

*The Yogini's Eye.*

*Comprehensive Introduction to Buddhist Tantra*, tr. Ngor Thartse Khenpo Sonam Gyatso and W. Verrill, 426 f.].

*Slob dpon padma'i rnam thar zangs gling ma*

*The Lotus-Born. The Life Story of Padmasambhava*

*The Zangs gling ma: The First*

*Padmasambhava Biography. Two Exemplars of the Earliest Attested Recension*

*Guhyagarbhatantra*

*Guhyagarbha Tantra*

*Silver on Lapis*

*Tibetan Literary Culture and History*

*Guhyagarbhatantra*

*The Many Canons of*

*Tibetan Buddhism*

*Guhyagarbhatantra*

*Gsang sngags mying po sic*

*Tibetan*

*Genealogies. Studies in Memoriam of Guge Tsering Gyalpo (1961-2015)*

*Sgyu 'phrul bla ma*  
*Sgyu 'phrul le lag*

*Sgyu 'phrul brgyad cu pa*  
*'Jam dpal sgyu 'phrul*

*Zangs gling ma* attributes the first translation of these to the joint efforts of Padmasambhava

*rgya gar na ma lus par*

and a host of other manuscripts from Nalanda monastery in what is now Bihar State to Tibet,

to be construed as a response to the possible charge, perhaps first made by 'Gos Lo tsoba I, that

Indeed, 'Gos Lo tsoba I is reputed to have questioned some seventy-two Indian scholars

'byam yig-open letter, but Gser mdog Pa chen does quote Rngog Lho brag pa to this effect. Styling the latter as belonging to the lineage of Mgos = ['Gos Lo tsoba I], he writes

*bdun cu sa gnyis la dris pas / rgya gar na med do zhes zer ro //*

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*Sngags logs sun 'byin*

*Jo gdan bla*

*The Blue Annals*

, 144-145. Gser mdog Pa chen writes that

*rnam par bshad pa'i gtam chen mo*

*Sngags log sun 'byin shes*

*rab ral gri]* that is attributed to Chag Lo tsoba Chos rje dpal (1197–1264) refers to the *Gze mar mgo*

*Sngags log sun 'byin*

'byin Attributed to Chag Lo tsoba Chos rje dpal," in *Contemporary Visions in Tibetan Studies: The First International Seminar of Young Tibetologists* London September 2007



*ni cang mi mdzad dam / snyam du dogs pa'o //*

Since seventy-two Pa itas contemporary with Mgos were asked about some of  
*zer*

Gay dhara, I doubt that he never criticized the religious texts/practices that had not

We must bear in mind that there is a tradition holds that relations between 'Brog mi Lo ts  
ba and 'Gos Lo ts ba I were rather strained. On the other hand, Gser mdog Pa chen does

*snyan*

*man ngag*

six teachings of N rop and N guma as evidence for what would go counter Rngog's claim.

*Zangs gling ma*

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*Tibet,*

*Luminous Lives. The Story of the Early Masters of the Lam 'bras Tradition in*

*Chos 'byung me tog snying po sbrang rtsi'i bcud*

This effort apparently also included the *Rnam snang sgyu 'phrul dra ba*  
*Rnam snang mdzad*

need not detain us here, but suffice it to say that any of these eight [or sometimes even nine]

*yang dag pa 'dra /*  
*Guhyagarbhatantra      Sgyu 'phrul brgyad cu pa      Sgyu 'phrul bla ma*  
*Lha mo sgyu 'phrul*

*circa*  
raddh karavarman and Rin chen bzang po read

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*Chos 'byung me tog snying po sbrang rtsi'i bcud*

*Stag lung rgyud 'bum*

rgyud ni rgyun zhes bya bar grags //  
rgyun de rnam pa gsum 'gyur te //  
gzhi dang de bzhin rang bzhin dang //  
mi 'phrog s pa yis rab phye ba //

gzhi dang rnam pa rang bzhin rgyu yin te //  
de bzhin mi 'phrogs 'bras bu'o //  
gzhi ni thabs shes bya ba ste //

*Rnying ma'i rgyud*

*'bum, Collected Tantras of the Old School*

attributed to Buddhaguhya [or: Buddhagupta] and 'Brogs mi Lo ts ba Dpal gyi ye shes, who

raddh karavarman and Rin chen bzang po, argues either for their potential consanguinity,

put it charitably, a revision, or, finally, that we have a problem with the colophon[s]. Whatever

se circa

evidence that the so-called New School "translation" by raddh karavarman and Rin chen

*Collected Tantras of the Old School*

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*Rnying ma'i rgyud 'bum*

*Collected Tantras of the Old School*

*Rnying ma rgyud*

*Rnying ma'i rgyud 'bum: A Tibetan Buddhist Canon*

*Rnying ma'i rgyud 'bum*

*Brill Encyclopedia of Buddhism*

*Report of the Japanese Association for Tibetan Studies*

*The Many Canons of Tibetan*

*Buddhism*

also attributed to raddh karavarman and Rin chen bzang po, and Martin's point is well taken,

*Collected Tantras of the Old School*

to Buddhaguhya and 'Brog mi Lo ts ba Dpal gyi ye shes.

*Collected Tantras of the Old School*

all a copy of the translation ascribed to raddh karavarman and Rin chen bzang po, with a few revisions by Rav ndra and Chag Lo ts ba II.

*taratantra per se*

biography of his master 'Gos Lo ts ba II that, during the summer retreat of 1443, the latter had 'gyur bcos rnam par dag pa) the earlier translation[s] of the Candrak rti

*School that 'Gos Lo ts ba II had also revised-cum*

*Collected Tantras of the Old  
dag bcos mdzad pa*

, Vi vamitra's

study of the text, has preserved some very different readings indeed. The verses that were just

*de la rgyud ni rnam gsum ste //*  
*gzhi dang rang bzhin dag dang ni //*  
*bye brag tu ni bsdu bar bya //*  
*gzhi dag dang ni thabs dag gis //*

*gzhi dag dang ni thabs dag gis //*

*rang bzhin rang bzhin med pa'i rgyu //*  
*de bzhin 'bras bu bsdu ba med //*

---

*dpal gyi rnam par thar pa yon tan rin po che mchog tu rgyas pa'i ljon pa dbu can*  
*'Gos lo gzhon nu dpal gyi rnam thar*

108]. 'Gos Lo ts ba II also edited the translation of Buddhaguhya's commentary on the

I have not been able to verify the translator[s] of Vi vamitra's work, which has a great deal of significance for Indo-Tibetan intellectual history and unquestionably merits a detailed

religious environment. Vi vamitra twice mentions unnamed sutras and he refers a number of

*Gdan bzhi*

*Guhyagarbhatantra*

significance for the literary development of the tantric movement as a whole.

Vi vamitra was of course not alone in this, and it would be useful to do this kind of preliminary excavation in the exegeses of his contemporaries such as Vil savajra, Buddhaguhya, and the early eighth century kyamitra, to name but a few. What is more, His

with its provenance, I think that the integrity of Vi vamitra's work as a translation of a purely

*rgya gar gyi yi ge la la*

*rgya gar gyi sgra*

makes no sense, unless, of course, Vi vamitra or the author of these two passages addressed an

differently

*rgyud ni rgyun zhes bya ba ste //*

*sgrogs pa drug*

*gi mchod rten*

D. zantó,

*selected chapters*

*circa* 850 to 1000, "(with preference for an earlier date)." Dated December 16, 2012, I accessed zantó's work on academia.edu. Vi vamitra's references to a \*

*circa*

*Rgyud sde spyi'i rnam par gzhag pa  
Tantra*

*The Yogini's Eye. Comprehensive Introduction to Buddhist*

btsun's disciples, Mi nyag Shes rab 'bar, alias Prajñāvalī, had written a commentary on Bsod nams rtse mo's work

*Rgyud sde spyi yi rnam par bzhag pa'i gsal byed nyi ma'i 'od zer Selected Writings*

*rgyun de rnam pa gsum du 'gyur //*  
*gzhi dang de yi rang bzhin dang //*  
*mi 'phrogs pa yis rab phye ba'o //*

*rang bzhin rnam pa rgyu yin te //*  
*gzhi ni thabs zhes bya ba yin //*  
*de bzhin mi 'phrogs 'bras bu ste //*

*Hevajratantra*

edited by his nephew Sa skya Pa ita, we cannot rule out the possibility that he had slightly

Kanjur. But this is not the reaction one gets with the quotation of the first of these two quatrains

*rgyud ces bya ba rab 'brel tshig //*  
*de la rab 'brel rnam gsum te //*  
*ngo bo gzhi dang thabs dang ni //*  
*thabs byung 'bras bu zhes bshad do //*

*Tantra*

*pratibandha*

---

*Rgyud sde spyi'i rnam gzhas bsdu pa rgyud sde rin po che'i gter sgo 'byed pa'i lde mig*

There is no question that the first two lines of this quatrain echo Rin chen bzang po's quotation

*ad nauseam*

*rnying ma*

tantras. And this can hardly be insignificant.

## **Appendix**

### **Titles of Tantras Belonging to the Four Classes of Tantric Literature in Rin chen bzang po's**

*'ching lugs*



- a. Generally and specifically restricted

*gsung      thugs*

*Legs sgrub pa*

*Gsang ba spyi rgyud*

*Bsam gtan phyi ma*

*Dpung pa bzang po*

The specific subdivisions of      *gsung      thugs*

*gsung      thugs*

*Gtsug gtor chen mo*

*'Jam dpal rtsa rgyud*

*Mngon par byang chub pa*

*Gsang bdag rnam par grol ba*

*Glu blangs 'jam dpal rdo rje phreng ba etc*

*Dpung bzang*

*Gsung*

*Padma brtsegs pa*

*Don yod zhags pa*

*Yid bzhin gyi nor bu*

*'Khor lo bsgyur ba*

*Zhal bcu gcig pa*

*Rang byung ye shes*

*Snying gyur cig pa*

*Dngos grub bum pa,*

*Thugs*

*Rig pa mchog*

*Me lce 'bar ba*

*Drag po sum 'dus*

*Gzungs ring rdor rje be con*

primarily teaches the pacification of the eight classes

*'Byung po 'dul byed*

*Rdo rje rnam 'joms gos sngon*

*Sa 'og 'dul ba*

primarily teaches the pacification of the

*sa bdag*

*Gtum po rgyud gsum*

*Mnyam pa med pa*

*Ral pa gyen brjes*

*Mi g.yo ba'i rtog bdun pa*

*Bdud rtsi 'od*

*Stobs po che*

*Khro bo spyi 'dus*

*Bsam gtan phyi ma,*

*Sgrol ma mngon 'byung ba*

*Dngos grub bum pa*

*Gzungs gra lnga*

*Tsun dra*

*Lu gu rgyud*

*'Od zer can*

*dbu las*

*jags las*

*dpung pa las*

*Padma brtsegs*

*Dpung pa bzang po*

*thugs las*

*gsang ba la s*

*A mo ga pa sha*

*'Byung po 'dul byed byung ba*

*Gzungs 'bum*

*Rnal 'byor mngon par byung ba'i rgyud*

*Rgyan chen po*

*Rnam par snang mdzad*

*gnas*

*brgyad*

*Glang po che rol pa bde ba'i myu gu*

*Rol pa mchog*

*The Rnam snang sgyu 'phrul dra ba*

*Gsang ba spyi*

*rgyud*

*ngo bor med par yang gnang ngo //*

*Khams gsum zil gnong gi rgyud –*

*Rnam par snang mdzad chen po'i rgyud–*

*Rnam snang mngon byang rgyud, there are five*

*gsung*

*Phyag rgya yongs su bsgyur ba'i rgyud*

*Dpe byad yongs su dag pa'i rgyud*

*dum bu bzhi*

*Rdo rje rtse mo*

*Dpal mchog dang po*

*Sangs rgyas gsang ba*

*Dam tshig mngon par byang chub pa*

*Rdo rje sems dpa'i rgyud gsum*

*Ngan song sbyong ba'i rgyud rtog pa bdun cu*

*'Jig rten pa rtog pa bcu*

*De las 'das pa'i rtog bcu*

*Gang zag dman pa la dgongs pa'i rtog pa bcu*

*Las thams cad la dgongs pa'i rtog pa bcu*

*Mchog sgrub pa'i rtog pa bcu*

---

Although five are slated to be mentioned, only four are given!

*thabspha*

*shes rab ma*

*Bum pa*

*Rdo rje phreng ba* 'dra

*Lha mo bzhis zhus pa*

*Dgongs pa lung bstan* 'dra

*'phags pa cha mthun pa'i rgyud la / gshin rje gshed dgra nag gdong  
drug pa la /*

*Dmar po 'jigs byed*

*Khro bo bcu'i rgyud*

*Sngags don gsal bar rdo rje rgyas 'debs*

*Rdo rje dri med pa*

*Snying po 'byung ba mngon par byang chub pa,*

From a classification of the

*Yon tan*

*'Phrin las*

*Thig le chen po*

*Rdo rje gdan bzhi*

is the fve hundred thousand

it is in the hands of the kin

*Brtag pa gnyis pa*

*rgyud sde bcu drug*

*Ye shes thig le*

*Ye shes rol pa*

*Dga' chen ston pa*

*yang nam*

*Dges rdor man ngag gi rgyud*

*Rdo rje gdan bzhi gtsug gi rgyud*

*Sangs rgyas thod pa'i rgyud*

*Sgyu ma bde mchog gi rgyud*

*Bde mchog gi rgyud* is classified: The extensive basic tantra in one

lokas; the summary one in ffty-one chapters.

*ma ning gi rgyud*

*yan lag gi rgyud*

---

*Rig pa rya mtsho*

*Rnam pa*

*Dpal*

*Kha*

*sbyor rgyud      Bla ma*

The explanatory tantras are claimed to be fve-fold.

*Nges brjod bla ma of Bde mchog*

*gsung gi rgyud*

*Sgyu 'phrul chen mo*

*Gsang ba chen mo*

*Khu yug rol pa*

*Grags pa bzang po*

*Ye shes mchog*

*Bde mchog*

*Mngon par brjod pa*

Its subsequent texts: One in ffty-one chapters

*Ming*

---

*bde mchog ma Kun spyod chen mo*  
*Rdo rje slob dpon dang slob ma'i las ston pa He*  
*bde mchog sngon 'byung*  
*bde mchog Nges brjod bla ma*  
*bde mchog rim dang las tshogs 'ba' zhig*  
*ston pa Phag mo sngon 'byung*  
*Las tshogs lho na ston pa Las rgya mtsho*  
*Mngon gcod ston pa Dus 'byung ba*  
*Slob dpon gyi bya ba ston pa Sdom pa rgya mtsho*

*Dbang bzhi ston pa Lta ba'i rgya mtsho*  
*bde mchog dang*  
*brgyad do ba*  
*Brtul zhugs ston pa Sangs rgyas thod pa*  
*Yon tan bcu gnyis dang sgo bstun pa sbyangs*  
*pa rol pa gnas pa la sogs pa las gdams pa*  
*A ra li*

*yon tan gyi rgyud*

*Phyag rgya chen po ye shes thig le*

*Sangs rgyas mnyam sbyor*

*Khro bo rol pa*  
*Dpal mchog bde ba*  
*Rab tu gsal ba*

*Gser gyi char ba*  
*Rgyan chen po*  
*De nyid rnam gsal*  
*'Jig rten mnyes pa*

*Don yod rgya mtsho*  
*etc*



*'Jam dpal*

*'Jam dpal*

*'Jam dpal rtsa ba'i rgyud*

*'Jam dpal sgyu 'phrul dra ba*

*Rdo rje phreng ba*

*Rdo rje grub pa*

*Don yod pa*

*Gsang rgyud*

*Dam pa dang po*

The summary derived from it in five chapters

*Sangs rgyas 'byung ba*

*Thod pa'i rgyud che chung*

*Dum bu nye bar bzhag pa*

## **Abbreviations:**

*dpe sdur ma*

*Bstan 'gyur dpe sdur ma*

*Sangs rgyas bstan pa'i chos 'byung dri lan nor*

*bu'i phreng ba*

*Gsang sngags snga 'gyur las 'phros pa'i brgal*

*lan rtsod pa med pa'i ston pa dag bstan pa'i byung ba brjod pa drang po'i sa bon,*

RGYUD Lo ts ba Rin chen bzang po, *Rgyud sde spyi'i rnam par bzhag pa 'thad ldan lung gi rgyan gyis spras pa*

*Rgyal ba'i dbang po*

*gnang ba'i dris lan lung dang rigs pa'i 'brug sgra*  
*the Nyingmapa School*

*rnying ma pa rnam la dri ba'i chab shog gnang ba'i dris lan lung dang rig s*  
*pa'i 'brug sgra Collected Writings of Sog bzlog pa Blo gros rgyal mtshan*

*rnam la dri ba'i chab shog gnang ba'i dris lan lung dang rigs pa'i 'brug sgra*  
*Sngags mang zhib 'jug Sngags mang zhib 'jug*

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