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BDK ENGLISH TRIPITAKA SERIES 299
A Transnational Development of Japanese Buddhism During the Postwar Period: The Case of Tana Daishō

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ABSTRACT

While there is abundant scholarship on the postwar reconstruction of Japanese religion and identity, the development of Japanese religion beyond its national borders after World War II is relatively understudied. This paper aims to expand the scope of scholarship on modern Japanese Buddhism by treating changes that affected Japanese Buddhism in the United States during the postwar period as an extended experience of Buddhism in Japan. It analyzes the work of Tana Daishō (1901–1972), an Issei Shin Buddhist minister who spent the second half of his life in the U.S., using Robert Bellah’s concepts of “facilitated variation” and “conserved core processes.” Tana wrote and compiled a set of books in Japanese as a doctrinal exegesis and expressed his vision for the development of Shin Buddhism in the United States. In his discussion of this future adaptation, however, he always referred to the Japanese tradition as the basis of comparison and justification. He set out to recover “archaic” Shin Buddhist symbols while taking into account the differing cultural conventions of Japan and the United States. By situating the study of modern Japanese Buddhism in a transnational context, I hope to clarify a broader spectrum of the Japanese Buddhist experience during the mid-twentieth century.

INTRODUCTION

The Buddhist Mission of North America (BMNA)—the oldest Japanese Buddhist organization in the United States, which is affiliated with Nishi Honganji, a dominant branch of Jōdo Shinshū known as Shin
Buddhism—adopted the appearance of American institutions after the outbreak of the Pacific War. The bombing of Pearl Harbor led to the arrest and internment in camps of Japanese religious leaders, including Buddhist clergy, separated from their families. Later, President Franklin D. Roosevelt signed Executive Order 9066, forcing approximately 120,000 persons of Japanese ancestry living mainly in the Pacific Coast states to be evacuated and incarcerated in internment camps. Facing this crisis, BMNA issued a statement pledging loyalty to the government of the United States. Subsequently, in 1944, BMNA leaders changed the name of their organization to the Buddhist Churches of America (BCA), a name that more closely resembled an American religious institution. Nisei, the American-born children of Japanese immigrants (known as Issei) began representing the Nikkei (those of Japanese ancestry) community and took the initiative in organizing the BCA.¹

During the Pacific War the U.S. government interned not only Issei but also Nisei, who were American citizens. Caught in the collision of two modern nation states, people of Japanese ancestry living in the United States responded to the government in various ways. For instance, questions about their loyalty to the United States caused many Issei to sever their ties to Japan. A large number of Nisei volunteered to join the U.S. armed forces and fought on the European front, many at the expense of their lives. Kibei Nisei, U.S.–born children of Issei who had gone to live in Japan but returned to the U.S. before the war, struggled to balance their national identities and felt a sense of alienation from other Nisei who grew up in America.² Those who resisted the federal government faced severe consequences. Antagonistic Issei were moved to segregation centers or forced to return to Japan, while disloyal Nisei were deprived of their citizenship. An analysis of the post-war development of the Buddhist Churches of America cannot be separated from a discussion of the afflictions suffered by Shin Buddhists in the United States and their connection to Japan.

This paper examines Tana Daishō’s engagement in the postwar development of Shin Buddhism in the United States, while also treating the impact of war and suffering. During the Pacific War and the tumultuous postwar period, as an Issei minister of the BMNA/BCA, he sought a new direction for American Shin Buddhism. Like his predecessors before the war, Tana diverged from Shin Buddhist practices in Japan and catered to the Nisei laity’s demands, while reapplying traditional
values to their situation. He defined Shin Buddhism as a family religion that offered a spiritual standpoint to cope with death, reexamined the notion of worldly benefits, and explained the importance of practicing basic Buddhist principles by bridging differences between Shin Buddhism and other Buddhist traditions.

In this endeavor, he took a different path from that of his counterparts in Japan, who had initiated the postwar development of Shin Buddhism by rebuilding local temples and restoring Shinran’s teaching, promoting a denominational identity, and rejecting practical benefits believed to be brought about by petitionary prayer. These differences do not, however, suggest that Tana was at odds with the tradition. He recognized the importance of the Japanese household system, made direct references to Shin scriptures to clarify its practical benefits, and engaged in a discussion of the theory of two truths, which underpinned the doctrinal foundation of the Nishi Honganji. Put another way, Tana reemphasized the fundamental principles of Shin Buddhism and articulated them for Nikkei Buddhists during the postwar period.

Tana’s efforts illuminate the notions of “facilitated variation” and “conserved core processes.” Robert Bellah applies these concepts, originally introduced by two biologists, Mark Kirschner and John Gerhart, to a discussion of cultural integrity. According to Bellah’s summary of their study,

[M]utations can occur only in organisms that are already structures (sic)—already have core processes that have persisted through long ages of evolutionary history—and that mutations, though inevitably random, will be accepted or rejected in terms of how they relate to the conserved core processes. The primary contribution of [Kirschner’s and Gerhart’s book The Plausibility of Life] is to clarify how conserved core processes promote variation, that is, “facilitated variation,” in ways that produce novel developments in phenotypes without undermining the continuity of the core processes. Stability and change, in this view, enhance each other rather than conflict with each other. For Bellah, the conserved core processes, which promote variation, represent the “acquisition of new capacities” for human beings to adapt and reorganize, responding to new conditions and various needs, albeit not in a linear fashion connected to the history of evolution. When Tana’s attempt to rethink the future of American Shin Buddhism is analyzed under this light, he appears to have recovered
“archaic” Shin Buddhist symbols that had been important to both the Nishi Honganji order and the BMNA, and brought them back into effect with their variations.

A SHORT BIOGRAPHY OF TANA DAISHŌ

Little is known about Tana’s life before he came to the United States. He rarely talked about his childhood; however, the few remarks he did make on this subject can help us understand his younger days. He was born in Sapporo (Hokkaidō) in March 1901. His family was impoverished, so he was raised by his grandparents. After Tana completed elementary school, his grandparents took him to a Shin Buddhist temple in Astubetsu, where the elderly, childless priest made him his apprentice. Tana received ordination at the age of seventeen and decided to stay on in Kyoto; the resident priest in Atsubetsu arranged for him to work at the Nishi Honganji headquarters. In essence, Tana had an unhappy childhood and did not receive the higher education for which he had longed.

The headquarters later assigned Tana to the Sunday School Department and he qualified as an overseas minister (kaikyōshi) at the age of twenty-four. In 1924 he was sent to Taiwan, and the headquarters subsequently transferred him to the Berkeley Buddhist Temple in the United States in 1928, then brought him back to Japan two years later. He was sent to Korea in 1934 and reassigned to Berkeley in 1936. He returned to Japan the following year and, at the age of thirty-eight, married Hayashima Tomoe. Tomoe was born to a temple family in Hokkaidō and was a sister of Tana’s fellow minister, Hayashima Daitetsu. Tana and Tomoe returned to Berkeley in 1938 and had two sons, Yasuto and Shibun. (Their sons Chinin and Akira were born during the internment and postwar periods, respectively.)

At the time of the Japanese Navy’s attack on Pearl Harbor, Tana was serving in a Buddhist community in Lompoc, California. The Federal Bureau of Investigation immediately arrested him. Tana was first detained at the Santa Barbara County Jail, transferred to a Civilian Conservation Corp camp in Tujunga, outside Los Angeles, and subsequently to the Santa Fe (New Mexico) internment camp in March 1942. The Justice Department sent him to the U.S. Army’s Lordsburg internment camp in New Mexico about three months later. Tana was then moved back to the Santa Fe camp in 1943. In the meantime, his
wife and their two children were forcibly moved to the Gila Relocation Center in Arizona as a result of Executive Order 9066.

While in Santa Fe, Tana suffered from recurring bouts of tuberculosis, which he had contracted in Taiwan, and was hospitalized until the Justice Department released him in April 1946, approximately seven months after the war. On his release, he moved to Richmond, California. The BCA then sent him to Hawai‘i, where he served at the Honpa Hongwanji Hilo Betsuin and the Honpa Hongwanji Mission of Hawaii in Honolulu. Tana returned to the Buddhist Churches of America in 1951. After serving as resident minister at the Palo Alto and San Mateo Buddhist Temples in California, he was named Head of the BCA Sunday School Department in 1955, but he resigned from the BCA in 1959 due to illness. He died in 1972 in Palo Alto, at the age of seventy-one.

Despite his active role in the BCA, Tana’s contributions have been largely unrecognized. A dispute between the Palo Alto Buddhist Temple’s board members and the Tanas had a negative impact on his later career. A misunderstanding arose when temple members began gambling at temple bazaars, which the couple opposed. The dispute eventually led board members to terminate their relationship with the Tanas in September 1955, forcing the Tana family to leave the Palo Alto Buddhist Temple. After Tana’s death, his family requested the temple board members to rescind the public announcement of his termination. Although his family has continued to pursue this matter for over 30 years, the two parties have failed to come to an agreement. This incident has unfortunately overshadowed Tana’s achievements in the BCA.

TANA’S WORKS

A close reading of Tana’s writings makes it possible to reevaluate his work. Though not widely circulated today, his works are impressive in terms of their content and volume. During the war years he wrote an internment diary, in Japanese, *Santa Fe, Lordsburg, senji tekikokujin yokuryūsho nikki* in four volumes. His wife published the diaries between 1976 and 1989. Discussion of Tana’s camp experience is beyond the scope of this paper; however, the characteristics of his diary are worthy of mention.

First, despite the U.S. government’s hostility toward the Issei, Tana was proud of being Japanese and accepted the status of “enemy alien.” At the same time, he was determined to make the BMNA a more
American-type religious institution and educate Nisei and Sansei (children of Nisei) in Shin Buddhism. Tana, therefore, made efforts to discover the positive side of internment: it freed him from the administrative chores of a temple and allowed internees to express Japanese sentiments without reserve. According to Tana, this would not have been possible if the Japanese community had not been segregated. He was able to enjoy camp life because he could study Shin Buddhist doctrine, practice calligraphy, learn English, meet and talk with other Issei and Nisei who were brought to the camp from other regions of the United States, and learn about American cultural practices of which he was until then unaware.\(^\text{12}\)

Second, his diary contains a variety of criticism. He not only evaluated fellow Japanese internees and camp authorities, but also criticized the Japanese and American governments and the social structures of the day. Tana was particularly critical of fellow Buddhist ministers who engaged in gambling and playing baseball, while neglecting their ministerial duties, such as officiating at Shin Buddhist services and giving Dharma talks. He also pointed out the inefficient camp management, which included frequently moving internees from one place to another without reason, and the dysfunctional mailing system; the misconduct of undisciplined guards; the hypocrisy of the U.S. government, which promoted democracy and liberty while mistreating Nisei and Sansei, who were American citizens; and the careless behavior of those who supported the nationalistic and militant ideology of the Japanese government.\(^\text{13}\)

Third, Tana’s diary is full of concern about his wife and children, who had been incarcerated at Gila. His diary contains stories of his children, poems his wife wrote to him, and descriptions of the dreams he had about her. The long distance that separated the couple did not prevent Tana from reflecting on his wife’s difficult situation. Many internees called him a “saint,” but Tana was vividly aware of his deep attachment to his family.\(^\text{14}\) In sum, Tana’s camp diary is a great resource that offers a Japanese American collective response to the Pacific War and internment, and personal reflection from a Buddhist cleric’s perspective.\(^\text{15}\)

Tana also wrote a set of three books explaining the basic teachings of Śākyamuni and Shinran, and dedicated them to the development of BCA Sunday Schools. While in Hawai‘i, he followed in the footsteps of BMNA minister Kyōgoku Itsuzō (1887–1953), and others, who had
developed a curriculum with “pasted-on” English lesson cards in 1946; Tana elaborated on these learning tools. In 1952, after returning to the BCA, Tana embarked on a project to create a new series of cards. He wrote them in Japanese and several members translated them into English. His lesson cards were accompanied by a manual for Sunday School teachers.16

In 1955, the Sunday School Department decided to compile textbooks in English as a commemorative project for the 700th-year passing of the founder, Shinran (1173–1263), which was to take place in 1961. The Sunday School Department commissioned Tana to collect materials and write on four topics: “Introduction to Buddhism,” “The Teaching of Buddha,” “Salvation by Buddha,” and “Buddha and His Disciples.” After the textbook advisory committee’s review, three Nisei ministers used his writings as reference for the publications Buddhism for Youth, Part One: Buddha and His Disciples and Buddhism for Youth, Part Two: The Teaching of Buddha, published by the BCA in 1962 and 1965, respectively. Both of these works discuss basic principles of Buddhism, though not specifically those of Shin Buddhism.17

Tana later published a set of three books on the same themes in Japanese, expanded and written in a dialogue style: Hotoke no kyūsai (Salvation by Buddha) in 1966, Busshi seikatsu hen (Buddha and His Disciples) in 1969, and Hotoke no kyōbō (The Teaching of Buddha) in 1972. The subtitle “Sunday School Text Excerpts” is given to Hotoke no kyūsai and Busshi seikatsu hen, which consists of Tana’s extensive discussion of Shin Buddhism with fifty-two and fifty-three Dharma talks, respectively. These books are collections of his correspondence to his former Sunday School students during his internment. Internees were restricted to only two letters and one postcard per week. Tana distributed a Dharma talk, and also wrote a letter to his family, every week.18 It is difficult to identify the readership of the Japanese books he wrote, however. First, during the mid-1960s, the ages of the Nisei ranged from thirty-five to fifty,19 so printing his wartime Dharma talks, which he had addressed to young Nisei, would not have made much sense. Second, judging from the division of work in the source and target languages at the BCA Sunday School Department, Tana seemed to communicate with Nisei primarily in Japanese. Yet though most Nisei had received at least a rudimentary education in the Japanese language, their ability to read advanced Japanese books on Buddhism is doubtful.20 It is, therefore, unlikely that Nisei Buddhists were able to understand Tana’s books.
Further, according to Michael Masatsugu, during the 1950s, Nisei Shin Buddhists participated in the Berkeley Buddhist Study Group, which was affiliated with the BCA. This group engaged in a transsectarian Buddhist dialogue with Euro-American Buddhists, including the Beats, Asian immigrants, and Asian Americans. These people sought a universal Buddhism but simultaneously competed in “constructing ‘authentic’ Buddhist practice and teaching,” reflecting their racial/ethnic identities. For these Nisei Shin Buddhists, Tana’s exclusive focus on Shin Buddhism might have appeared too sectarian, although he himself proposed that Shin Buddhists adopt broader Buddhist practices. Tana understood the untimely publication of his books and wished them to be used for future propagation aimed at the new Issei (shin issei)—Japanese nationals who migrated to the United States after the revision of American immigration laws in 1968.

THE DEVELOPMENT OF THE HONGANJI

Shinran’s followers structured his doctrine and practice by forming various organizations. Among them, the Honganji became the most powerful Shin Buddhist order under the leadership of the eighth abbot, Rennyo (1415–1499). The succeeding generation of Honganji abbots fought and negotiated with national unifiers, such as Oda Nobunaga (1534–1582), Toyotomi Hideyoshi (1536–1598), and Tokugawa Ieyasu (1542–1616). With the establishment of the Tokugawa regime (1603–1867), Ieyasu divided the Honganji into two denominations—the Nishi (West) and the Higashi (East) Honganji—to weaken its power. The split of the Honganji was done for political reasons, not for doctrinal differences. Since then, these two Honganji organizations have been the dominant branches of Shin Buddhism.

Honganji leaders deviated from the founder’s teaching in two major ways. First, Shinran considered birth in the Pure Land both a matter of the present life and that of the afterlife, but emphasized the importance of spiritual liberation attained in this life, known as “having immediately entered the stage of the truly settled” (shōjōjū). His followers, however, began addressing the assurance of salvation in the next life. For instance, Rennyo added to Shinran’s teaching an element of petitioning, such as to “beseech Amida for salvation in the next life.” Today, according to the Nishi Honganji authority, the goal of Shin Buddhism is twofold: gaining the benefit of “having immediately
entered the stage of the truly settled” in this world and attaining bud-
dhahood in the Pure Land in the future.25

Second, Honganji leaders discussed the social dimension of those
who obtain shinjin (or entrusting mind). Although Shinran emphasized
the importance of maintaining spiritual principles over observing
the secular rules, his descendants reversed the priority. For instance,
Rennyo urged his followers to distinguish the laws of the Buddha from
those of the king, and to observe both but under different circum-
stances. This strategy was instrumental for the Honganji leaders in ne-
gotiating with and securing its position in the Tokugawa regime. When
Japan encountered the West and modernization began, Shin clergy re-
kindled the discussion of spiritual/secular rules and formulated the so-
called theory of two truths (shinzoku nitairon)—spiritual and mundane.

Regardless of the variants in this schema of secular/spiritual rules,
both Nishi and Higashi Honganji leaders saw the importance of obey-
ing secular rules and conformed with the state apparatus: Article 28
of the Constitution of the Empire of Japan states that “Japanese sub-
jects shall, within limits not prejudicial to peace and order, and not
antagonistic to their duties as subjects, enjoy freedom of religious
belief.”26 The Honganji organizations counseled their followers to keep
faith to themselves, while consenting to Imperial laws and supporting
Japan’s colonial expansion.27 After the Pacific War, Honganji leaders
abandoned imperialistic wartime theology and “democratized” their
organizations. The Nishi Honganji headquarters, however, have main-
tained the theory of two truths, with the secular rules being defined as
“democracy.”

SHIN BUDDHISM AS A FAMILY RELIGION

Following the Nishi Honganji tradition, Tana insisted that attaining
birth in the Pure Land was important to American Shin Buddhists and
that such a spiritual standpoint was the basis for sustaining them in
this world. With a clear understanding of the Primal Vow and through
the act of reciting the name of Amida Buddha, Shin Buddhists can gain
peace of mind and live confidently in the present, despite the many
problems that everyday life brings.28 At the same time, Tana empha-
sized a material aspect of the Pure Land, reiterating the idea that it is
where husband and wife, parent and child, and siblings can all meet
after they leave this world.29 This forward-looking perspective on the
afterlife derives from the heart of the Shin Buddhist tradition, drawing
from Shinran’s statement that after his death he will await his followers in the Pure Land,³⁰ and the idea of “meeting together in one place [in the Pure Land]” (kue issho), from a scriptural passage in the Smaller Sukhāvatīvyūha-sūtra. By the mid-Tokugawa period, Shin Buddhist followers throughout Japan had begun seeking afterlife-unification with Shinran. They brought the remains of their loved ones to Shinran’s mausoleum or to the Honganji head temple (either Nishi or Higashi), which enshrined the sacred image of Shinran. This burial practice even rationalized communal interment in some areas where Shin followers did not observe individual family entombment.³¹

The following question-and-answer passage in Tana’s Hotoke no kyūsai demonstrates Shin Buddhist postmortem soteriology:

**Question:** We are worried about life. If atomic war breaks out, all forms of life may become extinct. Instead of studying hard to make our future life better, isn’t it better to enjoy our present life with friends? What does Buddhism say about this?

**Answer:** We can live our present life righteously without the fear of death by accepting the Buddha’s salvation. Imagine that a doctor tells us we have a terminal illness. Unless we have heard the Buddhist teaching and believe in the attainment of birth in the Pure Land with recitation of the nenbutsu, we will become agitated and upset. We all understand that life is limited, but the majority of us tend to think, “I will live a bit longer.” At bottom, however, we are all uneasy. Today, the developments of science, which are supposed to enrich our lives, alert us to the possibility of atomic war and make us nervous. Our government and society are dealing with this problem, so we should cooperate with them. They do not, however, guarantee our security. Even though they may be fully prepared, they cannot promise the safety of all our family members. We may go astray when evacuating. Imagining atomic warfare is, however, unnecessary for the meditation of our response to death. Death is an unavoidable aspect of life. Today, Buddhist salvation means that family members [who will be separated by death] can say, “We recite the nenbutsu together so we will meet again in the Pure Land.” This is what makes Shin Buddhism a family religion.³²

This dialogue, in which the fear of death is magnified to make it seem that the young feel so hopeless they are unable to even consider their future, reflects not only the escalation of the Cold War but also the collective Japanese experience of the atomic bombings of Hiroshima and Nagasaki.
Earlier, during World War II, Tana employed the rhetoric of birth in the Pure Land as a rendezvous in the afterlife and comforted Nisei soldiers and their parents. He not only explained birth in the Pure Land as the fulfillment of a life of *kue issho*, but also introduced various Buddhist stories related to Nisei soldiers. For instance, a father began to study Buddhism seriously after his son decided to volunteer for the American armed forces, and then explained the Buddhist teaching to his son. When it came time for them to say goodbye to each other, the father expressed the wish that if his son did not return home, he would reunite with him in the Pure Land. The father longed to attain buddhahood for himself and hoped for his son to become an Amidist.

Another Nisei soldier, who had attended Sunday School as a child, remembered those days and began singing Buddhist *gāthās* on Sundays. It helped ease his fear when he and his fellow soldiers faced battle. Many Nisei Buddhist soldiers carried a small piece of paper inscribed with the six kanji characters of *na-mu-a-mi-da-butsu*. They may have considered this to be a talisman or divine protector, but from Tana’s perspective, it allowed them to live each day strongly with the assurance of birth in the Pure Land.

The way Tana explained Shin Buddhism in the United States during the wartime years differed significantly from the way his counterparts in Japan propagated the religion during the same period. The great majority of Shin Buddhist priests in Japan supported Japan’s Fifteen-year War (1931–1945) and asserted that death in action was honorable, representing the “bodhisattva practice of non-self,” and that spiritual principles had already determined a soldier’s birth in the Pure Land. Therefore, according to the secular rules, a soldier was obliged to perform his duty on the battlefield, with the knowledge that his service was spiritually sanctioned. The Japanese government also enshrined the war dead at state-sponsored Shintō shrines, such as the Yasukuni Shrine in Tokyo, and it was common for local Shin priests to place mortuary tablets for the emperors next to a statue of Amida Buddha. In short, the notion of birth in the Pure Land became deeply connected to Japan’s colonialism and the ideology of imperial Shintō.

Although the idea of birth in the Pure Land played a different role in the United States, American Shin Buddhists during and after the war also embraced a kind of nationalism. Nisei soldiers chose to go to war as a pledge of allegiance to the U.S. government and on behalf of those of Japanese ancestry, hoping that this act of service would demonstrate
their loyalty and the government would stop discriminating against them. The idea of birth in the Pure Land therefore upheld the spirits of Nisei Shin Buddhist soldiers, as well. It sublimated their fear of unnatural death and recast it as sacrifice for one’s country—as well as guaranteeing the afterlife reunion with their loved ones. For Nisei families too, the notion of birth in the Pure Land represented continuity of family life. To put it differently, family ties and ethnic loyalties encouraged Nisei Buddhists to uphold a belief in birth in the Pure Land.  

In postwar Japan, nationalistic and sentimental attitudes associated with the Pure Land died out and Shin Buddhist leaders reformed their organizations. In 1951, the Nishi Honganji headquarters in Japan coined the slogan: “Let us share the tradition of a Shin Buddhist life from one generation to the next through the efforts of resident ministers of Shin Buddhist temples, their wives, and followers.” Its objective was to promote the teaching at local temples. In the case of the Higashi Honganji in Japan, the rebuilding effort was more progressive. To revitalize local temples in response to the shift in family structures—from the extended family with patriarchal values to the nuclear family—its leaders organized a Youth Department that aimed to help young adults establish a Shin Buddhist identity on an individual level, instead of engaging in the religion only through family Buddhist affiliation. The effect of the Tokugawa household registration system, which utilized Buddhist temple registries, remained strong and many parishioners observed Buddhist funerals and memorial services without really understanding the teaching. Reviving the roles of local temples and initiating a bottom-up lay movement was, therefore, an urgent task for postwar Shin Buddhist leaders in Japan.  

Tana, however, still considered the household as the basic unit for practicing Shin Buddhism in America. During his internment, he witnessed many devout Issei who came to Sunday services regardless of weather, and who embraced the idea that the seeds of wholesome karma implanted in them during their childhood had taken root and allowed them to appreciate Shin Buddhism as they became older. Tana observed that not many people became followers of Shin Buddhism after the outbreak of the war, even though they began to listen to the teaching in the camps. He concluded that this revealed the importance of parents’ Buddhist influence over their children.  

Tana also applied another traditional Japanese household practice in propagating Shin Buddhism in the United States. He observed
that for more than seventy years, Shin ministers in America conducted memorial services mainly at temples, though their Japanese counterparts performed such services at the parishioner’s home. Reflecting on this Japanese custom, Tana proposed that each household become a center of Buddhist activity. What Shin Buddhists observed at temple should be extended to the private sphere, he said, so they could practice Buddhism at home following and adapting established American customs. For instance, Tana suggested the Thanksgiving holiday as a day to commemorate the passing of Shinran, who died on November 28th, and Christmas as a day to celebrate Siddhārtha Gautama’s attainment of awakening. Instead of a Christmas tree, a Buddhist family could place a statue of the Buddha underneath a bodhi tree. In this way, Tana attempted to relocate Buddhist practice from the temple to the home, and to adapt Christian American household practices to Shin Buddhist life.

REDEFINING SHIN BUDDHIST BENEFITS

_Hotoke no kyūsai_, in six chapters, is a comprehensive introduction to Shin Buddhism. The book discusses its sacred texts, tradition, Shinran’s life, and Shin Buddhist doctrine. In the last chapter, Tana refers to Shinran’s magnum opus, the _Kyōgyōshinshō_ (The True Teaching, Practice, and Realization of the Pure Land Way), and explains ten benefits listed by Shinran in that work. Among them, the efficacy of “having immediately entered the stage of the truly settled,” the tenth benefit, is the ultimate. Based on the tradition in Japan, where Shin Buddhist clergy considered the act of praying to Amida Buddha for worldly benefits to be a sign of unsettled faith and a lack of clear understanding of the teaching, Tana states in this work that Shin Buddhists reject petitionary prayer because seeking worldly benefits does not lead to established spiritual awareness, while those who entrust in Amida’s Primal Vow and recite the nenbutsu in gratitude maintain peace of mind because they are assured of attaining buddhahood in the future.

Tana, however, recognizes the power of nenbutsu as the effect of a decisive spiritual settlement and introduces several stories. While in Taiwan, he heard the following from a fellow minister: A Sunday School child once caught measles and lingered on the verge of death. Rather than praying for recovery, he and his mother concurred that Amida Buddha would take him to the Pure Land upon his death, so there was nothing for the minister to say or do. Strangely, the child
recovered and began attending Sunday School again. In Tana’s mind, the nenbutsu teaching, to which the child had listened, helped him make up his mind to accept death, and this resolution then brought about his positive physical transformation.\textsuperscript{46}

Tana also wrote about an event that happened to Japanese American youth. He felt that recitation of the nenbutsu generated mental concentration, which helped the reciter achieve a goal. Imagine a football team of which a Sunday School student was a member. If the team won the game, the student might think his team won because he had recited the nenbutsu. According to Tana however, it was not Amida’s divine power that had helped the team prevail, but rather that the practice of reciting the nenbutsu had helped the student focus on the game. Tana further argued that because Shin Buddhists in Japan rarely discussed the efficacy of single-mindedness associated with the nenbutsu, the practical benefit of Shin Buddhism remained unnoticed and underappreciated.\textsuperscript{47}

Another story in Tana’s book exemplifies regaining one’s self-composure through the act of reciting the nenbutsu. One day, Gilbert Sasaki, a Sunday School student in Hawai’i, climbed Mt. Mauna Kea with some friends, but he became separated from them during the descent. He ended up spending the night all alone on the mountain. In a state of extreme anxiety, he thought of his mother and the Buddhist altar at home. Recitation of the nenbutsu helped calm him and gave him the strength to seek a way out the next morning.\textsuperscript{48} For Tana, this youth’s experience demonstrated the importance of listening to the teaching every Sunday.

There is another story about a Mrs. Umeno, who used to work for an elderly Caucasian widow in Palo Alto, Mrs. Brown. She fell ill one day and asked Mrs. Umeno to put her hand on a Bible and pray to God for her recovery. Umeno felt she could not refuse, so she repeated the prayer that Mrs. Brown asked her to recite but added \textit{namu-amida-butsu} at the end. The widow asked her about the phrase. Umeno told her it was the holy name of the Buddha and that she considered prayer unnecessary because the Buddha watched over her at all times, whether she was aware of it or not. Mrs. Brown came to admire Mrs. Umeno and asked her to say the nenbutsu after the Christian invocation whenever she visited. The widow later moved to her son’s home but continued reciting the nenbutsu because it helped to calm her. In Tana’s mind, Mrs. Brown’s case is an example of the inconceivable working of the
nenbutsu that deeply affects and uplifts those who interact with nenbutsu followers.\textsuperscript{49}

In sum, Tana, without distorting doctrine, expanded the scope of Shin Buddhist understanding regarding worldly benefits. He argued that benefits would come naturally to those who take refuge in Amida Buddha’s Primal Vow and that worldly benefit is not the cause for people to seek religion, but rather is a consequence of their “correct” understanding of it. He seems to reiterate Rennyo’s position that worldly benefits have already been included in the act of the nenbutsu.\textsuperscript{50} Tana may have felt he had to clarify the worldly benefits of Shin Buddhism for Sunday School students because, as Mrs. Umeno’s story shows, prayer is an important aspect of Christian life.

**DEFINING “PRACTICE” FOR AMERICAN SHIN BUDDHISTS**

Tana’s efforts to elucidate the worldly benefit of Shin Buddhism are associated with his attempts to outline a new set of Shin Buddhist practices. In the United States, Tana participated in the postwar discussion of the theory of two truths. In the Postscript to *Hotoke no kyōbō*, he underscores the need to define “practice” as Shin Buddhists’ engagement with society increases:

Buddhists in the United States who listen to “The Teaching of Buddha” must think less about attaining birth in the Pure Land and more about improving their present lives. Birth in the Pure Land is like a child making his way home after a long break, where his parents await him. Even if his clothing is dirty, there is no need for him to wash it before returning home [because his mother will do it for him]. Similarly, the Buddha’s salvation does not depend on our actions, whether they are good or bad. The child must, however, be cared for because he has to drive home. Buddhist salvation explained from this point of view represents the gate of mundane rules in Shin Buddhism.

The Shin Buddhist teaching in Japan has focused on the gate of spiritual rules, which exemplifies a child’s decision to return home, and emphasizes “Birth in the Pure Land even if I die at this moment,” and not very much on the gate of mundane rules. Here in America, however, the entirety of a happy life is considered to be in the present. The mundane rules that accompany and ensure the child’s return become very important.\textsuperscript{51}
Within the concept of birth in the Pure Land, Tana distinguishes two kinds of intentions—desire for birth and pursuit of that goal—and relates them to the gates of spiritual and mundane rules, respectively. Referring to *The Larger Sutra of Immeasurable Life*, he defines the practice of six pāramitās (charity, morality, patience, diligence, meditation, and wisdom) as the gate of mundane rules for Shin Buddhists. The sūtra states:

You all should thoroughly cultivate the roots of virtue in this life. Express gratitude, manifest a kind heart. Do not violate the proscriptions set for followers of the Buddha’s Way. Practice forbearance, apply yourselves energetically. Concentrate the mind and cultivate wisdom. Instruct and transform each other in the Dharma. Practice virtue, uphold what is good. Keep your mind and will straight on the Path.

It is better to purify yourselves by observing for one day and one night the precepts of the fortnightly retreat than it is to practice the good for a hundred years in the country of the Buddha of Measureless Life. . . .

Tana, who read the description of the six pāramitās through the lens of the Shin Buddhist tradition, takes the passage “concentrate the mind and cultivate wisdom” to mean the state of developing shinjin. He, therefore, extends the spiritual life of nenbutsu followers to include the practice of six pāramitās and maintains that it would contribute to a prosperous land where “the people live in peace. There is no need for soldiers or weapons,” as the sūtra later states. His experiences during World War II as a prisoner and internee, tormented by the war between his home country and the nation he had emigrated to, as well as witnessing his Sunday School students sent off to the front, must have resulted in a deep longing for a country free from warfare and violence.

Tana was not, of course, the first person to propose that American Shin Buddhists adopt the practice of the six pāramitās. His predecessor Kyōgoku Itsuzō had also suggested it. Kyōgoku, an active BMNA minister, contributed to the establishment of the BMNA Endowment Foundation and laid the foundations of Buddhist education for youth. In fact, the BCA identifies him as “the father of the BCA Sunday School Department.”

The lack of a defined practice in Shin Buddhism, which would have turned away BMNA Nisei and Euro-American sympathizers, caused
Kyōgoku to try to bridge the gap between the basic teachings of Śākyamuni and those of Shinran. Outwardly they seem quite different: Śākyamuni teaches practitioners to control their blind passions by pursuing self-discipline (known as “self-power” among Shin Buddhists), while Shinran teaches that followers should entrust him- or herself solely to the Primal Vow of Amida Buddha (“other-power”), without setting any ethical guidelines. For Shin Buddhists, practicing the six pāramitās and observing the five precepts (abstention from killing, stealing, lying, sexual misconduct, and ingesting intoxicants) are not necessary prerequisites for attaining birth in the Pure Land because they represent the virtues of Amida Buddha, on whose salvific power the follower relies.

Kyōgoku, however, came to value the process of trial and error on the follower’s part. He felt that one cannot understand self-limits and the necessity of entrusting to something larger than oneself without realizing one’s attachment. For instance, if one fails in the first practice of the six pāramitās, dāna (offering or charity)—comprehending how difficult it is to give without expecting anything in return—one would recognize one’s deep attachment to self. Failure in the practice of dāna would eventually lead followers to accept Amida Buddha’s salvation, which embraces sentient beings just as they are.

The Sunday School textbook, which the BCA commissioned Tana to write, attempts to connect the basic doctrine of Śākyamuni and Shinran’s hermeneutics, so Sunday School students will not misunderstand and consider them to be two separate lineages. In the Postscript to Hotoke no kyōbō, Tana writes:

To compile textbooks, it is necessary to consider the relationship between the original teachings of the Buddha and the doctrine of Shin Buddhism. Unless we do, and if we merely reiterate the traditional Japanese expression [which is “Just recite the nenbutsu and you will born in the Pure Land”], it would be extremely difficult for those born and raised in the United States to accept the nenbutsu teaching.

The emphasis of the Japanese cultural practice would not only relegate Shin Buddhism to the status of an ethnic religion in America but also prevent Nisei and Sansei from understanding the nenbutsu teaching. At the same time, Tana knew from experience that superficial inter-Buddhist denominational dialogue would not help clarify the connection between the teachings of Śākyamuni and those of Shinran. For instance, during the internment, Buddhist clerics, Christian ministers,
and Shintō priests agreed not to criticize each other’s religions in order to avoid unnecessary friction. The Buddhist clerics decided to conduct transdenominational services in which Shin Buddhist ministers, including Tana, chanted The Heart Sutra (Jpn. Hannya Shingyō), even though this practice was uncommon in their tradition. In Hotoke no kyōbō, Tana does not propose such ad hoc ritual practice but suggests seeking the doctrinal foundation of Shin Buddhism in Śākyamuni’s teachings. In addition to the six pāramitās, Tana applies the eightfold path to the gate of mundane rules as an extension of the nenbutsu practice.

Including the six pāramitās and the eightfold path in the spiritual lives of Shin Buddhists is, however, misleading; it generates a debate about whether these practices represent self-power or other-power because the nenbutsu is said to be the sole cause for birth in the Pure Land. Tana avoids the mix-up by limiting the discussion of self-power and other-power to the attainment of buddhahood. The former is the practice to become a buddha through one’s own effort, while the latter implies that the attainment of buddhahood is accomplished through the efficacy of Amida’s Primal Vow. Other-power does not imply giving up one’s responsibility and leaving everything up to Amida’s will in all things, however. For instance, a child grows and thrives because of the parents’ care and protection. To become a better student however, the child must study diligently and should not rely on his parents to do his homework. In like manner, the eightfold path and the six pāramitās represent the practice of being indebted to Amida Buddha after entrusting in his Vow, but they are not the conditions for birth in the Pure Land. By relating the eightfold path and six pāramitās to the notion of indebtedness, Tana remained loyal to the tradition.

While emphasizing Amida’s salvific grace however, Tana neither specified Shin Buddhists’ relationship to the secular law of the United States nor took into account the complex international politics of the day. In this regard, he overlooked the central issue in dealing with the theory of the two truths—defining “the relationship between the ultimate truth of shinjin and the worldly principles of secular society”—and took the Buddhist teachings to himself while avoiding expressing his faith in public. His criticism of the U.S. government remained solely in his diary and he refrained from taking political action after the war. Tana’s attitude represents the majority of Nikkei Buddhists’ stance in the postwar years. According to Stephen S. Fugita and Marilyn Fernandez,
[T]he contemporary religious orientation of former Japanese American incarcerees is related to differing retrospective views of their World War II incarceration. Specifically, even though the Buddhists were more marginalized by the larger society than were Protestants before, during, and immediately after the war, they remember their incarceration as a significantly less negative period in their lives than do Protestants. . . . Finally, Buddhists were somewhat less active than Protestants in the social movement to redress the injustice of their wartime treatment.  

For Nikkei Buddhists, endurance of suffering during internment did not lead them to question the institutional structure of American society and its discrimination against people of Japanese ancestry, but it led to their acceptance of their past just as it was.

Tana, in fact, avoided negotiating the boundary between religion and state. He discouraged Sunday School students from expressing their Buddhist faith in public. As an example, he said that when an American court asks a Shin Buddhist to swear to tell the truth by placing their hand on a Bible, he or she should simply do so. In *Busshi seikatsu hen*, he even recognized warfare as a necessary evil and encouraged Buddhist followers to protect their country by referring to the *Golden Light Sutra*. Death in action is an “act of giving”—donating one’s life to one’s country, according to him. In this aspect, Tana contradicted his previous position that the practice of six pāramitās would contribute to the founding of a country where “. . . the people live in peace. There is no need for soldiers or weapons.” It is puzzling why Tana’s internment experience led him to seek the abandonment of weapons on one hand and yet led to his support for warfare (in certain conditions) on the other. This inconsistency implies that Tana did not fully articulate, even to himself, the theory of two truths.

**CONCLUSION**

During the postwar period, Tana Daishō sought to help those of Japanese ancestry reestablish a Shin Buddhist identity in the United States. Instead of adding layers of new ideas, however, his work consisted of two processes: confirming the core doctrinal concepts of Shin Buddhism and rearranging the ideas and practices that had already been constructed by Shin Buddhist clergy both in Japan and the U.S., taking into account the cultural conventions of the two countries.

Tana first emphasized that no one can escape death and avoid the suffering caused by the loss of loved ones, but at the same time he
explained that one can transform death into a positive state through belief in birth in the Pure Land. Unlike major modern Shin Buddhist scholars in Japan, who emphasized birth in the Pure Land as a nondualistic and here-and-now experience, Tana recognized the other aspect of the tradition and embraced Shin followers’ emotional responses to death, in which the Pure Land is seen as a place for reuniting in the afterlife. His experience of the Pacific War and internment made Tana more sensitive to the feelings of his fellow Japanese.

Second, Tana characterized the practical benefit of taking refuge in Amida Buddha’s Primal Vow in developing a strong spirituality. Shinran composed the *Genzei Riyaku Wasan* (“Hymns on Benefits in the Present”), in which he said that nenbutsu followers are protected by deities and buddhas. Zonkaku (1290–1373), the eldest son of the third Honganji abbot, Kakunyo, pointed out the efficacy of nenbutsu prayer extended to this world if recited in favor of seeking birth in the Pure Land. Rennyo recognized the fulfillment of practical benefits in the act of reciting the nenbutsu, whether or not a follower seeks those benefits. Instead of discussing the efficacy of divine protection, Tana emphasized the spiritual freedom a follower would experience in not being disturbed by unpleasant events, including one’s own death. Tana’s interpretation of the Shin worldly benefit deserves attention, since Shin Buddhist scholars have strongly encouraged the reevaluation of Shinran’s *Genzei Riyaku Wasan*.

Third, for Tana, seeking a postwar Shin Buddhist identity in the United States was closely related to creating a Shin Buddhist tradition unique to this country. One of the ways he contributed to this was by reiterating the findings of his precursors. For instance, in 1916, Imamura Emyō (1867–1932) of the Honpa Hongwanji Mission of Hawaii formally explained to his ministers the importance of practicing Buddhism at home. Before the Pacific War, Kyōgoku Itsuzō, who had been influenced by Kiyozawa Manshi’s (1863–1903) “Spiritualism,” associated the nenbutsu with the practice of the six pāramitās. (As early as 1903, Kiyozawa had considered the five precepts and other Buddhist practices to constitute the practice of religious morality for Shin Buddhism.) Tana did not develop sufficient hermeneutics in his promotion of the six pāramitās, however, nor did he explore the correlation between the nenbutsu and Zen, which was rapidly emerging as the most popular Buddhist spiritual interest in America from the late 1950s. Other Shin Buddhist groups, such as the Berkeley Buddhist
Study Group, made a response to this movement, but it is unlikely that Tana was involved in this exchange.\textsuperscript{69}

For Tana, the future of American Shin Buddhism was to be directed within the established Shin discourse, albeit with a variation of its core doctrines and practices. It remains unclear to what degree his colleagues and lay members of the temple communities in which he was involved understood his efforts. The language barrier between Issei and Nisei, as well as a generational gap, might have easily prevented his message from being recognized. Yet for Tana, cultural differences between the two countries was not a cause to make significant changes in the interpretation of Shin Buddhism in the United States.

**ACKNOWLEDGMENTS**

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**NOTES**


2 Concerning the Kibei Nisei’s identity crisis, see, for instance, Minoru Kiyota, *Beyond Loyalty: The Story of a Kibei* (Honolulu: University of Hawai‘i Press, 1997), pp. 59–60. In the case of Kiyota, his internment experience led him to seek “a realm beyond political loyalty and disloyalty,” which he found in the “world of free intellectual inquiry,” namely, academia (p. 228).


7 *Buddhist Churches of America: A Legacy of the First 100 Years* (San Francisco: Buddhist Churches of America, 1998), p. 88; Tana, *Santa Fe, Lordsburg, Senji tekikokujin yokuryūsho nikki*, vol. 4, p. 511.

8 For the process of internment, see Kashima, *Judgment Without Trial*, pp. 104–126.


10 The Palo Alto Buddhist Temple announced the termination of its relationship to Tana on September 15, 1955.

11 For an analysis of Tana’s internment camp diary, see Michihiro Ama, “A Neglected Diary, A Forgotten Buddhist Couple: Tana Daishō’s Internment Camp Diary as a Historical and Literary Text,” *Journal of Global Buddhism*, forthcoming.


17 *Buddhist Churches of America, 75-year History*, vol. 1, pp. 103–104.


25 Naitō Chikō, *Anjin rondai o manabu* (Kyoto: Honganji shupansha, 2004), p. 272. The efficacy of double benefits had been discussed and defined by the time of Rennyo.


27 Shigaraki Takamaro, *A Life of Awakening: The Heart of the Shin Buddhist Path* (Kyoto: Hōzōkan, 2005), pp. 184–185. According to Shigaraki, there were five interpretations of the theory of two truths: “the ultimate and worldly truths are a single truth,” “ultimate and worldly are parallel truths,” “ultimate and worldly are interrelated truths,” “ultimate truth influences worldly truth,” and “worldly truth is a means to realize ultimate truth” (p. 186).

28 For instance, Tana, *Hotoke no kyūsai*, p. 42.

29 On the other hand, Tana simultaneously warns against the materialization of Amida Buddha and the Pure Land: “But we will be greatly mistaken if we consider the Buddha to be the image installed in our Buddhist altars or a being who exists far off in the Pure Land” (*Hotoke no kyūsai*, p. 391).

30 Although Shinran avoided discussing the afterlife, he wrote the following message to his follower, Yūamidabutsu. “My life was now reached the fullness of its years. It is certain that I will go to birth in the Pure Land before you, so without fail I will await you there” (*CWS*, vol. 1, p. 539). See also James C. Dobbins, *Letters of the Nun Eshinni: Images of Pure Land Buddhism in Medieval Japan* (Honolulu: University of Hawai’i Press, 2004), p. 71.

31 For a discussion of *kue issho*, see, for example, Mark L. Blum, “Stand by Your Founder: Honganji’s Struggle with Funeral Orthodoxy,” *Japanese Journal*

32 Tana, *Hotoke no kyūsai*, pp. 91–92 (author’s translation).

33 Tana, *Santa Fe, Lordsburg, Senji tekikokujin yokuryūsho nikki*, vol. 1, p. 375.

34 Tana, *Hotoke no kyūsai*, pp. 320–323.


38 The issue of Nisei soldiers’ loyalty is, however, complex, since there are multiple overlapping layers of sensibilities, such as the soldiers’ political ties to the United States, their cultural connections to Japan, and their emotional attachments to their families. I thank George J. Tanabe, Jr. for this insightful comment.


41 Tana, *Busshi seikatsu hen*, p. 274.

42 This is the date observed by the Higashi Honganji. The Nishi Honganji changed the date of its observance to the lunar calendar date of January 16.


44 The ten benefits obtained in the present life upon realization of shinjin are “being protected and sustained by unseen powers,” “being possessed of supreme virtues,” “our karmic evil being transformed into good,” “being protected and cared for by all the buddhas,” “being praised by all the buddhas,” “being constantly protected by the light of the Buddha’s heart,” “having great joy in our hearts,” “being aware of Amida’s benevolence and of responding in gratitude to his virtue,” “constantly practicing great compassion,” and “entering the stage of the truly settled” (*CWS*, p. 112).


47 Tana, *Hotoke no kyūsai*, p. 205.
48 Tana, *Busshi sekatsu hen*, pp. 70–76.
49 Tana, *Hotoke no kyūsai*, pp. 219–221.
54 Tana, *Hotoke no kyōbō*, p. 466.
55 *Buddhist Churches of America, 75-year History*, vol. 1, p. 101.
56 For a detailed discussion of Kyōgoku Itsuzō, see Ama, *Immigrants to the Pure Land*, pp. 118–132.
58 Tana, *Hotoke no kyōbō*, p. 467 (author’s translation).
60 In the Preface to Tana’s *Hotoke no kyūsai*, Ōhara Shōjitsu writes: “Because the book was intended for use as a Sunday School text in the United States, I was under the impression that it differs from the Japanese exegeses in some aspects, but as a scholar trained in the Ryūkoku University, I was extremely gratified at the great efforts Tana made to not deviate from the Shin Buddhist doctrine” (p. 4). Author’s translation.
61 Tana, *Busshi sekatsu hen*, pp. 95–96.
64 Tana, *Busshi sekatsu hen*, pp. 26–27.
65 Tana, *Busshi sekatsu hen*, p. 165.
68 Sasaki Shōten, former head of Institute of Liturgy and Buddhist Music (Honganji bukkyō ongaku girei kenkyūsho) made the following remark in 1990:
“Would our believers be running to New Religions in times of need, if we truly had a doctrine of the worldly benefits (Genzei Riyaku)? It is probably true that Shinran speaks much more about worldly benefits than Dōgen. Kaneko Daiei, one of the most influential Shin Buddhist scholars of the former generation, has expressed the opinion that we have to rethink fundamentally our doctrine on ‘Non-Retrogression in this life (Genshō Futai),’ ‘Worldly Benefits (Genzei Riyaku),’ and ‘Amida’s Directing of Virtue for Our Return to This World (Gensō Ekō).’ In a conference, he said, for example: ‘I want you to study carefully what is meant exactly by worldly benefits. We must come to understand why there is no contradiction between, on the one hand, maintaining that there is no true worldly benefit outside of the Jōdo School and, on the other, rejecting all religion that seeks worldly benefits.’

“Bandō Shōjun, the priest of the famous Hoonji-temple in Tokyo, once said: ‘The nembutsu at times begins to enter into the midst of folk practice and magic belief, and from there turn people to a true Buddhist life.’ May I finally express the heartfelt wish that you, who shoulder the future of Shin Buddhism, may elaborate a doctrine of worldly benefits?” Sasaki Shōten, Shinran to kyōdan no fukkatsu (Kyoto: Nagata bunshodō, 2006), p. 28.

69 Masatsugu, Reorienting the Pure Land, p. 190. Masatsugu did not come across Tana in his research (personal correspondence with the author).
Treatise Resolving Doubts About the Pure Land (Jingtu jueyi lun 净土决疑论) By Master Yinguang 印光 (1861–1940)*

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TRANSLATOR’S INTRODUCTION

Master Yinguang (印光, 1861–1947) is one of the four most influential Buddhist monks in modern Chinese history, along with the modernizer and reformer Taixu 太虚 (1890–1947), the monastic precepts master Hongyi 弘一 (1880–1942), and the meditation master Xuyun 虚云 (1840–1959). During a period when some who were aligned with the Chan school attacked Pure Land Buddhist teachings as vulgar, shallow, and suited only to the needs of the uneducated, superstitious classes,¹ Yinguang worked to define the tradition and its practices on a solid theoretical basis. His classical education, erudition, wide knowledge of Buddhist scriptures, and simple devotion earned him a following throughout the Chinese Buddhist world. Upon his death, he was widely acclaimed as the thirteenth patriarch (祖) of the Pure Land school.

The arguments presented in this treatise, which takes the form of a debate between Yinguang and an unnamed Chan monk, occur in the context of two separate and competing streams of Pure Land thought. The first, called “Consciousness-only Pure Land” (weishi jingtu 惟识净土) or “Mind-only Pure Land” (惟心净土), took its cue from the Vimalakīrtinirdeśa-sūtra, which teaches that the land in which a buddha dwells is innately pure; any apparent impurity in it arises from the deluded mind of the observer. Thus, when the disciple Śāriputra wonders why the realm of his master, Śākyamuni Buddha, seems so impure, the Buddha grants him the ability to see the world as a buddha sees it—where all appears pure and dazzling in all directions. As the Buddha explains, “Just so, Śāriputra, living beings born in the same buddha-field see the splendor of the virtues of the buddha-fields of the Buddhas

¹ A correction to the title of this article was made on November 9, 2020.
according to their own degrees of purity.” The point of this, as critics of “superstitious and vulgar” practitioners of Pure Land Buddhism never failed to point out, is that the Pure Land cannot be localized at all, nor ought it to be conceived of as a place outside this impure world. Rather, purification of one’s mind through meditative practice brings about the purification of this present world. Purity is ultimately in the mind of the beholder.

Yinguang represented the other side of this debate. In postulating a pure land that was outside of the present impure world, which could be localized to the west of the present world, and which could not be reduced to a psychological state or fable, he belonged to the tradition referred to as “Western Pure Land” (xifang jingtu 西方净土) or “other-direction Pure Land” (tafang jingtu 他方净土). In this capacity, he strove against his unnamed adversary’s strategy (a venerable one in Chinese Buddhist history) of defining Pure Land practice in Chan terms, and of dismissing a literalist interpretation of the Pure Land as ignorant and dualistic. In fighting this view, Yinguang refers to scriptures that describe even the most realized bodhisattvas seeking rebirth in Amitābha Buddha’s Pure Land in the West, reinterprets Yongming Yanshou’s (永明延壽, 904–975) famous fourfold relation of Chan and Pure Land, and even quotes famous Chan masters and patriarchs to show that they were not quite as anti-Pure Land as they might have sometimes appeared to be. In the course of the debate, he gradually wears down his opponent, and in the end the Chan follower submits to Yinguang as his teacher and vows to seek rebirth himself in the Pure Land.

The text is of interest not only because of Yinguang’s eminence within the history of Pure Land Buddhism in China as a popularizer and author, but also because it straddles the divide between premodern and modern Buddhist concerns in China. This may well be the last text ever to debate the positions of “Western Pure Land” versus “other-direction Pure Land,” since at the time of its publication Taixu was proclaiming his new ideas about “Buddhism for human life” (rensheng fojiao 人生佛教), a set of ideas about finding a place for Buddhism in the midst of human affairs rather than in the worlds of gods or in the afterlife. Taixu’s ideas led eventually to the articulation of the new ideal of creating a “Pure Land in the human realm” (renjian jingtu 人間净土).

In addition, within the text Yinguang takes on a venerable topic of Buddhist textuality: the authenticity of various versions of the Avatamsaka-sūtra (Huayan jing 华严经). While past authors had been able to
assert the text’s scriptural status and cited it as an authority, Yinguang had to cope with rather modern textual-critical issues and, to address the text’s redaction history, albeit reluctantly. Even an avowed traditionalist had to at least acknowledge and address the concerns of modernity at this point in time.

The translation that follows is based on Yinguang’s text, the “Treatise Resolving Doubts About the Pure Land” (Jingtu jueyi lun 净土决疑论), in The Collected Works of Great Master Yinguang (Yinguang Dashi quanji 印光大師全集), compiled and edited by Shi Guangding 释广定 (Taipei 臺北: Fojiao chubanshe 佛教出版社, 1991), vol. 1, pp. 357–371. My reading of the text was assisted by an annotated version prepared by the monk Chansheng 慈生, which appears in the same collection under the title “Patriarch Yinguang’s Treatise Resolving Doubts About the Pure Land with Light Annotations” (Yinguang zu jingtu jueyi lun qianjie 印光祖『净土决疑论』淺解), vol. 6, pp. 81–194.

THE TEXT

[p. 357] In medicine, there is no “expensive” or “cheap”; if it cures the disease, then the medicine is good. In the dharma, there is no “superior” and “inferior”; whatever answers to the present opportunity is marvelous. In the past, people’s faculties were extraordinary, and their knowledge [was] like the [trees of] the forest. Following and practicing a single teaching, they could all attain the Way. But today, people’s roots are inferior and their knowledge greatly diminished. If they abandon the Pure Land, then they will never attain liberation. I am ashamed that through many births spanning many kalpas, I put down few good roots. My fortune was meager and my intelligence shallow; the obstacles were severe and my [bad] karma ran deep. In my student years I did not meet with a good friend, and I never heard of the Way passed on by sages and worthies. I was struggling to swallow the anti-Buddhist poison of Han[Yu] and Ou[yang Xiu], but before I could complete my studies, the strength of my karma manifested itself. From this time I was afflicted with illness for several years, which left me unable to attend to my affairs.6

I thought deeply about “the gods and spirits of heaven and earth, and how eminent they are.”5 The sages and worthies of the past and present are just as numerous. Besides, Buddhist teachings have no authority with which to intimidate people into following them; they must rely on holy ones, gentlemen, and sages (sheng, jun, xian 聖, 君, 賢) to
uphold them—only thus can they circulate throughout the world. If the teachings brought such results as Han Yu and Ouyang Xiu say, and went against the sagely Way (sheng dao 聖道), then they would bring harm to China. Not only that, but if all of the sages and worthies of the past and present were not able to accommodate [Buddhist teachings] in the world, would not the gods and spirits of Heaven and Earth have annihilated them long ago? Why would they have waited for Han Yu and Ouyang Xiu to refute them with empty words?

The Doctrine of the Mean (Zhongyong 中庸) says that in the Way of the sage as well as the way of foolish men and women there exist both knowledge and practice. Yet in their farthest extent even the sage is unable to know or put into practice [some things]. Now, even though Han Yu and Ouyang Xiu were worthies (xian 賢), they were far from being sages (sheng 聖). And what is it that even worthies and sages cannot know or do? The very teachings of Buddhism, which common sentiment and worldly knowledge cannot infer.

Thus, I quickly altered my past mind, and left the household life to become a monk. I took stock of my abilities, [and saw that] if I did not rely on the power of the Tathāgata’s all-encompassing vows, it would certainly be difficult to attain samādhi and leave the cycle of birth-and-death. From that time on, the Buddha was my only thought, the Pure Land my only goal.

For many years, I recklessly took to the lecture mat, and for a long time practiced Chan meditation. However, it was only for the purpose of shedding light on the first truths of the Pure Land and attain the necessary qualifications for a superior-rank (shang pin 上品) rebirth in the Pure Land. Regrettably, I was physically weak and frail, and had difficulty maintaining fierce and heroic practice. But since I had firmly taken hold of [the Buddha’s] vows, all the lecturers and meditation teachers in the world [p. 358] could not shake it from my grasp. Even if all the buddhas were to appear and tell me to practice the other methods of cultivation, I still would not be willing to let go of this and take up that in violation of my original plan. However, my past karma was such that to the end I never achieved the state of a unified, undisturbed mind (yì xīn bù luàn 一伈不亂) so as to attain for myself the samādhi of buddha-recollection (niánfo sanmei 念佛三昧). My shame is so great!

One day, there was a senior monk who had long engaged in Chan meditation and had also penetrated deeply into Buddhist doctrines, and he was contemptuous of everything else. He had vowed to achieve the
realization of the One Vehicle, and imitated Sudhana’s travels to many different teachers; in this way he had come to [Hong]lou Mountain (紅螺山, Yinguang’s residence at that time) to ask for lodging. At that time, I happened to be reading “The Essentials of the Amitābha-sūtra,” a work whose words are deep and whose doctrines are wonderful, not suitable for those of childish understanding. I wanted to collect and edit [Tian]tai teachings, and assemble them point by point into a document in order that the beginning student could more easily make progress. It wasn’t that I dared to mimic the way that the virtuous monks of old propagated and commented on the wonders of the Way; I just wanted to create better conditions for those who might enter the Way after me. I was glad of [this monk’s] arrival, and I gave him a copy of the “Essentials” and told him of my intentions.

This senior monk then said to me, “I’ve looked at the ‘Essentials’ before. Look here where it says, ‘None of the marvelous treasures of Huayan [teachings], the secret marrow of the Lotus [Sūtra], the essential mind of all the buddhas, and the guidance of the ten thousand bodhisattva practices go beyond this.’ If the ‘this’ (i.e., Pure Land teachings) is so broad that one cannot count all instantiations of it, then this is to suppress the teachings of all the individual schools of Buddhism and praise the Pure Land too much, to slander the wheel of the orthodox dharma, and to mislead the people. A hundred million Great Teacher Ouyi [Zhixu]s, using a thousand rarely seen knowledges and insights, do not match the direct pointing to the human mind and the propagation of calm abiding and insight meditations. Quite the opposite: in grasping at this ‘Essentials’ the way that common people grasp at magic amulets to protect their bodies, all the clergy and laypeople in the world will clutch at a single method and abandon the ten thousand practices [of Buddhism], taking the puddle and abandoning the great sea. This is the same as entering into the wrong way and turning one’s back on the road to enlightenment, extirpating all the seeds of buddhahood, an offense that would fill all of space! Someone who genuinely wants to repay the Buddha’s kindness will waste no time in utterly exterminating [this teaching]. And to write a document to help it gain currency—it is just too much!” His voice was filled with indignation, as if he were facing an enemy.

I waited until he had calmed down, and then gently answered him, saying, “So you look on this ‘Essentials’ of Ouyi [Zhixu] as a mire of offense. But you only know the end of its stream; you don’t know its
source. This is like a stupid dog chasing after a clod [of earth], and not
like the king of geese who chooses milk. You should know that the
transcendent truth is not in this ‘Essentials’ by Master Ouyi; rather, it
is in Śākyamuni Buddha, Amitābha Buddha, and all the buddhas of the
ten directions, along with the three Pure Land sūtras, the Avataṃsakasūtra, the Lotus Sūtra, and all Mahāyāna sūtras. It is in Mañjuśrī, Samantabhadra, Aśvaghoṣa, Nāgārjuna, [Tiantai] Zhiyi, Shandao, Qingjing, Yongming [Yanshou], and all the great masters and bodhisattvas. If you consider yourself a dharma king, then please correct their fault. [p. 359] Put what you have just said into practice throughout the world; if you don’t, then people will take a common bumpkin from the fields and mistakenly address him as ‘your Majesty,’ taking the law into their own hands and betraying the kingship. In no great time they will exterminate the households and destroy the people.

“Do not talk this way, slandering the Buddha, slandering the dharma, slandering the monastic community, lest you fall into the Avīci hell, there to suffer for interminable eons without respite. You are presuming upon the small amount of good fortune you accumulated in former lives to create endless eons of bitter retribution. When all the buddhas of the past, present, and future speak of the one who is most to be pitied, they will mean you.”

Alarmed by this, he said, “Master, you say that the fault extends to Śākyamuni Buddha, Amitābha Buddha, and so forth. What kind of extraordinary statement is this? Please lay out your reasoning; if it is convincing, then dare I not submit?”

I responded, “The Tathāgata appears in the world because of the causes and conditions arising from one great matter. The term ‘causes and conditions arising from one great matter’ means his desire to lead all beings to open their perception and enter into a buddha’s vision of wisdom and straightaway become buddhas themselves, that’s all. Could there be any other [cause]?

“It is inevitable that beings will have roots either great or small, and delusions either shallow or profound, and so it is not feasible to elaborate the Buddha’s original desire directly. Consequently, he lays out his teachings according to beings’ abilities, and prescribes medicines according to the disease. For the sake of truth he sets forth provisional [teachings], and by means of the provisional he manifests the truth. Within the one-vehicle dharma, he makes all manner and variety of explanations. If there are those whose roots of virtue are ripe, then he causes them to reach the shore of enlightenment, and if there
are those whose evil karma is deep and thick then he causes them to gradually emerge from their defilements and vexations. He stoops to meet and lead them, bringing them step by step to a right understanding. All the mothers and fathers of Heaven and Earth cannot compare with even a portion of his [kindness and skill].

“Furthermore, all of the dharma gates depend upon one’s own power, so that even if one’s karmic roots are deep and thick, one must cause them to thoroughly see their own minds. If there remains even the slightest degree of delusion in one’s own view of either principle or phenomena, then in dependence upon this preexisting karma one will not emerge from the wheel of birth-and-death. Moreover, they will have once again entered the darkness of the womb, and having made contact they will give rise to grasping. Those who proceed from awakening to awakening are few, while those who go from delusion to delusion are many. If even those of the highest capacities are like this, then we need not even bring up those of middling and inferior capacities. Trying to cut off delusions about principle is like trying to cut off a river forty li wide; how much more [difficult would it be to cut off] delusions about phenomena? Penetrating birth and casting off death—how could this be easy? Because of this, one cannot mediate the Buddha’s original intention universally to beings of the three kinds of roots (i.e., superior, middling, and inferior).

“Only the Pure Land teachings set forth exclusive dependence upon the power of Amitābha Buddha’s great vows. Regardless of whether or not one’s good roots have ripened, or whether one’s bad karma is light or heavy, one need only be willing to generate faith and make the vows and recite the Buddha’s name, and at the end of one’s life, Amitābha Buddha will compassionately descend to meet and guide one to rebirth in the Pure Land. This is in order that those whose good roots have ripened may immediately attain to the sudden fruition of perfect buddhahood, while those whose evil karma is heavy may enter the holy stream. This is the essential path by which the buddhas of the past, present, and future save all beings, [p. 360] and this is the marvelous dharma practiced by holy ones and worldlings alike. All of the Mahāyāna scriptures derive their fundamental teachings from this, and there is no patriarch or master in history who has not practiced it.

“You have taken refuge in meditation and doctrinal study, and foolishly say that those who propagate Pure Land teachings slander the orthodox wheel of dharma and cut off their seeds of buddhahood. This is adequate proof that demons have attached themselves to your
body and you have taken leave of your senses. These are the hell-seeds of seeing delusion as enlightenment, and pointing to the truth while calling it heresy.

"Now, distant eons in the past, Śākyamuni Buddha and Amitābha Buddha generated great vows to lead all sentient beings to liberation. The first manifested in the impure world, so that by means of impurity and suffering he could break its hold on beings and impel them to escape from it. The other establishes his Pure Land so that by means of its purity and joy he could gather them all in and then bring them along.\(^{16}\)

"Your knowledge is limited to the ignorant men and women who can [only] recite the Buddha’s name, and this leads you to denigrate the Pure Land. But why not look at the Gaṇḍavyūha section of the Avataṃsaka-sūtra, where Sudhana, after attaining equality with all buddhas, is taught by Samantabhadra to generate the ten great vow kings, and dedicate the merit of these acts to rebirth in the Western Paradise, there to attain perfect buddhahood, and moreover to urge [these vows on] all the assembly of the Lotus Sea?

"Now among the assembly of the Lotus Sea, there are no worldlings, nor are there two vehicles [to salvation]. All the great dharmakāya masters at all forty-one stages\(^{17}\) have broken through ignorance, realized their dharma nature, and can ride the wheel of the Original Vow to manifest as buddhas in any world that lacks a buddha. Among this Lotus Sea assembly, there are pure lands without number, and so it must be that those who dedicate merit toward attaining rebirth in the Western Land of Utmost Bliss can be assured that, having gained this rebirth, they have taken the hidden gate out of suffering and the short path to becoming a buddha.

"That is why, from ancient times until the present, [those in] all monasteries, whether devoted to meditation, doctrinal study, or monastic precepts, recite [Amitābha] Buddha’s name in their morning and evening chanting services, and seek rebirth in the West. How is it that you, with all the time you have spent participating in monastic life, now turn around and seek to destroy and slander your own daily practice? Surely there has never been anyone to whom the Confucian dictum ‘he participates but does not revere, he uses it daily but does not know’ applied more aptly!\(^{18}\)

"Now the Avataṃsaka is considered the king of scriptures, reigning over the entire canon. One who does not believe the Avataṃsaka is an
Even though you may not fall into the Avīci hell, in the end you will certainly sink lower and lower without respite. I wish to escape from suffering and seek rebirth in the Pure Land, while you desire to look for suffering by destroying and maligning the Avatamsaka. You keep to your intention, and I will tread my own path. The general does not come down from his horse; each must press ahead of his own accord. There is no common ground between us. You can go! I will not speak with you.”

He said, “The Way is precious and reaches to all, and doubts must be analyzed and resolved. Master, what is the view that you reject so deeply? Listen to this: ‘Vairocana [Buddha] permeates everywhere, and the abode of his buddhas is called ‘Eternal Quiescent Light’ (changji guang 常寂光).’ However, wherever the dharmakāya is attained, that place is the ‘Pure Land of Quiescent Light’ (jiguang jingtu 寂光凈土). So what need is there to let the mind of production and cessation forsake the East and choose the West, considering this a gain?”

I said, “Easier said than done! Although it is true that this very place is the Pure Land of Quiescent Light, still, one who has not attained perfect wisdom and thoroughly cut off all vexations and perfectly realized the dharmakāya of Vairocana cannot thoroughly gain it and apply it. The forty-one stages of abodes, practices, dedications of merit, grounds, and awakening to equality in the perfect teaching still involve progressive attainments. If you have perfectly realized the dharmakāya of Vairocana, then you could very well say that this very place is [the Land of] Quiescent Light. But for those who have not [yet attained to this], this is like telling them to eat jewels. They would inevitably starve and die.”

He said, “[My] school has always affirmed mind-only Pure Land, and the self-nature Amitābha; this cannot be wrong.”

I replied, “What [your] school says refers exclusively to the nature of principle (lixing 理性); it does not refer to practice in the phenomenal realm (shixiu 事修). What this means is that you want people to begin by realizing the principle that one is born a buddha without involving [false dualities of] cause and effect, practice and attainment, worldlings and holy ones, and only afterward begin practicing the causes and attain the fruit, transcendence of the worldly and entrance into the holy. This is to say that sentient beings as sentient beings attain the buddha Way. This is how you misconstrue ‘principle’ and ‘phenomena’ and turn the view of wisdom on its head!
“Again: You consider ‘forsaking the East and choosing the West’ to be ‘production and cessation.’ What you do not know is that to grasp at the East and disparage the West is nihilism. Now, without having attained subtle enlightenment, who can dispense with choosing [one] and forsaking [the other]? During three incalculable eons of practice, in one hundred kalpas of cultivating the causes [of enlightenment], in seeking [from those] above and converting [those] below, in cutting off delusion and attaining truth, where would there be no choosing [one thing] and forsaking [something else]? You must realize that the Tathāgata wishes to lead all sentient beings to the realization of the dharma and the [Land of] Quiescent Light, and thus he especially recommends the recitation of the Buddha’s name in order to seek rebirth in the West.”

Question: “Elder Zaobo Li (i.e., Li Tongxuan 李通玄, 635–730), in his Avatamsaka-sūtra with Exposition, says that the Western Pure Land is [a concept for] worldlings who still grasp at the characteristics of phenomena and do not yet believe in the true principle of the emptiness of dharmas. It concentrates their minds in recollection, partially purifies their minds, and enables them to attain rebirth in the Pure Land. It is provisional, not the [absolute] truth. So why would the Lotus Sea assembly desire to go together for rebirth [in this Pure Land]? Master Zaobo achieved sainthood during his own lifetime, and possessed inconceivable supernormal perception and wisdom. He was surely a manifestation of one of the bodhisattvas of the Lotus assembly, and his words cannot be erroneous.”

Answer: “Even though Master Zaobo was a manifestation of a bodhisattva, the scripture had not yet been fully transmitted [to China], and he had no way of prejudging [how it would end]; that is why he spoke in this way. Zaobo composed his Exposition during the Kaiyuan reign period of Emperor Xuanzong of the Tang (i.e., between 713 to his death in 730). He died after finishing the work. Over fifty years later, during the eleventh year of the Zhenyuan reign period of Emperor Dezong of the Tang (i.e., 795), the king of the south Indian kingdom of Odra sent over a forty-fascicle Sanskrit copy of the Chapter on the Practice of Samantabhadra’s Vows (Puxian xingyuan pin 普賢行願品), [p. 362] and it was not until 798 that it was translated and began to circulate. The first thirty-nine fascicles correspond to the Gaṇḍavyūha of the eighty-fascicle Avatamsaka-sūtra, and it adds some details. In its eighteenth fascicle, Sudhana’s attainments, gained through Samantabhadra’s
authority and power, become equal to those of Samantabhadra and all buddhas. Samantabhadra then proclaims gāthās praising the miraculous merits of the Tathāgata. The text is incomplete, and closes on an inconclusive note.

“Then the Chapter on the Practice of Samantabhadra’s Vows arrived, and in its fortieth fascicle, Samantabhadra counsels Sudhana and the entire Lotus Sea assembly to dedicate the merits from the practice of the ten great vow kings to rebirth in the Western Paradise. After this counsel, the Tathāgata gives his approbation, and the great assembly puts it into practice. Thus the text was finally complete." That is why ancient masters appended this one fascicle onto their commentaries on the eighty-fascicle Avataṃsaka. They desired that later practitioners would all receive and support the scripture in its entirety.

“The ancient masters explained that this one method of seeking rebirth in the Pure Land was something that only the Buddha with the other buddhas could penetrate completely. The fact that bodhisattvas of the first ground cannot know even a fraction of it is due to just this. Consequently, the Pure Land takes in all those of superior roots and sharp faculties. The Great Collection Sūtra (Da ji jing 大集經) says: ‘In the time of the Final Dharma, myriads and myriads of beings will cultivate religious practices, but only a few will attain the Way. Only in dependence upon [the practice of] reciting the Buddha’s name can they escape the cycle of birth-and-death.’ Thus, all humans and gods, and all beings in the six realms of rebirth, are entangled in worldliness, but the Pure Land encompasses them all without exception. Now, you believe Master Zaobo, but you do not believe the Chapter on the Practice of Samantabhadra’s Vows or the Great Collection Sūtra. This is like obeying a temporary county ordinance while violating the eternal decree of the emperor. How is it that you do not know [how to distinguish] elder and junior, trivial and important?”

Question: “But if [Master Zaobo] was a manifestation of one of the bodhisattvas of the Lotus Sea assembly, why would he have had to wait for the transmission of the sūtra [into China] before he knew this?”

Answer: “Spreading the Buddha’s teachings is no easy matter. It can only be believed on the basis of evidence. The Avataṃsaka-sūtra transcends the collection of [all other] scriptures by far and there is no way to categorize it, so it must be taken on its own merits.”

Question: “Then how could Master Daosheng have known and advocated the teaching that even icchantikas have buddha-nature before
the complete text of the Nirvāṇa-sūtra arrived? Are you saying that Master Zaobo was not the equal of Master Daosheng?"26

Answer: "Icchantikas are living beings, and all living beings have buddha-nature; anyone with wisdom could have foreseen that. No scripture asserts that rebirth [in the Pure Land] is the perfect fulfillment of the fruit of buddhahood. Who would dare to set up such a strange teaching on the basis of their own thinking? The two are incommensurable in principle and in their particulars, and they cannot be drawn upon for proof. As for the attainments of the two masters, that is not something that anyone in my generation of worldly beings can know. How could I dare to discuss it? Surely you must know [p. 363] that when bodhisattvas propagate the teachings, sometimes it goes against the grain [of their hearers], and sometimes with the grain, so that they have many, many kinds of expedient means. It is inconceivable! So would it necessarily not be the case that Master Zaobo [merely] acted as if he did not know in order to strengthen future generations in their belief?"

Question: "All the masters of the Chan school deny the Pure Land. What do you say to that?"

Answer: "The masters of the Chan school all transmit nothing but the buddha-mind. All their sayings and explanations point upward to enlightenment. You have practiced Chan for many years and you still do not know this? If so, then all your explanations are merely defective views that damage the Chan school."

Question: "How dare ignorant beings all over the world be so arbitrary! The sincere words of the patriarchs are absolutely reliable. The Sixth Patriarch [Huineng 惠能] said, ‘When people in the East commit wrong, they recite the Buddha’s name to gain rebirth in the Western Pure Land. When people in the West (i.e., those who are already in the Pure Land) commit wrong, they will recite the Buddha’s name to gain rebirth in which land?’”27"n

“Zhaozhou said, ‘I do not like hearing the word “buddha,”’ and again, ‘If a senior monk recites the name of the Buddha just once, he should rinse his mouth for three days.’ 28 Many patriarchs of the Chan school have spoken in this manner. What do you say to that?”

Answer: "The Sixth Patriarch was pointing directly to enlightenment, leading people to apprehend their own minds. You have taken [his words] as maxims for explaining doctrines, or arguments about methods of practice. [Like] the proverbial mistaking a donkey’s saddle-bone for your grandfather’s jawbone,29 how wrong can one be?
“You should know that the inhabitants of the West[ern Pure Land] have thoroughly purified thoughts and perceptions, and are advancing toward breaking the delusions of attachment to emptiness and finally ignorance itself.” As long as they progress in their practice, they cannot possibly commit wrong.

“As to [the question of] the land in which they aspire to be reborn: within this space, those who have not thoroughly cut off [false] thoughts and perceptions and attain rebirth in reliance upon the Buddha’s compassion while still bearing the burden of karma will be reborn in the ‘Pure Land Where Worldlings and Sages Dwell Together’ (fan-sheng tongju jingtu 凡聖同居净土). After a lifetime in that land, the delusions of thoughts and perceptions are thoroughly extinguished. Like a snowflake that melts away before it even reaches the furnace, so do all vulgar thoughts cease when virtuous people come together. When they have completely purified thoughts and perceptions, they then gain rebirth in the ‘Pure Land of Expedient Means With Remainder’ (fangbian youyu jingtu 方便有餘凈土). Having partially eliminated ignorance, they then attain rebirth in the ‘Pure Land of True Recompense and Non-obstruction’ (shibao wu zhang’ai jingtu 實報無障礙凈土). When they have thoroughly eliminated all ignorance, then they attain rebirth in the ‘Pure Land of Eternally Quiescent Light’ (chang ji guang jingtu 常寂光凈土). If this is so for those who practice here, how much more so for those who practice in that land (i.e., the Pure Land)?

“Why do you think too much about the place of nonproduction so that you obstruct yourself and others, and remain unwilling to seek rebirth [in the Pure Land]? Refusing to eat because you fear choking, you will lose your very life! Among all the idiotic people under Heaven, is there anyone worse than you?

“So you know how Zhaozhou 趙州 said ‘I do not enjoy hearing the word “buddha”? Why do you not quote the rest of the text: ‘A monk asked, “Are [we] then to consider the master as [only] human or not?”, and [Zhao]zhou answered, “a buddha, a buddha’”? You only wish to rely on his saying ‘If one recites the Buddha’s name once he ought to rinse his mouth for three days,’ but why not [also] rely on this: ‘A monk asked, “If the master were to receive a great king who came to give offerings, how would he respond to him?” [Zhao]zhou said, [p. 364] “Recite the Buddha’s name.”’ Why do you not refer to the story where a monk asks Zhaozhou whether the buddhas of the ten directions themselves have a teacher and Zhaozhou answers yes. When the monk asked who is the teacher of all buddhas, Zhaozhou replied,
'Amitābha Buddha, Amitābha Buddha.' You assert that all the masters of the Chan lineages mostly have sentences and phrases like this. You do not know that a Chan master's words spoken in response to a specific situation is called 'the opportune point' or 'the turning word.' The question contains the answer, and the answer contains the question. You do not know about 'reversing the illumination to return to the light,' or to 'go to oneself for teaching.' Up until now, you have only been greedily devouring wine dregs and chasing clods of dirt for such a long time!

"I have been a monk now for over thirty years, and everyone has been propagating phrases like 'ought to' rinse their mouths' or 'I don't like to hear' with a single voice. But I have yet to hear anyone say one word about 'to be human by “Buddha, Buddha,”' or 'repay kindness by reciting the Buddha’s name,' or ‘Amitābha is the teacher of all buddhas of the ten directions.' But let me put in a word here—if you are to regard the one as true and reliable, then the other must also be true and reliable. How can you say that the disparaging [remarks] are reliable but the supportive [remarks] are inadmissible? To say that the one is reliable while the other is inadmissible is self-contradictory!

"As to Zhaozhou's words, they all lead back to [one's] original nature. 'I don't like to hear the word “Buddha”' and ‘recite the Buddha’s name’ are equal, since they both count as ‘turning words.’ Only if one can achieve direct consciousness of one’s own mind can one know that Zhaozhou is communicating what is beyond feeling, that his speech transcends the ordinary. There is not enough time to recite the Buddha’s name diligently! But if one is unable to see Zhaozhou directly, then it would be better to recite the Buddha’s name as one’s primary means of self-cultivation than to rely on disparaging the Buddha as a means of gaining the advantage in a debate.

"The result of buddha-recitation is rebirth [in the Pure Land], escape from the cycle of birth-and-death, and a guarantee of attaining buddhahood in the future. The result of disparaging the Buddha is that one slanders the Buddha, the Dharma, and the Sangha. In the present life one accumulates a mountain of guilt, while all of one’s good fortune and wisdom melt away. At the end of life one falls into the Avīci hell to suffer for long kalpas of time. The difference between the benefit [of buddha-recitation] and the harm [that will result from disparaging the Pure Land], the profit and loss, is as great as the distance between the heavens and the ocean floor.
“Generally, people today are of meager fortune and shallow wisdom, with heavy karma and profound impediments. Toward that which could benefit them, they act as if they were hearing slander, and toward that which inflicts harm they act as if it were the crown of the whole body. The words in the ‘opportune points’ of the masters are all like this—they never tire of devising explanations.

“You assert that the earnest words of all the masters are completely reliable. Why do you not rely on Baizhang [Huaihai] 百丈懷海 (749–814) when he says, ‘Buddha-recitation is the most secure form of practice’? And why do you not rely on him when he established rules for praying over a sick monk or dispatching a deceased monk, stating that all of the merits of the service were to be dedicated toward attaining rebirth in the Pure Land? Will you argue that Baizhang only ordered the dead to gain rebirth, and did not order the living to seek rebirth? Also, why do you not rely on the fourteenth Indian patriarch, [p. 365] Nāgārjuna Bodhisattva? The Tathāgata predicted that he would gain rebirth, and in the [undersea] palace of the nāga [king] he brought forth the Avatamsaka-sūtra. He composed a broad variety of treatises, but praised the Western [Pure Land] in particular, calling it the ‘Path of Easy Practice and Quick Arrival’ in his Daśabhūmika-vibhāṣā-śāstra.38

“Also, why do you not rely on the twelfth Patriarch Aśvaghoṣa Bodhisattva? At the end of his Awakening of Faith, he demonstrates the greatest of all expedient means in order to lead people to contemplate the Buddha and seek rebirth in the West, to wait constantly on Amitābha Buddha and never regress.39 Also, why do you not rely on the second patriarch Ānanda and the first patriarch Kaśyapa, who knit together the Tripiṭaka along with all of the Pure Land sutras? If the Pure Land teachings are deficient and can harm the world, then how is it that they did not know the good from the bad but handed them down to later generations, bringing guilt upon themselves?

“Also, all of the Mahāyāna sutras praise the Pure Land, while the Hinayāna sūtras do not say the first word about it. Will you claim that the Mahāyāna sutras are deficient in their teaching?

“Again, when the Buddha preached the Amitābha-sūtra, all the buddhas of the six directions appeared, numberless as the sands of the Ganges, and putting forth one long and expansive tongue, they counseled faith in this sutra.40 Will you claim that all the buddhas of the six directions passed [these erroneous teachings] down to humanity, creating [for themselves] a mire of guilt?
“If you say that [devotees] cannot fail to put their faith in the Sixth Patriarch [Huineng], Zhaozhou, and so on, then how much more must they put their faith in Nāgārjuna, Aśvaghoṣa, Ānanda, Kaśyapa, Śākyamuni, Amitābha, all the buddhas of the six directions, and all the Mahāyāna scriptures. [However,] if you assert that all the buddhas, all the patriarchs, and all the scriptures are not trustworthy, then how much more must you say this of the Sixth Patriarch and Zhaozhou? You see what is close at hand but not what is distant; you know the small but you do not know the great. You are like a rustic who is in awe of the county magistrate but does not know of the emperor's majesty. A small child will pick up a copper coin as soon as he spots it, yet he will walk past the wish-fulfilling jewel without paying it any mind.

“Do you even know about Yongming [Yanshou 永明延壽, (904–975)]’s ‘Four Alternatives’ (si liao jian 四料簡), which speaks of the [potential] benefits and harms, gains and losses, that accrue from either having or not having Chan or the Pure Land? Now, Yongming was a manifest body (huashen 化身) of Amitābha, so how could he be willing to pass this mire of guilt down to people, to ‘slander the wheel of orthodox dharma,’ to ‘mislead the people,’ and to ‘cut off the seeds of buddhahood’?”

He replied, “Yongming’s ‘Four Alternatives’ is too tangled in incoherence to be considered an adequate teaching. Why do I say this? He claims, ‘Having both Chan and the Pure Land, one is like a tiger with horns. Such a person will be a teacher in the present life, and a buddha or patriarch in future lives.’ If we speak like this, then [we observe that] among those in the Chan school nowadays there are many types [of people], and everyone knows who is practicing nianfo. There are also some who live in the buddha-recitation hall and recite the Buddha’s name for many long years. Are they all capable of being ‘teachers in the present life, and buddhas and patriarchs in future lives’? Also, [the verse] says, ‘Lacking Chan but having the Pure Land, ten thousand out of ten thousand who practice it will go. However, having seen Amitābha, why worry about not attaining enlightenment?’ Now, among the foolish [p. 366] men and women of today, you find some practicing nianfo exclusively everywhere you go. However, there has yet to be seen one who manifests auspicious omens at the time of death, or whom the Buddha comes to meet and conduct to rebirth in the West. Thus, we can be sure that Yongming’s ‘Four Alternatives’ is a deficient teaching.”
I said, “How could you have gobbled down the whole fruit and not tasted any of its flavor?! Yongming’s ‘Four Alternatives’ is a distillation of the scriptures and a divining mirror for practice. First, however, we must agree on the meaning of ‘Chan,’ ‘Pure Land,’ ‘having’ and ‘lacking.’ After that, we can analyze the text and know that each word is ‘as Heaven and Earth devised,’ without one single inappropriate word, and without one single word that could be altered. For many decades now I have heard the Chan masters give talks, and they are all like you: not a little extraordinary. With views like theirs, it is not surprising that their Chan and their Pure Land [practice] both grow more feeble by the day.”

Question: “What do we call ‘Chan’ and ‘Pure Land,’ ‘having’ and ‘lacking’? Please condescend to make this clear.”

Answer: “Chan is a person’s inherent suchness and buddha-nature, or, as the Chan school puts it, ‘one’s original face before one’s mother and father were born.’ The words of this school [by themselves] do not reveal it, so they lead people to practice and attain it for themselves. That is why they speak in this way: the truth is devoid of subject and object; it is serene and illuminating spiritual knowledge apart from [discursive] thought, the pure, true substance of mind.

“The Pure Land means to believe in [Amitābha’s] vows and to hold to his name, seeking rebirth in the West. It does not one-sidedly mean ‘Mind-only Pure Land’ (weixin jingtu 唯心淨土) or ‘the Amitābha of one’s own self-nature’ (zixing mituo 自性彌陀).”

“To ‘have Chan’ is to practice and penetrate to the limits of your ability, with thoughts serene and passions stilled, and to thoroughly see your original face before your father and mother were born—with a luminous mind to see one’s own nature.

“To ‘have the Pure Land’ means to genuinely generate the mind of enlightenment, to engender faith, to make vows, to hold to the recitation of the Buddha’s name, and to seek rebirth in the West.

“Chan’ and ‘Pure Land’ [by themselves only] have to do with teachings and principles. ‘Having Chan’ and ‘having the Pure Land’ refer to capabilities and cultivation. Teachings and principle are always the same; a buddha cannot add to them, nor can a worldling detract from them. Capabilities and cultivation must give rise to practice based on teachings, and when practice reaches its limit, then one attains principle, and causes its true existence to [manifest in] all. Although the two phrases (i.e., “Chan” and “having Chan,” “Pure Land” and “having
Pure Land”) look similar, in reality they are very different. One must attend carefully to details; one cannot stop at generalities.

“If one practices Chan without reaching enlightenment, or is only partially enlightened, then one cannot call this ‘having Chan.’ If one practices nianfo, then none of the following may properly be called ‘having Pure Land’: grasping one-sidedly at ‘Mind-only Pure Land’ and not really believing in the vows [of Amitābha]; having faith in the vows that is not wholly sincere and practicing in a perfunctory manner; practicing diligently while one’s mind is still in love with the dust of this world; seeking only a better rebirth in a wealthy or noble household so as to enjoy the pleasures of the five desires; merely seeking rebirth in Heaven [p. 367] so as to enjoy the pleasures of the gods; seeking ordination as a cleric in the next life so as to be enlightened a thousandfold upon hearing [the teachings] a single time, attain the quintessence of the buddha-dharma,46 propagate the teachings and the Way, and universally benefit all beings.”

Question: “Where is the fault in leaving the household life to become a monk or a nun in order to propagate the teachings and benefit all beings? Please clarify this.”

Answer: “If one has already cut off all views and thoughts, penetrated the cycle of birth-and-death, mounted the wheel of the Great Vow [in order to] show beings the defiled world, evangelize those above and convert those below, and carry sentient beings over to liberation, then it is all right. [However,] if in spite of having wisdom and aspirations one has still not cut off views and thoughts, then while he may be free of delusion at the beginning of his life, it will be difficult to maintain this state to the end of several more rebirths. One may be able to spread the teachings, but without having realized the Unborn, the seeds of passion will remain, and it will be difficult to avoid delusion while still in contact with sense objects and involved in conditionality. There is not even one or two in ten thousand who can attain enlightenment quickly while following the delusions of the sensory realm. Truly, there are many who roam from one delusion to the next, unable to extricate themselves, floating along and sinking for endless ages!

“Because of this, the Tathāgata leads people to rebirth in the Pure Land, where they can see the Buddha and hear the teachings, and realize the forbearance of the Unborn.”46 Afterward, riding on the power of the Buddha’s compassion and the wheels of their own aspiration, they can reenter the sahā world and bring other sentient beings to
liberation. They will always progress and never regress; always gain, never lose. Other schools permit those who have not yet cut off all views and thoughts to propagate the dharma in this [world], but the Pure Land school would never ever allow this!

“Most people in the world think that practicing Chan is ‘having Chan,’ and that practicing nianfo is ‘having Pure Land.’ Not only do they not know ‘Chan’ and ‘Pure Land,’ they do not even know the meaning of these phrases. Failing to live up to the kind of compassionate mind of Yongming and the buddhas of old, they cut off a shortcut out of suffering for later generations of practitioners. Deceiving themselves and others, what extreme damage they cause! As when people say, ‘to mistake the balance point of a steelyard’ (cuoren ding pan 錯認定盤), if there is even one hair’s width of error, then it [might as well be] as far apart as Heaven and Earth.”

He said, “Now I have an idea of the meaning of ‘Chan,’ ‘Pure Land,’ ‘having,’ and ‘lacking.’ Now please explain in detail the profound meaning of these four verses.”

I said, “The lines, ‘Having both Chan and the Pure Land, one is like a horned tiger. Such a person will be a teacher in the present life, and a buddha or patriarch in future lives,’ refer to a person who is thoroughly enlightened in the Chan school, who has illuminated his mind and seen his nature, and who has entered deeply into the scriptures so as to understand the Tathāgata’s teachings both direct and expedient. From among all [Buddhist] teachings, such a person takes the teaching of having faith in [Amitābha’s] vows and practicing nianfo as the quick path and the correct practice for benefiting both himself and others. When the Meditation Sutra speaks of practitioners who attain the highest rebirth in the highest grade, who read and chant the Mahāyāna [scriptures] and understand the primary meaning, this is the kind of person to which it refers.

“Such a person possesses great wisdom, will be skilled in debating, and the mere mention of his name will strike terror into the hearts of heretical demons and partisans of other teachings. Like a tiger with horns, he will be fierce and in a class by himself. When someone comes to him for teaching, he will be able [p. 368] to instruct him according to his capacities. In response to one who is capable of the dual practice of Chan and Pure Land, he will guide him in the dual practice of Chan and Pure Land. In response to one who is capable only of Pure Land practice, he will guide him exclusively in Pure Land practice. Regardless of
whether they have superior, middling, or inferior roots, his grace will
cover them all without exception. Could such a one not be ‘a teacher of
gods and humans’?

“At the end of his life, the Buddha will come for him, and he will
attain the highest grade of rebirth. After only a brief moment, his lotus
will open and he will see the Buddha, and attain to the forbearance
of the Unborn. At the very least he will attain to the first abiding of
the perfect teachings, and will quickly vault over all other positions
to attain the enlightenment of equality. Within the first abiding of
the perfect teachings, one is able to manifest one’s body in a hundred
world-systems as a buddha, so how much more will one gain many
times in eminence as one progresses directly to the forty-first position
of the enlightenment of equality? This is why [the verse] says, ‘in the
next life one will be a buddha or a patriarch.’

“The line, ‘Lacking Chan but having the Pure Land, ten thousand
out of ten thousand who practice it will go; having seen Amitābha, why
worry about not attaining enlightenment?’, refers to a person who has
not yet illuminated their mind or seen their nature but who resolves [to
do so] upon rebirth in the Pure Land. Many long kalpas ago, the Buddha
made his great vow that he would gather in all sentient beings, as a
mother remembers her children. Therefore, if one can conscientiously
and sincerely think of the Buddha, as a child recalls its mother, then the
ways of that person’s entreaty and the Buddha’s response will coincide,
and they will benefit from [the Buddha’s] in-gathering of all beings.

“Those who strenuously cultivate samādhi and wisdom will of
course attain rebirth. Just so, [those who have committed] the five un-
pardonable deeds and the ten evil acts but, oppressed by suffering at
the end of their lives, experience great shame and call out the Buddha’s
name ten times, or even just once before death, can also count on the
Buddha to meet them and conduct them to rebirth. Is this not indeed
‘ten thousand out of ten thousand who practice it will go?’ However,
even if [such a person] does not recite [the Buddha’s name] very many
times, he or she can still reap this great benefit because of their fierce
determination. You cannot compare the sheer number of repetitions
between one such as this and another who recites [the name often but]
listlessly. One born in the West, having seen the Buddha and heard the
preaching, even though there may be differences in how quickly [one
progresses], still, one is then part of the holy stream and will never
again return to samsara. According to the depth of one’s roots, one
will attain to all of the stages of the path either gradually or suddenly. Having done this, it goes without saying that one is enlightened. This is what ‘having seen Amitābha, why worry about not attaining enlightenment?’ means.

“As to the line, ‘Having Chan but lacking the Pure Land, nine out of ten will stray from the road. When the realm of shadows appears before them, they will instantly follow it’: Even though a person may be thoroughly enlightened and may have illuminated the mind and seen into their own true nature within a Chan lineage, they still cannot easily cut off the disturbances of views and thoughts. One must practice continually for a long period of time and bring oneself to the point where one is completely and utterly purified; only then can one cut off samsara and find escape. It does not matter if [only] a single hair’s-breadth remains to be cut off. One is still a hair’s-breadth away from complete purification; one will revolve in the six paths as before and escape will be difficult. The ocean of samsara is deep and the road to wisdom long.

[p. 369] The end of their lives comes, and they still have not made it home. Out of ten who have attained great enlightenment, nine are like this, and that is why the verse says, ‘nine out of ten will stray from the road.’ ‘Stray’ here means ‘to lose precious time’; in common parlance, it is ‘to be delayed.’

“The phrase ‘the realm of shadows’ refers to the period between the end of one life and the beginning of the next. At the end of one’s life, one enters a realm in which all the power of the good and evil karma accumulated over long kalpas manifests. When this realm manifests, then, in the twinkling of an eye, one goes to rebirth in a good or evil path as determined by the most powerful karma, whether good or bad, that manifests in that instant, and one has no power to determine the outcome. Like someone who is heavily in debt, the strongest karmic force will lead one to fall one way or the other. ‘Wuzu [Shihjie again is Dongpo, and Caotang [Shan]qing returns to be Lugong; is this similar to their prior [existences]?”49 That is why the verse says, ‘When the realm of shadows appears before them, they will instantly follow it.’

“The pronunciation and meaning of the word ‘shadows’ (yin 隱) is the same as the word skandhas (yin 隱), and means to cover and conceal. From this we can explain that the power of karma covers up one’s true nature so that it cannot manifest. The word ‘instantly’ (pie 譽) is pronounced like the word pie (罪), and means ‘in the twinkling of an eye.’ Some take the words ‘go astray’ (cuo 蹉) to be ‘err’ (cuo 錯), and ‘the
realm of shadows’ to mean ‘realm of the demons of the five skandhas’ (wu yin mo jing 五陰魔境). Generally, it is because they are not aware of [the significance of] the words ‘Chan’ and ‘to have’ that they can spout such ridiculous nonsense. How could it be that nine out of ten people who had achieved a great awakening would take the wrong road—that is, follow along behind the demons of the five skandhas, grasping at them and losing their right minds? Now, to grasp at demons and lose one’s right mind means that one does not know the doctrines and principle, does not see clearly into one’s own mind, and has piled up the seeds of pride through blind practice. If one heaps [such accusations] upon someone who is greatly and thoroughly awakened, would that not mean that he could not tell good from bad? This is an important point, and we cannot keep it out of the debate.

“As to the verse, ‘Lacking both Chan and the Pure Land, it will be the iron beds and bronze pillars [of hell] for ten thousand kalpas and one thousand lifetimes with no one to turn to,’ this refers to those who lack both Chan and Pure Land [practice] and who immerse themselves in creating karma without cultivating good. They are in grave error. Now, the teachings have innumerable entrances, but only those of Chan and the Pure Land coincide most with people’s capacities. These are people who have not achieved a thorough enlightenment and who do not seek rebirth in the Pure Land either. They practice other dharma gates carelessly and perfunctorily. They do not cultivate meditation, wisdom, and impartiality to cut off confusion and awaken to the truth, nor do they rely on the power of the Buddha’s compassion to go to rebirth bearing their karma.

“By spending one’s life performing meritorious works, one may reap the reward of rebirth as a human or a god in the next life. If in this present life one lacks true wisdom, then in the next life one will follow one’s reward around and around, indulging in the five desires (i.e., for food, sex, fame, wealth, and sleep) and creating extensive bad karma. Creating evil karma, they cannot easily escape the retribution of evil. Before the next moment even arrives, one falls into hell, where he or she will pass long kalpas laying on the piercing iron beds or embracing the bronze pillars in recompense for their previous evil deeds of greed for sounds and forms, for killing, or for other types of evil karma. [p. 370] Even though all the buddhas and bodhisattvas descend out of compassion [to aid them], they will reap no benefit because of the obstructions of their evil karma. This is the reason that the ancient
masters referred to those who cultivated religious practices without having true faith in or seeking rebirth in the West as ‘those who would groan in the three worlds’ (i.e., of past, present, and future).

“Because of religious practices done in the present life, one will reap good fortune in the next; then, relying on that good fortune, one will proceed to do evil, and will then fall. One may enjoy some temporary pleasure in this life, but suffering is handed down through long kalpas. Once the karma that landed one in hell is used up, one then proceeds to rebirth as a hungry ghost or an animal. If one wants to come back in a human birth, that is the most difficult of all. Thus, the Buddha picked up a handful of earth and said to his disciple Ānanda, ‘Is the dirt in my hand greater, or is the whole earth greater?’ Ānanda answered, ‘The dirt of the whole earth is greater.’ The Buddha said, ‘Those who attain a human rebirth are like the dirt in my hand, while those who lose it are like the whole earth.’ The phrase ‘for ten thousand kalpas and one thousand rebirths with no one to turn to’ is a simpler way of expressing this same idea.

“All the gates of teaching rely exclusively on self-power [for success]. But the Pure Land teaching gate relies exclusively on the power of [Amitābha] Buddha (夫一切法門, 專仗自力. 净土法門, 専仗佛力). The practices of all other teaching gates take one to liberation from birth-and-death only if one thoroughly purifies all past karma. The Pure Land teaching gate allows one to attain to the stream of holiness while still bearing all of one’s karma. The great master Yongming [Yanshou] composed this verse to demonstrate this, fearing that the world did not realize it. One can think of him as a precious amulet in this labyrinth of delusion, a master to guide one on a dangerous road. It uplifts the people of this world out of pity; even if one reads it carelessly, one will never plumb its depths. Ah, the sympathy he felt for the evil karma of all sentient beings alike!”

[The Chan monk] said, “What guilt have I incurred from of old, that earlier I was blind to the true explanation? What [good] fortune have I stored up, that now I have heard the essentials? I wish to become your disciple, and wait upon your table.”

I said, “What virtue do I have, that I would presume to accept such talk? All that I have said is but the teaching of all buddhas and all patriarchs. If you will only reverence the buddhas and patriarchs by propagating the Pure Land [teachings], then there is no virtue that will go unrewarded, and no guilt that will go unexpiated. Early in his
life, Vasubandhu Bodhisattva slandered the Mahāyāna, but later, by propagating [Pure Land teachings], he made good his fault. If you can follow in his worthy tracks, then I would abandon my own body to make offerings [to you].”

[The Chan monk] rose from his seat, prostrated himself before the Buddha, and made the following vow: “I, [So-and-so], from this day forward, will practice pure karma exclusively. I ask only that when I die, I may be reborn in the highest grade, so that upon seeing the Buddha and hearing the teachings I may at once attain to the Unborn. Afterward, without separating from the Pure Land, I will enter into all ten directions universally. With the stream or against it, using all manner of expedient means, I will carry this teaching to all places and liberate all beings. Not a single moment will I rest during all future times. In space without limit, I vow to reach the furthest extremity. May Śākyamuni, Amitābha, and all of the eternally abiding Three Jewels have pity on my foolishness and sincerity, and all come to receive and enfold me.”

I said, “On the phenomenal level, the Pure Land is a great causal condition. On the noumenal level, [p. 371] it is the great secret treasury. Your ability to receive it in faith and put it into practice is to adorn yourself with the Buddha’s own adornment.”

He then arose and took his leave. These questions and answers have been recorded so that those who do not know this teaching may take counsel.

NOTES

1 For an example of one of the most informed and sustained of these attacks, see Yinshun 印順, “Jingtu xin lun” 淨土新論 (“A New Discussion on the Pure Land”), in Jingtu yu Chan 淨土與禪 (Pure Land and Chan) (Taipei: Zhengwen, 1970), pp. 1–75. In this work, Yinshun singles out Yinguang for criticism, which caused a widespread and intense reaction. Yinshun’s books were burned in some localities in Taiwan, and he resigned as abbot of Shandao Temple in Taipei as a result of the controversy. This demonstrates both the popularity of Pure Land practice and the esteem in which Yinguang is held. For an account of this incident, see Charles B. Jones, Buddhism in Taiwan: Religion and the State, 1660–1990 (Honolulu: University of Hawai’i Press, 1999), pp. 124–135.


3 Han Yu 韓愈 (786–824) and Ouyang Xiu 歐陽修 (1007–1072) were Confucian scholars who blamed the social and political ills of their time on the displacement of Confucianism by Buddhism and Daoism. Both men wrote bitter polemics
against Daoism and Buddhism. Samples of their anti-Buddhist rhetoric may be found in William de Bary, et al., comp., Sources of Chinese Tradition (New York: Columbia University Press, 1960), pp. 369–393.

4 Shi Jianzheng says that at this time Yinguang was afflicted with his first bout of severe conjunctivitis, which almost left him blind. See Shi Jianzheng, Yinguang Dashī de shēngpíng yù xīnxiǎng (印光大師的生平與思想) (The Life and Thought of the Great Master Yinguang) (Taibei: Dongchu Chubanshe, 1989), p. 17.

5 Ven. Chansheng, in commenting on this passage, says that this is a quotation from Han Yu. The full quotation is, “The gods and spirits of heaven and earth are eminent and arrayed as thickly as [the trees of] the forest; they are not such as can be added to.” The meaning was that the gods and spirits of the state religion are so numerous that they cannot accommodate the further importation of buddhas and bodhisattvas. Shi Guangding, comp. and ed., Yinguang Dashī quanjī (The Collected Works of the Great Master Yinguang) (Taipei: Fojiao Chubanshe, 1991), vol. 6, p. 84.


7 In fact, Yinguang never did either of these things, and his commentator Chansheng had some difficulty explaining why Yinguang would write such transparent falsehoods. He explains that Yinguang intended this essay as an expedient means, not as a strictly factual account, but then quickly reassures the reader that everything else contained in this essay is true. See Shi Guangding, Yinguang Dashī quanjī, vol. 6, p. 87.

8 In other words, Yinguang desires to attain the highest of the nine grades of rebirth in the Pure Land described in the Contemplation of Amitāyus Sūtra (Guanwuliangshou fo jing 觀無量壽佛經), T.365.12:344c ff. For an English translation of the relevant passage, see Hisao Inagaki, The Three Pure Land Sutras (Berkeley: Numata Center for Buddhist Translation and Research, 1995), pp. 110–117.

9 I have translated chuxin 初心 here as “original plan” because a more literal translation such as “original mind” or “beginner’s mind” would have too much of a Chan flavor to it. In this context, Yinguang is clearly referring to his first intention to attain rebirth in the Pure Land.

10 Yan kong si hai 眼空四海 is an idiom meaning “to have contempt for everybody and everything.” This monk had engaged in an ill-advised mixture of meditation and doctrinal study such that, far from mutually reinforcing each other and leading to liberation, these two endeavors had undercut each other and led the monk to increased pride and arrogance.

11 “One Vehicle” is an image from the second chapter of the Lotus Sutra, and here means that the monk had vowed to discover the single truth of the Buddha’s teaching that lies behind all apparent differentiation of Buddhism
12 This is the *Amituo Jing Yao Jie* 阿彌陀經要解 (T.1762.37:363ff), composed by the Ming dynasty Pure Land master Ouyi Zhixu 藕益智旭 (1599–1655) as a simplified commentary on the *Amitābha-sūtra*. This work by the ninth patriarch of the Pure Land school in China had a formative influence on Yin-guang’s Pure Land theology.

13 The meaning of the phrase *bu bian tongmeng* 不便童蒙 is unclear to me. This is my best guess, based on Nakamura Hajime, *Bukkyōgo Daijiten* (Tokyo: Tōkyō Shoseki Kabushiki Shakai), p. 1013b. He gives the meaning of *tongmeng* (which uses a variant character for *meng*) as “childish, ignorant,” and glosses another phrase, *tongmeng xing* (with the same character for *meng*) as a term used in the *Avataṃsaka-sūtra* for the First Noble Truth of suffering.

14 The phrase “goose king who chooses milk” (*ze ru zhi e wang* 擇乳之鵝王) refers to a common image in Chinese Buddhist literature of the goose that, when presented with milk and water mixed together, can drink the milk and leave the water behind. This is a metaphor for the enlightened being who while living in the impure sahā world is not defiled by it, and thus leaves behind the “water” (i.e., the world of ordinary experience) and chooses the milk (i.e., the enlightenment of the Buddha). See Ciyi, ed., *Fo Guang Da Ci Dian* (Encyclopedia of Buddhism), vol. 7, p. 6651a.

15 Chansheng’s commentary states the matter this way: the “Essentials of the *Amitābha-sūtra*” is a commentary on a sūtra, not a free-standing treatise. Therefore, to impugn it is to impugn the sūtra on which it comments, which is the word of the Buddha. Therefore, the Chan monk’s derogation of Ouyi’s work is implicitly a derogation of the Buddha’s own teaching, and that of all the other great figures of the past who have commented upon this sūtra. See Shi Guangding, *Yinguang Dashi quanji*, vol. 6, p. 92.

16 *Jun tao* 鈞陶, a term that literally means to turn pots on a potter’s wheel, but which can be used metaphorically to mean nurture and raise people, according to Morohashi Tetsuji, *Dai Kanwa Jiten* (Taibei: Xinwenfeng, 1984, reprint), vol. 11, p. 507b.

17 It is important to Yinguang’s argument that these forty-one stages (i.e., ten abodes, ten practices, ten dedications of merit, ten grounds, and attainment of enlightenment) are occupied only by bodhisattvas of the highest levels of attainment. By this he seeks to rebut the claim that only vulgar people engage in Pure Land practices. See Ciyi, ed., *Fo Guang Da Ci Dian*, vol. 2, p. 1628b.

18 The first quotation is from *Mencius, Jin Xin* 盡心 A, 5. 孟子曰：「行之而不著焉，習矣而不察焉，終身由之而不知其道者眾也.」 Mencius said, “To act...
without understanding, and to do so habitually without examination, pursuing the proper path all the life without knowing its nature—this is the way of multitudes.” Translation by James Legge on the Chinese Text Project website, http://ctext.org/mengzi/jin-xin-i. Accessed on June 18, 2013. I have not found the second phrase, though it is possible that it is a loose paraphrase of the last clause of this quotation.

19 This is a direct quotation from the Meditation on the Bodhisattva Samantabhadra’s Practice of the Dharma (Guan Puxian Pusa Xing Fa Jing 佛說觀普賢菩薩行法經), T.277.9:392c. The significance of the name “Eternal Quiescent Light” is that this land does not undergo any transformations of production and cessation, and so it is constant and eternal. It is free of all disturbances and vexations, and so it is serene and quiescent. Finally, it radiates wisdom, and so it is light.

20 According to Ciyi, ed., Fo Guang Da Ci Dian, vol. 5, p. 4529a, Chinese Buddhist texts and authors at various times have affirmed the view that, regardless of the undifferentiated permeation of all reality by the dharmakāya, there are still distinctions between the individual bodhisattvas who dwell in the Pure Land of Quiescent Light as they all inhabit one or the other of these forty-one stages of the bodhisattva path. Yinguang’s implication here is that not even these advanced bodhisattvas have succeeded in completely transcending all distinctions, thus one could not reasonably expect the ordinary Buddhist practitioner to do so.

21 In other words, the Pure Land is only this very world when apprehended by an enlightened mind, and Amitābha is only one’s own self-nature when purified by enlightenment and the purging of all ignorance. This view controverts Yinguang’s view that the Pure Land is an actual place different from this world, and that Amitābha is an actually existent buddha different from the practitioner.

22 This refers to Li Tongxuan 李通玄 (635–730), a lay Buddhist of the Tang dynasty. He specialized in the study of Fazang’s new translation of the Avatamsaka-sūtra, and wrote many lengthy commentaries on it. The work cited here (T. 1739) was produced by a monk named Zhining 志寧, who took Li Tongxuan’s forty-fascicle New Exposition of the Avatamsaka-sūtra (Xin Huayan Jing Lun 新華嚴經論) and interpolated it into the eighty-fascicle translation of the sūtra made by Śiksānanda during the Tang dynasty. For more information, see Robert Gimello, “Li T’ung-hsüan and the Practical Dimensions of Hua-yen,” in Robert Gimello and Peter Gregory, eds., Studies in Ch’ an and Hua-yen (Honolulu: Kuroda Institute and University of Hawai’i Press, 1983), pp. 321–387.

23 According to Ciyi, ed., Fo Guang Da Ci Dian, vol. 5, pp. 4179a–b, Odra is in present-day Orissa, and the copy of this scripture that the king sent to the Tang court was one that he had copied out himself.
24 This account is confirmed in Mochizuki Shinkō, Mochizuki Bukkyō Daijiten, “Daihōkō butsu kegon-gyō” 大方便華厳經 (Tokyo: Sekai Seiten Kankō Kyōkai, 1933–1936, revised ed.), vol. 4, pp. 3404b–3407b, especially p. 3406c.

25 A search of the Great Collection Sutra on CBETA failed to locate this quotation.

26 Yinguang is claiming that Master Zaobo could not have revealed the ending of the Gaṇḍavyūha section of the Avatamsaka-sūtra before its transmission to China because it would have lacked adequate scriptural documentation. He knew about the Pure Land teachings of the Gaṇḍavyūha but could not reveal them at that time. The opponent is claiming that the same situation obtained in Daosheng’s time, and yet he revealed the Nirvāṇa-sūtra’s teachings on icchantikas before that text was completely transmitted. Therefore, Zaobo cannot be excused for keeping silent simply on that basis. For a synopsis of Daosheng’s part in the icchantika controversy, see Kenneth Ch’en, Buddhism in China: A Historical Survey (Princeton, NJ: Princeton University Press, 1964), pp. 113–116.


28 These quotations may be found in several texts and were apparently widely known and disseminated. Both may be found in The Recorded Sayings of Ancestral Master Zhaozhou (Zhaozhou zushi yulu 趙州祖師語錄), in the Jiaxing Canon (嘉興大藏經), number B137 at 24:361b06 24:357a15, respectively. See http://taipei.ddbc.edu.tw/sutra/JB137_001.php, accessed April 12, 2013.

29 Ren lü an qiao 認驢鞍橋. According to Ciyi, ed., Fo Guang Da Ci Dian, vol. 4, 366a–b and vol. 7, 697b–c, this is an old idiom used in the Chan school to upbraid a monk for failing to distinguish true from false. It refers to the story of a son whose father went off to fight in a war. When the son goes to the battlefield later to look for his father’s remains, he finds a donkey’s saddle-bone (so named because of its curved shape), and mistakes it for his father’s mandible.

30 “Views and perceptions” (jiansi 觀思), “attachment to emptiness” (chensha 塵沙), and “ignorance” (wuming 無明) are three types of delusion (san huo 三惑) that the Tiantai 天台 tradition opposed to the three truths it propounded. The first involves a failure to see the emptiness of self and phenomena; the second is attachment to the notion of emptiness such that one sees the suffering of other beings as illusory and is not moved to try and relieve it; the third is the failure to see the truth of the middle, in which one simultaneously affirms both emptiness and conventional phenomenality. See Ciyi, ed., Fo Guang Da Ci Dian, vol. 1, p. 624a–c.

31 Thus Yinguang refutes the Platform Sutra’s statement, immediately prior to
that quoted by his opponent, to the effect that those already in the Pure Land can incur guilt if their minds are tainted by the slightest impurity.

32 This entire paragraph makes use of a fourfold categorization of pure lands devised by Zhiyi 智頤 of the Tiantai school and elucidated in his commentaries on various scriptures. The first is a subdivision of the “Land Where Worldlings and Sages Dwell Together,” which has two types: first, the “Defiled Land Where Worldlings and Sages Dwell Together,” which refers to the present sahā world where one may encounter both buddhas and worldlings; and second, the “Pure Land Where Worldlings and Sages Dwell Together,” which refers specifically to Amitābha’s Western Pure Land, where again one may encounter both buddhas and unenlightened worldlings. The other three lands mentioned are pure lands whose inhabitants show progressively greater accomplishments.

33 This quotation comes from the eighteenth fascicle of the Zu Tang Ji (Patriarch’s Hall Collection), one of the earliest histories of the Chan lineage dating from 952 C.E. See the reprint of this work, Zu Tang Ji (Taipei: Xinwenfeng, 1987), p. 334. For more information on this work, see Ono Gemmyō, Bussho Kaisetsu Daijiten (Annotated Encyclopedia of Buddhist Literature) (Tokyo: Daitō Shuppansha, 1932–1936), vol. 7, p. 5b. On the Zu tang ji’s history, see Albert Welter, Monks, Rulers, and Literati: The Political Ascendancy of Chan Buddhism (New York: Oxford University Press, 2006), chapter four, pp. 59–114.

34 This quotation is from The Recorded Sayings of Master Zhaozhou (Zhaozhou heshang yulu 趙州和尚語錄), The original quotation from the Jiaxing Canon 嘉興大藏經 reads 問和尚受大王如是供養將什麼報答師云念佛. See Zhaozhou heshang yulu, p. 24: 365c09. Found online at http://tripitaka.cbeta.org/J24nB137_002, accessed April 18, 2013.

35 According to Ciyi, ed., Fo Guang Da Ci Dian, vol. 7, p. 6253a–b, “opportune point” (jifeng 机锋) means a word or phrase spoken in response to a particular listener’s needs and abilities. It is so named because it “pricks” the listener and commands their total attention. It thus denotes the transmission of living Chan rather than dead words and letters. “Turning phrase” (zhuanyu 轉語) is similar in meaning. This is a word or phrase that turns the student from perplexity toward enlightenment. See Fo Guang Da Ci Dian, p. 6624a.

36 The phrase fan zhao hui guang 返照回光 occurs in several Chinese Buddhist texts, some of which belong to the Chan school. For example, the phrase occurs in The Recorded Sayings of Chan Master Yuanwu Foguo 圆悟佛果禅师语录, fasc. 12, at T.1997:47:770b8.

37 The phrase kou ji er can 叩己而參 does occasionally occur in Chan literature with the meaning of being self-reliant. For example, in the Wu deng quan shu 五燈全書, we find the Chan master Deqing saying this: “[The master] taught the assembly: ‘I have a qualm that I want to lay bare before all people. Avoid seeking words or asking for phrases from other people. You are all unwilling
to lay aside your whole body and seek teaching from yourselves.’”

38 Shi zhu piposhalun 十住毘婆沙論, T. 1521. In the ninth chapter of this treatise, Nāgārjuna explains that just as one can either struggle to travel overland or joyfully sail down a stream, so in Buddhist practice there is a difficult path and an easy path (T.1521.26:41b3–4). The difficult path consists of traditional Buddhist methods of self-cultivation such as meditation, morality, giving, and so on, while the easy path consists of calling upon the 108 buddhas and 144 bodhisattvas to come to one’s assistance. Because of Nāgārjuna’s putative authorship of this treatise, it has always been a standard proof-text in the arsenal of Pure Land apologists.


[T]he sutra says, “If a man meditates wholly on Amitābha Buddha in the world of the Western Paradise and wishes to be born in that world, directing all the goodness he has cultivated [toward that goal], then he will be born there.” Because he will see the Buddha at all times, he will never fall back. If he meditates on the Dharmakāya, the Suchness of the Buddha, and with diligence keeps practicing [the meditation], he will be able to be born there in the end because he abides in the correct samādhi.

Two things must be said here. First, Hakeda considers this passage to be an interpolation in a text that is already probably spurious. Second, it does not point to the kind of faith-based Pure Land practice that Yinguang wishes to defend, but to the practice-based versions found in the Pratyutpannasamādhistra and the Pure Land Meditation Sūtra. See Hakeda, The Awakening of Faith, pp. 102; 116, n. 55.

40 In Luis O. Gómez’s translation of the Chinese version of this scripture, the following appears:

[Various buddhas named in the scripture] extends his broad and long tongue, encompassing all worlds [. . .] proclaiming these true words: “O living beings, you should believe in this discourse, which praises inconceivable virtues—the discourse called Receiving the Protection of All Buddhas.”

It is interesting to note that in this context the buddhas themselves do not appear. Rather, Śākyamuni reports to his audience what these buddhas are doing and saying. See Gómez, The Land of Bliss: the Paradise of the Buddha of Measureless Light. Sanskrit and Chinese Versions of the Sukhāvatīvyāha Sūtras (Honolulu and Kyoto: University of Hawai‘i Press and Higashi Honganji Shinshū Ōtani-ha, 1996), p. 150.
This refers to a set of four verses attributed to Yongming Yanshou, a Chan master who is credited with formulating the “Dual Practice of Chan and Pure Land” (Chan-jing shuangxiu) (my translation):

1. Having Chan but lacking the Pure Land, nine out of ten will stray from the road. When the realm of shadows appears before them, they will instantly follow it.
2. Lacking Chan but having the Pure Land, ten thousand out of ten thousand who practice it will go. However, having seen Amitābha, why worry about not attaining enlightenment?
3. Having both Chan and the Pure Land, one is like a tiger with horns (i.e., doubly capable). Such a person will be a teacher in the present life, and a buddha or patriarch in future lives.
4. Lacking both Chan and the Pure Land, it will be the iron beds and bronze pillars [of Hell] For ten thousand kalpas and one thousand lives with no one to turn to.

Shih Heng-ching points out that this verse does not appear in any of Yongming Yanshou’s extant works, however. Rather, it appears first in a 1393 work by Dayou 大佑 called the Jingtu zhigui ji 净土指归集 (Collected Instructions Indicating the Pure Land), now found in ZZ 108:114–198. The Four Alternatives appear at 108:135a. See Shih Heng-ching, The Syncretism of Ch’an and Pure Land Buddhism (New York: P. Lang, 1992), pp. 142–175.

Yinguang is throwing his opponent’s earlier words back at him.

Ru he hulun tun zao, bu chang ziwei zhi ruo shi ye, 汝何囫囵吞棗，不嘗滋味之若是也. A Chinese idiom for reading books hastily and uncritically, thereby misunderstanding the contents.

This is the crux of Yinguang’s contribution to the revival of Pure Land devotionalism in China, and the point at which he parts company ideologically with Yongming Yanshou, Yunqi Zhuhong, and other past masters who advocated the “dual practice of Chan and Pure Land.” They combined the practices by interpreting the Pure Land as a purified environment that reflects a purified state of mind. Likewise, they reinterpreted Amitābha Buddha as a manifestation of the inherent buddha-nature possessed equally by all beings. Thus, the Pure Land was a manifestation of one’s innately pure mind, and Amitābha was a manifestation of one’s own buddha-nature. It is a mistake to look for the Pure Land in an actual location somewhere to the west, and it was also a mistake to think that the Buddha was outside of one’s own mind. Proponents of this version of Pure Land practice generally appealed to the first chapter of the Vimalakīrtinirdeśa-sūtra, in which the Buddha demonstrates that the purity of one’s abode reflects the purity of one’s mind by showing the audience the way in which the present world appears to him. (For an English version of this episode, see Thurman’s translation from the Tibetan, The Holy
Yongming Yanshou himself supported such a view by quoting the Pratyutpannasādhī-sūtra. (Shih Heng-ching, “The Syncretism of Chinese Ch’an and Pure Land Buddhism,” in David Kalupahana, ed., Buddhist Thought and Ritual [New York: Paragon House, 1991], p. 75.)

In China, Chan masters incorporated this view of the Pure Land into their teachings. For example, Yunqi Zhuhong quotes the Chan master Zhiche:

Again, there is the qualm that the practice of Chan and the recitation of the Buddha’s name are not the same. Such a one does not know that Chan is merely the attempt to gain awareness of the mind and see [one’s buddha-] nature, while the nianfo practitioner is awakening to the Amitābha of his own nature, the Pure Land of Mind-Only. How could there be two principles? (Fujiyoshi Jikai, trans. and ed., Chan Guan Ce Jin [A Spur to Enter the Barrier of Chan] [Tokyo: Kankon Eikyo, 1970], p. 99.)

As Shih Heng-ching points out, these accommodations were initiated from the Chan side, and had the effect of assimilating Pure Land practice into a Chan framework (“The Syncretism of Chinese Ch’an and Pure Land Buddhism,” pp. 74–76). Not all Pure Land masters appreciated this new interpretation of their practices, and here it is clear that Yinguang will also have none of it. In this section, he affirms that the Pure Land is a place to which devotees can legitimately aspire to go, and that they may accomplish this through faith in the Buddha’s original vows and by calling upon his name. Yinguang explicitly rejects the teaching that the Pure Land is none other than the devotee’s own purified mind, or that the Buddha is their own self-nature.

45 This phrasing is tentative. According to The Digital Dictionary of Buddhism (accessed March 15, 2013), the term zongchi 总持 means to hold to the good and to prevent evil, or it may mean dhāraṇī. In the Fo shuo sheng da zongchi wang jing 佛説聖大總持王經 (T.1371), the term appears in the title and the Buddha preaches about dhāraṇī. However, in the argument within which Yinguang places it, I believe it more likely to mean “attaining the good.”

46 The fourth of the five forbearances, in which the aspiring bodhisattva realizes the unproduced and unborn nature of all phenomena, and thus breaks free of all delusions. See Ciyi, ed., Fo Guang Da Ci Dian, vol. 2, p. 1097b.


48 In the Mahāyāna scheme that divides enlightenment into fifty-two stages, the enlightenment of equality was the fifty-first stage and last before the attainment of perfect buddhahood for the Huayan tradition, and the forty-first for the Yogācāra school. A bodhisattva in this position will certainly attain complete enlightenment and buddhahood in his next incarnation.
Yinguang thus appears to accept the Yogācāra schema. Digital Dictionary of Buddhism, accessed June 10, 2013

49 This is an extremely obscure sentence. Wuzu Shijie and Caotang Shanjing are both Song dynasty Chan masters of the Yunmen and Linji lines, respectively. Dongpo may refer to the Northern Song poet and calligrapher Su Shi (1036–1101), who advocated the joint practice of Chan and Pure Land (see Ciyi, ed., Fo Guang Da Ci Dian, vol. 7, p. 6787c); Lugong is the style name of several talented painters of the Tang and Qing dynasties (see Morohashi, Dai Kanwa Jiten, vol. 12, p. 725b–c). However, all of these identifications are tentative, and none of them help to make any sense of the statement. One can only assume that here Yinguang raises examples of two eminent Chan masters who failed to attain liberation from samsara and came back as other personages.

50 According to Ciyi, ed., Fo Guang Da Ci Dian, vol. 2, pp. 1854b–1855b, this is one of four groups of tempters, or skandha-māras, that afflict beings and steal their stores of life and wisdom. This particular group infests the five skandhas; the other three types are the māras of death, affliction, and those born of the gods.

51 In Pure Land texts, the term “pure karma” (jingye净業) is usually synonymous with Pure Land practice.

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*Shi zhu piposa lun* 十住毘婆沙論, T. 1521.


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The Buddhist Sanskrit Tantras: “The Samādhi of the Plowed Row”

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ABSTRACT
This paper presents a discussion of the Buddhist Sanskrit tantras that existed prior to or contemporaneous with the systematic translation of this material into Tibetan. I have searched through the Tohoku University Catalogue of the Tibetan Buddhist canon for the names of authors and translators of the major Buddhist tantric works. With authors, and occasionally with translators, I have where appropriate converted the Tibetan names back to their Sanskrit originals. I then matched these names with the information Jean Naudou has uncovered, giving approximate, and sometimes specific, dates for the various authors and translators. With this information in hand, I matched the data to the translations I have made (for the first time) of extracts from Buddhist tantras surviving in H. P. Śāstrī’s catalogues of Sanskrit manuscripts in the Durbar Library of Nepal, and in the Asiatic Society of Bengal’s library in Calcutta, with some supplemental material from the manuscript collections in England at Oxford, Cambridge, and the India Office Library. The result of this research technique is a preliminary picture of the “currency” of various Buddhist Sanskrit tantras in the eighth to eleventh centuries in India as this material gained popularity, was absorbed into the Buddhist canon, commented upon, and translated into Tibetan. I completed this work in 1996, and have not had the opportunity or means to update it since.

PREFACE
Mahāmopadhyāya Hara Prasad Śāstri followed in the footsteps of Rajendralal Mitra in compiling the Notices of Sanskrit Manuscripts. Much
of the material in these early volumes by Mitra and Śāstrī was collected from private libraries, and I understand from (the late) Prof. David Pingree that the bulk of these manuscripts may now be lost or destroyed. Śāstrī, however, completed two multi-volume catalogues, one of which is in the holdings of the Asiatic Society of Bengal, and one in the Durbar Library in Nepal, that contain a wealth of information on both Hindu and Buddhist tantra, and the manuscripts in these latter two catalogues have been preserved and are available to scholars today. In most instances Śāstrī included with the catalogue listing the opening verses and the colophons, sometimes with headings of major sections, some extracts from the texts, and sometimes notes on the historicity of the authors. Cecil Bendall’s *Catalogue of Buddhist Sanskrit Manuscripts in the University Library, Cambridge* also adds some information, as does the India Office Library catalogue by Ernst Windish and Julius Eggeling.

The vast majority of catalogues of Sanskrit manuscripts from Indian universities and research institutions are not “descriptive” in the same way as Śāstrī’s catalogues, despite their titles designating them as such. I did not have the opportunity to translate all of the tantric manuscript extracts in the two *Notices of Sanskrit Manuscripts* sets of volumes (there are hundreds of manuscripts recorded, and Mitra’s classifications are often inaccurate), nor did I have the opportunity to look through all the material in the catalogues of Sanskrit tantra manuscripts held in Paris, Tokyo, and some of the other European libraries. So this essay is not intended to present complete coverage of the Buddhist Sanskrit tantric material, but what is presented here should give a good idea of the range of material in these texts, and some idea of when the texts appear to have been incorporated into the Buddhist canon in India and when the principal commentaries and sādhanaas on these texts were originally written. Supplementing the information from the manuscript material is a fairly thorough coverage of the published translations of Buddhist Sanskrit tantras (as of 1996).

The dating information derived from the Tohoku listings of authors and Naudou’s work is necessarily incomplete. Naudou’s research was based on his searches through the colophons of Tibetan translations of texts by Kaśmīri Buddhists. He was not looking particularly for translations of tantras, nor did he provide dates for authors and translators who either were not either Kaśmīri or not related to Kaśmīr by virtue of having studied in Kaśmīr, or who had worked with Kaśmīris or those educated there. Naudou’s *Buddhists of Kaśmīr* is, however, the
only work I found that provides a systematic account of the dates of Buddhist tantric commentarial writers and their work with Tibetan translators, though other authors such as Giuseppe Tucci provide additional or confirmative information. Since I relied heavily on Naudou’s work for dating information and the identification of various authors, and because I found his approach to be fairly consistent, reasonable, and, I think, relatively reliable, we should take a brief look at his methodology.

Naudou read through the Tibetan canonical histories of Buddhism by Tārānātha (1608 C.E.), Bu-ston (1322), Sum-pa mkhan-po (1748), and gZon-nu-dpal’s Blue Annals (1478), and compared this information with “indications supplied by colophons of Tibetan translations about authors of ancient texts and their translators” in Cordier’s catalogue of the Beijing edition of the bsTan ḥgyur and Lalou’s index. Naudou developed a healthy skepticism about the reliability of some of the history of events in India by these Tibetan writers, who composed their histories several centuries later. He notes Tāranātha’s own acknowledgement of being unable to write about “the appearance of the Law in Kaśmīr” due to the lack of “detailed sources” for Kaśmīri Buddhists. Naudou brought some order to this wealth of information by grounding the material in data from copperplate inscriptions, Kalhaṇa’s largely reliable Rājatarāṇī, the Annals of Ladakh, records of the Chinese pilgrims, chronologies of the Pāla kings and other dynasties, the records of the Mahāśiddhas, and other sources such as Al Biruni’s records and archaeological records, the Sādhanamālā, and so on. He then worked through the confusing variety of names used for the various translators and authors in the Tibetan colophons, where the same person may sometimes be referred to by three or four different names, either with his family name, an initiation name, a shortened version of his name, a title such as Mahāpaṇḍita of Kaśmīr, etc. In many instances the surname and the initiation names are used interchangeably, as with Tailikapāda (Tilopa) for Prajñāgupta, Nādapāda (Naropa) for Yaśobhadra, and Punyākaraguṇa or Mahāvajrāsana for Punyaśrī. On the other hand, multiple instances of the same name, such as Nāgārjuna, can also conceal instances of a number of different people (Naudou suggests four in the case of the name Nāgārjuna), just as multiple instances of Francis in the Roman Catholic canon refer to at least three different saints. In several cases Naudou concedes defeat, saying that it is impossible to tell much about when or where a particular individual worked. On the whole I found his dating conclusions quite reasonable.
Contemporary late twentieth-century Buddhist scholarship tended to rely on the Tibetan classification schemes and interpretations of Buddhist tantras. These classification schemes were developed over many centuries—and much debated among Tibetan tantric writers—based on the voluminous corpus of Tibetan Tantric texts directly and carefully translated from the Sanskrit originals. The sheer volume of the translated literature, and the enormity of the Tibetan commentarial literature, combined with a contemporary Tibetan Tantric tradition being actively passed on by Tibetan monks and scholars, has tended to diminish (though by no means eliminate) interest by many Indologists in studying the original Sanskrit versions of the Buddhist tantras to determine the interrelations of these texts prior to the development of the Tibetan Tantric tradition (the difficulty of mastering Sanskrit has no doubt contributed to this trend). Furthermore, the impressive command of the material on the part of Tibetan Tantric adherents and advocates can sometimes give the impression that Tibetan historiography, classifications, and interpretations have a dogmatic status, even for scholars.

Adding to the impressive bulk of the abundance of such classificatory material has been the oft-repeated argument that as part of a “living” tradition, the Tibetan Buddhists are uniquely qualified to inform about the truth of the tradition, something that cannot be gotten at by “outsiders.” This may all be true, yet it obscures the fact that a fair number of Sanskrit Buddhist tantras survive in manuscript form in India and in various European libraries, that the material these texts contain is perhaps insufficiently familiar to many Indologists, and that the Buddhist Tantric tradition grew up in the context of a developing Śaivite Tantric tradition. It appears that the surviving Sanskrit tantric texts offer some helpful adumbrations that can broaden the perspectives gained by scholarship based on the Tibetan Tantric tradition. This is only natural, since by going back to the original Sanskrit sources we can only gain in our understanding of tantra.

Since the catalogues containing manuscript extracts of Buddhist Sanskrit tantras are not that easily available (or at least were not in 1996), I’ve included transliterations of all the translated portions in the endnotes. Most of the actual manuscipts of these Buddhist tantras are themselves ancient, with several dating from the eleventh to twelfth centuries (identifiable by colophon dates and script styles), and others
from the thirteenth century. These early dates for the manuscripts (i.e., the fact that they may be “originals”) suggest that the material in the texts was very likely not unduly corrupted by ignorant copyists who may have misread the originals.

Furthermore, given that the manuscripts are so old, it is also very likely that later generations of redactors of these texts did not have the chance to modify the contents, consciously or unconsciously, to suit the mores of their time and culture. We know this is a real problem with more recent work on tantras. It is not uncommon to find that published editions of tantric texts in India either deliberately or “accidentally” omit the most racy or contentious portions of the text. Benoytosh Bhattacharyya frankly admitted doing so in his edition of the Śaktisamgamatantra. I also found that the one published Sanskrit edition of the Pradīpodyotana commentary on the Guhyasamāja “accidentally” omits the page that would explain a sexual yoga practice mentioned in the root text, and have found oddly coincidental missing portions of the text in the published edition of the Śrīmālinīvijayottaratantra, typically in the middle of discussion of sexual yoga rites.

Similarly we find that in the “living” Nepali Tantric tradition, most of the sexual and transgressive practices referred to in the older texts have been reinterpreted in strictly symbolic fashion, or have been left out altogether in more modern recensions of the text. A good example of this trend can be seen in the public Caṇḍamahārṣana worship in Nepal. The original Sanskrit tantra contains in chapter 6 a detailed and explicit section on sexual yoga practices that reads quite like a passage out of a Kāma Śāstra text, complete with a variety of names and descriptions of ratibandhas or styles of sexual coitus. It is not at all clear, though, that such sexual yogas are still practiced in Nepal.

So it may be the case that from the relatively quiescent state of the Sanskrit Buddhist tantras—many of the texts have in fact simply lain in libraries for centuries—we may be able to gain a sharper picture of the character of Buddhist tantric practice in India, in the Sanskrit culture, at the close of the first millennium, prior to the onslaught of the Persian invasions and the wholesale destruction of the Buddhist universities in northern India. We have the chance, as it were, to see the texts shorn of any later interpretive schemas or explanations that might tend to soften or diminish what may have been perceived as objectionable aspects of the tradition. There are some limits: for the translations from the catalogue extracts, I did not examine copies of the actual manuscripts, decipher the scripts (nor did I train on scripts), nor did I have
a chance to go through the actual texts to gain a more comprehensive picture. What I worked from here—except for the supplemental material from extant English translations of Buddhist Sanskrit tantras—are tables of contents, opening folios, closing folios and colophons, and occasional long extracts from certain portions of the texts that the cataloguers found interesting. As mentioned above, given the scope of this material, I did not have the opportunity to fully survey all catalogue listings of Buddhist tantric Sanskrit manuscripts.

1. ENGLISH TRANSLATIONS OF SANSKRIT BUDDHIST TANTRAS

A few of the Buddhist Sanskrit tantras have been translated into English (considerably more since 1997), though most remain in their original Sanskrit or in Tibetan translation from the early centuries of the second millennium C.E. The Central University of Tibetan Studies (formerly the Central Institute of Higher Tibetan Studies) in Sarnath, India, under the directorship of Prof. Geshe Ngawang Samten (formerly Prof. Samdhong Rinpoche), has in recent years published Sanskrit editions of Buddhist tantric texts as part of its series of the Durlabha Baudhā Granthamālā, i.e., Rare Buddhist Texts Series of the Rare Buddhist Texts Research Project. Among these texts are the three volumes of the Kālacakratantra and Vimalaprabhā (vols. 11, 12, and 13 of this series, under Bibiotecha Indo-Tibetica Series XI). I will discuss the Kālacakratantra and Vimalaprabhā in another publication.

Other texts in these series that are as yet untranslated are the Jñānodaya Tantram of the Yoga Tantra class, a text apparently not translated into Tibetan but that survives in Sanskrit; this is a very short text of only fourteen pages in the Sarnath edition. Another such text is the Dākinījāla-samvara-rahasyaṃ by Anaṅgayogī, also a short Yoga Tantra of only eleven pages in the Sarnath edition. A slightly longer text is the Mahāmāya Tantra restored to Sanskrit from the Tibetan translation with Ratnakara Śānti’s Guṇavatī commentary (Rare Buddhist Texts Series, vol. 10). This is still a fairly short text of seventy-three verses, covering fifty-five relatively smallish pages in the Sarnath edition, including the commentary and the sādhanas.

David Snellgrove provided the first English translation of a Buddhist tantra, the Hevajra Tantra, in 1959 (though he worked principally from the Tibetan in comparison with the Sanskrit). This was followed in 1971 by an unpublished Ph.D. dissertation on the Guhyasamāja Tantra by
Francesca Fremantle, who also provided the Sanskrit and Tibetan texts with an English translation. In 1974 Christopher George’s edition and translation of the first eight chapters of the 
Caṇḍamahāroṣaṇa Tantra was published, the same year that Shinichi Tsuda published his edition and translation of selected chapters of the 
Sambarodaya Tantra. In 1976 William Stablein completed his dissertation on the 
Mahākāla Tantra at Columbia University with a Sanskrit edition and English translation of eight of the fifty chapters of this text, followed in 1977 by Alex Wayman’s study of the 
Guhyasamājatantra; this included, however, only translations of what he referred to as the forty Nidāna-kārikās and a portion of the 
Pradīpodyotana. Tadeusz Skorupski provided complete Sanskrit and Tibetan editions of the 
Sarvadurgati-pariśodhana Tantra with an English translation in 1983.

Two recent doctoral dissertations on chapter 1 and chapter 2 of the 
Kālacakatantra and Vimalaprabhā have been done by John Newman (1986) and Vesna Wallace (1995), respectively, and Vesna A. Wallace has since published two complete translations of the second and fourth chapters of the 
Kālacakratantra and Vimalaprabhā as part of the Tanjur Translation Initiative, Treasury of Buddhist Science series (The 
Kālacakratantra: The Chapter on the Individual Together with the 
Vimalaprabhā [New York: American Institute of Buddhist Studies, Columbia University, co-published with Columbia University’s Center for Buddhist Studies and Tibet House US, 2004]; and The 
Kālacakra Tantra: The Chapter on Sādanā Together with the Vimalaprabhā Commentary [New York: American Institute of Buddhist Studies, Columbia University, New York Columbia University Center for Buddhist Studies and Tibet House US, 2010]). David B. Gray also completed a translation of the 
Cakrasamvara Tantra in the same series in 2007 (The 

2. CANONICAL CLASSIFICATIONS OF BUDDHIST TANTRAS

A large body of Buddhist Sanskrit tantras was translated into Tibetan around the turn of the first millennium C.E. The basic classification system of these Buddhist tantras as maintained in the Tibetan tradition is into the Kriya, Caryā, Yoga, and Anuttarayoga Tantras, and their
division into “father” and “mother” tantra groups. We find in the text of the Kālacakra Tantra that the first and third of these were also referred to as the Loka-Tantra (Kriyā-Tantra) and Lokottara-Tantra (Yoga-Tantra); the Kālacakra is said to transcend both of these and is called the Tantrottara or Tantra-rāja. Among the Anuttarayoga texts are the Guhyasamāja, Cakrasaṃvara, Hevajra, and Kālacakra—these four are perhaps the most well known of the group.

Tsukamoto, et al., in the volume on “The Buddhist Tantra” in Descriptive Bibliography of the Sanskrit Buddhist Literature, give a very helpful layout of how the Buddhist tantric texts fall into this classificatory system. The Kriyā class includes the dhāraṇī collections, and the texts of the Tathāgata-, Padma-, Vajra-, and Maṇi-kulas, and some miscellaneous texts. These Japanese authors class both the Mañjuśrī-mālaka and the Siddhaikavīra-mahātantra in the Tathāgatakula Kriyā Tantra group. Among the Padmakula Kriyātantras they class the Kāraṇḍavyūha nāma Mahāyānasūtraratnarāja. Among the Vajrakula Kriyātantras they include the Bhūtaḍāmara-mahātantra-rāja. The Caryātantra group includes only the Vairocana-abhisambodhi. The Yoga-tantra group consists of twenty-eight texts, including the Tattvasaṃgraha, the Nāma-saṃgīti, and the Sarvadurgatipariśodhana-tantra. They divide the Anuttarayogatantra class into five groups. Group 1, the Upāya-/Mahāyoga-tantra, includes the Guhyasamāja and Pañcakrama in the Aksobhya-kula and the Māyājāla and Kṛṣṇa-Yamāri in the Vairocana-kula. Group 2, the Prajñā-/Yoginī-tantra, includes in the Heruka-kula, the Cakrasaṃvara, the Abhidhānottara, the Vajraḍāka and the Ďākārṇava, the Samvarodaya, the Sampuṭodbhava, the Hevajra, the Buddhakapāla, and the Mahāmāyā. The Vairocana-kula of this group includes the Catuspīṭha and the Canda-mahāroṣaṇa. The Vajra-sūrya-kula consists of the Vajrāmṛtatantra. The Padmanarteśvara-kula includes only the Śrībhagavatīyārya-tārāyāhi Kurukullā-kalpa. The Paramāśva-kula includes the Mahākāla-tantra. There is in the Vajradhara-kula something called the Khasamā nāma Tantra commentary, with a few other texts, including a Śrīcaturvimśatiśhātantra in the general group. In the Yuγanaddha-/Prajñā-Upāya-Advaya-Tantra class we find the Kālacakra-tantra, including the Vimalaprabhā, the four Sekoddeṣa texts, the Śaḍangayoga-tippani Guṇabharanī by Raviśrī-jñānapāda, Puṇḍarika’s Paramārthhasevā nāma Śaḍdarśanā-avagravicīt[a]-yavaloñaka-sevā, Abhayākaragupta’s Kālacakra-avatāra, and several other texts.

Another often-cited Buddhist tantric classification system is that of the “Neither Father nor Mother Tantras,” the “Mother Tantras,”
3. DATING THE SANSKRIT TEXTS OF THE BUDDHIST TANTRAS

Dating the Buddhist tantras is difficult, particularly since many of them may have been circulating in popular tantric cults prior to being accepted into the Buddhist canon. I have already described above how I used a combination of the Tibetan canonical citations of authors and translators in combination with Naudou’s and other scholars’ historical research on the dates of the transmitters of the Buddhist canon into Tibet to attempt to establish dates for the commentaries and translations of the Sanskrit Buddhist tantric material. We also have other helpful information, including Abhayākaragupta’s citations, and we can begin to discuss some relative dating based on the texts themselves.

3.1. Abhayākaragupta’s Vajrāvalī as a Dating Marker

The earliest canonical “digest” of Buddhist Sanskrit tantras that appears to have survived (it may be the earliest that was written) is the Vajrāvalī nāma maṇḍalopāyikā (“Method of the Maṇḍalas known as the Row [or Chain] of Vajras”) by Abhayākaragupta, late eleventh to early twelfth centuries. As Chandra summarizes, “The Vajrāvalī is a practical guide to all the preliminary rites preceding initiation into the maṇḍala from the very laying of the foundations of a monastery where the maṇḍala is to be drawn.” In this sense it is not as comprehensive a text as Abhinavagupta’s, since the Tantrāloka covers all aspects

and the “Father Tantras.” The Neither Father nor Mother Tantras (not admitted by Tsong-kha pa), include the Nāmasaṃgīti and the Kālacakra. The Mother Tantras are divided into six kulas (groups, clans, or families): 1) Śākyamuni’s group, the Sarva-buddha-saṃyoga; 2) Heruka-Akṣobhya’s clan, the Saṃvara, Hevajra, Buddhakapāla, Mahāmāya, and Ārali; 3) Vairocana’s family, the Catuspīṭha and Caṇḍamahāroṣaṇa; 4) Ratnasambhava’s group, the Vajrāmṛta, Padmanarteśvara, Lokanātha, and Tārā-Kurukullā; 5) Paramāśva-Amoghasiddhi’s group, the Namās Tāre Ēkaviṁśati, Vajrakīlaya, and Mahākāla; and 6) Vajradhara’s group, the Yathālabdhakhasama. The Father Tantras are divided into six kulas: 1) Akṣobhya’s Guhyasamāja and Vajrapāṇi, 2) Vairocana’s (Krṣṇa)-Yamāri, 3) The Ratna-kula (with no texts in the Tibetan canon), 4) The Padmakula of the Bhagavad-ekajaṭa, 5) The Karma-kula (with no texts in the Tibetan canon), and 6) Vajradhara’s clan, with the Candra-guhyā-tilaka.29
of the Śaivite tantric theories and practices. Abhayākaragupta was “a
prolific writer on Tantric dogmatics, liturgy and the maṇḍalas,” and
twenty-four of his works have been translated in the Tibetan canon.
He teamed up with Tshul-khrims rgyal-mtshan to translate the bulk of
the sādhana śāstras from the Śādhanamālā into Tibetan, and he is often listed
in the colophons of the Tibetan translations simply as Abhaya.31 He
served as abbot of the Buddhist university Vikramaśīla (in Bodhgaya)
during the reign of the Pāla king Ramapāla (1084–1130 C.E.),32 and also
served for a while as abbot of Mahābodhi Monastery and Nālandā. 33

In a long extract Śāstrī provides from the Vajrāvalī, 34 Abhayākaragupta
gives us the sources for his work: 1) Nāgabuddhipāda, 2) Niśpan-
nayogāvali (Abhayākaragupta’s own work), 3) Sampuṭatānta, 4) Ānanda-
garba, 5) Īḍakini-vajrapaṇījara, 6) Vimalaprabhā, 7) Vajraḍākatantra,
8) Maṇju-vajra-maṇḍalatīppanī, 9) Tantrasamgraha, 10) Bhūtadāmara,
11) Kālacakra, 12) Trailokyavijayatantra, 13) Abhidhānottaratānta, 14)
Vajrāmṛta-tānta, 15) Āmnāyamaṇijārī—Abhayākaragupta himself helped
translate the Āmnāyatantra into Tibetan; 16) Buddhakapāla-sambara-
hevajra, 17) Yogini-saṅcāra-tānta, 18) Śrī-[guhya]-samāja, and 19) Padma-
supratīṣṭhita tāntra. The authorities cited by Abhayākaragupta also
include the following texts: 20) Sārdhatriśatikā, 25) Vajraśekharatantra,
26) Subāhu-paripṛcchā, 28) Siddhaikavīratantra, 29) Hevajra, and 30)
Sarṃvarodayābhīsaṃmayopāyikā.

I have examined a number of the texts cited by Abhayākaragupta
in the following discussion of surviving Buddhist Sanskrit tāntra. Not
all of the texts he cites survive in Tibetan translation. While we might
attribute this to selectivity on the part of the Tibetan translators, it is
equally possible that the texts Abhayākara used were destroyed before
they could be translated. One of Abhayākaragupta’s many works is
the Kālacakrāvatāra, dated 1125 C.E. 35 Another is a commentary on the
Buddhakapālātantra. This text cites as authorities, in addition to the
Rājavajrāvali, the Vajraśekharatantra, the Yogiṇītānta, the Hevajra, the
Śrīsampuṭatānta, and the Siddhaikavīratantra. 36 Abhayākaragupta
apparently also wrote a commentary on the Sampuṭodbhavatantra, since he
mentions on leaf 2A of the Buddhakapālātantraṭīkā that he has discussed
a particular nidānāvākyā in detail in the Śrīsampuṭatīkā. 37 Although
there is no proof for this, it seems a reasonable possibility that the
Dāka (Vajrādāka-tāntra) and the Dākini (Dākini-vajra-paṇījara) texts men-
tioned by Abhayākaragupta as his sources for the Vajrāvali may be the
texts, or derivative evolutions of the texts, referred to by Dharmakīrti
as the ďākinī-tantras. We should also note here that Abhayākaragupta’s text Vajrāvalī (“The Vajra Lineage”) was preceded by a Śaivite text entitled Śrīmad-Vīrāvali-kula (“The Clan of the Hero Lineage”) cited by Abhinavagupta in Tantrālokaḥ 6.74a. 38

While we do not yet have a full Sanskrit edition of the Vajrāvalī nāma Maṇḍalaupayikā, 39 we have several extracts from the manuscript in Shāstrī’s RASB Catalogue. The text opens as follows:

Homage to Śrī Vajrasattva. I praise the glorious lord of the clan, the feet of the most memorable enemy of the māras and death; the fierce one runs after [the māras] in [all] the directions; may the vajra-women sing of the mountain of happiness. Bearing by the glorious vajra the elements, with the world, in the majestic great maṇḍala, may this Vajrāvali assemble here the unimpeded with the greatness of fearlessness. May this [Vajrāvali] that maintains the vajra outside of the home be held in the heart by the vajra lineages; it upholds the light in the form of the glorious vajra holder, banishing the final darkness. 40

We know from the inclusion of the texts cited as sources in Abhayākaragupta’s early twelfth-century work that they all predated Abhāya, but this does not tell us a great deal about their earlier history. In order to clarify some of this earlier history I have attempted, with mixed results, to determine when the major Anuttarayoga Tantras were translated into Tibetan, and when the major commentaries on these texts were written. While the resultant tentative dates I give here do not resolve the issue of the dates of origin of these texts, they do at least give some indication of when the texts were in fact in the canon, and when interest in them had increased to the point that they were deemed worthy of commentaries.

Although we can only speculate, we should not necessarily presume that the date of a commentary indicates that the text was in the canon for any particular amount of time prior to the time the commentary was composed, as with the commonplace Indological assumption of a century or more. Given that many of these texts were apparently either accepted into the canon from the more popular tradition, or may have been canonical rewrites of popular circulating texts, it is not unreasonable to suppose that commentaries may have been written at the same time that the texts were taken into the canon. After all, given the potentially explosive nature of the contents of some of these texts in terms of their sexual content and promotion of sensual indulgence and magical practices, one might deduce that commentaries, which
would help explain and contextualize such practices, were absolutely necessary before the texts could be “canonized.”

I have attempted in the following discussions of the Buddhist Sanskrit tantric texts to put them in more or less chronological order according to dates derived from the appearance of the first commentaries on these texts. As mentioned above, this dating information is incomplete since Naudou’s dates are incomplete. I have found so far no other source that provides dates for these early translations, though I suspect there may be more information on dating in the Tibetan scholarship (both by Tibetans and Western scholars) of which I may not be aware. Texts cannot be dated solely based on the time of their commentaries, since commentaries often appear many centuries after the original text is written (although, as mentioned above, this may not be the case for all the Buddhist tantric commentaries). However, I do not intend to suggest here that we can reliably date the original tantras based on the dates of their translations or commentaries. Rather, since it appears that most of the surviving Buddhist tantric commentaries were written within a relatively short period of time, from the eighth to eleventh centuries. This tends to support indications that there was a general trend of incorporating these tantras into the Buddhist canon from the eighth century onward, and the simultaneous writing of commentaries on the original tantric texts by Buddhist scholar-practitioners.

I would like to note here that I have no particular ideological or partisan axe to grind as to when the Buddhist tantras did or did not originally appear; I am simply working within modern methodologies from what appears to be reliable historical evidence, based on what I have found so far in my research and the work of other scholars. The dates I have found are certainly subject to revision pending the discovery of further evidence. From what I have found so far, the earliest datable surviving commentaries on any of the Buddhist tantras appear to be the few texts attributed to Padmasambhava—a difficult figure to pin down historically, though probably from the eighth century—and to Indrabhūti, another historically elusive character who appears to have lived in the eighth or ninth centuries. The majority of the other commentarial material on and translations of Buddhist tantric texts surviving in the Tibetan canon appears to date from the ninth to eleventh centuries.
3.2. The Tantric Siddhas

Several of the famed tantric siddhas or adepts are credited in the Tibetan catalogues with authorship or translations of Buddhist tantric texts. Sāṅkrtyāyana gives us a genealogy of the siddhas from Saraha to Naropa, taken from the Sa-skya Bka’-bum: “Saraha, (Nāgārjuna), (Sabarapa), Luīpa, Dārikāpa, (Vajra-ghanṭāpa), Kūrmapā, Jālandharapā, (Kamha(pā) Caryapā), Guhyapā (Vijayapa), Tilopa, Naropa.” The name Šabarapa has an interesting resonance with Dharmakīrti’s remark that even the Śabaras were making up their own mantras in the early seventh century, though this resonance tells us nothing about Šabarapa’s date. According to the Sa-skya Bka’-bum, Luīpa was a scribe to the emperor Dharmapāla (769–809 C.E.). The same source places Bhusukupa, Ghaṇṭapa, and Gorakṣapa in Devapāla’s reign (809–849). Naropa is placed during the reign of Mahāpāla (974–1026), along with Śāntipa. Keith Dowman, who has translated the tales of the Mahāsiddhas, considers that with the exception of Indrabhūti they all lived in India “within the Pāla and Sena period (AD 750–1200).” Their stories were recorded by Abhayadatta Śrī, who may possibly be the same person as Abhyākaragupta.

3.3. Some Notes on the Relative Dating of Buddhist Tantras

Over the long haul I think it will become possible to establish a relative dating of most of the tantras—Śaivite, Buddhist, and others—by comparing the treatment of the different subjects we tend to find in tantric texts, writing styles, sets of deities, details of the practices, etc. The general principle for relative dating could be that as texts become progressively more complex and contain progressively more detail, we might assume that they are later, though this is by no means a necessarily reliable assumption. While my own research is a long way from having definitive information on relative dates of the texts, I offer a few pointers worth mentioning that I think may lead us in the direction of relative dating.

We find the same opening line with only slight variations in the Guhyasamāja, Hevajra, Caṇḍamahāroṣana, Saṃvarodaya, and Saṃpuṭikātantrarāja: “Thus I have heard: at one time the Bhagavān resided in the vulvas of the women who are the vajras of the body, speech and mind of all the Tathāgatas” (evaṃ mayā śrutam ekasmin samaye bhagavān
This is not the opening line in any of the other tantras discussed in this essay (the Abhidhānottara is unclear). All of these texts open with a prose passage as well, while the Kālacakratantra opens and is written only in verse. In the Guhyasamāja many bodhisattva mahāsattvas accompany the Buddha Bhagavān, who enters a samādhi, then speaks. In the Hevajra Vajragarbha responds after the Bhagavān speaks, without a smile. In the Saṃvarodaya a few bodhisattvas are named, the Bhagavān smiles on seeing Vajrapāni among them, and Vajrapāni then rises, puts his garment over his right shoulder, kneels on his right knee, bows, and asks for instruction. In the Sampuṭikātantra the Bhagavān smiles upon seeing Vajragarbha among the host of 80,000, then Vajragarbha rises, puts his garment over his right shoulder, kneels on his right knee, bows, and asks for instruction, exactly as Vajrapāni does in the Saṃvarodaya. This same opening pattern appears in chapter 22 of the Mañjuśrīmūlakalpa.

While I am uncertain what to make of these differences and similarities for now, there certainly appears to be a textual typology that suggests the possibility of historical, geographical, or cultic genres of tantras that may or may not match up with the canonical classification schemas. The notion comes to mind that there was a certain style of beginning a tantra that may have been particular either to a certain time, or to a certain geography or group of traditions. What is noteworthy is that there are such styles, the styles are consistent in a small group of texts, and the styles apparently changed over time, over distance, or among groups.

There appears to have been a developmental trend in the amount of alchemical information in the tantras. As we will see below, the Āryamañjuśrīmūlakalpa has a not overly long chapter on making gold. The Guhyasamājatamra has only a very short section on medicinal/alchemical material—indeed the material corresponds more nearly to Atharvaveda-style mantras for healing and magical purposes. We find Āyurveda and Rasāyana mentioned in section 7 of the Sampuṭikā Tantra. In the Kālacakra the Āyurveda and Rasāyana material is very detailed and extensive.

A similar developmental trend might be noticed in the description of sexual rites, though as with the alchemical material this could as well be explained as a difference in local or regional emphasis, rather than as a marker of temporal evolution. The description of the sexual
rites in the Guhyasamājatantra is rather subdued. In chapter 4, on the maṇḍala of the secret body, speech, and thought (guhya-kāya-vāk-citta-maṇḍala-patāla), Vajradhara explains the delightful thought maṇḍala of all the tathāgatas. The wise man is to lay this out with a thread. After he has clearly understood the ultimate mind maṇḍala, he should carefully make worship with offerings of his body, speech, and thought, then coming together with a sixteen-year-old young lady, whose beauty is truly radiant, he should adorn her with perfumes and flowers, and then make love to her in the middle of the maṇḍala. Though meditative aspects are added, consecrating her as Māmakī Prajñā, offering feces, urine, semen, and blood to the deities, etc., no further description of the sexual rite is given.

Another topic worth exploring for relative dating and geographic identification is the mention of particular deities in the tantras. As Pingree has remarked with regard to the Indian astronomical tradition, Indian thinkers have a predilection for keeping whatever they can from the past and integrating new material with earlier systems. This preference for continuity of ideas, symbols, and names in the Sanskrit tradition may help us determine relative, if not absolute, dates in the evolution of the Tantric tradition. In Kālacakratantra 5.91 we find the names Ďākinī and Viśvamātā added to the standard set of four deities Locanā, Māmakī, Pāṇḍarā, and Tārā (or Tārini). We do not find the first two of these six goddesses in the Guhyasamājatantra. In the Kālacakra there is a tendency to map buddhas and goddesses into earth, air, fire, water, space, and the void, whereas at Guhyasamāja 17.51 we have a mapping of Locanā to earth, Māmakī to water, Pāṇḍarā to fire, and Tārā to air, with Vajradhara mapped to space, and no deity mapped to the void. In the Hevajra I.i.31 these four are joined only by Ďāndali. In another list at Hevajra II.iv.65 we have “all those goddesses, led by Nairātmyā, with Locanā, Māmakī, Pāṇḍarā and Tārā, Bhrkuṭi, Cūṇḍā, Parṇaśavari, Ahomukhā and the rest, as numerous as the atoms in Mount Meru. . . ,” again with no mention of Viśvamātā or Ďākinī.

It is difficult to derive too much about the relationship of the texts to each other at this stage. I merely wish to point out that by beginning to compare the contents, style, and level of detail on different subjects in the various tantras, we eventually should be able to determine either relative dating, or the relative interests of the different cults in particular subjects.
4. THE TWO “EARLIEST”
BUDDHIST TANTRAS

There is a general consensus among scholars of the Buddhist tantras that the two earliest texts of the tradition are the Āryamañjuśrīmūlakalpa (AMMK) and the Guhyasamājatantra (GST) However, as alluded to above, there were Dākinī and Bhaginī tantras circulating in Dharmakirti’s time that shared much of their contents with Hindu tantras of the same period. So it may be that the AMMK and GST are simply the oldest surviving Buddhist written texts that we have.

4.1. The Āryamañjuśrīmūlakalpa

Scholars generally designate the Āryamañjuśrīmūlakalpa (AMMK) as the first or earliest Buddhist tantra. Both Bhattacharyya and Wayman considered that the AMMK preceded the Guhyasamāja, though their dating methods are not reliable. The AMMK was edited from a single incomplete manuscript by Mahāmahopadhyāya T. Gaṇapati Śāstri in the Trivandram Sanskrit Series, in an edition that has been repeatedly criticized by subsequent scholars who have attempted to use his edition. He worked from a three hundred to four hundred-year-old manuscript that was collected in 1909 from the Manalikkara Mathom near Padmanabhapuram. The main problem with the text is the ungrammatical Sanskrit, and this was one of the texts studied by Franklin Edgerton in preparing his work on Buddhist Hybrid Sanskrit. Gaṇapati Śāstrī prepared his readers with the following remark:

As the non-observance of the rules of Vyākaraṇa [grammar] in regard to the gender, number and case, found throughout this work is becoming its sacred character, and as no second manuscript has been obtained, the text in this edition is adopted exactly as it is found in the original manuscript.

It is difficult to get a sense of the date of Manjuśrīmūlakalpa, a rather long text that has not been translated from the Sanskrit, without reading it. The only published translation of any portion of the text I have found is K. P. Jayaswal’s edition and translation of the fifty-third chapter. Dr. Jayaswal re-edited Gaṇapati’s Sanskrit with the aid of the Tibetan translation done by Kumārakalāśa and Śākya-blo-gros in 1060 C.E. The chapter is an imperial history of India beginning in 78 C.E. and ending at the beginning of the Pāla dynasties. Accordingly, Jayaswal assigns the text the reasonable date of c. 770–800 C.E.
could assert that this chapter is a later addition and push back the date of the written text, I consider that without having a full translation of the text to compare with the other tantras, providing definitive evidence of citations from it in reliably dated earlier literature, or using other historically testable methods, we should tentatively settle on a late eighth-century date for this text, pending further research.

The full name of the Mañjuśrīmūlakalpa, as found in every chapter colophon of the Sanskrit edition, is Bodhisattva-pitaka-avataṃsakā Mahāyāna-vaiṣṇavī-sūtra Ārya-mañjuśrīya-mūla-kalpā (“Ornament of the Bodhisattva Basket, the Mahāyāna Vaipulya [Extensive] Sūtra, the Basic Mantra Manual of the Glorious Mañjuśrī.”) I have given an English translation of the colophons to the fifty-five chapters as well as the complete Sanskrit in the Appendix at the end of the essay. So we see that—provided our Sanskrit text has not been consistently altered—the original Sanskrit of the work was considered a Vaipulya sūtra, not a tantra, but by the time it was translated into Tibetan it had come to be classed as a tantra. In fact the term tantra is only in one chapter colophon (chapter 38), as part of a list of ritual practices. The first chapter opens with:

Homage to all the Buddhas and Bodhisattvas. Thus have I heard. At one time, at the top of the Pure Abode located in the vault of heaven, the Bhagavān relaxed in the scope of the meeting-sphere wherein were distributed an incomprehensible, miraculous, wonderful [number] of Bodhisattvas.

The first two chapters lay out the attendant deities, bodhisattvas, etc., in the maṇḍala, a very long list reminiscent of the beginning of many Mahāyāna sūtras, and unlike most of the texts calling themselves tantras. The chapters are composed in both verse and prose; the prose sections typically begin the chapters (some are exclusively prose). It is evident from the first seven chapters of the text that there is copious description of maṇḍalic ritual procedures: 1) Sannipāta (the assembly), 2) [giving] instruction on the rules about the maṇḍala (maṇḍala-vidhi-nirdeśa), 3) procedures with the maṇḍala (maṇḍala-vidhāna), 4) ritual procedures (vidhāna), 5) ritual procedures (vidhāna), 6) ritual procedures for the younger brother (kanyasa-paṭa-vidhāna), 7) (no name). Chapters 8–10 introduce the highest practice, method, and action and the highest ritual procedure (uttama-sādhana-upayika-karma and uttama-paṭa-vidhāna), suggesting an early version of the notion of anuttarayoga that defines the class of the most advanced Buddhist Sanskrit
Chapter 11 suggests an elaborate ritual process with its title: “the fourth long chapter on all the actions, rules, and procedures, i.e., the practice, method, action, position, mantra-recitation, disciplinary rules, offering, meditation, ethical behavior” (sādhana-upayika-karma-sthāna-japa-niyama-homa-dhyāna-śaucācāra-sarva-karma-vidhi-sādhana).

Chapters 12–16 include further ritual rules including those for ākṣa-sūtras, i.e., the “rosary” beads used for mantra recitation, and a chapter on songs.

Chapters 17–19, 21, and 24 are on the rules for using astronomy in the ritual; chapter 18 discusses the causes of suffering; and chapters 22–23 are on learning to understand the sounds of animals. Chapters 25–33 introduce the rites for making, painting, and using the ritual image of the Single Indestructible Cakravartin Maṇjuśrī, with restrictions about the time and place of practice. Chapters 34–37 introduce the rules about the mudrā; it is not clear without translating the chapters whether this refers to hand postures or consorts, although chapter 38 refers to “all the rules of action for the consort, for the maṇḍalas, and for the tantra (mudrā-maṇḍala-tantra-sarva-karma-vidhi).” Chapters 39–40 give the rules for meditation in the context of the ultimate practice (uttama-sādhana).

Chapter 41, and this and chapter 42 are devoted to all the ritual actions and practices.

Chapters 43–46 introduce us to the sexual yoga practices and deal with “the Mahāmudrā as the means to the ultimate practice with all activity” (sarva-karma-uttama-sādhana-upayikaḥ mahā-mudrā-paṭala-visaraḥ) and related Mahāmudrā practices. Chapter 47 is “The first complete long chapter for the one who will enter the most secret communion—the maṇḍala of the four actual tantric consorts” (bhaginīs, i.e., real women; literally, “women possessing vulvas”) (catur-bhaginā-maṇḍalam anupraveśa-samaya-guhyatama); the use of the term samaya-guhyatama, “the most secret communion” or “the most secret tantric session (or group or society),” suggests a similarity with the title of the Anuttarayogatantra, the Guhyasamāja, particularly since samāja and samaya appear to be Sanskrit and Prakrit versions of the same word.

Chapter 48 is “The complete long chapter on the four young women, [and] the subrule about entering the maṇḍala as the method of practice” (dvitiya-sādhana-upayika-maṇḍala-praveśa-anuvīdhiḥ catuḥ-kumāryapāṭala-visaraḥ). Chapter 49 is entitled “The chapter on all the activities with the consorts, the herbs, the tantras, and the mantras, and the restrictions about recitation, and all the means that constitute the
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method with the four young women” (catuḥ-kumārya-upayika-sarva-sādhana-japa-niyama-mudrā-oṣadhi-tantra-mantra-sarvā-karma).

Chapters 50–52 describe rites for conjuring up the fierce deity Yamāntaka; chapter 53 is the imperial history chapter discussed above; chapter 54 is on praise and blame; and chapter 55 is an alchemical chapter on the preparation of gold. From chapters 43–49 we have to conclude that we do indeed have a tantric text in the Mañjīśrīmūlakalpa, though I cannot say much more here without actually reading the chapters in question, and as is seen from the pagination noted in the Appendix, these chapters total a significant amount of Sanskrit and translating them will take some time. As with chapter 55 of this text, we also find alchemical practices in the fifth chapter of the Kālacakratantra.

There are eighty-nine texts in the Tibetan canon whose titles begin with “Mañjuśrī.” Among these are the Mañjuśrī-guhya-tantra-maṇḍala-vidhi (2667), “The Maṇḍala rite for Mañjuśrī’s Secret Tantra”; the Mañjuśrī-guhya-tantra-sādhana-sarva-karma-nidhi-nāma-ṭīkā. (2666), “The Commentary called The Treasury of All the Actions in the Secret Tantric Practice of Mañjuśrī”; and the forty-one texts of the Mañjuśrī-nāmasaṃgīti cycle—including, interestingly enough, a text called the Mañjuśrīnāmasaṃgīti-ṭīkā-vimalaprabhā (1398), “The Stainless Light Commentary on the Song of the Names of Mañjuśrī”; the latter part of this title is the same used by Puṇḍarīkā for his commentary on the Kālacakratantra, in which the Ārya-Mañjuśrī-Nāmasaṃgīti is repeatedly quoted in the fifth chapter. There are also the Mañjuśrī-karma-catuś-cakra-guhya (838), “The Secret of the Four Cakra of the Mañjuśrī Cycle”; and the Mañjuśrī-kumāra-bhūta-aṣṭaka-uttara-śataka-nāma-dhāraṇī-mantra-sahita (639, 879), “The Collection of Mantras Constituting the Dhāraṇī called the One Hundred and Eight Names of Mañjuśrī Kumārabhūta.”

One curiosity is the text entitled the Mañjuśrī-vajra-bhairava-nāma-stuti, “The Hymn to the Vajra-Bhairava Version of Mañjuśrī” (Tohoku 2012, one folio), said to have been written by Las-kyi rgyal-po. Bhairava is the fierce form of Śiva, who is also absorbed into the Buddhist tantric tradition (we do not have clear information on when or where or from what tradition the figure of Bhairava first appeared). The original text is listed simply as the Ārya-mañjuśrī-tantra (ḥphags-paḥjam-dpal-gyi rtṣa-bahi rayud) (Tohoku 543, 245 folios), said to have been translated by Kumārakalāśa and Śākya blo-gros.
4.2. The Guhyasamājatantra

The earliest extant Buddhist tantra that calls itself a tantra is, by common consent, the Guhyasamāja, “The Tantra of the Secret Conclave” or “The Tantra of the Esoteric Communion.”66 This text was first published in 1931 by Bhattacharyya as Guhyasamājatantra or Tathāgataaguhya, vol. 53 of Gaekwad’s Oriental Series from Baroda.67 Francesca Fremantle later produced a new edition of the Sanskrit, collated with the Tibetan, and an English translation of the first seventeen chapters, A Critical Study of the Guhyasamāja Tantra, as her Ph.D. thesis for the University of London.68 The principal Sanskrit commentary, the Pradīpodyotana by Candrakīrti, has since been published by the Kashi Prasad Jayaswal Research Institute in Patna.69 According to a list given by Śāstrī in Bengali, and converted to the English alphabet by Bhattacharyya, there are no less than sixteen Sanskrit commentaries surviving in Tibetan translation, plus some thirty other lost Sanskrit commentaries.70 In their introduction to the critical edition of Nāgārjuna’s Pañcakrama, Katsumi Mimaki and Toru Tomabechi also refer to a new critical edition of the Guhyasamāja edited by Yukei Matsunaga.71 I have not yet been able to examine this work.

Fremantle’s Sanskrit edition is based on Bhattacharyya’s and on manuscripts from the British Museum, the Bibliothèque Nationale, and Cambridge University. Bhattacharyya’s edition was based on manuscripts from the Cambridge University library, the Baroda Oriental Institute, the Bombay Branch of the Royal Asiatic Society, and the Asiatic Society of Bengal. The latter is ms. 8070, no. 64, in Śāstrī’s catalogue, where he writes that the original portion of the manuscript, up to folio 46, “was written in beautiful Newari of the 11th century.”72 The Cambridge manuscripts are Add. 901, 1365, and 1617 in Bendall’s catalogue.73

Unnoticed by either Bhattacharyya or Fremantle,74 or by Wayman,75 is a catalogue listing by Śāstrī of a manuscript (ms. 10765, no. 18), apparently entitled Tathāgataaguhya, “a very large work of the Vaipulya class, hitherto unknown.”76 This is a fragmentary paper manuscript in seventeenth-century Newari script that originally totaled eleven chapters. Śāstrī gives the surviving colophons from the third, fourth, fifth, sixth, seventh, ninth, tenth, and eleventh chapters, and these suggest some prefiguring of later tantric doctrines, particularly the reference in chapter 9 to the “turning of the circle of heros” (śūrava-laya-parivarto-nāma navamaḥ), a term that seems to prefigure the
vīra-cakra term that comes to be used to refer to the group sexual rites in tantric yoga; 3) the third chapter on the secret of the Tathāgata’s body; 4) the fourth chapter on the secret of speech; 5) the fifth chapter on the secret of thinking; 6) the sixth chapter teaching about the transformation of the Tathāgata; 7) the seventh chapter on prophecy; 9) the ninth chapter called the circle of heroes; 10) the tenth chapter on Ajātaśatru; 11) thus the eleventh chapter, the section teaching about the transformation of the Tathāgata’s secret is completed.

A post-colophon dates the work to the siddhāya kājula solar day, the tenth lunar day in the bright half of Caitra (April–May), in the year Saṃvat 224. Śāstrī adds that “it is impossible to explain the early date.”

There are two Saṃvat eras: the Indian Saṃvat that begins in 57 C.E. would place this text at 281 C.E. (an unlikely dating), while the Nepali Saṃvat that begins 880 C.E. would place this manuscript at 1104 C.E., a more reasonable date for the manuscript. Although it is impossible to say how old the manuscript might be without examining its contents in detail, the contents do give the impression that the text is a transitional Mahāyāna sutra—proto-tantra. Its self-classification as a Vaipulya sūtra is in keeping with the same self-classification of the Āryamañjuśrīmūlakalpa. Śāstrī gives a two-page excerpt from the fourth chapter, where Vajrapāṇi-Guhyādhipati and Bodhisattva Śāntimati converse, and Vajrapāṇi explains the characteristics of the Tathāgata’s speech, including sixty forms of vocalized speech (loving, pure, delighting the mind, etc.). The text most likely predates any tantras, for a couple of reasons: there is no mention of tantras in lists of the types of texts in which the Tathāgata’s speech is displayed, or of dākas or dākinīs or yoginīs—characteristic deific beings in Buddhist tantric texts—in a list of beings.

And in addition, Śāntimati, the Tathāgata’s speech displays all the elements in the ten directions, and delights the abode of all beings, yet the same is not the case for the Tathāgata himself; I am this sūtra, or song (geya), or prophecy (vyākaraṇam), or gāthā, udāna, itivṛtta, jātaka, vaipulya, adbhuta, dharmopadeśa, or logical examples (drṣṭānta), or pūrvavyoga, or avadāna, or ākhyāyika, or what should be explained (ādeṣayeyam), or what should be taught (prajñāpayeyam), or what should be put aside (prasthāpayeyam), or what should be shared (vibhajeyam), or what should be revealed (vivṛnuyeyam), or what should be promulgated (uttānīkuryyāṃ), or what should be illuminated (samprakāśayeyam).
In listing the assemblies (parṣat) gathered together with the Tathāgata, there is a bhikṣuparṣad, a bhikṣuni, upāsaka, and upāsikā-parṣad, and a parṣad of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas (great serpents).

Śāstrī concludes:

Hence a conjecture is hazarded here that this Vaipulya work is the original Tathāgata Guhyaka and that the first book of Guhya Samāja and sometimes the second also are called Tathāgata Guhyaka only by an analogy.  

It may well be that the tradition of the Guhyasamājatantra grew out this earlier Vaipulya tradition of the Tathāgata Guhyaka, just as many of the Upaniṣads derive their names from earlier schools of Brāhmaṇa, Āraṇyaka, and Vedic samhitā. A thorough study of this manuscript might shed some light on the historical origins of the Guhyasamājatantra.

Should Śāstrī’s suggestion prove to be correct, this would tend to support Lokesh Candra’s conclusions from his analysis of the Chinese tantric texts that the Vaipulya-class texts were the direct predecessors to the named Buddhist tantras, a proposition supported (as mentioned above) by the colophon evidence of the Mañjuśrīmūlakalpa, which refers to itself as a “Mahāyāna-vaipulya-sūtra.” While those who hope to demonstrate that the Buddhist tantras came first, predating the Hindu tantras, might cite the Vaipulya evidence as “proof,” such an argument is too facile. I think it instead demonstrates what one would reasonably expect: that as tantric doctrines developed in India and were systematized by the different schools, it would have been natural for exponents of the different schools to fit the material into the preexisting structure of their own canonical traditions.

There are twenty-one Guhyasamāja texts in Tibetan translation in the Tohoku Catalogue. One of these, a Śrī-guhyasamāja-maṇḍala-vidhi (Tohoku 1810, 15 folios) is ascribed to the eighth- or ninth-century Nāgabodhi (Kluḥi byan-chub), whose writings are referred to by the Kaśmīri Śaivite disciple of Vasugupta, Bhaṭṭa Kallaṭa, himself dated to the mid-ninth century during Avantivarman’s reign in Kaśmīr (855–883 C.E.) by Kalhaṇa. This is a reliable bit of dating that places the Guhyasamāja system no later than the ninth century. The Śrī-guhyasamāja- texts are: 1) -tantra-nidāna-guru-upadeśana-vyākhyāna (Tohoku 1910, eight folios) by Sgeg-paḥi rdo-rje, 2) -tantra-pañjika (Tohoku 1847, 163 folios) by Jina-? (Rgyal-bas byin), translated by Śaṅtibhadra (Shi-ba
bza’i-po) and Šes-rab ye-šes,\textsuperscript{85} 3) –tantra-rāja-ṭīkā-candra-prabhā (Tohoku 1852, 119 folios) by Prajñākara/sambhava-varma/gupta (Rab-tu dgah-baḥ hbyuṅ-gnas go-cha), translator unknown,\textsuperscript{86} 4) –tantra-vivaraṇa (Tohoku 1845, 83 folios) by Thagana, translated by Śraddhākaravarma and Dharmaśrībhadra and Rin-chen bzaṅ-po, 5) –tantrasya tantra-ṭīkā. (Tohoku 1784, 324 folios) by Klu-sgrub, translated by Mantrakāla and Gshon-nu bum-pa,\textsuperscript{87} 5) Śrīguhyasamāja-pañjikā (Tohoku 1917, 80 folios) by the pre-mid–tenth-century Ānandagarbha (Kun-dgal? Sñiṅ-po), translated by Vijayaśrīdharma and Rin-chen bzaṅ-po and revised by Śraddhākaravarman,\textsuperscript{88} 6) –manjusrī-sādhana (Tohoku 1880, ten folios) by Vĳñānānavajra (Rnam-par snan-mdsad rdo-ije), translated by Punyāsṛī and Gyuṅ-drūn ḡod,\textsuperscript{89} 7) –māṇḍala-deva-kāya-stotra (Tohoku 1828, three folios) by Mi-gnas rdo-rje, translated by Śraddhākaravarma and Rin-chen bzaṅ-po,\textsuperscript{90} 8) –māṇḍala-vimśati-vidhi (Tohoku 1810, 14 folios) by Klubhi byang-chub,\textsuperscript{91} 9, 10, 11) –māṇḍala-vidhi (Tohoku 1798, 20 folios) by Nägārjuna (Klu-sgrub), translated in the eleventh century by Subhāṣita and Rin-chen bzaṅ-po,\textsuperscript{92} 9) (Tohoku 1810, 15 folios) by Nägabodhi (Kluhi byaṅ-chub) (eighth or ninth century), whose writings are referred to by the Kaśmirī Śaivite disciple of Vasugupta, Bhāṭṭa Kallāṭa, himself dated to the mid–ninth-century during Avantivarman’s reign in Kaśmir (855–883 C.E.)—translated by Tilakakalasā and Phatsbsh Nab Nyi-ma grags,\textsuperscript{93} (Tohoku 1865, 18 folios) by Atiśa (Mar-me-mdsad bzaṅ-po), translated in the eleventh century by Padmākaraarvarama and Rin-chen bzaṅ-po,\textsuperscript{94} 12) –māṇḍala-vidhi-ṭīkā (Tchoku 1871, 71 folios) by Vitapāda, translated by Kalamaguhya and Ye-šes rgyal-mtshan,\textsuperscript{95} 13) –māṇḍala-sādhana-ṭīkā (Tchoku 1873, 40 folios) by Vitapāda, translated by Kalamaguhya and Ye-šes rgyal-mtshan,\textsuperscript{96} 14) –māḥā-yoga-tantra-bali-vidhi (Tohoku 1824, two folios) by Śāntadeva, translated by Śāntadeva and Ḥgos lo-tsa-ba,\textsuperscript{97} 15) –māḥā-yoga-tantra-utpāda-krama-sādhana-sūtra-melāpaka (Tohoku 1797, four folios) by Nägārjuna (Klu-sgrub), translated in the eleventh century by Dharmaśrībhadra and Rin-chen bzaṅ-po,\textsuperscript{98} 16) –lokeśvara-sādhana (Tohoku 1892, two folios) by Atiśa (Mar-me-mdsad ye-šes), translated by Atiśa (Mar-me-mdsad ye-šes) and Rin-chen bzaṅ-po, 17) –sahaja-sādhana (Tohoku 1613), 18) –sādhana-siddhi-saṃbhava-vidhi (Tohoku 1874, 68 folios) by Vitapāda, translated by Kamalaguhyā and Ye-šes rgyal-mtshan,\textsuperscript{99} 19) –stotra (Tohoku 1894, one folio) by Atiśa (Mar-me-mdsad ye-šes), translated by Atiśa (Mar-me-mdsad ye-šes) and Rin-chen bzaṅ-po,\textsuperscript{100} 20) –abhisamaya-nāma-sādhana (Tohoku 1881, 16 folios) by Piṇḍdapā (Bsod-snyoms-pa),
translated by Sraddhākaravarman and Rin-chen bzaṅ-po,\textsuperscript{103} 21) – \textit{alaṃkāra} (Tohoku 1848, 152 folios) by Vimalagupta (Dri-med sbas pa) or Candraprabhā (Zla-bahi bod), and Rin-chen rdo-rje myu-gu, translated by Sunyāyaśrīmitra and Dar-ma grags.\textsuperscript{104}

5. UNPUBLISHED SECTIONS OF PUBLISHED TANTRAS

I have found by searching through the catalogues of Sanskrit tantric manuscripts that there are extant in Sanskrit considerable portions of some of the major \textit{Anuttarayogatantras} in addition to what has already been published on these texts. This material includes Sanskrit commentaries and, for two of the three texts in this section, several chapters that have not yet been either published or translated. I have therefore translated the extracts from these chapters, which give us a much fuller idea of the material in the texts.

5.1. The Cakrasaṃvara Tantra

Shinichi Tsuda translated nineteen of the thirty-three chapters of the \textit{Cakrasaṃvara} or \textit{Saṃvarodayatantra} (also known as the \textit{Heruka Tantra}) in his Ph.D. thesis published in 1974. He worked from eight Sanskrit manuscripts, five from the University of Tokyo, one each from Paris and London, and one from the Royal Asiatic Society of Bengal, and included the Sanskrit for his nineteen chapters with the Tibetan (he translated chapters 2–10, 13, 17–19, 21, 23, 26, 28, 31, and 33). According to Tsuda, there are two extant Sanskrit commentaries, the \textit{Saṃvarodayatantrasya pañjikāvyākhyā} (by Ratnarakṣitā, the only commentary preserved in Tibetan) and the \textit{Saṃvarodayatantrasya ūnaviṃśatipaṭalavyākhyā}. Kṣaṇiṣṭhī’s \textit{Sādhanā}, (commenting principally on the thirteenth chapter) apparently exists only in Chinese.\textsuperscript{105} Tsuda makes several explicit claims about the text. First is the “supposition that the author of the \textit{Saṃvarodaya-tantra} did intend to write correct Sanskrit” yet “gave priority to the meter.” This is based on the grammatically correct readings in the oldest manuscript he used, from 1595 C.E. (Tokyo University, ms. A.).\textsuperscript{106} In contrast to Snellgrove’s primary reliance on the Tibetan text and commentaries to ascertain the sense of the Sanskrit, Tsuda argued that

the Sanskrit manuscripts are the chief authority, and that the Tibetan version and the commentaries are to be treated as of a subsidiary nature with the understanding that they should actually be more
reliable. In the case of the Saṃvarodaya we have obtained the impression that the Tibetan translation and the commentaries are not in themselves sufficient to provide us with a satisfactory version of the whole work. . . . The Tibetan translation of the Saṃvarodaya is as unreliable as that (i.e. the Tibetan translation) of Hevajra.107

Tsuda translates the title Saṃvarodaya as “Arising of the Supreme Pleasure.”108 After a long discussion of what he considers an erroneous classification as a bṣad rgyud, or explanatory tantra, and the assertion that the Saṃvarodaya could equally well be considered a mūla-tantra, Tsuda concludes “we must be content with the bare fact that some mutual relation exists between the Laghusaṃvara, the Saṃvarodaya and the Abhidhānottara which, apart from the Yoginīśaṅcāra, can also be taken as a mūla-tantra.”109 Tsuda notes that the bsTan ḥgyur commentaries on the Saṃvara or Cakrasaṃvara are really commentaries on the Laghusaṃvaratantra.110 We also have an edition from the Tibetan with an English translation of the first seven chapters of the Laghusaṃvara, entitled Śrīchakrašambhara Tantra by its editor Kazi Dawa-Samdup.111

There is a considerable body of literature from this tradition in Tibetan translation. The earliest work we have on the Cakrasaṃvara is the Śrī-Cakrasaṃvara-tantra-raja-saṃvara-samuccaya-nāma-vṛtti (Tohoku 1413, 118 folios) by Indrabhūti, who dates perhaps to the early eighth century,112 translator unknown;113 this would appear to be among the oldest extant Buddhist tantric texts. We also have another long commentary on the text, the Śrī-Cakrasaṃvara-sādhana-sarva-śula-nāma-ṭīkā (Tohoku 1407, 87 folios) apparently by the ninth-century114 king Devapāla (? Lhas sbas), translator unknown;115 and several works by the Mahāsiddhas, Naropa, and his collaborators. The other literature in Tibetan translation includes: 1) Śrī-cakra-sambhara-homa-vidhi (Tohoku 1537, five folios) by Kṛṣṇa-pāda (Nag-po), translated in the fourteenth century by Dharmaśribhadra116 and Rig-pa gshon-nu;117 2) Śrī-cakrasambara-udaya-nāma-manḍala-vidhi (Tohoku 1538, 33 folios) by Dbu-pa blo-ldan, translator unknown;118 3) Śrī-Cakrasamvara-(?)-garbha-tattvāsiddhi (Tohoku 1456, one folio) by the Mahāsiddha Jalandhara, translator unknown;119 4) Tattva-garbha-samgraha (Tohoku 1505, one folio) by Kusali-pa, translated by Ngag-gi-dbang-phyug and Mar-pa Chos-kyi-dbañ-phug;120 5) -tattva-upadeśa (Tohoku 1507, one folio) by Kusali-pa, translated by Bhadrabodhi and Mar-pa Chos-kyi-dbañ-phug;121 6) -trayaḍaśa-aṁmaka-abhiṣeka-vidhi (Tohoku 1486, 10 folios) by the eleventh-century Advayavajra (Gnyis-med rdo-rje), translated by Jñānavajra and Shan shun;122 7) -nāma-śatāṣṭaka-stotra (Tohoku 1425, one folio),
author and translator unknown;\textsuperscript{123} 8) -pañca-krama (Tohoku 1433, three folios) by the Mahāśiddha Vajragaṇṭha (Rdo-rje dril-bu), translated by Kṛṣṇa-pa (perhaps the guardian of the southern door of Nālandā when Naropa arrived);\textsuperscript{124} and Tshul-khrims rgyal-ba;\textsuperscript{125} 9) -pañca-krama-vṛtti (Tohoku 1435, six folios) by Vajragaṇṭha (Rdo-rje dril-bu pa), translated by Sumatikīrti and Mar-pa Chos-kyi-dban-phyug;\textsuperscript{126} 10) -pañjikā (Tohoku 1403, 105 folios) by Bhavabhadra, translated by Mi mnyam rdo-rje and Rin-chen grags;\textsuperscript{127} 11) -pañjikā-sāra-manojñā (Tohoku 1405, 40 folios) by (the tenth-century?) Bhavyakīrti (Skal-ldan grags-pa),\textsuperscript{128} translated in the early eleventh century by Dharmaśrībhadra and Rin-chen bzanz-pa;\textsuperscript{129} 12) -bahiṣ-pūjā-vidhi (Tohoku 1466, one folio) by the eleventh-century disciple of Naropa, Prajñārakṣita,\textsuperscript{130} translated in the late eleventh to early twelfth centuries by Sumatikīrti\textsuperscript{131} and Blo-ladan šes-rab;\textsuperscript{132} 13) -maṇḍala-deva-gaṇa-stotra (Tohoku 1531, one folio) by the latter tenth-century Kaśmīri Ratnavajra (Rin-chen rdo-rje), translated in the eleventh century by Mahājñāna and Mar-pa Chos-kyi-dban-phyug;\textsuperscript{133} 14) -maṇḍala-maṅgala-gāthā (Tohoku 1479, one folio) by the latter tenth-century Kaśmīri Ratnavajra (Rin-chen rdo-rje), translated in the early twelfth century by Tārākalaśu and Abhayākaragupta’s collaborator Tshul-khrims rgyal-ba;\textsuperscript{134} 15 and 16) -maṇḍala-vidhi (Tohoku 1469, 13 folios) by the eleventh-century disciple of Nāropā Prajñārakṣita, translated in the late eleventh to early twelfth centuries by Sumatikīrti and Blo-lidan šes-rab;\textsuperscript{135} and (Tohoku 1477, 36 folios) by Vijayabhadra (this appears to be the same person sometimes called Bhadrapada or Vijayapada, a pupil of the eleventh-century contemporary of Naropa, Kṛṣṇa-pada,\textsuperscript{136} called here in the canon Rgyal-ba bzaṅ-po), translated by Ḫjam-dpal and Ba-rj;\textsuperscript{137} 17) -maṇḍala-vidhi-tattva-avatāra (Tohoku 1430, 16 folios) by the twelfth-century Darika-pa,\textsuperscript{138} translated by Kumāravajra and Nyi-ma rdo-je;\textsuperscript{139} 18) -maṇḍala-vidhi-ratnapradyadyota (Tohoku 1444, 22 folios) by Lwa-ba-pa, translated in the eleventh century by Sumatikīrti and Mar-pa chos-kyi-dban-phyug;\textsuperscript{140} 19) -maṇḍala-stotra (Tohoku 1530, three folios) by Śūrakalaśa (= mid-twelfth-century Tilakakalaśa or Ālaṅkārakalaśa (?))\textsuperscript{141} and Bsod-nams bzaṅ-po;\textsuperscript{142} 20) -māla-tantra-pañjikā, (Tohoku 1406, 28 folios) by Laṅka Vijayabhadra (this appears to be the same person sometimes called Bhadrapāda or Vijayapāda, a pupil of the late eleventh-century contemporary of Naropa, Kṛṣṇa-pāda,\textsuperscript{143} called here in the canon Rgyal-ba bzaṅ-po), translator unknown;\textsuperscript{144} 21) -balividhi (Tohoku 1467, two folios) by the eleventh-century Prajñārakṣita, translated by Sumatikīrti and
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Blo-lidan ses-rab;145 22) -seka-kriyā-krama (Tohoku 1470, 10 folios) by Nityavajra (? Rtag-pahi rdo-rje), translated by Dharmaśrībhadra and Bu-ston;146 23) -seka-prakriya-upadeśa (Tohoku 1431, three folios) by the Mahāsiddha Vajraghaṇṭīta (Rdo-rje dril-bu), translated by Kṛṣṇa-pa and Chos-kyi śes-rab;147 24) -saḥaja-tattva-āloka (Tohoku 1504, one folio) by Dpa-med rdo-rje, translated by Dīpankararākṣita;148 25, 26, and 27), -sādhana (Tohoku 1432, two folios) by Vajraghaṇṭa (Rdo-rje dril-bu-pa), translated by Prajñābhadra and Blo-gros grags;149 (Tohoku 1445, four folios), author and translators unknown, (Tohoku 1491, two folios) by Mar-me-mdsad ye-śes, translated by Atiśa (Mar-me-mdsad ye-śes) and Rin-chen bzan-po;150 28) -sādhana-tattva-samgraha (Tohoku 1429, six folios) by the twelfth-century Dārika-pa, translated by Kumāraravajra and Advayavajra (Nys-ma rdo-rje);151 29) -sādhana-trimśikā-pada-paddhati (Tohoku 1488, two folios) by Sprin-gyi bshon-paḥi ḫla, translated by Dharmapālabhadra;152 30) -sādhana-ratna-pradīpa (Tohoku 1484, five folios) by Maitri-pa, translated by Vajrapāṇi and Ba-reg thos-pa-dgah;153 31) -sādhana-sarva-śāla-nāma-ṭīkā (Tohoku 1407, 87 folios) by the ninth-century154 king Deva-pāla (? Lhas sbas), translator unknown;155 32) -sādhana-amṛta-kṣara (Tohoku 1462, 13 folios) by King Vimalacandra (Mi-thib zla-ba), translator unknown;156 33) -supratiṣṭhā (Tohoku 1487, five folios) by the eleventh-century Advayavajra (Gnyis-med rdo-rje), translated by Vajrapāṇi and Rma-ban chos-ḥbar;157 34, 35, and 36) -stotra (Tohoku 1440, one folio) by Indrabhūti, translator unknown;158 (Tohoku 1520, one folio) by Maitri/Advayavajra (eleventh century);159 (Tohoku 1532, 2 folios) by the latter tenth-century Kaśmīri Ratnavajra (Rin-chcn rdo-rje), translated by Mahājñāna and Mar-pa Chos-kyi ḫban-phyug;160 37) -stotra-sarva-artha-siddhi-viśuddhi-cūḍā-maṇi (Tohoku 1423, four folios) by the twelfth-century Dārika, translated by the Kaśmīri Dharmavajra and Rgya Brtson ḫgrus sen-ge;161 38) -hasta-pūjā-vidhi (1468, one folio) by Prajñārākṣita, translated by Sumati-kirti and Blo-lidan śes-rab;162 39) -homa-vidhi (1447, six folios) by Kṛṣṇa-pāda (Nag-po), translated by Dharmanātha and Ṛg-pa gshon-nu;163 40) -advaita-dhyāna-upadeśa-yoga-caṇḍālī (Tohoku 1508, one folio) by Dge-baḥ mgon-po, translated by the Nepali Vagīśvara and Mar-pa Chos-kyi ḫban-phyug;164 41) -abhisamaya (Tohoku 1498, seven folios) by Abhayākara-gupta, translated by Abhayākara and Śes-rab-dpal;165 42) -eka-vīra-sādhana (Tohoku 1536, four folios) by Manikaśrī, translated by Sumati-kirti and Prajñākirti;166 and 43) -upadeśa (Tohoku 1485, four folios) by Gnyis-med rdo-rje, translated by Varendraruci and Rma-ban
chos-hjar. The Saṃvarodayābhisamayopāyikā is among the texts cited by Abhayākaragupta.

Manuscript H.I.365 A in Shāstrā’s Durbar Library Catalogue of Sanskrit manuscripts is a short, 700-śloka commentary in twenty-six folios on the Cakrasaṃvara by Jayabhadrā. Though of uncertain date, the manuscript is in transitional Gupta characters. Śāstrī writes that “the commentator Jayabhadrā seems to have been an immigrant from Ceylon, though the verse in which he is described is very obscure, and many of the letters have almost been effaced.” This information is based on part of the colophon: “this work was produced by a Sinhalese born in Śrītaṅka, known by the name Jayabhadrā. May the heroic ḍākiṇī grant peace.”

The text opens with:

Salutation to Heruka, the pinnacle of the intrinsic existence of all beings, who removes the fear of all beings, who appears as all beings, engendering all beings. Homage to him the Mahāvīram, who has infinite capacity, spotless like the sky.

Glossing the use of the term cakrasambaram in the root tantra, Jayabhadrā tells us it refers to the tantras of Śrīheruka, Vajravārāhi, etc.

The catalogue of the Asiatic Society of Bengal lists two Sanskrit manuscripts of the Heruka Tantra (Sambarodaya), nos. 59 (in 82 folios, fresh and complete) and 60 (only nine folios, in fourteenth-century Newari script). The text in 1,600 ślokās purports to be an extract of the 300,000-verse Heruka Tantra. Shāstri’s placing of the text at no. 59 indicates that he considered it a relatively early tantra (he notes in the preface that he attempted a chronological ordering of the manuscripts in the catalogue).

The standard opening is found: evaṃ mayā śrutam, ekasmin samaye bhaṅgavīn sarva-tathāgata-kāya-vāk-citta-yogini-bhaṅgeṣu vijahāra |, the same line that opens the Guhyasamājatantra and the Hevajratantra, though not the Kālacakratantra. In addition, the Cakrasaṃvara, Guhyasamāja, and Hevajra all begin in prose, while the Kālacakratantra is in verse (though Puṇḍarika’s commentary is in prose). Of the three earlier tantras, the Cakrasaṃvara is the longest, in thirty-three chapters. The Guhyasamāja is complete in seventeen or eighteen chapters, and the Hevajra is rather shorter, in two chapters of ten and eleven fairly short sections each.

Since the Sanskrit of the remaining chapters of the Cakrasaṃvara or Sambarodaya have not been published, the following is a translation of the opening lines from Shāstrī’s catalogue, and the table of contents from all the chapter colophons:
Oṃ homage to the glorious Vajrasambara. Thus was it heard by me. At one time the lord dwelt in the vaginas of the lightning yoginīs of the body, speech, and thought of all the Tathāgatas. Together with preeminent passionless ones, beginning with Āryya Ānanda, Avalokiteśvara, etc. and the 800,000 yoginīs [were present]; seeing Vajrapāni in [their] midst, [the lord] smiled. Vajrapāni, arising from his seat, putting his upper garment on one shoulder, placing the manḍala of his right knee on the ground, joining his hands together in homage, addressed the lord: “I would like to hear, O Lord, a description of Utpattiyoga; and how, O Lord, is the one Saṃbara of universal form arisen? How is there wind and water, earth, space, and [fire]? How is there the five forms, O Deva, and then the sixfold, Prabho? How are the three bodies established externally, and established internally? You must explain how your goddess has the form of a god, Prabho. How is there the sun and the moon, Deva, and how is there the five paths? And what is the intrinsic nature of your body, and what is the form of the channels? What is the extent of the channels, and what [is the extent] of the physical body? You must explain to me, Prabho, about the cchoma that is the sign of the community, what are the internal and external signs of your pilgrimage sites, how [does one] attain the stages, etc., and what is the explanation of the cause? What are your twelve actions, and how is mantra recitation [performed]? What is the string of akṣa [beads], the practice, and your description of the recitation? What is your manḍala, [its] turning, and the form of the divinities? What is the siddhi-mantra, and how does one satisfy the young lady? How is your divine service performed, and what are the voweis and consonants? What are the five nectars, Deva, and the five goads? You must explain how to draw the manḍala, and the measuring line. How is your ground purified, and what is the protection cakra? With what [sort of] teacher is this done, and how does the student recognize him? What is your consecration, its extent, and the fourth? What is the rule about time, and [how] does one cheat death? What is your mark of the four ages, and what are the four continents? What is siddhi in each age, and what are the teachers and the practices? What are your yuginītantras and yogatrantras? What is the extent of your sitra literature and the perfection [of wisdom literature]? What is the siddhi-mantra of the foundational homa sacrifice? What is the [alchemical] elixir, Deva, and what is the alcoholic drink? What is the arisal of the mantras, Deva, and what is the extraction of the mantras? What is the punishment, Deva, and what is the reward?

What are the principles, Lord, and what is voidness, and compassion? What is the intrinsic nature of the void, and what is the intrinsic
nature of reality? What is the form of the deity, the name, and the
line [on the body] characteristic of the yoginī? You must explain,
Prabho, the knowledge of all the properties of the states of being.\textsuperscript{177}

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(I have boldfaced the chapter titles not included in Tsuda’s edition.)

Chapter 1. Requesting instruction on the Śrīsambarodayatantra.
Chapter 2. Instruction about the origin.\textsuperscript{179}
Chapter 3. Instruction on the sequence of completion.\textsuperscript{180}
Chapter 4. Purification of the deities of the four elements,
the five forms, and the six [sense] realms.\textsuperscript{181}
Chapter 5. Instruction on the course of the moon and the sun.\textsuperscript{182}
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Chapter 7. The means [using] the sequence of the array of channels.\textsuperscript{184}
Chapter 8. Rules for the meeting place of the samaya.\textsuperscript{185}
Chapter 9. Explanation of the secret signs and the places appointed
for meeting [such as] pīṭha [and so on].\textsuperscript{186}
Chapter 10. The chapter called the advance and arising of karma.
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Chapter 12. The instruction about the mantra recitation rosary.
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Chapter 14. The rule for the worship of the lightning yoginī.
Chapter 15: The instruction about the characteristics of the
drinking vessel (pātralakṣaṇa).
Chapter 16. The instruction on the practice with the five nectars.
Chapter 17. The instruction describing the rules for laying out
the maṇḍala.
Chapter 18. The initiation.
Chapter 19: The yoga of departure showing the constructed nature
of death.
Chapter 20. The instruction about the four ages.
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Chapter 22. The rule for the residence of the deities.
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Chapter 24. The instruction on the use of herbs for the
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Chapter 25. The rule about elixirs.
Chapter 26. The instruction about alcoholic beverages.
Chapter 27. The rule about the extraction of mantras.
Chapter 28. The rule about homa.
Chapter 29. The instruction about the principles.
Chapter 30. The instruction about the characteristics of the multicolored, etc., forms.
Chapter 31. The advancement of the bodhicitta and the sequence of instruction about the four yoginīs.

**Chapter 32. The instruction about offering the oblation.**
Chapter 33. The section on innate arising extracted from the 300,000 [verses] In the royal tantra called Śrīheruka perfecting the recitation of the secret of all the yoginīs.  

### 5.2. The Hevajratantra

The first Buddhist Sanskrit tantra translated into English was the Hevajratantra by David Snellgrove, formerly of the University of London’s School of Oriental and African Studies. His complete translation of a Buddhist tantra and commentary (the Yogaratnamālā by Kaṇha) in many ways established a paradigm for work in Buddhist tantra by his reliance on the Tibetan translations of the text and Indian commentaries as his “chief guides” to elucidate the surviving Sanskrit text. As he puts it more explicitly, “A Tibetan translation of a text and a commentary, let alone five commentaries or more, is of far more value for understanding a work than the Sanskrit manuscript alone. It is on these translations that I have largely relied.”

Snellgrove deduces that the Hevajratantra existed “in its present form towards the end of the eighth century,” based largely on Tāranātha’s statement that Kaṇha was a contemporary of Devapāla, an early ninth-century king. How long the Hevajratantra preexisted this date in oral tradition is hard to say.

The formal title of the text is the Śrī-hevajra-dākinī-jāla-samvaramahātantrarāja. Snellgrove used a good Sanskrit manuscript of the Yogaratnamālā in the Cambridge University library. The earliest commentary in Sanskrit appears to have been the Hevajrapañjikā by Śrī Kamalanāthā, whom Snellgrove identifies with Kampala, the originator of the Hevajratantra along with Saroruha. A complete Sanskrit version in twenty-three folios survived in the private Library of Field Marshal Kaisher Shamshser in Kathmandu, though Snellgrove did not have time to translate it, and as far as I am aware no one else has since done so (I do not know whether this commentary still exists). Another Sanskrit commentary by Vairocana survives in Kathmandu’s Bir Library. Göttingen’s library has a manuscript of the Hevajrasādhanaṃpāyika of
Ratnākaraśānti, collected from Phyag dpe lha khang in Sa skya Tibet in a 1936 expedition.\textsuperscript{192} In Shāstri’s catalogue of the Durbar library we also find a Yogaratnamālā or Hevajrapañjikā manuscript in transitional Gupta characters, though it is incomplete.\textsuperscript{193} More recently, G. W. Farrow and I. Menon have retranslated both the Hevajratantra and the Yogaratnamālā, providing an edited version based on four Sanskrit manuscripts of the former, and two of the latter, in careful consultation with Snellgrove’s edition.\textsuperscript{194} This text is in some respects an improvement over Snellgrove’s, as the Yogaramamālā glosses are given with each verse. Unfortunately I was not able to locate any manuscript extracts of the unpublished Hevajra commentaries in the catalogues I consulted.

The Hevajra has a substantial literature, with twenty-six works preserved in the Tibetan canon. The text was translated into Chinese in the eleventh century by Fa-hu, though this is a much later date than when the text seems to have first been incorporated into the Buddhist canon in India, and the text is generally considered to be among the earliest Anuttarayogatantras. One of the surviving commentaries was written by Jalandha ri-pa, one of the Mahāsiddhas (see no. 23 below). The Tibetan translations include: 1) Hevajra-krama-kuru-kulle-sādhana (Tohoku 3568, one folio) translated by Grags-pa rgyal-mtshan; 2) Hevajra-tantra-pañjikā-padmin (Tohoku 1181, 47 folios) by Mtsho-skyes, translated by Kjítigarbha and Khu-ston dnos-grub; 3) Hevajra-tantra-rājā (Tohoku 417, 12 folios) translator unknown; 4, 5, and 6) Hevajra-vibhuja-sādhana (Tohoku 1235, one folio) by Vajralala, translator unknown; (Tohoku 1271, two folios) by Tārāśrī, translated by Sumatikirti and Mar-pa Chos dbaṁ; (Tohoku 1276, two folios) translated by Sumatiśrihapradāna and Śākya ḍod-zer; 7) Hevajra-nāma-mahā-tantra-rāja-dvi-kalpa-māyā-pañjika-smṛti-nipāda (Tohoku 1187, 48 folios) by Kṛṣṇa-pāda (Nag-po-ba), translated by Dpal-dlam zla-ba and Ḥgos Ihas-btsas; 8) Hevajra-nāma-sādhana (Tohoku 1243, 13 folios) by Avadhūti-pa Gñis med rdo-rje, translator unknown; 9) Hevajra-piṇḍārtha-ṭikā (Tohoku 1180, 125 folios) by Vajra-garbha (Rdo-rje snin-po), translated by Dānaśīla, Seṅ-dkar Śākya ḍod Maitri, and Nas-hbro dge-slon; 10) Hevajra-bali-vidhi (Tohoku 1288, one folio) translator unknown; 11 and 12) Hevajra-maṇḍala-karma-krama-vidhi (Tohoku 1219, 12 folios) by Padmavajra, translated by Śākya brtson-ḥgrus; (Tohoku 1263, 13 folios) by Mtsho-skyes rdo-rje, translated by Gayadhara and Śākya ye-śes; 13) Hevajra-maṇḍala-vidhi (Tohoku 1221, two folios) by Mtsho-skyes rdo-rje, translator


The second Buddhist Sanskrit tantra translated into English was the *Ekallavīra-Caṇḍamahāroṣaṇa Tantra*, the first eight (of twenty-five) chapters of which were critically edited and translated by Christopher S. George in 1974. Among the texts surviving in Tibetan translation is a one-folio *Ekavīrasādhana* attributed to Padmasambhava (see no. 4 below), that would give us a seventh- or eighth-century date for the Caṇḍamahāroṣaṇa tradition. There appear to be several related texts from this tradition in the Tibetan canon. 1) The *Siddha-ekavīra-mahā-tantra-rāja* (Tohoku 544, 12 folios) translated by Dīpankaraśrījñāna and Dge-bahi glo-gros, revised by Tshul-khrims rgyal-ba;197 2) the *Ekavīra-yoginī-sādhana* (Tohoku 1710, one folio), author and translator unknown; the *Ekavīra-śrī-heruka-ṣoḍaśa-bhuja-sādhana* (Tohoku 1283, one folio), translator unknown;198 3) the *Ekavīra-sādhana* (Tohoku 1464, one folio) by Ąombi Heruka, translated by Atīśa (Dīpankara) in the second
half of the eleventh century\textsuperscript{199} and Tshul-khrims rgyal-pa;\textsuperscript{200} and 4) by the same name (Tohoku 1473, one folio) by Padma bhyaṅs (i.e., Padmasambhava)—so this would argue for an early date to the text—translator unknown;\textsuperscript{201} 5) the \textit{Ekavīra-heruka-sādhana} (1472, one folio) by Naropa (whom Peter Zieme and Gyorgy Kara date to 1016–110), with his teacher Tilopa (988–1069)\textsuperscript{202} in the eleventh century;\textsuperscript{203} and 6) the \textit{Ekavīra-ākhyā-śri-caṇḍa-mahāroṣaṇa-tantra-ṛāja} (Tohoku 431, 39 folios), translated by the Kaśmīri Ratnaśrī-(bhadra) and the early fourteenth-century\textsuperscript{204} Tibetan Grags-pa rgyal-mtshan.\textsuperscript{205}

There are also several \textit{sādhana}s to the \textit{Caṇḍamahāroṣaṇa}: 7) (Tohoku 3062, two folios) by Prabhākarakirti, translated by Sbyin-pa tshul-khrims;\textsuperscript{206} 8) (Tohoku 3063, one folio) by Jetari (or Jetari Vijaya, Dgra-las rnam-par-rgyal-ba), who was at the northern gate of Nālanda when Naropa arrived there in the late tenth century,\textsuperscript{207} translated by Puṇyaśrī and Glog-skya gshon-nu ḥbar;\textsuperscript{208} 9) (Tohoku 3262, one folio) translated by Da, Abhayākaragupta, and Tshul-khrims rgyal-mtshan;\textsuperscript{209} 10) (Tohoku 3263, one folio) translated by Abhayākaragupta and Tshul-khrims rgyal-mtshan;\textsuperscript{210} 11) (Tohoku 3358, one folio) translated by Don-yod rdo-rje and Ba-ri Dharmakīrti; 12) (Tohoku 3479, one folio), 13) (Tohoku 3480, one folio), and 14) (Tohoku 3481, one folio) all translated by the fourteenth-century Grags-pa rgyal-mtshan;\textsuperscript{211} 15) a \textit{Caṇḍamahāroṣaṇa-sādhana sakalpa} (Tohoku 3478) by bod-zer ḥbyuṅ-gnas grags-pa;\textsuperscript{212} and 16) the \textit{Caṇḍamahāroṣaṇa-abhisamaya} (Tohoku 1782, five folios).\textsuperscript{213}

The first Sanskrit manuscript of this text collected by a Western scholar was apparently Brian Hodgson’s copy, excerpted in Arthur Keith’s volume of the India Office Catalogue.\textsuperscript{214} George gives us the colophons of the twenty-five chapters: 1) introduction\textsuperscript{215} to the tantra (\textit{tantrāvatāraṇapaṭala}), 2) \textit{maṇḍala}, 3) consecration (\textit{abhiṣeka}), 4) the deity (\textit{devatā}), 5) mantra, 6) the yoga of completion (\textit{niṣpannayoga}), 7) refreshing the body (\textit{dehaprīṇana}), 8) his own form (\textit{svarūpa}), 9) meditation (\textit{dhyāṇa})\textsuperscript{16} 10) praise of women (\textit{strīpraśaṃsa}), 11) the universal form (\textit{viśvarūpa}), 12) prescriptions of all mantras (\textit{sarva-mantra-kalpa}), 13) conduct (\textit{caryā}), 14) the meaning of \textit{acala} (\textit{acalānvaya}),\textsuperscript{217} 15) purification (\textit{viśuddhi}) 16) dependent origination (\textit{pratītyasamutpāda}), 17) increasing the semen, etc. (\textit{śukrādivṛddhi}),\textsuperscript{218} 18) cures for diseases and aging (\textit{vyādhivṛddhatvahāni}),\textsuperscript{219} 19) the arrest of the semen, etc. (\textit{śukrastambhādi}),\textsuperscript{220} 20) recitation of various mantras and devices (\textit{nānābhi-bhedā-nigadita-yantra-mantra}), 21) magical feats (\textit{kutūhala}),
22) breath control (vāyuyoga), 23) the signs of death (mṛtyulakṣaṇa), 24) the nature of the body (dehasvarūpa), and 25) sādhana of the goddess (devī-sādhana).

One of the manuscripts George based his translation on is no. 84 (ms. 9089) in the ASB catalogue.221 As George points out, Śāstri gives excerpts from several chapters not included in George’s dissertation.222

These excerpts begin with a short one from the eleventh chapter (“Universal Form”):

I am everything, all pervading, and all-doing, all destroying; I maintain all forms, as Buddha, the remover, the maker, the lord, the happy one. In whatever form beings become disciples, I abide in those forms for the sake of the world—wherever there is a Buddha, wherever there is a siddha, wherever there is dharma or a saṅgha, wherever there is a preta, or an animal, or a hell-being.223

This is followed by an extract from the thirteenth chapter (“Conduct”):

With the joining together of wisdom and means one should give [to the consort] the fingernail, and the three syllables;224 the kissing and the embrace, and also all of one’s semen. She will become the perfection of generosity, without a doubt. With that as the highest, the body, speech, and thought enveloped through intense pleasure,225 she is recognizable as the perfection of [good] disposition, she is to be known [as such] also from forbearance [even when] scratched by fingernails.226 And even squeezing the three-syllabled, she is endowed with the perfection of patience. Concentrated, and reverently, one should engage in sexual union for a long time. She should be known as the perfection of the hero, her mind engaged in that pleasure; she is considered the perfection of meditation on the form of the universally beneficent; she is renowned as the meditation on the female form, the perfection of wisdom; she is filled with just the one yoga of great sex,227 she becomes the perfection of the six;228 she is said to be the perfection of the five, merit, knowledge, and wisdom. [He], completely engaged in the yoga of great sex, enveloped in the requisites of the yoga, is perfected in just a moment, endowed with merit and knowledge. Just as what’s produced from the creeper is endowed with flowers and fruit, complete enlightenment229 is also equipped with the pair of requirements in one moment. He becomes the master of the thirty realms, there is no doubt. And the stage[s] are to be known as delighted, stainless and likewise flaming, radiating, very difficult to conquer, forefront, traveling far, unmoving, highly thought of,
and the cloud of dharma, likewise the light called universal, unique, possessed of knowledge, are known as the thirteen.\footnote{230}

A short extract from the fifteenth chapter (“Purification”) reads:

The male form is existence; the female form is non-existence. Blue is consciousness (vijñāna), white is form, yellow is perception, red is name (saṃhitās), black is aggregate (saṃskāra), or blue is space, white is water, yellow is earth, red is fire, black is wind—just as [this is the case] for the bhagavāns, so it is for the bhagavatīs. Or, dark blue is knowledge of the truly purified dharma constituent; white is the mirror-knowledge; yellow is the knowledge of equanimity; red is the knowledge of direct perception; black is the knowledge of performance of duty. There is only one teacher of the Victors, established in five forms; and there is one perfection of wisdom, established in five forms.\footnote{231}

Śāstri gives a slightly longer extract from the tenth chapter (“Praise of Women”):

Now the Lady (Bhagavati) spoke: “Is it possible, or not possible, Oh lord, to achieve the place of Caṇḍamahāroṣaṇa without a woman?” The Lord answered: “lt is not possible, Oh Goddess.” The Lady said: “Is it impossible without the experience of pleasure?” The Lord spoke: “The ultimate bodhi cannot be obtained only with the experience of pleasure; it is attained by the experience of a specific type of pleasure, and not otherwise. . .

“For the sake of destroying the wickedness of the world, the wise son of Māyādevī, leaving behind the eighty-four thousand, and also the harem, going to the banks of the Nirañjanā, illuminated the Buddhas and Siddhas, he escaped from Māra, having repudiated him since that is not ultimate reality, since the Buddha was a master in the harem, provided with guardians, friendly, since he attained pleasure through the joining together of the vajra and the lotus; enlightenment is attained through pleasure, [and] pleasure is not [attained] without women. And the separation that is undertaken is in order to remove the wickedness of the world. However the world-[dwellers] become students of the Buddha, for that [purpose] the Victor [takes on] the form of the son of Māyādevī. Whatever censures of women have been made in all the sūtras and abhidharma [literature], [those] should be considered as various moral precepts according to language for one’s own protection; and one should teach about nirvāna through the destruction of the five aggregates.”
Now the Bhagavatī Prajñāpāramitā spoke: “Who, Oh Bhagavān, is the son of Māyādevī, and who is Gopā?”

Bhagavān responded: “I am the son of Māyādevī, and have achieved the state of Caṇḍaroṣaṇa. You are Bhagavatī, Gopā, i.e., Prajñāpāramitā. As many as are all the women, they are considered to have that (i.e., your) form; all the men likewise are well known to have my form. And this world consists of wisdom and means, having arrived at the state of both. . . .”

Then the Bhagavatī spoke: “Why, Oh Bhagavān, do the Śrāvakas censure women?”

The Bhagavān responded: “All of those dwelling in the realm of desire who are known as Śrāvakas etc., they do not know the path to liberation [even though] they see women everywhere. When proximity is difficult to attain for the śriṅkumā, etc., then the state of great value does not attain value for the remote one. By reason of beginningless ignorance, these people lack faith; [they] do not put their thoughts on reality, since this is protected by me.”

The last extract is from the final chapter, Devī-sādhana:

Now the Bhagavatī spoke: “I desire to hear about the aparā arisen from the perfection of wisdom; you must be gracious to me, Oh lord, [and explain it] briefly, not overly in detail.”

Then the Bhagavān spoke: “Now then I will explain to you what arises from the perfection of wisdom. The beautiful sixteen-year-old goddess, the paryānka-āsana of sentient beings, dark-blue colored, illustrious, [is] embraced by Akṣobhya. Seeing her raised up on a red lotus, on the right, with dark blue limbs, a thousand fold, with full, prominent breasts, large eyed, speaking kindly, [like] the very treatise on erotic love situated there above the moon-[seat] on the lotus, the yogī, delighted, should meditatively cause that goddess to come into existence who abides in the unshakable samādhi of orgasm, who is produced from the knowledge of hūṃkāra and is the universal vajrī yogī—then the yogī certainly attains siddhi. Or [the yogī] should bring into being the white [goddess] produced from the dhi-kāra sound, the yellow mistress of the lightning realm, embraced by the. . . , [or one should visualize] the goddess produced by the knowledge of the hrīṃ-kāra, embraced by Amitābha, the vajra sealed by red, the red mother, the mistress of the clan; [or] one should meditate on the black-colored Tārā mother, produced from the knowledge of the traṃ-kāra, embraced by Amogha[siddhi], with the prior form, Oh
woman. Firmly established with a handsome form, abiding in the paryanka of sentient beings, holding a chopper and a noose, glorious, having embraced [her, sexually], with dramatic gesture, the creator, having embraced a young lady of his own clan, [he] should meditate. In this [manner] the yogī becomes perfected by the consort, there is no doubt. Otherwise, having created an image, he should perfect [the image] that is created according to the sūtras etc. Staying in samādhi together with Canda, he should recite [the mantras] with a one-pointed mind.”

“Now I will explain to you the Single-Hero maṇḍala. It is four-cornered (i.e., square), with four doors, adorned with four pillars. A yellow-colored great lotus of four petals is to be made; a white petal in its southeast; a red petal in its southwest; a yellow petal in its northwest, and a black one in its northeast corner. In the middle of that one should create a dark blue Acala. One should meditatively imagine [him as] a single form with the five Buddhas, white, yellow, red, or black, on a solar seat. In the southeast corner [one should visualize] Locanā, arranging Canda and aśoka [blossoms?] with her left and right hands, radiant like the light of the autumn moon. In the southwest [corner] [one should visualize] the goddess Pāṇḍarā, the highest, holding a bow and arrows. In the northwest corner [one should visualize] the red Māmakī, yellow-like, . . . with a flame in her hand; in the northeast corner [one should visualize] the black Tārā, with the boon-giving gesture in her right hand, and holding a blue lotus in her left. These are all the mistresses of Canda, seated in half-paryaṅka positions. In the eastern door one should place the passion-vajrā, similar to what causes an enemy (?); in the southern door the red hatred vajra, holding a chopper and arrows; dark blue, with hands holding a knife and in the threatening gesture, enveloped by Yama; in the western door, [one should visualize] the Māra-vajrā, steady, making a colorful vajra, situated in the west, clothed in peacock feathers, black-like. In the north, the confusion vajrā, holding the tanyśoka (?), yellow-colored, residing in the north, one should place [her] on the solar seat. . . . They are all in the pratyālīḍha pose, . . . One should place four bells in the corner[s], yellow colored. By just this meditation, accompanied by the eight yoqinis, [one becomes] the husband of living women, the supreme master of the three worlds. “Now I will describe to you the meditation on CANDAROṣA. One should imagine the deity Candanā on the petals of the universal lotus. Vāmadeva is in the southeast, colored red; in the southwest is Kāmadeva with yellow garments, delighting women; in the northwest is the dark-blue colored Asura named Koila. And these, holding knives and skulls, are standing in the ālīḍha position. To the west of the venerable one stands the goddess Parnaśāvali by meditation and yoga on
her, with the worship by burnt fish etc., . . . joined with the yellow wisdom, and with the white lotus [woman] on the left, and the blue Caṇḍaroṣa, with the red [goddess] or the red [goddess], . . . one should visualize [that] intensely until it becomes manifest, since the yogy, becoming manifest, is perfected by the great mantra."\[241]

Śāstri refers us to a one thousand-śloka commentary on this tantra the Caṇḍa-mahāroṣaṇa-tantra-paṇjikā, or Padmavati, dating from Nepali Saṃvat 417 (1297 C.E.), in his Durbar Library catalogue.\[242 Like the original tantra the commentary is divided into twenty-five chapters. This commentary was used by George in his translation, referred to in his notes as Comm. Śāstri provides extracts from the opening and closing sections:

Om homage to Caṇḍamahāroṣaṇa. Since this world of moving and stationary creatures is sunk into the belly of confusion and darkness, the manifest [world] is illumined by the rays of the divisions of wisdom and means . . . the male . . . [?] his own entire learning, [his own] entire samādhi [?], may he stand in this world, with manifest light, to effect my pleasure. “Evaṃ mayā,” etc., i.e., the author of the saṃgīti. This is the statement of the primary cause (nidāna-vākya), since it is [stated] at the beginning of the Sūtra or Tantra by the author of the saṃgīti. It is indispensable that it be said, according to the Bhagavān’s statement. And so, having said “evaṃ mayā śrutaṃ” you may ask for my statement. It is to be sung, etc., when existing in this way. [Verse:] “In witness to the faithful the teacher fulfilled the first section; and the place and time are indicated, in demonstration of one’s own authority”; so it is established. In that sense, “evaṃ” [means] I will express it in that way. Mayā means by this there is refutation of [anything] contradictory that was heard, and of what was heard through tradition. And it demonstrates that what was heard is not untrue since it is not dependent on this individual. “Heard” means it was acquired through the knowledge of listening. “At one time” means “at one time.” And something else was heard at another time. This is the meaning. And in this way it demonstrates that at the beginning of this Tantra much was heard that was intelligible to this individual. “Bhagavān,” i.e., sovereignty over the vulvas (bhagās), etc. And likewise [Verse:] “The good fortune [bhagāḥ] of the six—of power, of all charity, of glory, of women, of the body, and of effort—thus [says] śruti.” They know these in this one, or through the experience of the addictions of passion etc. “Vajrasattva” refers to the being that is the indivisible vajra, causing the accomplishment of purposeful action. Or else, like a vajra, and this vajra is like a living being. “All,” i.e., all those Tathāgatās, through their body, speech, thought, and knowledge, [there is] the
reality of the body, the infinite heart—because of the desirability of that [the Tathāgatās are mentioned]. That itself is “the bhaga (vulva) of the mistress of the lightning realm (vajra-dhātu-); vajra is linga; the realm [is the realm] of that; that is the bodhicitta characterized as being [both] concealed and revealed, etc.; Wisdom (prajñā) is the mistress of that realm,248 because she is served by the vajra-dhātu. That one sported in the vagina of the beautiful woman. He sported by joining together the vajra and the lotus, i.e. he remained in union with the cavity; this is the meaning. And [as] this sexual sport is intensely protected from ordinary people, why then does the Bhagavān Vajrasattva [partake of it]? And for that reason it is said: “In the land of Vajrasattva on top of Mount Sumeru, he took his pleasure in the uppermost apartment at the tip of the vajra-jewel (vajramaṇi).” Thereby the place and time of the instructor is indicated. He describes the assembled group by “and with many” etc. The Vajrayogīs, the white unmoving ones, the Vajrayoginīs, the non-confusion Vajrīs etc. The qualities of those [male] and of those female are gathered together, as they are of one form—[with many means] with those. “Namely,” i.e. representing, “the white unmoving,” i.e., the Bhagavān, the Bhagavatī, by knowing the incarnate form; likewise, the “yellow unmoving,” the Bhagavatī, by knowledge of the incarnate smell; “with the red unmoving,” the Bhagavatī, with knowledge of the incarnate taste; “with the black unmoving,” the Bhagavatī with the knowledge of the incarnate touch; and with the delusion vajrī, i.e., with the Bhagavatī with knowledge of the of the incarnate form of the Bhagavān; and with the slander vajrī, i.e., with the knowledge of the incarnate smell of the Bhagavān; and with the passion vajrī, i.e., with the knowledge of the incarnate taste of the Bhagavān, and with the jealousy vajrī, i.e., with the knowledge of the incarnate touch of the Bhagavān. The Bhagavān himself is incarnate sound, knowledge, and form of the Bhagavatī, and the Bhagavatī is the incarnate sound, knowledge, and form of the Bhagavān. So there is no distinction from this anywhere. “Evaṃ pramukhair,” i.e., so with these sorts, i.e., with the eye, the nose, the tongue, the body, the ear, form, sensation, name, aggregates, consciousness, earth, water, fire, space, etc., i.e., with these, this is the meaning. In this way, when the sporting is of that sort, these are the assembly of goddesses. It is said that there are others like that in the bodhicitta. If someone objects that since it is intensely protected, how come it has been heard by you? “Then,” etc., this is the meaning. When by that sexual sport the pleasure of the four blisses has been experienced, immediately after that great compassion becomes visible in all men. In this way, having reached the samādhi of the plowed row, he “proclaimed,” i.e., he said this that will be said. Then [that]
was heard by me—this is the meaning. It was heard by me abiding in fact in the body of the Bhagavān and the Bhagavatī, on account of me, Vajrapāṇi, the author of the samgīti, having the form of [their] ear; this is the sense. What did he say was existent non-existent? Being is the vikalpa of bliss and supreme joy. In non-existence there is the vikalpa of bliss of cessation. What is released is free of both of these. The four blisses: the bliss resulting from the combination of the vajra and the lotus, by the [sexual] position of having mounted the yantra, with embracing, kissing, stroking the breasts, scratching with the finger nails, etc., characterized by mutual passionate love, with wisdom and means as in the sūtra. Thereby a certain amount of pleasure arises.246

The ending extract reads as follows:
The pair with the yogīni is the [sexual] joining together with the yogīni. Delight arises then. The cause of the state of manifestation is the cause of siddhi. As previously stated, the perfection of the māhāmudrā (great consort) was previously explained. Thus the chapter on the sādhana of the deity, the explanation of the twenty-fifth chapter. “This,” etc., is the statement by the author of the sāngīti. This is that characteristic of what is stated—the Bhagavān spoke the entire Tantra, i.e., related it. “Abhyanandan” means being delighted. “Samāptam” means completed. “These dharmas” etc; these dharmas are seven, known as consciousness, name, form, the six bases, touch, sensation, birth, old age, and death. These arise from five causes, ignorance, aggregates, thirst, grasping, and existence. “Hetuḥ” is a cause; just as it is (yathā) because of relating them, so it has arrived (tathāgataḥ). “Avadat” means he said. What is the stopping of cause and effect is cessation, nirvāṇa, hence the disposition in order to taste it, for this one, i.e. the great religious mendicant (the Buddha). The wise one, the valiant one, the ascetic, the tremendously powerful one, the hero, and the agent of the miracle, is designated the great one. Because the sins are redeemed, he is a mendicant. Or because of alleviation of the addictions and minor addictions. This commentary, the Padmavatī by name, containing the essence of the secret of the glorious Tantra, was made the most manifest by me, according to the command of [my] guru. Infinitely extensive merit was attained thereby. May the world in the Kali [yuga] quickly become of one flavor through the coming together of wisdom and means, Oh Caṇḍācala.247

The post-colophon gives the date:
This was written for the vajra feet of the great bliss of the great pandits. This writing was completed on Tuesday, on the tenth day of the dark half of Phalguna (February–March), (Nepali) Saṃvat 417, in the
kingdom of the glorious king Anantamalla; may it bring good fortune to all people.248

Luciano Petech tells us that Anantamalla reigned c. 1274 to 1310, and citing this manuscript of the Caṇḍamahāroṣaṇa-tantra-pañjikā, specifies the date as March 19, 1297.249

6. EXTRACTS FROM EXTANT UNPUBLISHED SANSKRIT MANUSCRIPTS OF BUDDHIST TANTRAS

By searching through the Sanskrit manuscript catalogues for Buddhist tantras and matching this information with the Tibetan canonical listings of Tibetan translations of Sanskrit tantras, I have managed to locate a fair number of the Buddhist tantras still surviving in Sanskrit that have not been edited, published, or translated into English. It may be that some of these texts have been published in Japanese, Russian, or any of a number of other languages I do not read; as far as I know none of this material has been published in German, French, or Italian, though there may be published material of which I am unaware as I have not made a complete search through all of the academic journals in these languages.

6.1. The Ṭākinīvajrapañjara

The involvement of Indrabhuti in writing one of the commentaries to this tantra suggests that it was one of the earliest texts brought into the canon (see no. 8 below). Indrabhuti is a difficult figure to locate historically, though he was apparently a relatively early Tantric teacher, perhaps from the beginning of the eighth century.250 Two of the texts of this tradition were translated by Indrabhuti and Mar pa; see also the Tantra-rāja-śrī-laghu-sambara (Tohoku 368, 33 folios) translated by Padmākara and Rin-chen bzan-po, revised by Prajñākīrti, Mar pa Chos-kyi grags-pa; and the Hevajra-vibhujā-sādhana (Tohoku 1271, two folios) by Tārāśrī, translated by Sumatikīrti and Mar-pa Chos dbaṅ.251 There are a total of thirteen texts that appear to be associated with this tradition included in the Tibetan canon: 1) Ṭākinī-guhya-jvalatantra-rāja (Tohoku 408, two folios), translated by Gayadhara and Śākya ye-śes; 2) Ṭākinī-tanu-gīti (Tohoku 2451, two folios), no author or translator listed; 3) Ṭākinī-vajra-guhya-gīti (Tohoku 2446, three folios), authored by Ṭākinī (Mkhaḥ-ḥgro-ma), possibly the same as Jñāna-ḍākinī (Ye-śes Mkhab-ḥgro-ma), Naropa’s Prajñā Karmakāri (better known as Niguma)252 translated by Ston-pa sen-ge rgyal po;
4) Ḍākini-vajra-jāla-tantra-rāja-tattva-pauṣṭīka-pañjikā (Tohoku 1196, 40 folios), with Mahāmati (Mahādeva-kulamati, Lhaḥi rigs-kiy blo-gros chen po) listed as the authors, and Gayadhara and Ḥgos Lhas btsas the translators. Naudou suggests that Mahāmati may have been the same as Bodhibhadra, a student of Naropa and a contemporary of Mar-pa, which would place this commentary in the late eleventh century; 5) Ḍākini-vajra-pañjara-paṅca-dāka-sādhana (Tohoku 1321, five folios), with Muni-candra or Śākya-candra (Mi-thub zla-ba) as author, and Lilavajra (author of the Kālacakra-kṣaṇa-sajaha-sādhana, and Se-rtsa Bsod-nams rgyal-mtshans as translators; Naudou does not have dating information on these individuals; 6) Ḍākini-vajra-pañjara-mahā-tantra-rāja-kalpa-nāma (Tohoku 419, 35 folios), translated by Gayadhara and Śākya ye-śes; 7) Ḍākini-varja-pañjara-mahā-tantra-rāja-kalpa-nāma-mukha-bandha (Tohoku 1322, five folios), with Krṣṇa-pāda (Nag-po) as the author and Gayadhara and Śākya ye-śes as translators; whether Kāla refers to Kālacakrapada is not clear, though this identification does not seem unreasonable, and would date this commentary to the eleventh century; 8) Ḍākini-vajra-pañjara-mahā-tantra-rāja-prathama-paṭala-mukha-bandha-nāma (Tohoku 1194, six folios), written by the mysterious Indrabhuti, who also wrote a Hevajra work entitled Smṛti-saṃdarśanāloka, trans- lators Nyi-ma shas-pa, and Śākya brston-ḥgrus; 9) Ḍākini-vajra-pañjara-saṃharaṇa-maṇḍala-anusaraṇa-sādhana (Tohoku 1322, seven folios), written by Devavrata (? Lhahi brtul-shugs), translated by Mar pa Chos- kyi blo-gros; 10) Ḍākini-saṃvara-tantra-rāja (Tohoku 406, two folios), translated by Gayadhara and Śākya ye-śes; 11) Ḍākini-sarva-citta-advaya-acintya-jñāna-vajra-varāhy-abhibhava-tantra-rāja (Tohoku 378, 11 folios), translated by Gayadhara and Śākya ye-śes; 12) Ḍākini-agni-jihvā-jvāla (Tohoku 842, 30 folios), translator unknown; and 13) Ḍākini-upadeśa-śrотa-parampara-piḍāchedanāvavāda (Tohoku 2286, five folios), written by Nirmāṇa-yogi (? Sprul-pahi rnal-ḥbyor-pa), translator unknown.

The Ḍākārṇava is a Buddhist tantra in fifty-one chapters noted in Shāstrī’s Nepal Catalogue, which appears to be related, though perhaps not exactly the same as the Ḍākini-guhya-jvāla-tantra-rāja. Shāstrī dates the Nepali manuscript to about 1130 C.E., and likewise for the copy in his Calcutta catalogue, where he gives the extract we will examine. The full title appears to be Ḍākārṇava-mahā-yogini-tantra-rāja. The only published work on this lineage I have found is Nagendra Chaudhuri’s 1935 version of his Ph.D. thesis giving an edition of the Apabhraṃśa verses contained in the Ḍākārṇava. Shāstrī gives us the colophons of the chapters and the text of the entire fifth chapter.
The chapter titles are as follows: 1) The descent of the ocean of wisdom; 2) the nāyakī who arises from Vajra-vārāhī and the true nature of the meditations with the yantra, cakra, and mandala; 3) the rules for the clarification of the principles of action and the inviting characteristics arising from pakin; 4) the mantra application, the true nature of the six cakras and paths etc., and the arrangement of nirvāṇa, etc., characterized by the arising of Lāmā; 5) The four cakras, the arrangement of the channels, the instruction about the name, and the rules for mantra application, etc., arising from the characteristics of Khaṇḍarohā. (khaṇḍa-rohā literally means “she whose rise or sprout is cleft,” likely a euphemism for a woman who has lost her virginity. According to Marie-Thérèse De Mallmann, this is the name of two goddesses from the Hevajra cycle, found in the Saṃvara, Six Cakravartin, and Vajravarāhī maṇḍalas. She appears in several sādhana s given by Abhayākaragupta); 6) the intrinsic nature of the characteristics of Rūpiṇī, the true nature of the channels and cakras, the arrangement of the places, and the characteristics of the tantra; 7) the characteristics of the origin of the Crow-face, etc., prāṇa; 8) the characteristics of the prāṇa, etc., [whose] origin is in the determination and arrangement [according to] Owl-face; 9) the rules on the state of happiness, etc., characterizing Dog-face; 10) the descending, etc., of the maṇḍala having its origin in Hog-face; 11) the description of the origin of the arrangement of She Who Burns Death; 12) the concise instruction on the cakra meditation on the fraud of death [according] to the description, etc., of the origin of Yamadūtī; 13) the fraud of death, etc., in the application and descent of Yamadaṃśtrī; 14) the real nature of the arrangement of the buddhas and the description of the rules about the fraud of time and death in the origin of Yamamathanī; 15) explaining the tradition determined by the true samādhi of the lord; 16) rules for the extraction of the root mantra; 17) the rule about the lightning-being Varāhī characterized by the arising of the armor; 18) the rules for the protection by the armor of Vairocana, etc.; 19) specification of the protection-mantra of the lord who dances in the lotus, etc.; 20) the rules for the protection armor of Heruka, etc.; 21) the rule for the armor-protection of Lightning-sun, etc.; 22) the rule for the armor-protection of the ultimate breath etc.; 23) the rule for the worship of the Bali-cakra; 24) The rules about the maṇḍala, the homa, and the worship of the teacher; 25) the characteristic of the purification of the abode of the Tathāgata that is the purification of Bhagavān, etc;
26) the chapter on the subject matter called the characteristics and rules of the lovers’ trysts and pleasure-taking with the consorts by the heroes of the yoginīs in the yantras and maṇḍalas of Pracaṇḍa, etc.; 27) the rules about the intrinsic nature of the lord of the consorts characterized by Pracaṇḍākṣi; 28) the rules about the consort characterized as Prabhāvatī; 29) the rules and regulations for the homa characterized by Mahānāśa; 30) the description of the rules on the intrinsic nature of the heroes and their consorts and the mothers and their male counterparts; 31) the chapter called the knowledge that is the intrinsic nature of the description of the homa of the phoneme of Kharvari; 32) the chapter on the knowledge of the rule called the intrinsic nature of the maṇḍala and cakra characterized by the lover’s tryst with the consort Laṅkeśvarī; 33) the rules and regulations for the lovers’ tryst with the consort whose intrinsic characteristic is the shade of the tree; 34) the rules and explanation of the characteristics of the body consort Airāvatī; 35) the description relating the characteristics of the internal consort of Mahābhairava; 36) the description of the colors of the consorts and the rule about the application of the speed of the winds; 37) the rules and characteristics of the intrinsic nature of the use and homā of Surābhakṣi; 38) the description of the rules for the subjugation homa, yantra, and lightning maṇḍala of the nondual black goddess Lightning She-boar; 39) the rule for the riverbank serpent action, and the instruction about the yantra of the name whose nature is union with the nondual Subhadrā of the root mantra of the lord; 40) the description of the rules for action, and the killing, from the armorng root mantra through union with the nondual hero Horse-ears; 41) the heart mantra called all-action and the rules characterizing the intrinsic nature of the intoxicating action in the nondual yantra and cakra of the feminine hero with the sky-goer’s face; 42) the rules called the intrinsic nature of the characteristics of the nondual yoga of the hero of the paralyzing action of Cakravegā; 43) the yantras and cakras for the application meditation on Khanaḍarohā, and the rules and characteristics for the armor mantras of the six yoginīs of the expulsion activity; 44) the intrinsic nature of the yantras and cakras and the rules and descriptions of the [action causing] divisiveness for use with the ladies who run taverns; 45) the yantra and cakras in the form of a rākṣasa joined with a nondual hero and the maṇḍalas, cakras, and meditations characterizing the rule for application of the activity of silencing and the armoring of the cakras; 46) The emanation of the action of the paralyzing
mantra and the meditation on the yantras and cakras characterizing the rules for the application of the pacification activity of Suvīrā; 47) the description of the rules for the use of the meditation on the yantra of the action bodhisattva and [for the use of] the mantra for pegging down the great protection by union with She Who is Extremely Strong; 48) all the actions of the instructions, rules, and description of the root mantra of the path and meditation on the various sādhana, actions, mantra, and cakra for the use, etc., of She Who is Dwelling in the Cakra; 49) the rule about the characteristic of the use of Mahāvīryā, the secret elixir, etc., the action for worldly prosperity, and the root mantra of glorious correct samādhi of Heruka; 50) the entire secret explaining all the tantras and having the nature of the fifty principles; and 51) praise, worship, etc., and the nondual service of the community.

The fifth chapter of the Ḍākārṇava is interesting for the information it provides on the use of external cities and regions of the time as mapped to the cakras of the subtle body, and for the use of abbreviations of these names in the form of bijamantras. This is the first instance I have seen where the bijamantras mapped to the subtle body can definitively be said to have semantic content; such use is distinct from the alphabetical permutations we find in the fifth chapter of the Kālacakratantra and Vimalaprabhā. We also find in the fifth chapter of the Ḍākārṇavatantra some indications of the geographical sensibilities of the day, with general names of peripheral regions to the subcontinent combined with many specific names of cities:

Upapelavī, 60) Smaśānanī, 61) Upaśaśānanī, 62) Mahodadhitaṭī, 63) Khasī, and 64) Mlecchī are the goddess in all the places, the sixty-four in sequence—the yoginīs should be recognized as the clan-channels in the navel cakras. In the heart cakra, similarly, are the eight dūtikās going everywhere. 1) Prayāga, 2) Devakoṭā, and 3) Ujjāyinī, 4) Mahālaksī, 5) Jvalamukhī, 6) Siddasimhali, 7) Māhila, 8) Kaumari Paurikī. In this way all the illusion-making good local goddesses are in the heart place. And in the throat cakra the goddess who is the best female leader is described with sixteen great portions, and sixteen elements: 1) blood, 2) semen, 3) marrow, 4) sweat, 5) fat, 6) skin, 7) flesh, and 8) bone, 9) sinews, 10) pus, 11) the end (death?), 12) self-generated, 13) feces, 14) urine, 15) bile, 16) phlegm. May she who is constantly carrying move with the secret, etc., places.


A bit further along in the chapter the mantranyāsa with phonemes is described, using the first syllable of the above-mentioned locales, etc.

6.2. The Bhūtaḍāmara

As discussed in section 5.4.3 above, the Bhūtaḍāmara cult was apparently shared by Buddhist and Śaivite tantric traditions, since both traditions have texts by this name, with the extant Śaivite text being considerably longer. We have seven texts of the Bhūta-dāmara tradition that were translated into Tibetan: 1) Bhūta-ḍāmara itself (Tohoku 747, 25 folios) translated by Budhhakaravarma and Chos-kyi śes-rab; 2) Bhūta-ḍāmara-maṇḍala-vidhi (Tohoku 2677, 12 folios) written by Blo-bzans skoṅ and translated by Non-mi pandit and Rin-chen dpal; 3 and 4) -saṃkṣipta-sādhana (Tohoku 3302, one folio) translated by Da, Abhayākaragupta, and Tshul-khrims rgyal-mtshan, and (Tohoku 3641, one folio) translator unknown; 5) -sādhana (Tohoku 3303, three folios)
translated by Da, Abhayākaragupta, and Tshul-khrims rgyal-mtshan; and 6) -Sādhana-vidhi (Tohoku 3642, two folios) written by Ḫig-rten-gsun-gyi rdo-rje.280

Ms. 4801, no. 68 of the Calcutta catalogue, is the 1215 C.E. Caturābharaṇa by a Bhusukapāda, apparently a different writer than Śāntideva, and quite possibly the same fellow as the tantric siddha Bhusukapa who is dated by the Sa-skya Bka' 'bum to Devapāla’s reign (809–849).281 This would place the Buddhist Bhūtaḍāmara lineage in at least the ninth century, since the Caturābharaṇa appears to be a text from the tradition of the Bhūtaḍāmara-tantra. It opens with the salutation “Namaḥ Śrī-bhūta-ḍāmarāya.” Bhūtam means simply a being; ḍāmara means terrible, terrifying, dreadful, etc.; hence, the “Terrifying Being Tantra.” Caturābharaṇa is “four ornaments.” Bhattacharyya mentions the Bhūtaḍāmara as a text later than the Guhyasamāja, 282 and Abhayākaragupta gives several sādhana to the deity.283 I translate here the first few lines of a four-page extract given by Śāstri (unfortunately, the Sanskrit appears to be a sort of dialect or Prākrit, or is simply corrupt in many places, so it is difficult to unravel):

Homage to Śrībhūtaḍāmara. Honoring the guru, the great yoga, the son in the heart of the yoginī, I and the yoga of sleeping having been explained through the yogi Bhusukapāda, || Now, if the body is not perfected through an alteration of the principles, one should do [that], causing your ignorance to go [away], one should not desire to know that; || One should experience sleeping in a solitary place, likewise approaching the consort, | piercing old age and death, the determination of the sun and moon. || Time, seasons, the moment, knowledge, silence, the entry of the winds; | the binding of the six cakras, removing from every place; || All of this I will explain, and the texts with their purpose and stages ||. 284

The text continues with a description of various meditations using the subtle body channels, cakras, etc., with an admixture of Hindu and Buddhist terms—using maṇipūra (the Hindu name) for the navel cakra, for instance; references to sūryābharaṇamaithuna, etc. As Śāstri remarks, “the present work by Bhūṣuku contains much that is degenerate and mystic.”285

6.3. The Abhidhānottaratantra

There are two texts from this tradition beginning Abhidhāna- in the Tohoku Catalogue: 1) the Abhidhānottara-tantra (Tohoku 369, 123 folios)
translated in the latter tenth century by Dīpaṃkaraśrījñāna (i.e., Atiśa) and Rin-chen bzaṅ-po, revised by Jñānaśrī, Khyuṅ-po Chos-kyi brston-hgrus, and then again by Ānanda and Lo chuṅ;286 and 2) the Abhidhāna-śāstra-viśva-locana-[ity-aparābhīdhāna-muktāvalī] (Tohoku 4453, 93 folios) by Śrīdharasena (Dpal-bdsin sde), translated in the late twelfth or early thirteenth centuries287 by Chos skyons bzaṅ-po.288 There’s also a Mūlatantra-saṃgraha-hṛdaya-abhidhānottara-tantra-mūla-vṛtti by Śūraṃganavajra, translated into Tibetan in the early twelfth century by Jñānaśrī and ’Phags-pa šes-rab.289

The Abhidhānottara, ms. 10759, no. 58, is a text in sixty-nine chapters, the manuscript of which dates from Nepali Saṃvat 418 (= 1298 C.E.). Śāstrī provides the colophons to most chapters; the system is slightly odd, since the numbers begin 1, 2, 3, then begin again at 1, 2, 3, 4. . . . 290 1) The secret of the purification of the avatāraṇa community; 2) the request; 3) the ultimate reality of the heart principle; 1) the rule for the body-saṃvara; 2) the net-saṃvara of the lotus of truly great sexual bliss; 3) protecting the guru of the saṃvara; 4) the Saṃvara; 5) the pilgrimage seat-[bodily]-joints sequence; 6) the procedure for the parts of the sequence of everything that is not in order; 7) the rule about the “lovely lightning” (i.e., Manjuśrī’s vajra), the anointing the three cakras291 8) (missing); 9) explanation for the reason for the sequence of siddhis from the Yoginī-piṭhas; 10) the tradition of the piṭhas that refer to the sheaths; 11) the yoginīs of the piṭhas etc.; 12) the arising of the meditations on the Śrīheruka dākinīs, of the hero-yoginīs, and the dākinīs; 13) the meditation on the primary activity yoga; 14) instruction about the meditation on the intermediate sense; 15) instruction about the meditation on the sharp sense; 16) the rule on saṃvara of the yoga of the four dākinīs; 17) the discipline of the Yoga-saṃvara; 18) pratyaṅgirā (??);292 19) the meditation called the omnipotent capacity of the nectar of immortality; 20) the descent of the principle of the secret community of yoginis; 21) the tradition of dwelling in the clan’s six cakras; 22) the sequence of the body, speech, and thought piṭhas; 23) the women arising from the Buddha’s skull to establish the community; 24) the arising of the lightning being; 25) effecting the lovely lightning; 26) effecting the dāka lightning; 27) the great secret, effecting the vowel dākas; 28) the instruction on the reason for the siddhi from the dākas of expansion; 29) the great royal maṇḍala when there is the arising of the community’s saṃvara; 30) the arising of the quality of what’s abandoned; 31) rain and market rules; 32) effecting the
universal form; 33) the ultimate glorious secret community; 34) meditation on what arises from the union of the two protective mantras; 35) chosma; 36) characteristics of the yoginis; 37) characteristics of the dakinis; 38) characteristics of lam; 39) (missing); 40) characteristics of the subsidiary consort; 41) the dakini subsidiary consort; 42) characteristic of the dakini Chosma; 43) the preeminent water of the happiness of beings; 44) the adept at expanding the activity of the dakini and the hero, and the nondual heart of the yogini and the hero; 45) the rules for the picture-image, its foundation, and preliminary consecration; 46) rules for the manḍala; 47) the [quarter-]junction of the day for the Gayatri [mantra]; 48) the meditation on what arises from the subsidiary heart sādhana; 49) the meditation on what arises from the heart plus the thirty-two; 50) rule about the manḍala; 51) meditation on the city of the Dharma realm; 52) meditation on the secret; 53) the sādhana on what arises from the secret syllable; 54) the extraction by chalk of the root mantra; 55) meditation on the heart of the goddess, the mantra-armor of the heart; 56) meditation on the heart of the armor [mantra]; 57) establishment and anointing of the red, four-faced deity, the four fierce deities of the manḍala, and the extraction with chalk of what arises from the Vajra-hūṃkāra; 58) the yoga of the groups [of phonemes]; 59) (missing); 60) the secret of knowledge; 61) the secret of the encapsulation of the four goddesses; 62) unlocking the encapsulation of the lord of the fierce deities, Vajrabhairava; 63) the sādhana of the seven[-times]-born paśu; 64) the svādhiṣṭhāna [cakra], the meditation on the higher arising of one’s own dharma; 65) worship of the state of the self; 66) instruction in the multiple stated principles from the great royal tantra on the extraordinarily secret saṃvara. In the post-colophon at the end of the text, the saṃvara is also referred to as the dāka-dākinī-jāla-saṃvara.

6.4. The Vajraḍākatantra

The Tibetan canon contains six texts beginning Vajra-ḍāka-. One of these texts, the Vajra-ḍāka-niṣkāya-dharma (Tohoku 1527) is attributed to Tilopa, Naropa’s teacher, so this would date the text to no later than the late tenth century. The other texts of this tantra translated into Tibetan are the Vajra-ḍāka:- 1) Guhya-tantra-rāja (Tohoku 399) translated by Gayadhara and Śākya ye-šes; 2) Tantra-tattva-susthira-nāma-paṇḍjikā (Tohoku 1417) written by Nor-bzans, translated by Śrīgayadhara and Jo Zla-bahi ḍod-zer; 3) Nāma-uttara-tantra (Tohoku 371) translated
by Mchog-gi dbaṅ-phyug and Śākya brston-bgras; 4) -Nāma-mahā-tantra-rāja (Tohoku 370) translated by Gayadhara and Ḫogs Lhas-bsyas; 5) -Niṣkāya-dharma (Tohoku 1527) written by Telo-pa (Tilopa), translator unknown; and 6) -Stotra-daṇḍaka (Tohoku 1442) written by Chos-kyi grags pa, translated by Manikaśrijñāna and Dpal-gyi mtha'-can.

Another four texts begin Vajra-dākinī:- 1) Vajra-dākinī-nispannakrama (Tohoku 2379) written by Bhina-pa, translator unknown; 2 and 3) Vajra-dākinī-giti (Tohoku 2441) translated by Sha-ma lo-tsa-ba, and (Tohoku 2442) written by Dbyiṅs-kyi gtso-mo, translated by Sha-ma lo-tsa-ba; and 4) Vajra-dākinī-yogini-sādhana (Tohoku 1942) written by Mar-meu-mdsad ye-śes, translated by Prajñāśrījñānakīrti.

The Vajraḍākatantra surviving in Sanskrit is a text of fifty-one chapters, in a manuscript composed in fourteenth-century Newari script. Among the chapter titles of note are: 3) attracting all the serpents (Sarva-nāgākarṣaṇa); 18) definition of melāpaka (Melāpaka-nirṇaya); 34) the barbarian consecration (Mleccha-vajrābhiṣeka); 36) the barbarian channels, community, and saṃvara (Mleccha-nāḍya-samaya-sambara); 37) knowledge of all the weapons and mudrās of the barbarians (Mleccha-sarvāyudha-mudra-jñāna); 44) the rules for the internalized homa and the sādhana of the ghosts (Vetāḍa-sādhana-adhyātma-homa-vidhi); 47) the rules for the section on the classes of alchemical substances (Rasāyana-dravya-varga-adhikāra-vidhi); and another chapter on alchemy (49), whose title is partly effaced.

6.5. The Sampuṭikā Mahātantrarājaḥ

Another eleventh-century Buddhist tantra is the Sampuṭikā Mahātantrarājaḥ, ms. 3828, no. 62 in Śāstrī’s Calcutta catalogue. Apparently the same text, the Sampuṭatantra, was cited by Abhayākaragupta. There is only one text of this tradition in the Tibetan canon, the Saṃpuṭa-nāma-mahā-tantra, translated by Gayadhara and Śākya ye-śes, revised by Bu-ston (Bu-ston’s interest in the text is certainly noteworthy). Šāstrī gives the name as Sampuṭikā or Sampuṭodbhava-kalpa-rājaḥ. Sampuṭa properly is a cavity or covered box or bowl. Amarakośa 2.6.139a gives as a synonym samudgaka—a box or casket, such as for keeping jewels. Vaman Shivram Apte quotes Bhartrhari 2.67, Mālatīmādhava 1.54, Kāvyādarśa 2.288, and Rūtusāṃhāra 1.21 for the poetic usage of sampuṭa as the fertile cavity of the ocean oyster that produces the pearl. The definition given in the opening lines of our Sampuṭodbhavakalparāja is that “The Sampuṭa has the nature of wisdom and means—what arises
from that is the sampuṭa-samādhi.” The fourth-chapter colophon of the tantra is Sampuṭodbhava-vajra-dākinī-saṃketa-kalpa-rajas. Saṃketa in erotic contexts means an assignation or appointment made with a lover, or a lovers’ meeting/trysting place. So it would appear that the name Sampuṭodbhavakalparājaḥ means “The royal treatise on what arises from the fertile cavity (i.e., the womb).” The use of the term kalpa in the name (there is a second incomplete manuscript of the text, ms. 4854, no. 63, entitled Śrī-sampuṭodbhava-sarvva-tantra-nidāna-mahā-kalpa-rājaḥ) lends support to my contention that the use of the terms tantra and kalpa derive from early textual typologies in the medical and Vedic traditions.

The colophon dates the Sampuṭikā to the twelfth day of Bhādrapāda (August–September), Nepali Saṃvat 145 (= 1025 C.E.). As with the Guhyasamāja, the Hevajra, and the Cakrasaṃvara, the text opens with evaṃ mayā śrutam ekasmin samaye bhagavān sarvva-tathāgata-kāya-vāk-citta-vajra-yoṣid-bhāgeṣu vijahāra |. The text continues:

There, indeed, the Lord, seeing Vajragarbha (“Lightning-embryo”) in the midst of 80,000 masters of yoga, smiled. Immediately after he smiled, Vajragarbha got up from his āsana, and placing his upper garment on one shoulder, placing the manḍala of his right knee on the ground, folding his hands in homage, spoke this to the Lord:

“I desire to hear, Oh master of knowledge, the secret characteristic arising from the sampuṭa that is the primary basis of all the tantras.”

(Bhagavān answers:) “Ho Vajragarbha, very good, very good, Oh very loving one, very good, very good, Oh great bodhisatva, very good, very good [you all] are the best mine of good qualities, since you ask about that secret that is the complete in all the tantras.”

Then those great bodhisattvas, led by Vajragarbha, their eyes blossoming in delight, asked here about their own concerns, bowing in homage again and again: “Why is it said, ‘all the tantras?’ How is that the primary cause? Why is it called ‘a secret’? How does it arise from the sampuṭa? What is the explanation for the name, and why is it a tantra?”

The Bhagavān responded: “[Because] they are all, and they are tantras, [hence] ‘all the tantras,’ and by the term sarvatantra [is meant] the [Guhy]-samāja, etc.; [it is] considered to be the principal cause of them—this is the meaning. It is secret because it is not within the purview of Hari, Hara, Hiranyakasipu, the listeners, or isolated
buddhas. The Sampūṭa has the nature of wisdom and means—what arises from that is the sampūṭa-samādhi. Udbhava is arising, characterized as having the intrinsic nature of stationary or mobile beings produced in that way; the characteristic is like this.

The chapter titles are as follows: 1a) The reality of the meditation on the name, the nameable, the arising of bodhicitta, etc.; 1b) the five senses, the five powers, the description of the seven limbs of enlightenment, ending with the eightfold path, etc., the descent of the bodhicitta; 2a) the consecration of the bodhicitta; 2b) the meditation on the purpose of wisdom and means; 2c) (unnamed); 3a) the arising of Heruka; 3b and 3c (unnamed); 4a) indestructible speech, Choṣmā; 4b) the consort with the mark of the Kaṭapūṭāni; 4c) the sign and the consort (?); 5a) the place of meeting; 5b) the purification of the aggregates, elements, and bases of consciousness; 5c) embracing according to the practice (?); 6a) (unnamed); 6b) the ritual application of the places; and 6c) (unnamed). The sixth chapter as a whole is named Vasanta-tilaka (“The Ornament of Spring”).

7.6. The Kṛṣṇyamāritantra

The Kṛṣṇa-yamāri-tantra dates from no later than the early eleventh century; we have a commentary on the text, the Kṛṣṇayamāri-tantra-pañjikā-ratnāvali (Tohoku 1921, 54 folios) by the early eleventh-century Mahāsiddha Maitri-pa or Avadhūti-pa and Kumāra-candra (Gshon-nu zla-ba), translated by Silavajra and Bsod-nams rgyal-mtshan. Many other texts from the Kṛṣṇa-yamāri-tantra tradition are also in the Tibetan canon: 1) Kṛṣṇa-yamāri; 2) -tantra-pañjikā. (Tohoku 1922, 25
The alternative name of the text is the *Krśṇa-yamāri-*rakṣā-tantra. The name appears to be mean “the tantra of [protection by] the yāmari (enemy of death) named Kṛṣṇa,” rather than “the black yamāri,” since several of the chapters end with the phrase “the yogi (will attain the stated goal, etc.), according to the statement of Kṛṣṇa (kṛṣṇasya vacanam yathā). A manuscript from Nepali Saṃvat 500 (= 1380 C.E.) is cited in Śāstrī’s Asiatic Society of Bengal catalogue. The first chapter on consecration (abhiseka-paṭala) opens as follows:

Thus it was heard by me; at one time the Bhagavān was taking his pleasure in the vaginas of all the vajra-women of the body, speech, and mind of all the Tathāgatas. And then the Bhagavān welcomed the king of all the Tathāgatas, Vajrapāṇi, Vajrasattva, along with the groups of the Mahāyamāris, beginning with Moha-vajra-yamāri (Confusion) and Piśuna-vajra-yamāri (Slander) and Iṛṣyā-vajra-yamāri (Envy), Dveṣa-vajra-yamāri (Hostility) and Mudgara-yamāri (Hammer) and Daṇḍa-yamāri (Stick) and Paṁda-yamāri, and Khadga-yamāri, and Vajra-carccikā, and Vajra-vārāhī, and Vajra-sarasvatī, and Vajra-śaurī, and Alokā. Then the Bhagavān [said] “Oh Khavajra,” to [the one] receiving the instruction. Then [there is] a second statement. He entered the
womb of his own body, speech, and thought, the samādhi called the thunderbolt that destroys Māra. “One should destroy Māra by using the moon-vajra; for quelling the māras, and for removing hatred everywhere, for protection, one should create the vajra abounding in the five rays; and likewise [one should create] with the vajra the earth and the wind, the enclosure, and the cage.” Then the Bhagavān, entering into the samādhi called the generator of all the Tathāgatas and the destruction of all the Māras, spoke to everyone. He entered the lightning-womb of his own body, speech, and mind, the seed of vajra, yama, the āryas, etc.: “In the middle of ya is kṣe sa me da ya cca ni rā já sa ho ru ṅa yo ni ra; the first destroyer of yama is in ra; in kṣe Moha [-vajra-yamāri] is said to be; in ma is the ākṣa [seed] Piśuna, and in the phoneme sa is Passion, and in da is Envy; [these] are the five known as the destroyers of Yama. In ya is the Hammer, in ca is the Stick-leader; in ni is Padmapāṇi, and in rā is Khadgavān also; in jā, Carcikā is said to be, and Vārāhi is in sa. Sarasvatī is also in the phoneme ho, and Śaunikā is considered to be in la. The womb of na is in the square; [these] are considered the four instruments; one should consider that the terrifying universal thunderbolt resides in the middle of the sky-lightning bolt. One should [meditatively] create pitiless time residing in the middle of Yamāntaka (the destroyer of death), and Mohavajra in the eastern door, and Piśuna in the southern, and Rāgavajra in the western, and Īrsya in the northern door. In the four tridents in the lightning bolts of the corners, one should visualize Carccikā, etc. In the four tridents of the lightning bolts of the doors, one should visualize the Hammer, etc. In the four corners of the universal lightning bolts, [one should meditatively create] the heads of the kings.” Then the Bhagavān, entering into the samādhi called the Yamāri-vajra of the king of all the tathāgatas, declared the great mantra of the clan of hostility. “Oṃ hūṃ strīḥ, the disfigured face huṃ huṃ phaṭ phaṭ svāhā.” Then the Bhagavān, the king of all the tathāgatas, declared the Moha-vajra-mantra: “Oṃ Jina jika.” Then the Bhagavān declared the Piśuna-vajra-mantra: “Oṃ ratnadhṛk.” Then the Bhagavān, king of all the tathāgatas, declared the Rāga-vajra-mantra, “Oṃ ārālika.”

The text gives more mantras of the various vajra entities, then some dhyānas: Yamāri is three-faced, six-armed, fierce, like a sapphire [in color]; intensifying the lightning bolt in the hand, the wise one should generate Yamāri into existence. Mohavajra is three-faced, six-armed, peaceful, like a very clear mirror; contemplating a cakra in the hand one should generate Mohavajra. Piśunavajra is three-faced, six-armed, nourishing, like burnt gold [in color]; intensifying a gem in the hand, one should generate Piśuna-vajra. Rāgavajra is three-faced,
six-armed, controllable, like a ruby in appearance; intensifying a lotus in the hand, one should generate Rāgavajra. Īrṣyavajra is three-faced, six-armed, universal, like a budding lotus.327

Chapter 2 of the Kṛṣṇa-yamāri is hymns to the deities (mahāmaṇḍala-पातला); chapter 3 is on karma-yoga. Śāstrī gives an extract from the fourth chapter:

The holder of the vow should draw a pair of cakras on the cremation shroud. With rājikā328 and salt, with black salt and with nimība, the three spices,329 and the arṣāna (?) from the cremation ground. And having made the index finger red with the resins from the thorn-apple leaves, and also with the seeds of canḍa,330 or with the juice of the citrakā331 taking some clay from the salt flats, the vow-holder should draw, on the fourteenth lunar day, ornamentation on the Canḍāla’s earthen pot using a ‘starving lotus’ drawing instrument. At midnight, with fierce thought because of the relationship with evil people, one should bind together the name of the obstacles to sentient beings with the huṃ syllable. Facing south, the yogī should draw himself as the destroyer of death. Mahācaṇḍa in his fierce form, adorned with skull fragments, sitting on a buffalo, with a lolling tongue, a big belly, terrifying, with tawny erect twisted locks, likewise [tawny] curly facial hair and eyebrows; and [he should draw] in the right [hand] the great vajra, and also a chopper [in] the second [hand]; in the third hand a knife, and now, the left: on the left a cakra, and a great lotus, and a skull; at the front of the root,332 [he should draw] the great bee, on the right, very brilliant [like] the moon; the left, said to be blood-red like, adorned with diamond ornaments. [He] should make the holes of the pores of the skin irradiate the king of his own clan, standing in the pratyaśīḍha position, standing up on top of a solar disk, his face with terrible deformed fangs, appearing like the blazing fire [at the end] of the age. Furnishing oneself in this way [evam ātmānaṃ sannahya], one should apply what’s to be prepared in front. . . .333

Chapters 5 and 6 of the Kṛṣṇa-yamāri are “drawing the symmetrical circle” and “looking at the cakra.”334 The sixth chapter begins:

Now I will explain the mantra for performance of the ritual offering for all beings. When the great mantra is articulated [it causes] trembling in all beings: to Indra hrīḥ, to Yama strīḥ, to Varuṇa vi, to Kubera kṛ, to Iśāna ta, to Agni a, to Nairṛtya na, to Vāyu na, to Caṇḍra hum, to Arka (the Sun) hum, to Brahmaṇa phat, to Vasudhāra phat, to Vemacitrin (the variegated loom) svā, to all beings hā hā, hā him him hum hum he he svāhā. Having made the triangle [surrounded by] a circle, the yogī should satisfy the deities with mixtures of feces, urine, and water, and one should meditatively remember hūḥā.335
Chapter 7 is on the means for attracting the šaktis of the different yamāris.\textsuperscript{\text{336}}

The wise one, through use of the protection attraction, should meditatively create Carccikā, with three faces, six arms, white, a cakra in her hand, moon-like. The wise one, through use of the liquor attraction, should meditatively create Varāhī, with three faces, six arms, a hog’s snout, with a vajra in her hand, very blue. The vow taker should visualize Sarasvatī with three faces, six arms, red, holding a lotus in her hand, and beautiful, for the purpose of increasing wisdom. Through the use of the white attraction the wise one should visualize Saurī with three faces, six arms, like a blossomed lotus.\textsuperscript{\text{338}}

Chapters 8 and 9 are on the rules for the homa and on the female terrifier (Bhimā) of the yamāris.\textsuperscript{\text{339}} Part of the ninth chapter reads:

With the flesh of a brāhmaṇa, with the ashes of the funeral pyre and with the soil [under] that, one should create an image of Yamārī with two arms and one face, with a great vajra in the right hand, and a man’s head on the left, colored white, really terrifying, one should mow down the evil ones with that [image]. One should offer the bali every day with the five types of flesh and the five nectars; the yogi should continually request of that [image]: “you must cut down my enemy.” This having been requested for seven nights, the enemy will die at dawn.\textsuperscript{\text{340}}

Chapter 10 is the practice, recollection, and meditation of the vetālas (goblins). Chapter 11 is on practice according to the community. Chapter 12 is on the characteristics of common practices (among the various communities). Chapter 13 is the determination of siddhi. Chapter 14 is the practice of Mañju-vajra.\textsuperscript{\text{341}} Chapter 14 begins as follows:

“Here is this supreme ceremonial practice according to the reading of the sūtra; a is primary, because of the lack of initial arisal of all the dharmas; in the form of the glorious destroyer of dearth, meditating on the student, the eye, the well-concentrated one should get rid of [even] the best of the best of the knowledge sūtras. Then this is the esoteric custom of entering into the great maṇḍala.” The string prepared by the wise ones is smeared with the five cow products, is long [enough] for twenty doors, and is twice [the dimensions] of the maṇḍala. Then this is the given practice for solicitation of the great vajra: “Aho the Buddha the great teacher, Aho the lord who is a host of properties is in my body; the community, the reality, and the bodhicitta are in my body.” Then this is the custom for taking hold of the great earth, the invocation of the vajra-earth. “You Oh goddess, are the witness of all the Buddhas, of the protectors, for
the specifications of proper practices, and for the perfections of the earth."§42

Śāstrī gives another short section of chapter 14:

And those (ye) who intensely control their breaths, eat fish, meat, etc., delight in liquor and beautiful women, who hold to the atheists' vows, the men who are not consecrated, and who cause all sorts of mischief, who delight in the districts of villages, become perfected; there's no doubt, according to the statement of Kṛṣṇa; now all these (te) bodhisattvas, beginning with Maitreya, having heard the etymology of the word vajra became, and remained satisfied.§43

Chapter 15 is the practice of the Vajra-anaṅga, i.e., the thunderbolt-Kāma or the lightning-bolt god of love. §44 It begins:

And now I will explain the secret in summary, and not in detail. By knowing just this, one can attract the Apsaras. One should meditatively create the lightning-kāma, very attractive, with a yellow body, two arms, one face, with a bow and arrows in hand. One should meditate Rati (Kṛṣṇa’s wife) in the east, and in the south Madanasundari (intoxicatingly beautiful), in the west Kāmadevi, and in the north Madanotsukā (She who is eager for sexual love). One should visualize the bow and arrow for all the goddesses of love; one should meditatively create them as yellow, red, black white and red. And in the corner one should always apply Aniruddha (Kṛṣṇa’s son), husband of Usā (the dawn). §45 In the door[s] and in the quarter[s] it is said there is Spring and Crocodile-bannered (Kāma); and it is said there is Kandarpa and Darpaka (two names of Kāma), and likewise Bāṇāyudha (armed with arrows = Kāma) is remembered. One should visualize in the head the Death Destroyer of all the gods; one should meditatively create lightning-Kāma situated at the tip of the mouth of women, [like] a bird, vibrating everywhere, produced from the sītkāra mantra. §46 Meditating on she who is longed for, who is agitated, who is piercing (?), eager for ardent passion, who has fallen at one’s feet, enveloped in a red garment. And one should recite the mantra for her, “oṃkāra, not separated from heaven.” Then having given the svāhā at the end, one should utter the sītkāra mantra. “May this woman become subject to my will.” One should meditatively visualize [her] for seven days. The yogī will obtain the [woman] who is longed for, according to the statement of Kṛṣṇa. §47

Chapter 16 is the sādhana of Heruka, chapter 17 is the recitation about bodhicitta, also called the kathāpaṭala, as is chapter 18. The closing colophon reads:
The king of the guhyakas, the leader of the lightning bolt-clan, endowed with the sap of the nakaṭakā (?), spoke this great royal tantra; it came out of Oddiyāna, and is a complete extract from a one hundred and twenty-five thousand [verse text].

6.7. The Catuspīṭha[nibandha]tantra

A famous Buddhist tantra is the Catuspīṭhatantra, and we have several eleventh-century manuscripts of commentaries on this text, as well as a twelfth-century manuscript of the tantra. In his Nepal Durbar Library catalogue Śāstrī gives an extract from a sādhana text of this tantra entitled Catuspīṭhanibandhaḥ. The colophon providing the date reads:

The abbreviated sādhana of the Catuspīṭha is completed. It was written by Śākyabhikṣumāra-candra while residing in the Śrīpadmacakra-mahāvihāra, commissioned by Śrīgunakāmadeva, in the kingdom of Śrībhāskaradeva, on Friday, on the tenth day of the bright half of Śrāvaṇa (July–August), Sāṃvat 165, for the attainment of the ultimate fruit [by] mothers, fathers, gurus, teachers, dear friends, and all beings. The clan-son in the real.

Nepal Samvat 165 = 1045 C.E. Petech dates Bhāskaradeva to 1043–1050, specifying this text’s date as July 26th, 1045, and dates Guṇakāmadeva to 942–1008, so it would appear that the text was begun during the earlier king’s reign and took some forty years to complete. There are several texts from this tradition in the Tibetan catalogue. We find the Śrīcatuḥ-pīṭha-mahā-yoginī-tantra-rāja (Tohoku 428, 50 folios) translated by Gayadhara and Ḥgos Khug-pa Lhas-btsas; Śrīcatuḥ-pīṭha-ākhyā-tantra-rāja-mantrāṃśā-nāma (Tohoku 429, 29 folios) translated by Gayadhara and Śākya ye-šes; and the Śrī-catuḥ-pīṭha-vikhyāta-tantra-rāja-nāma (Tohoku 430, 44 folios) translated by Smṛtijñānakīrti and revised by Bu-ston. There are four Śrī-catuḥ-pīṭha commentaries in the Tibetan canon: 1) -tantra-rāja-manḍala-vidhi-sāra-samuccaya (Tohoku 1613, 25 folios) attributed to Āryadeva and translated by Gayadhara and Ḥgos-khugs-pa lhas-btsas; 2) -smṛti-nibhanda-nāma-ṭīkā (Tohoku 1607, 127 folios) by Bhavabhadra, translated by Gayadhara and Ḥgos; 3) -yoga-tantra-sādhana (Tohoku 1610, nine folios) attributed to Aryadeva, translated by Kamalagupta and Rin-chen bzañ-po; and 4) -sādhana (Tohoku 1616, five folios) written by Bhavabhadra, translated by Gayadhara and Ḥgos Lhas-btsas. As Śāstrī notes, the Catuspīṭhatantra is also mentioned in the second verse of the Yogāmbara
Sādhana Tantra: “This sincere propitiation, the brief good sādhana is stated by me on account of the request of the students, according to the rules [set out] in the Catuṣpītha.”\textsuperscript{357} The extract (somewhat difficult to follow without the original text) reads:

So in the Ātmapīṭha section, the ātma of the wind, etc., principles is itself one’s own body, the pīṭha, the āsana, the basis; by this set of statements the wind, etc., principle is expressed, or is referred to. Ātmapīṭha [indicates that] the ātma is the pīṭha. Thus the first chapter in the Ātmapīṭha in the Catuṣpīthanibandha. Now he relates the chapter on the knowledge of time, and the illusion of that, etc. “Oh Bhagavān, I want to hear about the principle of knowledge, [its] domain [?], its removal etc.; we are this mark, the body (aṅga); hence the mark of death. How is the principle assembled? The principle of the mantra?” [Bhagavān answers]: “Listen to the teaching about the mark of the vajra great king, and the body. By the actions of emanation, etc., royally, thus the king. The vajra is the protector of Aksobhya, the great king, so this is known as the Vajra-great king. The body is to be understood as the mark. You must listen next to the [state of] remaining (sthitam) that is like the time of death; it is known as what has penetrated the time of death–this is the sense. He stated the mark, the breaths, etc.”\textsuperscript{358}

Śāstrī gives another extract from leaf 8A of the manuscript:

One should utter that, having created the previously described maṇḍala-cakra according to the rules and regulations for worship. One should offer worship with the collected mudrās and mantras as stated, “Oṃ you must make the great offering, huṃ svāhā.” Stretching out both hands, wiggling the middle fingers, at the time of the sacrifice into the fire, with the consort who is intoxicated by the offering at the time of the sacrifice, there is examination of the fire. If it indicates a bad omen, then “vajra you must become visible huṃ svāhā.” In the place where there is a bad omen, then one should offer ghee there one hundred and eight times, with quieting water from the dravya. Having offered the consecration [water] in the three, as before, the offering to the root-deity [mūla-devatā-homaḥ] is to be offered, according to the previously mentioned method. Having drawn [the deity] in with the breath, one should establish in one’s own body; releasing [it], it should become visible-this is the rule of the offering (homa-vidhi). [According to] the rules for the sacrifice, . . . [following (?)] the extended procedure, having performed the preparation (?) with various garments, one should create a square maṇḍala with white sandal, from the pitcher with the white powder. Having smeared the middle
vessel, filling it with shaving water and sandal, decorating it with blossoms, etc., offering a lac-reddened body in the form of eye-leaves (dṛṣṭi-pattra-rūpakā-laktakāṅgam?), reciting eight-times individually [the mantra] beginning with Oṃ and ending with svāhā, ṛṇ, hṛṇ, sun, kṣum, yun, hum, strāṃ, stryāṃ, kṣrāṃ, one should set up the eight pitchers in their appropriate places. And placing the large vessel in the middle, performing the entire ātma-yoga as previously stated, honoring the ātman (ātmānaṃ pūjayitvā), then one should begin that externally, “in the likeness of a lotus, svāhā,” cupping the hands in the shape of a lotus. Then one should see the lotus of the middle vessel, the maṇḍala with the moon, provided with a white parasol. Then one should meditate with the hūṃkāra there on the knowledge-woman, superintended by the vajra-hūṃkāra. One should meditate on she who is steadfast in the sattra-paryaṅka, her two arms colored white, and on the vajra and stick on the left and right arms. That one is Vajrī in the east, Ghorī in the north, Vetālī in the west, and Caṇḍālī in the south. In the northeast [she is] Siṃhinī in the southeast Vyāghṛī. In the northwest [she is] Ulūkī. She is to be meditated upon as the previously stated ornament of wise men. And one should make the mudrās and maṇḍalas of these. “Make that stay at the right time, hūṃ phat.” Performing the vajra-bandha, extending the two index fingers, making the cakra and the knot, one should show [them?] to the community. One should worship as before, “Oṃ hūṃ svāhā.” Making two vajra-fists, one should place the left one on the heart, and the right one on the head; hence the mantra of the mūla-bh[adra] (root-“dear”). And the root-mantra, having given also the water as desired, combined with durva sprouts, together with jasmine, etc., flowers; uttering that one mantra, performing the accompanying meditation, one should strike the vajra in the diadem of the goddess. One should offer the ayutāpūrvam (“ten-thousand unprecedented”?) substance. There will be whatever siddhi that is desired, long life, health, and growth. And at the end of the homa one should give the offering in the manner that was described. In the entire ritual, the śukla procedure is sattvic (?). One should make the eastern face peaceful. One should make the water that removes all misfortune, etc., and the state of peacefulness with a mind that has pacified the threatening one hundred bead garland. And the water, beginning “prosperity, kṣa, you must make the northern face the one that provides prosperity by honoring all that is yellow, [and] you must invite all wealth.” With a mind delighted by the permanence in the central channel of the hundred-bead garland and the one hundred eight-bead garland, one should make prosperity. By honoring all that is red in the vajra (subduing ritual), “you must bring the western face to me, you must
draw it from the directions,” etc. and the water. Placing the twenty-
syllable garland in the fourth finger, one should perform the paci-
fication [rite] with a protective mind. And in the incantation, with
the ka service, “you must kill the southern face, you must expel it,”
etc., and the water. With a rosary of sixty beads, with the continued
presence of a young lady, with a mind filled with anger, one should
conjure. [Thus] the subject matter of the offering, the homa, and the
sacrifice is briefly written about according to the tradition of the
Catuspīṭhatantra. 

Manuscript III.360.A in Śāstrī’s Durbar Library catalogue is another
commentary on the Catuspīṭhatantra entitled Catuspīṭhśloka, dated N.S.
132 = 1012 CE. Śāstrī provides a short extract:

Homage to all the beautiful women. Honoring the five forms—the
shining line of the new moon holding the sun, providing an image
of the Buddha, Maitreya, and the beautiful young woman on his
head, and Maṇjughoṣa, the form of the stick arising from the lotus,
the beautiful form of the diadem, the Vajra-possessor, the dreadful
sound, the form of viṇāna and jñāna, destroying the fear of the world,
this commentary is written because of the entreaty for the protec-
tion of the body. From the statement beginning “in this way the lan-
guage” up to “they praised,” the rules for declension and gender,
the compounds, etc., and the heavy and light syllables, caesuras, and
meters etc. are to be employed as appropriate according to [their
usage in] Āryadeśa. By what begins “in this way, knowing all the lan-
guages,” four meanings are indicated: the indicator and the manner
of indication, the meaning to be indicated, [and] the place. Of these,
the indicator is “knowing all.” “In this way” is the manner of indica-
tion. “Knowledge” is the meaning to be indicated. “The pure abode
is the place. When there is meaning in that sense, it is . . . the mean-
ing “of the Buddhas.” Wherever there is “southern,” that itself is the
meaning. “The covering with the yoginīs net”: the yoginīs are the per-
fecion of wisdom, etc.; the net is the assemblage, as was previously
stated. “In the samapada” etc.: the foot is on the opposite big toe
and toe, the feet are even in the nature of an embrace. And by con-
trasting one of those feet, standing up vertically, or the cittapadam
(?). One should make both hands, an external toe-ring, [and] the pair
of knees like that. With the two forearms, the swan-wings position.
Placing the right foot in the maṇḍala and the left foot on the ground,
one sprinkles the water with the gesture of transcending the three
worlds; hence the three steps (of Viṣṇu-trivikramapadam). One should
step over the left foot with the right foot. Bending the left leg, one
should stretch it out to the extent of five vitasti—such is the ālīḍha.
For the pratyālīḍha here, bending the right leg, one should stretch out the left leg to the same extent.

One foot is raised up. One should not move it around. Hence, [keep it] in one place. Reclining in pleasure with a woman inspired by an amorous look, when moving the foot back and forth by various means, if at first one touches the parts of one’s body with [her] foot that’s moving back and forth, [then] squeezing [the foot] all over, and by means of pressing it onto the opposite thigh, because of that resting place, one should rest on what has been produced through prior effort; and so for both, i.e. for both feet of the yoginī. Or until the half-setting up, [i.e.,] making the sacrificial post. And he said; from one the knee is dulled from the three (?) that are applied to the knee. The pair of feet belonging to the seated man are placed on the opposite knees, paining the left side, and beating on the shaved head. Embracing the neck of Prajināpāramitā, firmly in the noose-like arm of Vajrasattva, and placing that all around the goddess’ lower leg, then joining together as the sampuṭa. it is said that there is liberation from the variety of prāṇa [flowing] through the woman’s throat. So it was explained by Āryyadeva. “The sexual embracing of the pair,” i.e., whence there is the commingling of wisdom and means; by activity subsequent to transmigration with regard to the constituent [common] to all sentient beings–this is the meaning. Having liberated the covering of the net of yoginīs, there is no further essence to saṃsāra. “And it is to be employed for liberation,” i.e., one should do circumambulation. “And that particularly,” i.e., because of using the word “particular,” there is an abridgment in [one] word of what is stated in twelve-thousand [verses] in the Kakṣapuṭa, i.e. this is the Kakṣapuṭa in that sense. (Verse: —largely unintelligible) Bearing fire together (?) with the king, a beautiful woman with beautiful hands, she who is the thunderbolt of the ocean of Indra, causing confusion among those terrified of hell and among the ascetics with matted hair you must make the four-fourfold-five mixture for the body | You are a young woman suitable to desire, pleasure with fangs (?) || Hence it is to be written down at the end of the Kakṣapuṭa.

A manuscript of the Catuṣpiṭhatantra is listed in Bendall’s Catalogue of Buddhist Sanskrit Manuscripts in the University Library, Cambridge. Written on palm leaf, from the twelfth century, it is divided into four prakaranaś, the first (unnamed), the ātmapīṭha, the parapīṭha, the yogapīṭha, and the guhyapīṭha. In the Asiatic Society of Bengal catalogue Śāstrī cites a twelfth-century manuscript of what appears to be a ritual
manual based on this text under the title *Catuspithanibandhaḥ*, and gives the Sanskrit (with some ellipses) of the first leaf:

Homage to the three jewels. Paying homage to the truly terrifying lightning tongue, completely filling the entire mouth, I will explain [the goddess] whose garment is conducive to sādhana. The mantra-possessor who has attained the consecration, the proper learning, and has entered into the maṇḍala is to begin the procedure of mantra-recitation according to the rule described in the Kalpa, for the goddesses’ ocean of perspiration. At first, to that extent, with the mantra-possessor’s great effort . . . [in?] magical power, prognostication, etc. . . . for she who protects . . . | . . . not possessing an ātman, with the riches of a king, etc., with the mind determined upon the discipline of either achieving or requesting siddhi, the entire pair with Viṣṇu (?) With an unwearied mind engaged in purified external and internal practice, intent upon all the dharma-statements in the perfection of wisdom etc., on the mountains, in the gardens and parks, in the cremation grounds, the lotus-lakes, the rivers and on the river banks, in the monastic retreats, dwellings, and caves, etc., or in places pleasing to the mind, smearing oneself with mud or cow dung, etc., one should prepare the . . . ground. There is this sequence of procedures [to be followed]: at night, at the time of the end of the third [portion of the night], having arisen from sleeping, one should restore the non-existence at the end of everything to all the Buddhas and bodhisattvas situated at the end of the dharmadhātu in the space element that has three paths. Then one should pay homage to the self with the twelve-syllable mantra with the thumb-seal, [and] one should provide protection in the five places. Then one should go to the external place; at night one should face south; during the day, one should face north. Then, purified, one should perform the ablutions of the five limbs. Then, having provided the three water-offerings to the goddess, one should go to the temple. Having meditated on bhagavati as non-existent in front of one of the polished images of the goddess in the disk that is sprinkled with flowers and properly anointed, wearing a red garment, supplied with all the sacrificial implements, facing to the west, etc., or facing north, one should honor all the living Buddhas, bodhisattvas, pratyekabuddhas, āryyaśrāvakas, etc. residing in all the worldly realms. Then, having honored the Bhagavatī, having offered an añjali with one’s head, one should say: “may the three jewels protect me; I confess all my sins; I delight in the merit of the world; I place my mind in the enlightenment of the Buddhas.” Having made offering in that way, one should utter the purified mantra: “homage to the seven days, to all the Buddhas, Om, to all the purified dharms. . . .”

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7. TEXTS CITED BY ABHAYĀKARAGUPTA NOT YET LOCATED IN SANSKRIT MANUSCRIPTS

There are a number of texts cited by Abhayākaragupta that survive in Tibetan translation, which I have not yet located in the Sanskrit manuscript catalogues. The originals of these texts may be lost, or they may simply be located elsewhere than where I was able to search.

7.1. The Trailokyavijayatāntra

There are ten works of the Trailokya system in the Tohoku catalogue, three Trailokyava-Śaṃkara-lokeśvara-sādhanas: 1) (Tohoku 3169, one folio), translated by in the early twelfth century375 by Tshul-khrims rgyal-mtshan, 2) (Tohoku 3427, one folio) by Saraha, who may or may not be identical with Padmasambhava, and in any case must date to the eighth century, translated by Grags-pa rgyal-mtshan in the mid-fourteenth century;376 and 3) (Tohoku 3428, one folio)377 translated by the fourteenth-century Grags-pa rgyal-mtshan; a Trailokyava-Śaṃkara-ārya-bhuṣama-sādhana (Tohoku 3436, two folios) by Śunyatā-samādhi-vajrapāda (possibly from the ninth century),378 translated in the fourteenth century by Gragas-pa rgyal-mtshan, and five Trailokyavijaya texts, 1) -Nāma-vṛtti (Tohoku 2509, 69 folios) by śa, probably the same as Mudi-taśri, who dates to the early twelfth century,379 translator unknown; 2) -Maṇḍala-vidhy-ārya-tattva-saṃgraha-tantra-uddhṛta (Tohoku 2519, 43 folios) by the Kaśmīri Ānanda-garbha (Kun-dgal? snin-po), translated by Rin chen bzaṅ-po (958–1055).380 Ānandagarbha was responsible for the Sarvatathāgata-tattva-saṃgraha-sūtra commentary called the Tattva-saṃgraha-abhisamaya-nāma-tantra-yaśāthā Tattvālokakāri nāma, a commentary on the Māyājāla-mahātantrarāja, and edited a version of a long commentary (Pañjikā) on the Guhyasamājatantra; he also wrote two commentaries on the Paramāditantra, the Vajra-dhātu-mahā-maṇḍalā-upayikā called Sarva-vajra-udaya, the Vajra-sattva-sādhanopāyikā, and the Vajra-sattva-udaya-nāma-sādhana-upayikā, and a commentary on the Sarvadurgatiparīśodhana entitled the Sarvadurgatiparīśodhana-tejorājasya tathāgatasya ārhatāḥ samyak-saṃbuddhasya nāma kalpa-ṭīkā. Unfortunately Naudou has no specific information on his dates;381 we know however that Rin chen bzaṅ-po lived from the mid-tenth to mid-eleventh centuries,382 so Ānandagarbha’s works, and all the tantras he commented on, must predate the mid-tenth century; 3) -Mahā-kalpa-rāja (Tohoku 482, 48 folios) translated by Rin-chen bzaṅ-po or Rma dge bло, revised by Sha-lu-pa Yešes rgya-mtsho; 4 and 5) two -sādhanas (Tohoku
3278, one folio) translated by Avhaya and Tshul-khrims rgyal-mtshan, and (Tohoku 3624, one folio) translated in the fourteenth century by Grags-pa rgyal-mtshan;\(^{383}\) and 6) Trailokya-saṃkara-avalokiteśvara-sādhana (Tohoku 3371, one folio) by Saraha, translated by Don-yod rdo-rje and Ba-ri.\(^{384}\)

7.2. The Mañju-vajra-maṇḍalatippanī

There are four Mañju-vajra texts in the Tohoku catalogue, and though we don’t have a translation of this particular text, or a date for one author, the late date of these translations suggest that this was a later, and perhaps less significant, development in the Buddhist tantric group: 1) -Pūja-vidhi (Tohoku 1902, one folio) written by Śrīdatta (Dpal sbyin), translated by Vibhūticandra (of the thirteenth century),\(^{385}\) revised by Blo-gros sen-ge; 2) -Sādhana (3476) translated by Grags-pa rgyal-mtshan (late thirteenth, early fourteenth century—a near contemporary of Bu-ston);\(^{386}\) 3) Siddha-eka-vīra-sādhana (Tohoku 3322, one folio) translated by Ba-ri Dharmakīrti (Ba-ri Chos-kyi grags pa); and 4) -Udaya-maṇḍala-vidhi-sattva-hitāvaha (Tohoku 2590, 49 folios), translator unknown.\(^{387}\)

7.3. The Vajrāmṛtnatantra

There are four texts in the Tohoku catalogue from this tradition: 1) Vajrāmṛta-tantra (Tohoku 435, 11 folios) translated by Gyi Jo Zlabahi ḫod-zer, the Tibetan translator who worked with Bhadrabodhi (Naropa’s student) to accomplish the first Tibetan translation of the Kālacakratantra in 1027 C.E.;\(^{388}\) 2) Vajrāmṛta-tantra-ṭīkā (Tohoku 1650, 38 folios) by the Kaśmīri Guṇākaraśrībhadra (c. 1075–1125 C.E.)\(^{389}\) (Guṇa-bhadra, Yon-tan bzaṅ-po), translated by Smṛtijñāna; 3) Vajrāmṛta-paṇḍita (Tohoku 1649, 15 folios)\(^{390}\) written by the thirteenth-century\(^{391}\) Kaśmīri Vimalaśrībhadra (Dri-med bzaṅ-po), translator unknown, revised by Rin-chen grub; and 4) Vajrāmṛta-mahā-tantra-rāja-ṭīkā (Tohoku 1651, 51 folios) by Bhago, translated by Tārapāla and Chiṅs Yon-tan Ḫbar, revised by Śīla-guhya-vajra and Glog skya šes-rab brtsegs.\(^{392}\)

7.4. The Āmnāyamaṇjarī

There are two texts that appear to be related to the Āmnāyamaṇjarī in the Tohoku Catalogue: 1) the Āmnāya-viśeṣa (Tohoku 3175, one folio) translated by Abhayākaragupta and Tshul-khrims rgyal-mtshan; and 2) the Āmnāyatana (Tohoku 3200, one folio) translated by Abhayākaragupta
and Tshul-khrims rgyal-mtshan. Abhayākaragupta himself helped translate the Āmnāyatantra into Tibetan.

7.5. The Buddhakapāla-sambara-hevajra

There are six Buddhakapāla texts in the Tohoku Catalogue: 1) Buddha-kapāla-tantra-tattva-cadrikā-pañjikā (Tohoku 1653, 16 folios) by Padmavajra (perhaps the same as Padmākara and Padmasambhava, listed in Tohoku as Padma rdo-rje), translated by Diṅ-ri Chos-grags (?), who postdates Abhayākaragupta, and revised by Blo-gros brtan-pa; 2) -Tantra-pañjikā-jñānavatī (Tohoku 1652, 46 folios) by Saraha (perhaps a contemporary of Padmasambhava, perhaps even a bit earlier), translated by Gayadhara and Jo Zla-bahi ḥod-zer; 3) -Nāma-yoginī-tantra-rāja (Tohoku 424, 24 folios) translated by Śrīgayadhara and Jo Zla-bahi ḥod-zer; 4) -Maṇḍala-vidhi-krama-pradyotana (Tohoku 1657, 13 folios) by Saraha, translated by Gayadhara and Jo Zla-bahi ḥod-zer; 5) -Mahā-tantra-rāja-ṭīkā-ubhaya-paddhati (Tohoku 1654, 59 folios) by Abhayākaragupta, translated by Diṅ-ri Chos-grags (?), revised by Blo-gros brtan-pa; and 6), the Buddhakapāla-sādhana (Tohoku 1655, four folios) by Saraha, translated by Gayadhara and Jo Zla-bahi ḥod-zer.

7.6. The Yoginī-sañcara-tantra

There are two texts from this tradition in the Tohoku catalogue: 1) Yoginīśaṇcārya (Tohoku 375, ten folios) translated by Hgos lhas-btsas, and 2) Yoginī-sanḍīkārāya-nibandha (Tohoku 1422, 19 folios) by Tathāgatarakṣita, translated by Tathāgatarakṣita and Rin-chen grags.

7.7. The Padmasupratiṣṭhitatantra

There is no text called the Padmasupratiṣṭhitatantra in the Tohoku Catalogue. There are five called the Padmanarteśvarasādhana (Tohoku 3160, 3161, 3335, 3423, 3424) and one called the Padmajālodbhasādhana, as well as a Padmanarteśvarī-guhyārtha-dharavyāha (Tohoku 1667), and a Padmamukutatamra (Tohoku 701, seven folios) translated by Dharma-śrimitra and Choṣ-kyi bzaṅ-po.

7.8. The Vajraśekharatantra

This text is listed in Tohoku Catalogue as the Vajra-śekhara-mahā-guhyā-yoga-tantra (Tohoku 480, 132 folios), translated by Karmavajra and Gshun-nu tshul-khrims.
7.9. The Subāhu-paripṛcchā

There are five Subāhu-paripṛcchā- texts in the Tohoku Catalogue: 1 and 2), Subāhu-paripṛcchā (Tohoku 79; this is an erroneous listing—Tohoku 79 is the Ārya-acintya-buddha-viṣaya-nirdeśa-nāma-mahāyāna-sūtra) and (Tohoku 805, 22 folios), translator unknown; 3) the Subāhuparipṛcchana-nāma-tantra-piṇḍa-artha (Tohoku 2671, 16 folios) written by Saṁs-ryas gsaṅ-ba, translator unknown; 4) the Subāhuparipṛccha-nāma-tantra-piṇḍa-artha-vṛtti (Tohoku 2673, 16 folios) translator unknown; and 5) the Subāhuparipṛcchā-sūtra-udbhava-praṇidhāna (Tohoku 4381, one folio), translator unknown.397

7.10. The Ānanadagarbha

There is one text of this tradition in the Tibetan canon, the Ārya-Ānanda-garbha-avakrānti-nirdeśa (Tohoku 57, 11 folios, in the Dkon-bnsegs section of the canon). No Sanskrit or Tibetan author or translator’s name is listed (I cannot read the Japanese note in the catalogue).

8. CONCLUSION

As we look back through the telescope of time into the history of the Buddhist tantric tradition, we can see very clearly through the second millennium C.E., thanks to the systematic preservation of and commentaries on the canonical Buddhist tantras by the Tibetans. This clear view takes us back to the time of Abhayākaragupta in the late eleventh to early twelfth centuries, and the traceable citations of Buddhist tantric texts in his works, particularly the Vajrāvalī and also the Sādhanamālā. With careful and diligent tracing, and thanks largely to the work of Naudou, with some help from Tucci, Chandra, and others, we can trace the probable time periods of many of the authors of the original commentaries on the Sanskrit tantras who lived in India (and, it seems, mostly northern India) during the tenth and eleventh centuries.

Things become murkier when we push back further in time, as we are faced with the names of some of the Mahāsiddhas who wrote commentaries and who are largely of uncertain date, though by general consensus most lived in the eighth to eleventh centuries. There are very few commentaries by Indrabhuti and Padmasambhava that may possibly predate the eighth century by several decades. At that point the trail peters out, and we do not have any reliable dates for earlier Buddhist tantric texts.
In examining the Vaipulya sūtra classifications of the Āryamañjuśrī- mūlakalpa Mahāyāna-vaiṣṇava-sūtra, and the Tathāgataguhyaka-vaiṣṇava-sūtra, along with Chandra’s notice of the Vaipulya sūtra classifications of early tantras in the Chinese canon, we have good indications that the tantric tenets, practices, and texts absorbed into the Buddhist canon were apparently integrated into the Vaipulya-class literature before texts self-identified as tantras were officially made part of the canon. With canonical acceptance, and subsequent systematization, classification, and commentarial literature, we find that there was a substantial number of different tantras and commentaries circulating in India for several hundred years before Buddhism was driven out of India and the Buddhists took their material for refuge into Nepal and Tibet.

Fortunately, a considerable amount of very early Sanskrit material survives in the Nepali and Bengali libraries, where it must have been preserved by particularly wily librarians who managed to secure the heretical Buddhist tantric manuscripts among the larger corpus of venerable Sanskrit works. For future research projects, this essay has provided a substantial introduction to the surviving Sanskrit Buddhist tantric literature, which should prove valuable in the longer-term project of clarifying the history of the tantric traditions.

APPENDIX
CHAPTER COLOPHONS OF THE ĀRYAMAŃJUŚRĪMŪLAKALPA

The full title is the Bodhisattva-piṭaka-avatamsakā Mahāyāna-vaiṣṇava-sutrā Āryamañjuśrīya-mūla-kalpaḥ, “Bodhisattva Basket Ornament, the Mahāyāna Vaipulya Sūtra, the Glorious Mañjuṣrī’s Basic Manual.” The fifty-five chapter colophons essentially provide a table of contents for the text, giving a skeleton idea of the material to be found within.

Chapter 1: Mahāyāna-mantra-caryā-nirdeśya-mahākalpaḥ mañjuśrī- kumāra-bhūta-bodhisattva-vikurvaṇa-paṭala-visarāt mūla-kalpaḥ prathamāḥ sannipāta-parivartaḥ (pp. 1–25). From the great Manual teaching the usage of the Mahāyāna mantras, the revelation that is the chapter on the transformation of the bodhisattva who became the son of Mañjuśrī, that is the Basic Manual, the first chapter on Sannipāta (the Encounter).

Chapter 2: Bodhisattva-piṭaka-avatamsakān mahā-kalpa-rajendrāṇ mañjuśrī-kumāra-bhūta-vikurvaṇāt bodhisattva-paṭala-visarād dvitīyaḥ
maṇḍala-vidhi-nirdeśa-parivartaḥ samāpta iti (pp. 25–52). From the Ornament of the Bodhisattva “Basket,” the great sovereign manual, with abundant chapters on the Bodhisattva who transformed himself into the son of Mañjuśrī, the second chapter is completed, [giving] instruction on the rules about the maṇḍala.

Chapter 3: Iti bodhisattva-paṭala-visārā[ṇ] mañjuśrī-kumāra-bhūta-mūla-kalpāḥ tṛṇīyo maṇḍala-vidhāna-parivartaḥ (pp. 53–54). Hence from the basic manual about [the bodhisattva] who became Mañjuśrī’s son, the revelation that is the chapter about the bodhisattva, the third chapter on the ritual procedures with the maṇḍala.


(A2) Chapter 5: Bodhiattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sutrād ārya-mañjuśrīya-mūla-kalpāḥ pañcama-paṭala-visaraḥ | Dvitīyaḥ paṭa-vidhāna-visaraḥ samāptaḥ || (pp. 68–70). The fifth revelatory chapter from the Ornament of the Bodhisattva “Basket,” the Mahāyāna sūtra that is the basic manual of the glorious Mañjuśrī, the second revelatory chapter on ritual procedure is completed.

(A3) Chapter 6: Bodhiattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sutrād mañjuśrī-mūla-kalpāḥ saṣṭhaḥ paṭala-visaraḥ | Trītyāḥ kanyasa-paṭa-vidhānaḥ parisamāpta iti || (pp. 71–72). The sixth revelatory chapter from Mañjuśrī’s basic manual that is the Mahāyāna Vaipulya sūtra, the ornament of the Bodhisattva “Basket.” Thus the third chapter on the ritual procedures for the younger brother.

(A4) Chapter 7: Bodhiattva-piṭakān mahāyāna-vaipulya-sutrād ārya-mañjuśrīya-mūlakalpāḥ saptaḥ paṭala-visarāt caturthaḥ paṭa-vidhāna-paṭala-visaraḥ parisamāpta iti || (pp. 73–77). The seventh revelatory chapter from the glorious Mañjuśrī’s basic manual, the Mahāyāna Vaipulya Sūtra, the [ornament of] the Bodhisattva Basket.
Section B: (B1) Chapter 8: Bodhisattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sūtraḥ aṣṭama uttama-sādhana-upayika-karma-paṭalā-visaraḥ prathamah samāpta iti || (pp. 78–80). The eighth revelatory chapter, being the first on the highest practice, method, and action, from the Mahāyāna Vaipulya Sūtra, the Ornament of the Bodhisattva Basket, is completed.

(B2) Chapter 9: Bodhisattva-piṭaka-avataṃsakād Mahāyāna-vaipulya-sūtraḥ āryamañjuśrī-mūlakalpaḥ navama-paṭalā-visaraḥ, dvitiyāḥ, uttama-sādhana-upayika-karma-paṭalā-visaraḥ parisamāptaḥ iti || (pp. 81–84). From the Bodhisattva Basket Ornament, the Mahāyāna Vaipulya Sūtra, the Glorious Mañjuśrī’s basic manual, the ninth revelatory chapter, being the second one on the highest practice, method, and action, is completed.

(B3) Chapter 10: Bodhisattva-piṭaka-avataṃsakād mahāyāna-vaipulya-sūtraḥ āryamañjuśrīya-mūlakalpaḥ daśamaḥ uttama-paṭa-viḍhāna-paṭalā-visaraḥ parisamāptaḥ || (pp. 85–92). From the Bodhisattva Basket Ornament, the Mahāyāna Vaipulya Sūtra, the Glorious Mañjuśrī’s basic manual, the tenth revelatory chapter being the chapter on the highest ritual procedure.

(B4) Chapter 11: Bodhisattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sūtraḥ ārya-mañjuśrī-mūlakalpaḥ ekādaśama-paṭalā-visaraḥ caturthāḥ sādhana-upāyika-karma-sthāna-japa-niyama-homa-dhyāna-saucācāra-sarva-karma-viḍhi-sādhana-paṭalā-visaraḥ samāpta iti | (pp. 91–117). From the Bodhisattva Basket Ornament, the Mahāyāna Vaipulya Sūtra, the Glorious Mañjuśrī’s basic manual, from the eleventh revelatory chapter, the fourth long chapter on all the actions, rules, and procedures, i.e., the practice, method, action, position, mantra-recitation, disciplinary rules, offering, meditation, ethical behavior, is completed.

Chapter 12: Bodhisattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sūtraḥ ārya-mañjuśrī-mūlakalpaḥ madhyama-piṭa-viḍhāna-visaraḥ dvādasāmaḥ, aṣṭa-paṭalā-visaraḥ parisamāpta iti || (pp. 92–122). From the Bodhisattva Basket Ornament, the Mahāyāna Vaipulya Sūtra, the Glorious Mañjuśrī’s basic manual, the twelfth revelatory chapter on the rules about the rosary beads, from the long chapter about the intermediate ritual procedures.
Chapter 13: Bodhisattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sūtrād āryamañjuśrī-mūla-kalpāt trayodaśama-paṭa-visaraḥ parisamāptam iti || (pp. 123–128). From the Bodhisattva Basket Ornament, the Mahāyāna Vaipulya Sūtra, the Glorious Mañjuśrī’s basic manual, the thirteenth long chapter is completed.

Chapter 14: Bodhisattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sutrāt ārya-mañjuśrī-mūlakalpān caturdaśamati gāthā-paṭala-nirdeśa-visaraḥ parisamāptam iti || (pp. 129–144). From the Bodhisattva Basket Ornament, the Mahāyāna Vaipulya Sūtra, the Glorious Mañjuśrī’s basic manual, the fourteenth chapter on the world sovereign and the revelation on the ritual procedures, the maṇḍala, the practice, and the method, is completed.

From Chapter 15 onward, the text renumbers the chapters: Chapter 15 is 13, Chapter 16 is 14, and so on. The renumbered chapter numbers appear in parentheses following the chapter numbers.

Chapter 15 (13): Āryamañjuśrīya-mūlakalpād bodhisattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sūtrāt trayodaśaḥ sarva-karma-kriyārthaḥ paṭala-visaraḥ parisamāpta iti || (pp. 145–165). From the Bodhisattva Basket Ornament, the Mahāyāna Vaipulya Sūtra, the Glorious Mañjuśrī’s basic manual, the thirteenth revelatory chapter on the objective of all the actions and ritual performances, is completed.

Chapter 16 (14): Ārya-mañjuśrī-mūlakalpān mahāyāna-vaipulya-sūtrāt caturdaśamati gāthā-paṭala-nirdeśa-visaraḥ parisamāptam iii | i (pp. 146–168). From the Glorious Mañjuśrī’s basic manual, the Mahāyāna Vaipulya Sūtra, the fourteenth long chapter [giving] instruction on the gāthās (songs), is completed.

Section C: (C1) Chapter 17 (15): Ārya-mañjuśrī-mūla-kalpād bodhisattva-piṭakāvataṃsakāt mahāyāna-vaipulyasūtrāḥ pancadasāmāḥ karma-svakuṭalpa-pratyaya-paṭala-visaraḥ parisamāptam iti || (pp. 169–172), From the Glorious Mañjuśrī’s basic manual, the Bodhisattva Basket Ornament, the Mahāyāna Vaipulya Sūtra, the fifteenth revelatory chapter on faith in the ritual practices of one’s own manual.

graha-nakṣatra-lakṣaṇa-κṣetra-jyotiya-jñāna-parivarta-paṭala-visaraḥ (pp. 173–180). From the Bodhisattva Basket Ornament, the Mahāyāna Vaipulya Śūtra, the Glorious Mañjuśrī’s basic manual, from the sixteenth revelatory chapter, the second revelatory chapter mastering astronomical knowledge about the location and characteristics of the planets and the nakṣatras.

(C3) Chapter 19 (17): Bodhisattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sūtrād ārya-mañjuśrīya-mūlakalpāt saptadāsamaḥ paṭala-visarāt trītyo jyotiṣa-jñāna-paṭala-visarāḥ parisamāpta iti | (pp. 181–194). From the Bodhisattva Basket Ornament, the Mahāyāna Vaipulya Śūtra, the Glorious Mañjuśrī’s basic manual, the seventeenth revelatory chapter, being the third revelatory chapter on astronomical knowledge, is completed.

(C4) Chapter 20 (18): Bodhisattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sūtrād ārya-mañjuśrīya-mūlakalpāc caturtho nimitta-jñāna-mahotpāda-paṭala-parivartaḥ parisamāpta iti | (pp. 195–217). From the Bodhisattva Basket Ornament, the Mahāyāna Vaipulya Śūtra, the Glorious Mañjuśrī’s basic manual, the fourth chapter on mastering the great [dependent] origination knowledge about the causes [of suffering], is completed.

(C5) Chapter 21 (19): Bodhisattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sūtrād ārya-mañjuśrīya-mūlakalpād ek(o)navimśati-paṭala-visarāt pañcamaḥ graha-utpāda-niyama-nimitta-maṇḍala-kriyā-nideśa-parivarta-paṭala-visarāḥ parisamāpta iti || (pp. 218–228). From the Bodhisattva Basket Ornament, the Mahāyāna Vaipulya Śūtra, the Glorious Mañjuśrī’s basic manual, from the nineteenth revelatory chapter, the fifth revelatory chapter on mastering the instructions about the planets, origination, discipline, causes, mantras, and ritual activity, is completed.

Chapter 22 (20): Mahāyāna-vaipulya-sūtrād bodhisattva-πiṭaka-avataṃsakād ārya-mañjuśrīya-mūlalāpād vimśatimah sarva-bhūta-ruta-jñāna-nimitta-śakuna-nirdeśa-parivarta-paṭala-visarāḥ parisamāptam iti || (pp. 229–252). Thus from the Mahāyāna Vaipulya Śūtra, the Bodhisattva Basket Ornament, the Glorious Mañjuśrī’s basic manual, the twentieth long chapter that is the section of instructions about omens and about the causes [behind] the knowledge of the cries of all living creatures (i.e., learning how to understand the “speech” of animals).
Chapter 23 (21): Mahāyāna-vaipulya-sūtrād bodhisattva-piṭaka-avatāṃsakād ārya-mañjuśrīya-mūla-kalpād ekaviṃśatitamaḥ śabda-jñāna-gaṇanā-nāma-nirdeśa-parivarta-paṭala-visaraḥ parīsamāptā iti // (pp. 253–263). The long chapter that is the section on the instruction called calculations and the knowledge of sounds.


Chapter 27 (25): Ārya-mañjuśrīya-mūla-kalpād bodhisattva-piṭaka-avatāṃsakān mahāyāna-vaipulya-sutrāt pañcaviṃśatitamaḥ ekāksara-mūla-mantra ārya-mañjuśrī-hṛdaya-kalpa-paṭa-vidhāna-visaraḥ parīsamāptā iti // (pp. 301–310). The long chapter about the procedure of [making] the painting [and the mantra-]kalpa that is the heart of Mañjuśrī, the root-mantra of the Single Syllable (or One Indestructible Cakravartin).

Chapter 28 (26): Ārya-mañjuśrīya-mūla-kalpād bodhisattva-piṭaka-avatāṃsakān mahāyāna-vaipulya-sutrātṣaḍviṃśatitamaḥ karma-vidhāna-ārya-mañjuśrīya-parivartta-paṭa-vidhāna-visaraḥ parīsamāptā iti // [Chapter divided into six sections with sub-colophons]: a) paṭa-vidhānaṃ samāptam; b1) paṭa-vidhānasya-artinīrād̄ma; b2) dvitiyāḥ paṭa-vidhānāḥ samāptam; c) triyām vidhānam; d) caturthaṃ vidhānam; e) pañcamah paṭa-vidhānam; f) śaṣṭho vidhānah (pp. 311–321). The long chapter that is the Āryamañjuśrī version of the ritual procedure and activities: a) the complete procedure [for making the image]; b1) the difficult part of
the procedure [for making the image; b) the complete second procedure for making the image; c) the third procedure; d) the fourth procedure; e) the fifth procedure; f) the sixth procedure.


Chapter 31 (29): Ārya-mañjuśriya-mūla-kalpād bodhisattva-piṭaka-avataṃsakān[n] mahāyāna-vaipulya-sūrād ekona-triṃśatimah āvīṣṭa-cesṭa-vidhari-parivarta-paṭa-visaraḥ parisamāptaḥ iti || (pp. 329–334). The chapter on the image with the section on the rules for the one whose body has been entered [by the deity].


Chapter 34 (32): Ārya-mañjuśriya-mūla-kalpād bodhisattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sutrāt dvātra-triṃśatimah, mudrā-codana-vidhari-mañjuśrī-paripṛccha-nīrdeśa-parivartah paṭa-visaraḥ parisamāptaḥ || (pp. 350–354). The long chapter that is the section on the instruction about the request to Mañjuśrī and the rules about the invitation to the consort (or the rules about the general mudrā injunctions).

Chapter 36 (34): Ārya-mañjuśriya-mūla-kalpād bodhisattva-piṭaka-avatāṃsakā[n] mahāyāna-vaipulya-sūtrā[ṇ] catuḥ-trimśatimah dvitiya-mudrā-vidhi-paṭa-visarāḥ parisamāpta iti /// (pp. 382–383). (Then there’s another section to the chapter, with the editor’s remark: Etad-granthānte ’nti-masya paṭa-visarasya tripanāśanamasya samāptyanantaraṃ mahāmudrā-paṭa-visaro nāma kaścid aparāś catuṃstrīṃśatamah paṭa-visaro likhita upalabhyaṃ sa gatasya catuṃstrīṃśatamasyaiva prakārebheda bhavitum arhati ity atah kāraṇād ihaiva yojyate ///). Then after more of the chapter, the colophon, bodhisattva-piṭaka-avatāṃsakāṭ ārya-mañjuśriya-mūlakalpāt catuṃstrīṃśatimah mahāmudrā-paṭa-visarāḥ parisamāpta iti \( \text{ (pp. 384–411). The second long chapter on the rules about the consort or mudra. (Editor’s remark: Immediately following the end of the just-preceding thirty-fifth chapter, in this text, there is found another long chapter called the Long Chapter on the Mahāmudrā. It should be considered a separate section from the preceding thirty-fourth chapter. For that reason it is appended here to this one.) Second colophon: The complete long chapter on the Mahāmudrā.} \)


The first complete long chapter on meditation, among the principles of the practice for all activity and all objectives as the means to the ultimate practice.

Section D2: Chapter 40 (38): Iti bodhisattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sūtrād ārya-maṅjuśrīya-mūla-kalpād aṣṭatriṃśatimah mahā-kalpa-rāja-paṭala-visaraṅ ādiviṣṭha-sādhana-upayika-sarva-karma-dhyāna-paṭala-nirdeśaḥ parivartaḥ samāptah (pp. 441–459). The second section of the chapter on the instruction about meditation on all activity as the means for playing with the stars for the purpose of all the principles of the universe.


Four Chapters on the mahā-mudrā: Chapter 43 (41): Bodhisattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sūtrād ārya-maṅjuśrīya-mūla-kalpā ekacatvariṃśatimah paṭala-visaraṅ ādiviṣṭha sarva-karma-uttama-sādhana-upayikaḥ mahā-mudrā-paṭala-visaraḥ parisamāptā iti (pp. 475–477). The complete long chapter on the Mahāmudrā as the means to the ultimate practice with all activity.


Chapter 45 (43): Ārya-maṅjuśrīya-mūla-kalpāt bodhisattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sūtrāt Sarva-tathāgata-acintya-dharma-dhātu-mudrā-mudritā tricatvariṃśatimah sva-caturtho mudrā-paṭala-visaraḥ (pp. 491–511). The thirty-third that is itself the fourth chapter on the mudrā, sealed by the consort of the inconceivable dharma-realm of all the Tathāgatas.

Chapter 47 (45): Bodhisattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sūṭrād ārya-maṇjuśriya-mūla-kalpā pañca-catvāṁśatimah paṭala-visarāt prathamāḥ catur-bhagini-maṇḍalam anupraevā-samaya-guh yatama-paṭala-visaraḥ pari-samāpta iti | (pp. 514–527). The chapter of the maṇḍala of the four bhaṅginīs: the first complete long chapter for the one who will enter the most secret communion—the maṇḍala of the four actual tantric consorts.

Chapter 48 (46): Ārya-maṇjuśriya-mūla-kalpāt bodhisattva-piṭaka-avataṃsakāt mahāyāna-vaipulya-sūṭrāt śaṣṭacatvāṁśatimah paṭala-visarād dvitiya-sādhana-upayika-maṇḍala-praveṣa-anuvidhiḥ catuhkamā-rya-paṭala-visaraḥ parisamāptam iti | (pp. 528–541). The chapter about the four kumārīs and the rules for entering their maṇḍala: the complete long chapter on the four young women, [and] the subrule about entering the maṇḍala as the method of practice.

Chapter 49 (47): Ārya-maṇjuśriya-mūla-kalpāt bodhisattva-piṭaka-avataṃsakāt mahāyāna-vaipulya-sūṭrāt ṣaṭcatvāṁśatimah paṭala-visarāḥ tritiyaḥ catuḥ-kumārīya-upayika-sāhana-paṭala-visarāḥ pratirūpa-maṇḍala-praveṣa-paniṣṭhātantra-mantra-sarva-karma-paṭala-visaraḥ parisamāptam iti || (pp. 542–543). The complete long chapter on all the activities with the consorts, the herbs, the tantras, and the mantras, and the restrictions about recitation, and all the means that constitute the method with the four young women.

Chapter 50 (48): Ārya-maṇjuśriya-mūla-kalpād bodhisattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sūṭrād aṣṭa-catvāṁśatimah Yamantaka-krodharaṇa-parivarṇa-maṇḍala-pramāṇa-paṭala-visaraḥ parisamāptam iti || (pp. 542–551). The long chapter on the restrictions about the divine power of the mantra that is the spectrum of the fierce king Yamāntaka.

Chapter 51 (49): Ārya-maṇjuśriya-mūla-kalpād bodhisattva-piṭaka-avataṃsakān mahāyāna-vaipulya-sūṭrād ekāṇa-paṇcāṁśatimah Yamānta-krodharaṇa-abhicārura-niyama-paṭala-visaraḥ parisamāptam iti | (pp.
552–558) (abhicāraka = conjuring). The second long chapter for conjuring up the fierce king Yamāntaka.

Chapter 52 (50): Ārya-mañjuśriya-mūla-kalpād bodhisattva-piṭaka-avatamśakān mahāyāna-vaipulya-sūtrāt pañcāśatimah Yamāntaka-krodharāja-sarva-vidhi-niyamah trīyāḥ paṭala-visarāḥ pari-samāpta iti || (pp. 559–578). The third complete long chapter on the restrictions to all the rules about the fierce king Yamāntaka.


Final colphon: “The bright half of Mārgaśīrṣa (November–December), when Jupiter is in Leo, in (either) the 25th nakṣatra (Pūrvabhādrapada 320; or the 26th nakṣatra, Uttarabhādrapadā 333:20), on Tuesday, the Mañjuśrīmūlakalpa was finished. It was written down by the Pandit Ravi Candra who came from Madhyadeśa, and who was the head of the Mūlaghoṣa vihāra.”

NOTES

1. I’ve found that most of the Indian University and Research Institute catalogues simply list the names of the texts, sometimes the number of leaves, and sometimes the dates. Most contain no extracts, or even colophons.

2. More research needs to be done on the rest of the colophonic information in
the Tibetan translations of Sanskrit tantric works, especially correlating all the information in these colophons with Naudou’s work. The same comprehensive study remains to be done of colophon information in the Chinese translations of the texts from Sanskrit that called themselves tantras. These two tasks must be completed before more definitive data on what texts were written when, where, and by whom will be possible.


7. See Naudou, Buddhists of Kashmir, pp. 10–11.


10. Samdhong Rinpoche and Dwivedi Vrajavallabha, Mahāmāyatantram, Rare Buddhist Text Series 10 (Varanasi: Central Institute of Higher Tibetan Studies, 1992).


13. It is not really necessary—nor would it be reasonable given the focus of this essay—to engage here in an extended discussion of Tibetan classification schemes. Nor is it necessary to repeat the lists of Buddhist Sanskrit tantric works that were translated in Tibetan. Lists of such works can be readily found...
in several sources; see, for example: Hakuji Ui, Munetada Suzuki, Yensho Kanakura, and Tokan Tada, eds., *A Complete Catalogue of the Tibetan Buddhist Canon* (Bkab-hgyur and Bstan-bgyur) (Sendai, Japan: Tohoku Imperial University and Saito Gratitude Foundation, 1934); the Index of Works cited in Ferdinand D. Lessing and Alex Wayman’s translation, *Mkhas Grub Rje’s Fundamentals of Buddhist Tantras* (The Hague: Mouton, 1968); the Bibliography of Tibetan commentaries and translations from Sanskrit in Glenn H. Mullin’s *The Practice of Kālacakra* (Ithaca, NY: Snow Lion Publications, 1991), etc.


27. Two hundred and two texts (Tsukamoto, et al., *A Descriptive Bibliography of the Sanskrit Buddhist Literature*, vol. IV, pp. 251–332).

28. Kālacakra-anusāri-gaṇita, Bhagavataḥ Śrī-Kālacakraśya pūjāvidhi, the Śrīmal-lokeśvara-nirmāṇa-Puṇḍarīka-viracita-Vimalaprabhā-uddhiṃta-Śrī-Kālacakra-bhagavat-sāhana-vidhi, Kālackarasya pūjāvidhi, the Kālacakra-dhāraṇī, the Kālacakra nāma guhya-hṛdaya nāma dhāraṇī, Kālacakra-nivardhana, Kālacra-mantra-dhāraṇī, Kālacakra-vivarddhaha-dhāraṇī, Kālacakraśya mālāntana, Raviśrījñāna’s Amṛta-kaṇikā-(karṇikā) nāma Śrī-Nāmasamjīti-tippanī, and Vibhūticandra’s Amṛta-kaṇika-udyota. See Tsukamoto, et al., *A Descriptive Bibliography of the Sanskrit Buddhist Literature*, vol. IV, pp. 333–343. Further sections of Tsukamoto’s catalogue include a large number of related Anuttarayoga works, sādhana from the Sādhanamālā, etc.


37. Shāstrī *A Descriptive Catalogue of Sanskrit Manuscripts*, vol. 1, p. 164.


39. The Vajrāvalī nāma Maṇḍalopāyikā was the subject of a Ph.D. dissertation by a fellow Columbia University graduate student, the late Lobsang Chogyen.
(Pema), who was editing the Sanskrit manuscript of the text. I thank him for first alerting me to the importance of Abhayākargupta’s work through several conversations we had on the subject of the development of Tantric literature.


41. Christian Wedermeyer has suggested to me another possibility, that some of the commentaries were in fact written before the verse texts were written, with the latter serving as mnemonical summaries of the longer “commentaries.” My own readings in Buddhist and Śaivite Tantric material, however, does not support this possibility (though it may have occurred with texts I have not yet read), especially given the predilection of the commentaries for parsing and glossing the phrases of the verses in standard Sanskrit commentarial format.


49. Candrakīrtiḥ glosses Prājñāḥ as aduṣṭakarmācāryah, i.e., a teacher who is free of evil actions. Chintaharan Chakravarti, Guhyasamājatantrapradipodyotanāṭikā-ṣaṭkotivyākhyā (Patna: Kashi Prasad Jayaswal Research Institute, 1984), p. 42, 1.9.


52. In Chakravarti’s edition, the gloss on this section is missing (accidentally?). The text of Chakravarti’s edition is based on “the photograph copy of the manuscript of the famous Rahul Collection of the Bihar Research Society.” (Chakravarti, Guhyasamajatantrapradīpodyotana-ṭīkā-ṣaṭkotīvyākhyā, General Editor’s note). On page 42, n. 1, where the gloss to this section of chapter 4 should be found, there is this note: “Folio 29a seems to have escaped the camera, while 29b has been photographed twice.” Instead we have Candra-kirti’s gloss up through the installation of the maṇḍala, then it skips to a gloss on guṇamekhalā from the line about consecrating the young lady as prajñā.


55. From Mahāmahopadhyāya T. Ganapati Śāstri’s Preface to The Āryamañjuśrīmūlakalpa, Part I (Chapters 1–22), (Trivandrum: Superintendent, Government Press, 1920), vol. 1: “Among the collection of manuscripts acquired in 1909 from the Manalikkara Mathom near Padmanabhapuram. . . . It is a pretty large palm-leaf manuscript containing about 13,000 granthas. . . . The leaves have the appearance of being from 300 to 400 years old. . . : the copyist of the manuscript is one Pandita Ravichandra the head of the Mūlaghoṣa-vihāra who went out from Madhyadeśa. . . . The copyist also tells us at the end of the manuscript, ‘parisamāptaṃ ca yathā-labdham āryamañjuśrīyasya kalpam’, which means, ‘here ends the Kalpa of Ārya Manjuśrī as is available.’ It can be inferred from this that the manuscript from which the present manuscript was copied is itself an incomplete one.”


57. Śāstri, The Āryamañjuśrīmūlakalpa, p. 2.

58. K. P. Jayaswal, An Imperial History of India in a Sanskrit Text, with the Sanskrit text revised by Ven. Rahul Sankrityayana (Patna: Eastern Book House, 1988), p. 3: “The author brings his history down from two different points to the beginning of the Pāla Period. Once he starts with Śakas, pauses with the Guptas, and comes down right to Gopālaka after finishing the Gupta line. Then, again, he starts with the Näga dynasty (bhārāśiva), deals with Samudra
[Gupta] and his brother in Gauda, and with Śaśāṅka whose name for some reason he conceals but whose history he makes unmistakable, and then comes down to the Gopālas, ‘the dāsajīvins (śūdras). He does not know the later and the great Pāla kings (whom he would not have left unnamed had he known them) and their patronage of Mahāyāna. I would therefore regard the work as one of circa 770 A.D. (the death of Gopāla), or roughly 800 A.D.”

59. The order of these three compounds sometimes varies in the colophons of individual chapters.

60. Giuseppe Tucci has remarked that in the MMK “the Buddha descends to the level of witch-doctor, revealing vidyā by which any miracle, and even any crime, can be performed” (Tibetan Painted Scrolls. An artistic and symbolic illustration of 172 Tibetan paintings preceded by a survey of the historical, artistic literary and religious development of Tibetan culture with an article of P. Pelliot on a Mongol Edict, the translation of historical documents and an appendix on pre-Buddhist ideas of Tibet [Roma: La Libreria Dello State, 1949], vol. 1, p. 216).


66. The latter is the translation favored by Prof. Robert Thurman (personal
communication). The notion of a conclave, a closed meeting such as that of the cardinals who select the pope in the Roman Catholic tradition—a meeting that itself shares some aspects of a communion—may also be appropriate. At the beginning of the fourth chapter, for instance, the text reads: “Now all the blessed Tathāgatas again gathered together...” and addressed the Bhagavān (atha bhagavantah sarvatathāgatāḥ punaḥ samājām āgamyā. . . ) (Bhattacharyya, Guhyasamāja Tantra, p. 17).

67. Bhattacharyya, Guhyasamāja Tantra.


69. Chakravarti, Guhyasamājatantrapradīpodyotana-ṭīkā-ṣaṭkotīvyākhyā.

70. Bhattacharyya, Guhyasamāja Tantra, pp. xxx–xxxi.


72. Shāstri, A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection, p. 72.


76. Shāstri, A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection, p. 17.


78. It is unlikely that the physical manuscript itself dates from this time, since that would mean it had survived intact for some seventeen centuries.

80. Taittirīyopanīṣad from the Taittirīyasamhitā of the Kuṣṇayajurveda, Aitareya Upaniṣad from the Aitareya Brāhmaṇa, and Aitareyāraṇyaka on theṚgveda, Kauṣitakī-brāhmaṇopanīṣad, etc.

81. The text is quoted in Śāntideva’s Śikṣāsamuccaya (Shāstri, A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection, p. 21).

82. Naudou, Buddhists of Kashmir, p. 87.


93. Naudou, Buddhists of Kashmir, p. 87.


111. Dawa-Samdup, *Short Chakrasambhara Tantra*.
114. See Naudou, *Buddhists of Kashmir*, p. 80, n. 3.
128. Naudou distinguishes this author of texts on the Cakrasaṃvara cycle from his Kaśmīri predecessor Bhavyarāja, though he offers no further information on his dates or collaborators (*Buddhists of Kashmir*, p. 229, n. 68). He must, however, have preceded the eleventh century, given the translation date.
138. This is an estimate, based on Naudou’s chart (*Buddhists of Kashmir*, p. 272) that places Darika as living during Harṣa’s reign.
154. See Naudou, *Buddhists of Kashmir*, p. 80, n. 3.


169. Kṛtir iyaṃ simhalāvasya śrīlākaṇṭaṃ mabhūr abhūt tasya Jayabahrākhyah khyātāḥ. Kṣāntiṃ kurvvantu vīraḍākiṇyaḥ |

170. Namo Śrīherukāya | sarvabhāvasvabhāvāgraṃ sarvabhāvasvabhāvakṣam | sarvabhāvavigadyāgam sarvabhāvasvabhāvāgam || taṃ praṇamya mahāvīram khasamārthaṃ khanimmalam ī.


175. Literally, “what are the channels in extent, and how is that body-mass?” (Ke te nāḍī pramāṇasvāya sarairapiṇḍa[m] tat katham). I have emended the text from śaniṛapiṇḍa tat katham, since śaniṛ, i.e., Saturn, would make little sense here, and piṇḍa lacks an anusvāra.

176. Samaya-samketa-cchomasya. One might think cchoma is a version of soma, yet the title of chapter 9 includes the term as cchoma. This appears to be a term like chandoha that is peculiar to Tantric literature, and perhaps represents a reabsorption of a Prakrit term into Sanskrit; I have not yet determined what the original Sanskrit of cchoma must be.

177. Om namaḥ śrīvajrasambarāya | Evaṃ mayā śrutam ekasmin samaye
bhagavān sarvva-tathāgata-kāya-vāk-citta-vajrayoginībhageṣu vijahāra | Āryyā
nanda-prabhṛti-vītarāga-pramukhair āryyāvalokiteśvarādir aśītikoṭiyoginī ca
madhye vajrapāṇiṃ vyavalokya smitam akārṣīt | Vajrapāṇir[ṛ] utthāya āśanād
ekāṁsang uttarāsanāṁ kṛtvā daksinājanumandalam prthivyān pratiṣṭhāpya
kṛtakarupuḥ bhūtvā bhagavantam adhyasayāmāsa | śrotum icchāmi bhagavān
utpattiyojgalakṣaṇaṁ | Utpanno ca katham deva sarvākāraikasambaram || katham
vāyu āpāśa prthivyākāśa eva ca | pañcākāraṁ katham deva śadvidhaṁ ca tataḥ
prabho || katham trikāyam adhiśthānaṁ bāhyaṁ vābhantare sthitih | katham te
devatāraṇaṁ kathayasva devatio prabho | candrasūryyaṁ katham deva patha pañca
katham bhavet | katham te śarīrasvabhāvan tu nādiraṁ katham tataḥ || ke te nādi
pramāṇasya śarīraṁ ṹa tat katham | samayasanketacamasya kathayasva mama
prabho || ke te pūtādīnaṁketaṁ bāhyādhyātmaṁ eva ca | katham bhūmyādi-
lābhasya katham nimittadarśanam śā katham te dvādaśa-karma mantrajāpaṁ
katham bhavet | aksamālā katham yuktī te te jāpasya lakṣaṇaṁ | ke te maṇḍalam
āvarttam devatākāra-yogatāḥ | siddhimantram katham deva kaumāri-tarpaṇaṁ
katham || ke divasaṁ karttavyam alivali katham prabho | pañcāṇtrādi katham deva
pañcāṅkūśaṁ ca tad bhavet || kathayasva maṇḍalādydhyaṁ sātrāpaṁ katham
bhavet | katham te bhūmi maṇḍodhyānaṁ rākṣasakramaṁ katham bhavet || ācārya kena
karttavyam katham sīṣayasya samghram | ke te bhāṣekāṁ pranāṁśā caturtharā
katham bhavet || katham kālaṁ kālaṁ nyamanā mṛtyuvaṁ ca eva ca | ke te
causoryāṅkasya caudṛvāpaṁ katham bhavet | yuge yuge katham siddhi caryācāra
katham bhavet | ke te yoginītantrasya yogatāntram katham bhavet || katham
sūrīntaṁ pragānasya ke te pāramītā tathā | pratiṣṭhāhayājasya siddhimantram
katham bhavet || rasāyanam katham deva mādyapāṇaṁ katham bhavet | mantrodhāraṁ katham
deva mantrodhāraṁ katham bhavet || nighraṁca katham deva anugrahānaṁ katham
bhavet | tattvāṅka katham bhagavān śānti katham || katham śāntasvabhāvāvatvaṁ
katham tathātāsvaratvam | devarāpaṁ katham nāma
yoginlakṣaṇaṁ vaṁśa || sarva-harmā-paśijñānaṁ bhāvānaṁ kathaya prabho ||
(Śhāstri, A Descriptive Catalogue of Sanskrit Manuscripts, pp. 64–65).

178. For the chapters translated by Tsuda I have added the title as he gives it.

179. Utpattirinidesaṭaḍa, “Explanation of the process of origination” (Tsuda,
The Samvarodaya Tantra, pp. 73, 239). Mapping of the birth process into a
meditation: “recognizing [the process of] birth to be the process of origination
(utpattikrama), a man should attain the state of the completely enlightened
(samyaksaṃbuddhatva)” (Tsuda, The Samvarodaya Tantra, p. 243).

180. Utpannakramanirdeśaṭaḍa, “Explanation of the process of completion”
(Tsuda, The Samvarodaya Tantra, pp. 77, 243). The chapter really describes
the state of completion, only briefly mentioning aspects of the process (The

as the four elements, the five aspects and the six objects of the senses”
(Tsuda, The Samvarodaya Tantra, pp. 79, 247). A standard enumeration of
the components of the body (elements, senses, etc.), the constituents of consciousness in the Buddhist system (rūpa, vedanā, sanātāna, etc.), and so on, all reenvisioned or reconceived in macro-microcosmic relations (Tsuda, The Samvarodaya Tantra, pp. 247–251).

182. *Candrasūryakramopadeśapaṭala*, “Explanation of the course of the moon and the sun” (Tsuda, The Samvarodaya Tantra, pp. 83, 251). A detailed discussion of the flow of prāṇa through the channels according to specific times, and the consequences of these movements for one’s life (Tsuda, The Samvarodaya Tantra, pp. 251–258).


184. *Nāḍīcakrakramopāyapaṭala*, “The means of the process of the circle of veins” (Tsuda, The Samvarodaya Tantra, pp. 93, 260). The chapter provides a mapping of the major channels and their pīṭha names in the body, e.g., oḍiyāna, the right ear; devikoṭa, the eyes through the liver; māla, the shoulders through the heart; etc. (Tsuda, The Samvarodaya Tantra, p. 261). We find the same material in the Kālacakra, and Tsuda reports that a similar mapping of “twenty-four countries, twenty-four parts of the body, twenty-four humors or intestines, twenty-four gods such as Kharaṇḍakapāla and so on and twenty-four goddesses such as Pracaṇḍā, and so on are repeatedly enumerated” in the Abhidhānottara (The Samvarodaya Tantra, p. 260, n. 4).

185. *Samayasaṅketavidhipaṭalaḥ*. Again, we have the term saṅketa, used for assignations of lovers, or lovers’ meeting places. The text says: “In his own house or in a secret place, in deserted places or in pleasant places, in mountain, cave, or thicket, on the shore of the ocean (2), in a graveyard, in a shrine of the mother-goddess or in the middle of the confluence of rivers, a man who wishes the highest result should cause the maṇḍala to turn correctly. The great, faithful donor should invite yoginī and yogin, the teacher (ācārya), (goddesses) born from the kṣetra, mantra and pīṭha, and all the deities (4)” (svargṛheṣu guptasamāsanā viyāna manorame | giri-gahvarā-kuiṭaja mahodadhaṭeṣu vā || 2 || śmaśāne mātrgrheṣu ca nāḍīsaṃgamamadhyataḥ | vartayed maṇḍalam samyag anuttaraphalam icchat || 3 ||) (Tsuda, The Samvarodaya Tantra, pp. 264, 96). The chapter goes on to describe who is fit to fulfill the role of ācārya—someone virtuous, not someone observing lifelong chastity (naiṣṭhika), a farmer, a merchant who sells the teaching, etc.; proper treatment of the attendees is mentioned, distribution of food and liquor, prayers, and venerations are mentioned. The elaborate salutation to the goddesses is given; dancing, singing, mantras, postures, drumming and musical instruments are employed; then the vīra, or hero, i.e., the gentleman who is ready for the rite of sexual union, joins together with a yoginī. “He will be possessed of the perfection of
pleasure, free from disease, righteous in mind, and will attain the liberation from love-passion (kāma). There will be fulfilment (siddhi) for him who has completion” (sukhasampattisampamannā ārogyaḥ śubhacetasāḥ | kāma-moksādi-
samprāptaḥ siddhir bhavati sampadāḥ || 37 ||) (Tsuda, The Samvarodaya Tantra, pp. 269, 102). The compound kāma-moksādi-
samprāptaḥ should be translated “he who has attained passionate love, liberation, etc.” or “he who has attained
liberation, etc., through passionate love.”


187. Iti śrīsambarodayatantrasya adhyeṣaṇapaṭalāḥ prathamāḥ | iti utpattinir-
desapāṭalāḥ dviṇīyāḥ | iti utpannakārāṇādesa-paṭalāḥ tṛṭyāḥ | iti catur-bhūta-
paṇcākāra-ṣaḍviṣaya-saṁpāda-paṭalāḥ pañcāḥ | iti candra-sūryya-
kramopadesa-paṭalāḥ pañcāḥ | iti catura-paṇcakārinneśa-paṭalāḥ sāṃśaṭhamāḥ | iti nādi-cakra-kramopāya-paṭalāḥ saṁprāptaḥ | iti samaya-saṅketa-viśuddhi-paṭalā-śaṁcārīrāḥ | iti karmma-
prasaradayo nāma paṭalā doṣasaṁprāptaḥ | iti mantra-jāpa-nirdeśa-paṭalā ekādāsāḥ || iti mantra-jāpa-
śaṁcārīrāḥ-nirdeśa-paṭalāḥ dvādaśāḥ | iti pāṭralaṅkāsa-nirdeśa-paṭalāḥ pañ cataḥ || iti paṇcāmrta-
aśaṅhīra-nirdeśa-paṭalāḥ saṁprāptaḥ | iti manḍala-sūtrapātaṇa-viśuddhi-laksanā-nirdeśi-paṭalāḥ saṁprāptaḥ | iti abhiṣeka-paṭalāpaṭataḥ || iti mṛtyu-nirmitādevaśaṁcārīrāḥ utkrāntiyopaṭalā |

The closing section of the text reads:

Aho saukhyāṃ aho saukhyāṃ aho bhuṇja kathāṃ kathāṃ Aho sahaja-māhātymaṃ sarva-dharmma-svabhāvatā || dṛśyate ca jagaj-
jalendutadvataḥ śṛṇvate ca pratidhvanaikasaṁvṛtaḥ | paśyate ca maru-marīci-
saṅcitaḥ khādyapāna-pagāṇanamahāvāya-dvādaśāḥ || yadā jighrate na bhakta sugandhavat

saubhāgyaṃ bodhisattvataḥ śrī-sambarodaya-tantrasya bhāvite cintite yādā | mahābhāga mahāsaukhyāṃ dāriṃya-duḥkhāḥ naśyanti || sarvā-virā-

samāja-ḍākinī-jāla-sambaram | nānādhimuktikā sattvāvṛtyā nānā-vivodhitaḥ || nānā-naya-vineyāṃ tam upāyena tur darśitaḥ | gambhirā-dharma-nirdeśe nānā-
adhimuktikā yādi || pratikṣapā na karttavyā acintyā sarvadharmatāḥ | śunyata-


194. G. W. Farrow and I. Menon, The Concealed Essence of the Hevajra Tantra, with the Commentary Yogaratnamālā (Delhi: Motilal Banarsidass Publishers Private Limited, 1992). Since the Yogaratnamālā manuscripts they consulted are not substantially different than Snellgrove’s edition, they do not provide the Sanskrit of the Yogaratnamālā.
195. See Naudou, Buddhists of Kashmir, p. 232, for mention of the collaboration of these two on the translation of the Madhyamaka-avatāra-kārikā.


216. George translates this as “trance.”

217. Śāstrī explains that this chapter “gives reasons why Caṇḍa Mahāroṣṇa is called Acala, Ekallavīra [the solitary hero] and Caṇḍamahāroṣaṇa” (*A Descriptive Catalogue of Sanskrit Manuscripts*, p. 135); see below.

218. George translates “Increasing the white, etc.,” though he notes, “i.e., how to increase sexual potency, etc.” (*The Caṇḍamahāroṣaṇa Tantra, Chapters I–VIII*, p. 3, n. 11).

219. George translates “Cures for the Ills of Old Age.” Given the information we have on the scope of alchemical medicine, though, I suggest—without having read the chapter—that both regular disease and the infirmities of old age are probably the subject matter of this section.

220. Again, George keeps “white” as the translation for śukra, though he clearly knows what it refers to, as is evident from the translated chapters he provides. The “arrest” is the yoga of stopping the ejaculation of semen during sexual intercourse.

221. Śāstrī, *A Descriptive Catalogue of Sanskrit Manuscripts*, pp. 131–140.


223. Sarvo 'haṃ sarvavyāpi ca sarvakṛt sarvanāśakah / sarva-rūpadharo buddhah, haritā karttā prabhuh śukhi || yena yenaiva rūpena sattvā yānti vineyatāṃ / tena
224. According to Vaman Shivram Apte (The Practical Sanskrit-English Dictionary, Revised and Enlarged Edition [Delhi: Motilal Banarsidass, 1985]), who is certainly no authority on Buddhist tantra, try-aksara is a term for Oṃ, since it is considered to have three syllables: a, u, m. Without the rest of the chapter it is impossible to tell; given the term’s usage below, some esoteric physical meaning appears to be intended.

225. These are neuter case, though, so they probably should be taken adverbially: tatparam, kāyavākcittaṃ samvṛtam gadhasaukhyataḥ.

226. Again, nakhakṣatam is neuter case.

227. Rata is the pleasure of, or simply sexual union. Su-rata therefore indicates what we would call in colloquial English great sex, or good sex.

228. A daṇḍa is missing after the ī; what the “six” refers to is not clear.

229. Sambodhi.


232. Śāstrī inserts a question mark for this work, which I have retained; I have
been unable to determine what it might mean, or of what it may be a variant reading.

233. Apte, *The Practical Sanskrit-English Dictionary*, quotes Vasiṣṭha’s definition of vīrāsana as being the same as paryaṅka: placing one foot firmly on the other thigh, likewise the thigh on the other [foot], this is called the vīrāsanam.

234. Apte, *The Practical Sanskrit-English Dictionary*, quotes Vasiṣṭha’s definition of virājñānam as being the same as paryaṅka. Apte emends it to nīlāvatavāṃ saharakāṃ.

235. Again, the text is a bit suspect here, reading nīlāyāvā sahasrake. I’ve emended it to nilayāvā sahasrake. I’ve emended it to nilayāvā sahasrake.

236. Atha bhaqavatī āha | kīṃ bhaqavan stri-uyatirekenāpi šākyate sādhayitum canḍa-mahāroṣaṇapadaṃ utsāho na śākyate | bhāgavān āha na śākyate devi | bhāgavatī āha kīṃ bhāgavan sukhānudayatā na śākyatvā bhāgavān āha na sukhaddayamātreṇa labhyate bodhīr utsāho | sukha-viśeṣodayādeva prāpyate sā ca nāyathā || . . . lokā-kaukṛtya-nāśārthaṃ māyādeviśāstraṃ sudhiḥ | caturaṣṭī samāṣṭrāṃ sukhaḥ cāntapatruṇaṃ punaḥ | gatvā nīralkanatāṃraṃ bhūdatāmbhītā prakāśakaḥ, | yāto mārāninārākṛtya na caivaṃ paramārthaḥ | yasmād antahpuraṃ buddhāḥ siddhāḥ gopāṇvītāḥ sukhiḥ | vajra-padma-samāṣṭrāṃ sa sukham labhate yataḥ | sukhenā prāpyate bodhīr sukham na stri-viṣṇugataḥ | viṣṇugataḥ kriyate yas tu lokā-kaukṛtya-hānaye || yena yenaiva te lokāṃ yānti buddha vineyatam | tena tenaiva rūpeṇa māyādeviśaṃ jīnāḥ | sarvā-sūtrāḥ kāṣṭhām kṛtāḥ nīlāyāvāḥ sahrakāṃ || nānā śiksā-padaṃ bhāvetvā tu sukhyānudayaḥ | sattvāparyyaṃ ṣaṃsthitaṃ | itarasamāṃtāṃ evaṃ nīlavatiḥ || paryaṅkagraṇṭhi-bandha. . . .
237. Śatru-kṛtāḥ | samāṃ.


239. Koilāsurasaṃjñākam.

240. Marie-Thérèse De Mallmann lists her as Paṇaśabarī or Paṇaśavarī, both a Hindu and Buddhist tantric deity (Introduction à l'iconographie du Tantrisme Bouddhique, dessins de Muriel Thiriet [Paris: Centre Nationale de la Recherche Scientifique, 1975; Paris: Librarie d'Amérique et d'Orient, 1986 reprint], pp. 300; and Les Enseignements Iconographiques de L'Agni Purana [Paris: Presses Universitaires de France, 1963], p. 163), the "wild mountain woman (śabarī) covered with leaves (pañja)."


243. This missing portion of the text here makes it difficult to translate this sentence.

244. Aparṣad = aorist of √pṛ.

245. “The mistress of that realm” is interpolated here from George’s translation of this gloss of vajradhārviśvarībhāgē (The Caṇḍamahāroṣaṇa Tantra, p. 44, n. 3); part of the Sanskrit is missing from Śāstrī’s extract.

evaṃ prakāraiḥ | cakṣuṣā ghrāṇena rasanayā kāyena śrotreṇa rūpeṇa vedanayā
| saṃjñayā saṃskāreṇa vijñānenapṛthivyā jalena tejasḥ ākāśena ityādibhiṣ ityarthāḥ
| etenaivaṃvidhe vihāre parśād-devyo ‘nye tāḍṛṣyo bodhicitte tu kathitaṃ bhavati |
| atiguptatvāt nanu tadā tvayā katham śrutam iti cet | athetyāti ayam arthāḥ | tena vihārena yadā catur-ānanda-sukham anubhūya tad-anantaram sarva-puruṣeṣu
| mahākaranām āmukhi-kṛtyāt | evam krṣṭhāvali-samādhim samāpadya idam vakṣyamāṇam udajaḥāra udāhṛtavān | tadal śrutā mayā ityarthāḥ | samātā-kārasya
| mama vajrapāṇah śrotrendriya-rūpatvāt bhagavād-bhagavati-deha eva sthityā mayā śrutam iti bhāvah | kim udāhṛtavān bhāvabhāvetyādi | bhāvah ānanda- 
| paramānanda-vikalpah | abhāve viramānanda-vikalpah | tābhīyām vinirmuktaktaḥ tyaktaḥ | catvāra ānandaḥ | śūtra-prajñopāyābhyām anyonyānuraṇa-laṅkaṇaṃ alingana-cumbana-stana-marddana-nakha-dānādīnā yantrāruitā-bandhena vajra-
| padma-samyogam yāvad ānandaḥ etena kīcita sukham utpadyate | (Grünendahl, A Concordance of H. P. Śāstri’s Catalogue, pp. 570–571).

247. Yoginīdvandvah yoginī-samyogah | tatra nanditam utpannam | prasphuṭatā-karaṇam eva sidāheh kāraṇam iti | pūrvva-vyākhyātaveva eva | mahāmudrā-siddhis tu pūrvvaṃ vyākhyātiveti devatā-sādhanāṃ paṭalāḥ | iti pañcaviṃśati-paṭalā 
| vyākhyāḥ | idam ityādi samātī-kāra-vacanam | idam ukta-lakṣaṇaṃ sakalaṃ tantram bhagavān avocat kathitavān | abhyandan anumodivantah iti | samātāṃ iti nispamnam | ye dharmā ityādi | ye dharmāḥ sapta | vijñāna-nāma-rūpa-saḍ-
| āyatana-sparsā-vedanā-jaṭī-jāra-maranaṃkhyāḥ | te hetubhyah paṅcābhyah avidyā- 
| samskāra-ṛṣṇopādaṇa-bhāvabhāvebhāya bhavantii | hetuḥ kāraṇam teṣaṃ yathā gadanāt tathāgataḥ/a | avadat utkavān | kārya-kāraṇayor yo nirodhah, upaśaṃah
| nirvāṇah evam svādītam śilam asya iti mahāśramaṇah iti | vidvān śuras tapasvi ca mahotsāhaḥ ca vyākhyā | adbhutasya ca kartā hi mahān ītyabhidhyate || śamita-
| pāpaḥvātkatva sa sāmanāḥ | klesopaklesā-śamanāt vetti | kṛtyā vyaktataram mayā punar imāṃ pañjīm guror ājñayā | śīlam asya iti mahāśramaṇam iti | vidvān śūras tapasvī ca
| mahāmudrā-siddhis tu pūrvvaṃ vyākhyātiveva eva | mahāmudrā-siddhis tu pūrvvaṃ vyākhyātiveva eva |
| mahāśramaṇah iti | prajñopāya-samājagama-saṅcācalo)]([stu drutam || (Grünendahl, A Concordance of H. P. Śāstri’s Catalogue, pp. 571–572).


252. See Naudou, Buddhists of Kashmir, pp. 183–184. Naudou provides a list of fifteen of her works preserved in the Bstan-‘gyur, though he does not mention this one (p. 184, n. 90).

254. Ui, et al., *A Catalogue-Index of the Tibetan Buddhist Canons*, lists Tohoku 1165 as the number, though this is a misprint; Tohoku 1165 is *Saptatathāgatastotra*; the correct listing is Tohoku 1195, five folios.

255. Naudou, *Buddhists of Kashmir*, p. 188.


259. His examining board consisted of F. W. Thomas (Oxford), Sylvain Lévi, and Louis de la Vallée Poussin (Nagenrda Chaudhuri, *Ḍākārṇavaḥ. Studies in the Apabhramsa Texts of the Dakarnava* [Calcutta: Metropolitan Printing and Publishing House, 1935], p. 1). Although Chaudhuri dates the text to the thirteenth century, his reasoning seems a bit more speculative. For instance, he explains the derivation of ḍāka as a version of the Tibetan *gdag*, or wisdom (*Ḍākārṇavaḥ*, p. 6).


262. Khaṇḍa-rohā literally means “she of broken ascent” or “she whose rise is cleft.” It appears to be a poetic designation for a woman who is no longer a virgin (the “rise” being her vulva). According to De Mallmann, this is the name of two goddesses from the Hevajra cycle, found in the Saṃvara, Six Carkavartin, and Vajravārāhī maṇḍalas. (*Introduction à l’Iconographie du Tantrisme Bouddhique*, p. 218). She appears in several *sādhanas* given by Abhayākaragupta.

263. De Mallmann notes that “Crow Face” (Kākāsyā) is a ferocious goddess, black or blue, with a crow’s head, belonging to both the Heruka/Hevajra and the Kālacakra cycle. She is always located to the east or southeast (*Introduction à l’Iconographie du Tantrisme Bouddhique*, pp. 204–205). Here in the ḍākīṇīvadanta, kākāsyā is apparently a name of one of the breaths. See Abhayākaragupta’s description of the Saṃvara maṇḍala where Crow Face, Owl Face, Dog Face, and Hog Face, like the ḍākīṇī, etc., are accompanied by Śiva in each of the four doors (*dvāreśu kākāsyolukāsyā-śvānāsyā-śūkarnāsyāḥ ḍākīṇīyādivat paramesānugatāḥ*) (Benoytosh Bhattacharyya, *Niṣpannayogāvalī of Mahāpaṇḍita Abhayākaragupta* [Baroda: Oriental Institute, 1972], p. 27).

265. The numbers are in the Sanskrit, above each name.

266. Probably Mahārāṣṭra.

267. Here, as with 29 and 44 below (Ceylon and Kaśmīr), Nepal is referred to as a region, not with specific cities, suggesting that the text does not originate from any of these regions.

268. I.e., Bengal.

269. Ceylon, or Śrī Laṅka.

270. As Shāstri points out, this is most likely Bombay, perhaps the earliest known usage of the name (A Descriptive Catalogue of Sanskrit Manuscripts, p. 94).

271. Probably Cambodia.

272. This is a variant reading for the term pilava, upapilava, terms for pilgrimage sites. Pelava means “delicate, fine, soft, tender,” according to Apte, The Practical Sanskrit-English Dictionary, who cites the word from Kumārasambhava 4.29, etc.: “from a bow made of tender leaves and flowers” (dhanuṣahpiilava-puspa-patrinha).

273. I.e., the sixty-four locations are mapped to sixty-four channels emanating from the navel cakra throughout the body, in the form of yoginīs.

274. An alternate spelling for dātikā, a confidante or woman who acts as a go-between for lovers.

275. Again, the numbers are in the Sanskrit.

276. Māyākāra-sukṣetriṇī.

277. Each of these names are in the feminine, as names of goddesses: raktā, śukrā, etc.

278. I’ve emended sadavāhinī to sadāvāhinī—an honorific here for breath as a goddess, constantly carrying life through the body. The role of the goddess here is does not significantly differ from the idea of sakti or kundalinī moving through the body.

279. “Athavā sarvavānādiṣu mantra-nyāsam īha aksāraṁ: Ma, ka, o, ka, sau, ma, vam, dra, ka, mā, ma, va, kā, dā, dha, bha, rā, mā, ti, dā, ne, sa, ram, dhi, vam, khā, ha, su, sin, dā, ka, sin, hi, v, ku, ja, pa, ja, va, o, lam | jā, a, kā, kau, kām, ja, trī, ca, la, pu, mu, kā, bha, gr, pre, va, pai, u, śma, u, ma, kha, mie | —these are the navel. Pre, de, u, ma, jvā, si, mā, kau—so in the heart. Ra, su, ma, sve, me, ca, māṇ, a, snā, pā, am, sva, vi, mā, pi, sē | and so for the throat. Kr, ka, bhī, na, tī, vī, cā, gho, u, sa, bha, ma, sthū, a, ja, vi, a, ja, gha, i, ca, ca, grā, rau, kā, do, ca, mā, brā, sū, rā, [ma], so for the head cakra” (Shāstri, A Descriptive Catalogue of Sanskrit Manuscripts, pp. 89–100).


290. I’ve omitted the *ityabhīdhānottare paṭalaḥ prathamaḥ*, etc., for each chapter title.

291. Though it’s impossible to tell without the complete text, it appears that the titles for chapters 7 and 8 were inadvertently combined into the double title for chapter 7.

292. Hukam Chand Patyal, in a Brief Communication, “Aṅgiras in the Lakṣmī Tantra,” *Indo-Iranian Journal*, vol. 36, no. 3, (July 1993): 239–240, concludes that “we have to give the meaning ‘name of the founder of a ḣotra’ to the word *aṅgiras* in the case of Lakṣmī T.” There is a very short *śādhana* to Pratyāṅgarā in Abhayākaragupta’s *Śādhanamālā*, no. 202: She is black or dark blue, has six arms and one face; her three right hands hold a chopper, a goad, and one is in the boon-giving mudrā; the left hands hold a red lotus, a trident situated in the heart (?), and one has a noose on the index finger; her seed syllable is *huṃ*, Akṣobhya is in her diadem, she possesses all the decorations, and is endowed with the physical appearance of an adolescent. *Mahāpratyāṅgarā* 

293. This must be a local variation of Ucchuṣma (literally, “dried out”), perhaps the consort of Ucchuṣmajambhala to whom five sādhana are devoted in Abhayākaragupta’s *Śādhanamālā* (Bhattacharyya, *Śādhanamālā*, vol. 2, pp. 569–579). Raniero Gnoli refers to Ucchuṣma as a mythical Śaivite master (*Luce Delle Sacre Scritture [Tantrālokaḥ] di Abhinavagupta* [Torino: Unione Tipografico-Editrice Torinese, 1980, second ed.], p. 936); Uccuṣmā is cited by Abhinavagupta
at Tantrāloka 28.391a as the first in a list of ten ancient Śaivite gurus: Ucchusma-Śavara-Canḍāgu-Mataṅga-Ghora-Antaka-Ugra-Halahalakāḥ | Krodhī Huluhulur ete daśa guruvah śivamayāḥ pūrve || R. C. Dwivedi and Navijan Rastogi, eds., The Tantraloka of Abhinavagupta with the Commentary of Jayaratha. Volume III, Sanskrit Text: Chapters 4–7 [Delhi: Motilal Banarsidass, 1987], p. 3272; Gnoli, Luce Delle Sacre Scrittura, p. 674). Of the other gurus in this list, Mataṅga gives his name to the Mataṅgapārameśvarāgama, the twenty-sixth of the twenty-eight āgamas of the Śaiva Siddhānta tradition (N. R. Bhatt, Mataṅgapārameśvarāgama [Vidyāpāda] [Pondicherry: Institut Français d’Indologie, 1977], p. vii); Halahalaka is a version of Hālāhala; this is the name of (not in any order of priority): 1) the poison Śiva drinks at the mythical churning of the cosmic ocean; 2) several versions of Avalokiteśvara in Buddhist tantric maṇḍalas (De Mallmann, Introduction à l’Iconographie du Tantrisme Bouddhique, pp. 107–109); 3) a form of Śiva as Halāhalarudra (Gnoli, Luce Delle Sacre Scrittura, pp. 105–109); Dwivedi and Rastogi, The Tantraloka of Abhinavagupta, p. 1632); 4) the name of one of five realms in the Vidyā principle at Malinīvijayottaratantra 5.30 (Vidyātattve ’pi pañcaḥūr bhuvanāni maniṣīnaḥ | tatra hālāhalah, pūrvo, rudrah, krodhas, tathā aparāḥ || R. C. Dwivedi and Navijan Rastogi, eds., The Tantraloka of Abhinavagupta, p. 1632); 5) the name Halāhala may very likely have been a local deity from the town of Hālā, listed by Abhinavagupta at Tantrāloka 15.90b–91 as one of the eight upakṣetra s, mapped internally to the eight lotus petals at the top of the heart cakra (upakṣetraḥ prāhur hṛtpadmāgradalāṣṭakam || Virajā, Eruḍikā, Hālā, Elāpūḥ, Kṣīrikā, [Rāja] Purī | Māyā Purī, Marudeśāśca bāhyābhyantara-rūpataḥ || Dwivedi and Rastogi, The Tantraloka of Abhinavagupta, p. 2483; Gnoli, Luce Delle Sacre Scrittura, p. 447). In the Arcāvidhi of the Mādhavakulatanaṅa Hālā is visualized in the navel (Tantrāloka 28.61a, Dwivedi & Rastogi, The Tantraloka of Abhinavagupta, p. 3332; Gnoli, Luce Delle Sacre Scrittura, p. 687).

294. De Mallmann translates Lāmā as jouisseuse, the feminine sensualist, and gives it as the name of a goddess attached to the Hevajra cycle, found in various maṇḍalas (Introduction à l’Iconographie du Tantrisme Bouddhique, p. 230).

295. The Gāyatrī is the brahmanical mantra recited at the morning and evening sandhyās, two of the four junctions of the day (the other two being noon and midnight, the latter a Tantric addition). The mantra is: Tat savitur vareṇyaṃ, bhargo devasya dhīmahi; dhiyo yo naḥ pracodayāt: “that best portion of the sun [that] you gave as the radiance of the shining one, may it impel our intelligence.”


297. The use of the term paśu is straight from the Śaiva tradition.


300. Shāstri, A Descriptive Catalogue of Sanskrit Manuscripts, pp. 100-110, ms. 3825, no. 72.


303. “[When the moon is] in Arcturus, [the water], going into the cavity of the ocean-oyster, produces a pearl” (svātyāṃ sāgara-śakti-saṃpuṭa-gataṃ [payah] san mauktikaṃ jāyate).

304. See below.
305. See Apte, The Practical Sanskrit-English Dictionary, who cites Kṛṣṇa playing the flute sweetly to call his lover(s) to a meeting (nāmasaṅketaṁ krtasaṅketaṁ vādayate mṛdu venum); Gītāgovinda 5; for the meaning of a “meeting place for lovers” he cites Bhāgavatapurāṇa 11.8.23: “The wanton woman will on occasion bring her beloved to a meeting place” (sa svairnyā ekadā kāntam upaneśyati); and the Amarakośa [2.6.10a; see Amarasiṃha, Amarakośa, with the Commentary of Maheśvara, p. 133]: “Desiring her beloved, a woman keeping an appointment with a lover will go to a tryst” (kāntārthini tu yā yāti sāṅketaṁ sā abhisārikā).

306 I.e., Viṣṇu, Śiva, or Brahma.

307. I.e., sexually produced beings.


309. See Abhidhānottara, chapter 35, above.

310. Apte, The Practical Sanskrit-English Dictionary, cites kaṭapūṭana as “a kind of departed spirits” from Manusmṛti 12.71 and Mālatīmādhava 5.11.


312. Both Monier-Williams, A Sanskrit-English Dictionary, and Apte, The Practical Sanskrit-English Dictionary, give rubbing or cleaning the body with perfumes or fragrant unguents, or the use of these to relieve pain, citing Yajñavalkyasmruti 1.152 and Manusmṛti 4.132 (“And one should not go near blood, feces, urine, spittle, or unguents, etc.” nākramed rakta-viṇ-mutra-stiḥvandvaranādi ca), perhaps not the best example for the meaning.

313. 4c) Cihna-mudrā; 5a) Melāpakasthānaḥ; 5b) Skandha-dhāty-āyatana-vaśuddhi, 5c) Caryāliṅganaṃ; 6b) Deśa-nyāsa[ḥ]; 7i) Atha kārmanvīdhiṁ vakṣye yena sidhyanti sādhakāḥ; 7ii) Atha rasāyana-vīdhiṁ vakṣye sarvva-stira-samuccayam; 7iii) Udvartana-vidhi; 7a) Sarvva-jñānodayo nāma-yurvedyāḥ saptamasya prathamān prakaraṇam; 7b) Homa-vidhi; 7c) Sarvva-karma-prasara-

324. Yamārī is an alternate form of Yamāntaka; Yama-ari, or enemy of Yama; the name is used for both Śiva, and (according to Monier-Williams, A Sanskrit-English Dictionary) for Viṣṇu in the Pañcarātra. De Mallmann describes black, red, and yellow forms of Yamārī, with black being the most common (Introduction à l'iconographie du Tantrisme Bouddhique, pp. 465–469). Here our text indicates a considerably larger number and variety of Yamārīs than those noticed by De Mallmann. The rakṣā appears in the name of the tantra in the colophon to the first chapter (Shāstri, A Descriptive Catalogue of Sanskrit Manuscripts, p. 147).
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171

vajra-yamāryāyādi-vījaṃ svakāya-vāk-cittavajra-yonin cārayāṃ āsa | yamadhye kṣe
tesamaṃ deya ca ruhār pa yoro ni ru | rephasyādi-yamadhye nāyaṅkāhyāt
mohavāk cārayāṃ danṣa-nāyaṅkā ṣaṃ kṣekāre mohavā
cyate || makāre piśunāṃ evākṣaṃ sakāre rāgām eva ca | dakāre 'pi ca īrsya syād yama-
ghrāḥ paṇ ca kīrtitāḥ || yakāra mudgara khyātāḥ cārayāṃ danṣa-nāyaṅkā | nikāre
padma-pañiś ca rākāre khadgavān api || jākāre carcīkā prakā ṇa vārāṁ ca sakārake
| sarvasvati ca hákāre śaunikā śmrtyāḥ | na-yonīr catuḥkone catvāra[-]kārakā
matāḥ | kha-vajra-madhye gatam cintet viśvā-vajraṃ bhayāṅkaraṃ || yamāṅtakasya
madhyā-stham bhāvyata kala-dārunam | pūrya-dvāre moha-vajram tu dakṣine
piśunāṃ eva ca || paścime rāgā-vajram tu īrsāṅkhyaṃ uttare tathā | koṇa-vajra-catuh-
śile carcīkādyā vibhāvyet || dvāra-vajra-catuh-kone mudgarādyā vibhāvyet ||
viśvā-vajra-catuḥ-kone catvāro nyk[p]-a-mastakāḥ || atha khalu bhagavān sarvva-
tathāgatādhipati yamāri-vajraṃ nāmā samādhiṃ samāpadevaṃ mahā-dveṣa-
kula-mantram udājahāra | om hṛṣiṃ striḥ vibhāvataḥ hum hum phat phat svāhā | atha
khalu bhagavān sarvva-tathāgatādhipati mohavajramantram udājahāra | om jina jīka
| atha khalu bhagavān sarvva-tathāgatādhipatiḥ piśunavajramantram
udājahāra om ratna-dhrīk | atha khalu bhagavān sarvva-tathāgatādhipatiḥ rāgā-
vajramantram udājahāra om ārālika || (Shāstrī, A Descriptive Catalogue of Sanskrit
Manuscripts, pp. 145–146).

326. Sāstrī does not give these.

327. The Sanskrit reads malakatotpala. This appears to be a metrical abbreviation
doṣu tala-pala, a blossoming or budding lotus. See Rājanighaṇṭu Karavīrādir
daśamo vargaḥ 248, where kuḍmalaka is given as a variety/characteristic of
lotus (Narahari, Rājanighaṇṭusahito Dhanvantariyāṅghantuh, p. 250).

328. Brassica nigra (L.) W.D.J. Koch.

329. Black pepper, long pepper, and ginger.

330. Rumex vessicarius; see Vaidya Bhagwan Dash, Alchemy and Metallic Medicines
Narahari, Rājanighaṇṭusahito Dhanvantariyāṅghantuh, p. 250.

331. Plumbago zeylanica (Linn (Dash, Alchemy and Metallic Medicines in Āyurveda,
p. 21).

332. Mala-mukhe (?).

333. Śmaśāna-karpaṭe cakra-dvayaṃ likhed vratī | rājikā-lavaneṇāpi viṣeṇa
nimbakena ca | trikāṭukām kṣatutailaṇcā śmaśānārśānam eva ca | dhustüraka-patra-
nirvyāsiṣaṃ canḍa-vijāś tathavi ca | tarjjanī-raktam adāya ciktrakasya rasena va |
ūśarasā mṛtikā grhoṇa canḍāla-handikaṇjanāṃ | bhubhūṣita-pada-lekhanyā
cauruddāyāṃ likhed vratī | madhyāhna krūra-cittena duṣṭānāṃ bandha-hetunā |
nāmam sattva-vighātasya humkāreva vidarbhyet | dāksinābhimukho yogyo
tāmmanāṃ yama-gāttaṃ | krodha-rūpaṃ mahācanḍaṃ khanḍa-mūndā-vibhāṣitam |
mahiṣa-stham lalaj-jihvaṃ vrhad-udaraṃ bhayāṅkaraṃ | kaḍārordhdha-jīta-keśam


336. Ākāraṇādi-prayaoga-paṭalāḥ saptamaḥ.

337. Śauri is a name for Viṣṇu, Kṛṣṇa, Vasudeva, Balarāma, and for Saturn (Apte, The Practical Sanskrit-English Dictionary).


342. Atredaṃ sūtra-pāṭhena parama-samayaṃ || akāro mukham sarvva-dharmmaṃ āduyānuppannavat || śīyaṃ vai locanaṃ dhyāvā śri-yamātnaka-rūpavān || jñānasūtra-varāgrāgraṃ pāṭhaṃ susmāhitat || tretāṃ mahā-manḍala-praveṣa-
samayaḥ | maṇḍala-dvi-guṇito dīrgha-dvāra-viṃśatikaṃ | pañca-gavya-samālīptam | sūtraṃ buddhaiḥ prakalpitam || tatredaṃ mahā-vajra-prārthana-samayaḥ || aho buddha-mahācāryo aho dharma-gaṇaḥ prabhuh | dehi me samayaṃ tattraṃ bodhicittam ca dehi me || tatredaṃ mahā-bhū-parīghra-samayaḥ || vajra-prthivyāvanam | tvaṃ devi sākṣi-bhūtāsi sarvva-buddhān tāyinām | caryyānaya-viśeṣeṣu bhūmi-pāramitāsu ca || (Shāstrī, A Descriptive Catalogue of Sanskrit Manuscripts, p. 149).


344. -Vajrāṇaṅga-sādhanam paṇcadaśamapaṭalaḥ.

345. See Apte’s entry in The Practical Sanskrit-English Dictionary for Aniruddha for his personal history.

346. Sītkāra or śītkāra is an outbreathing noise made in expression of sudden pleasure or pain, particularly during sexual activity.

347. Vedhamānāṃ, perhaps a metrical shortening of vedhayamānām, feminine accusative singular of the derivative of the causative of the verb vāyadh.


350. Catuspīṭha-sādhana-saṃkṣepaḥ samāptetī || saṃvat 165 śrāvana śukla-asa-
myāṃ śukra dine rājye Śrībhāṣkaradevasya śrī-guṇa-kāma-deva-kāritaḥ śrīpadma-
cakra-mahāvihāre sthitaḥ śākya-bhikṣu-kumāra-candrena likhitam iti | mātā-pitā-
guropādhyāya-kalyāṇa-sarvva-sattvam anuttara-jīṉa-phala-prāptaya iti |
śrīgāṇulāṅga kalaputraḥ |. Śāstrī adds that gāṇulāṅga “is a Newari word, meaning
‘real’” (Grūnendahl, A Concordance of H. P. Śāstri’s Catalogue, pp. 485–486).

357. Catuspīṭhosyavidhinā śiśyābhūyathanayā mayā | sukham sādhanam saṃkṣiptam
udārārccanam ucyate (Grūnendahl, A Concordance of H. P. Śāstri’s Catalogue, p. 485).
358. Iti prakaraṇe ātmapiṭthe iti vāy[v]ādiṣu-tattvasya sva-śarīram eva pītham
āśanam ādhāra ity uktakramena vāyvādi-tattvaṃ prakṛtyate, prastāyate, anena
veti; ātma-pīṭhaṃ ātma pītham eva iti ātmapiṭthe catuspiṭha-nibandhe prathamah
paṭalāḥ | ātma-jīṉa-tad-vacanādi paṭalām āha | bhagavan śrotum icchāmi
jīṉa-tattvam viṣaya[m], haranādikāṃ; vayaṃ cihnam idam aṅga | iti mṛtyu-cihnam
| katham tattvaṃ samāśritam iti | mantra-tattvam | śṛṇu vajra-mahārāja-aṅga-
chāṃsya darśitam | nirmāṇa-kāryayai rājata iti rāja | vajra aksobhyatā mahārāja
yasyāsau vajra-mahārāja sāṃbodhyate | aṅgāṃ cihnam darśitavyam | anantarāṃ
śṛṇu mṛtyu-kālam ita sthitam iti | mṛtyu-kālanitataṃ jñāyata iti bhāvaḥ | cihnam
āha śvāsā ityādi | (Grūnendahl, A Concordance of H. P. Śāstri’s Catalogue, p. 485).
359. See above, in the extract from the final chapter of the Ekalāvīracaṇḍa-
maḥāroṣaṇa where Bhagavati is also described as the paryāṇa-āsana of sentient
beings (sattva-paryāṇa).
360. Ghorī is also in the north in the Yogāmbara maṇḍala described in Abhayā-
karagupta’s Nispānayogāvalī, with a fierce demeanor, yellow-colored, three-
eyed, with disheveled hair, and two hands (De Mallmann, Introduction à
361. Vetālī is also in the west in the following maṇḍalas described by Abhayā-
karagupta in his Nispānayogāvalī: Jñānadākinī, Yogāmbara, Hevajra, and Nai-
445).
362. Caṇḍālī is also in the south of the Jñānadākinī and Yogāmbara maṇḍalas
as described by Abhayākaragupta in his Nispānayogāvalī, though she’s in the
southwest in his Hevajra and Nairātmya maṇḍalas (De Mallmann, Introduction à

363. De Mallmann describes Siṃhinī in the Jñānadākini-mandala from Abhayākaragupta’s Nispannayogāvali, vertically bicolored with an eastern white half, and a northern yellow half. She has one lion face, two hands, dressed in red, and crowned with five skulls (Introduction à l’Iconographie du Tantrisme Bouddhique, pp. 347–348).

364. In the Jñānadākini mandala in Abhayākaragupta’s Nispannayogāvali Vyāghrī is also in the southeast, with a single tiger’s head, vertically bicolored with a white southern half and a blue eastern half (De Mallmann, Introduction à l’Iconographie du Tantrisme Bouddhique, p. 457).

365. Ulūkī is also in the northwest in the mandalas of Jñānadākini and Yogyāmbara as described by Abhayākaragupta (De Mallmann, Introduction à l’Iconographie du Tantrisme Bouddhique, p. 384).

366. The text reads yeṣāñ ca, though we might expect yāsāṃ ca.


369. Both Apte, The Practical Sanskrit-English Dictionary, and Monier-Williams, A Sanskrit-English Dictionary, give for sama-pada “a particular posture in sexual union” or “an attitude in shooting,” both where the feet are even.

370. Sixty aṅgula s.

371. A hemispheric bowl, and the name for a type of sexual union.

pādaṃ pratīṣṭhitam anyonya-jānubhyāṃ vāṃ-pārśva-pādanaṃ munḍa-tāḍanaṃ | 
vajra-sattva-bāhu-pāṣe praṇiha-pāramita-kaṇṭha-dṛṣṭhaṃ ādīśya devyā-jaṅghaṃ tu 
parivināśya tat samputaṃ samyami-kṛtaṃ uktaṇa ca yoṣiṣṭ-kaṇṭha-vikalpa-prāṇat 
mokṣaḥ ity utkam āryya-devena iti | dvandvāliṅganam iti praṇiha-pāsamitām 
kuṭaḥ ityāha sakala-sattva-dḥātoḥ samsārottara-kāryyaṇa ity arthaḥ | yogini-jāla-
sambaram muktvā nāstī anyaḥ samsāre sāra iti | pādaṇāt dvādaśa-sahsriokotaka-
kaṇṭapute pādasya saṃhāraṃ tatreṇa kaksapuṭaṃ | nṛpa-sa[h]a-śiṃhi-dhāri 
hasta-śobhā-sukanyā | jaṭa-naraka-vibhūṭa-mohanindrāḥ-vaṭrā | kuru catur-
āstra-paṇca-dehāya mśraṃ | yuvati-va[s]a-yogya tvāni ca tuṣṭhim sadan[i]raī || 
(Grünendahl, A Concordance of H. P. Śāstri’s Catalogue, pp. 490–491).

373. Add. 1704 (Bendall, Catalogue of Buddhist Sanskrit Manuscripts in the Uni-

374. Namo ratnātrayāya | vidyāj-hīṃvā mahābhūmām sarvāsa-paripūraḥ | tān 
namaskṛtya vakṣyaḥ saṃdhānopdikāmbaraṃ || bhagavatyaḥ 
svedāmaṇḍiḥ śaṃkṣeṣa-vidyā-devahśya mantraṇa japa-vidhīṃ 
ārāhyet || prathaman tāvat mantriṇo kalpa . . . ya-praptipālaṃn iṛddhi-prati-
hāryaḥ . . . mahotsāhiḥ || . . . m-anātmavan rājā-dīnām anyatane siddhi-
ispādanāḥśeṣaḥ-yute sūnīc-cetasā sarvam dvasam sa[ḥ(?)]śrṣnā || 
akhīna-mānasena vāhyāḥyātmikā-śaucācāre samanvitena praṇiha-prāṇaṃ- 
śaddhāṃma-vāca-noduyana parvataḥāṃmodyāna-śmasāna-padmara-nadi-pulina-
vihārālaya-guhā-dīsya athava mano’nukāle sthāne mṛṣ-gomayādīr-upaṇeyam || 
. . . ya-bhūm[ṁ] kalpayet || tatrāyaṃ vidhikrame niśā trṭīyāvasiṇā-kāla-samaye 
śayanan utthāya trayādhvīkākāya dhātu-nilṣṭha-dharma-dhātu-paryavasāna-
vyavasthitībhavyaḥ bodhisattvaḥvyabhayaḥ sarvāntam abhāvaṃ viniryaḥyatayet | prānem 
tato dvādāsikṣara-maṇtreṇa anugṛha-mūḍrayāḥ ātmaneśa paṇcasaṃ sthānesu 
rakṣa[ṇ]aṃ vidadhīyā | tena bahir bhumiyaḥ gacchet rātrau daksinābhāmbhukho 
dīvā cattārubhāmbhukho bhavet | tataḥ kṛlaṃca tu snāna-paṇcāṅga-prakṣevalanam vā 
kuryat, tato devyā udakānanda-trayāṃ nivedya, deva-grhaṃ yāyai, samyak-līka-
kusumbhikṣa[ṇ]aṃ manḍalaṃ devyāh paṭa-pratimasyayataṃ mokṣena bhavetena 
bhagavatiḥ[ṇ]aḥ dhīryāva rakṭa-mūḍhara sarvopakaranopetāḥ pratīcyādī-mukho-
danamukho vā sarvva-loka dhītyāsthita-sarvva-buddha-bodhisattva-pratyeka-
buddhāryaśrāvakādaḥ bhāvato namet || tato bhagavatam nātvāv niṣṭhalīṃ śrīrā 
hīdhvayam vadet, ratna-trayāṃ me śaraṇam sarvva-pāpaṃ pratīṣṭhāyāḥm anumode 
jagat-punyaṃ buddha-bodhau dadhe manah | tathāvānaṃ kṛtvyā 
viśuddhi-maṇtreṇa udārayet | saptavāraṃ nāmaḥ saṃstā-buddhānāṃ oṃ sarvva-
viśuddhi-dharma || (Śāstrī, A Descriptive Catalogue of Sanskrit Manuscripts, pp. 142–143).


378. The only Vajrapāda referred to by Naudou (Buddhists of Kashmir, p. 95, n. 38) is Acintya or Vajrapāda, another name for Mīna-pā or Matsyendranātha, who was likely the same individual as Lui-pā. This would place Vajrapāda, if these identifications are accurate, in the ninth century.


381. Naudou, Buddhists of Kashmir, pp. 149–150.

382. See Naudou, Buddhists of Kashmir, p. 190.


390. Incorrectly listed as no. 1949 in the Index to the Tohoku Catalogue. Tohoku 1949 is the Daṇḍadhṛg-vidāra-yāmāri-sādhana-nāma (Ui, et al., A Complete Catalogue of the Tibetan Buddhist Canons, p. 307); the correct listing is Tohoku 1649.

391. See Naudou, Buddhists of Kashmir, pp. 253–256.


395. Ui, et al., A Complete Catalogue of the Tibetan Buddhist Canons, p. 120.


The Pure Land on Earth: The Chronicles of Amoghapaśa ’Phags pa Don yod zhags pa’i Lo rgyus

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INTRODUCTORY REMARKS
The Chronicles of Amoghapaśa describes the travels of a Buddhist layman named *Śāntivarnam to the Potala, the famed capitol of Amitābha’s Pure Land Sukhāvatī. This account was written by Sonam Tsemo (1142–1182), the oldest son of Sachen Kunga Nyingpo (1092–1158), the founder of the Sakya order of Buddhism in Tibet. It is significant in that it presents the Potala as a real place on earth, map and all. In this account Amoghapaśa, rather than Avalokiteśvara or Amitābha, is the lord of the Potala. There is much use of allegory, bringing home a message of our relationship with the lord of the Potala and of spiritual progress, while describing a real historical transmission of its tidings down to the author. The story is rich in many ways. Rather than writing a long essay I present only the translation, in hopes that many people with numerous methodologies will find it a fruitful ground for further study.¹

TRANSLATION
I bow to Amoghapaśa.

The story:
Not too long after the Buddha passed into nirvana there was an upāsaka in Vārānasī, to the west, named Armor of Peace.² After he had gone to the Potala three times he became famous by the name of Iron Gift.³ He was a man who harbored many wonderful Dharmas. He studied the Dharma under all the gurus. His compassion was as great as any other buddha or bodhisattva. He would listen to sentient beings with a heart of love.
He had heard that on the ocean shore to the south there was a place called Potala Mountain. He got the idea that he would go there for a visit. He made it to Vajrāsana. At sNga gdong he saw a map drawn out for going to Udyana, a map for going to Mt. Śrī, a map for going to the five-peaked mountain [Wu Tai Shan] in China, and a map for going to the Potala. He copied the map for the Potala and took it with him when he left.

On his way south he spent six months in a city without departing. Then he traveled for twenty days over an empty plain where there were no cities. There was a red river next to a huge ocean that he followed for seven days, until his knees wore out. The water was so hot that he couldn’t drink it, so he took fruit from trees growing there and dunked them in the rivulets until they were saturated. He carried a lot of them, and when he was thirsty he sucked their juice as he went along.

He couldn’t get over the river, so he looked at the map. There was something on it that said: “Get what you ask for from Tārā.” So he prayed, and Tārā gave him a boat. Then she left. He reached a place called Tārā’s Harbor, but no one came out to guide his boat in. He looked over the map. It said: “You will get what you ask for from Brikuṭi.” He prayed. A high place appeared to him, so he went up to it. The place was called Brikuṭi Heights. A giant river named Bhaganati came from the southwest on toward the northeast. It went right out to the middle of the ocean without mixing its waters [with the ocean water]. He was stuck in the middle of the river and couldn’t get out. He looked at the map. There was something that said: “You will get what you ask for from Hayagriva, the horse-necked one.” So he prayed. A bridge appeared on which there was a giant serpent, as big as a chariot wheel. There was a growth on its head that was a horse’s head. There was an opening [on the bridge], so he crossed to the other side and arrived at the foothills of the Potala. That [bridge] was called Horse-neck Bridge. He went up from there and there was Jomo Tārā teaching the Dharma to bodhisattvas, mostly gods. He offered her flowers. He bowed and gave her gifts.

She asked him: “Where do you come from and where are you going?”

The upāsaka said: “I come from Vārāṇasī. I am going to see the Noble One’s face.”

She said: “Come back here after you meet him.”

So he went on.
On the midsection of the mountain there was Samantabhadra with a retinue that was mostly asuras. He was sitting there explaining the Dharma, just as the previous one. The upāsaka went on from there and Brikuṭi was sitting there explaining the Dharma to a multitude of bodhisattva retinues, and it was just as before. Then he got to the summit. The ground was made entirely of precious gold, with many jeweled eyes drawn in patterns upon it. It had an inlay of Vaiḍūrya jewels. Trees of jewels were spread out, and there was a variety of deer there. All of them were announcing the Mahayana Dharma. They were working to liberate the spirits of all sentient beings. There were all kinds of birds doing the same thing. There was a complete sangha of bodhisattvas, a part of which consisted of women and children. There were also a lot of śrāvaka sangha members there.

In the midst of all of them there was a crystal palace. The door in the east opened up with just a touch. He went inside and saw the noble Amoghapaśa by the light of five gods who were serving there as lamps for the way. He bowed. He presented offerings.

The Noble One said: “From whence have you come? Why have you come here? You are worn out.”

The upāsaka said: “I came from Vārāṇasī to see the Noble One’s face, and to request the Dharma.”

So the Noble One taught him the Dharma. “Now, will you be staying here or returning to your country?”

The upāsaka thought to himself: “I have seen the faces of many buddhas and served them. I have made it this far, so if I go back I’ll be famous among men.” So he said: “I will go to my country.”

[The Noble One] invited about five hundred guests and gave them a meal, then he said: “O Na, go on, you.”

Then the upāsaka bowed and made offerings to the Noble One and started his descent. He met Brikuṭi. “Did you meet the Noble One? Now where will you go?” she asked.

He said: “I met the Noble One. Now I’m going to my country.” He bowed and made offerings, then went on. It went the same way with Samantabhadra on the midsection of the mountain and with Tārā among the forest leaves. Then he prayed to the Horse-necked One, who made a bridge for him, and so on until eventually he made it to Vārāṇasī.

Now the king of Vārāṇasī, the paṇḍitas there, and everyone else was saying: “O upāsaka, where did you go?”
He told them, “I went to the Potala and met Tārā,” and went on to tell them the whole story.

“O Na, what siddhis did the Noble One give you?”

“He didn’t give me any at all,” the upāsaka said.

Everybody said: “If you meet a Noble One it’s expected that you receive siddhis. This didn’t happen, so you are telling us lies.”

Now in the forest grove there lived a large number of yogis who had attained siddhis. He bowed and made offerings to them, doing them great services. He asked them: “Is it the truth when I say that I went to the Potala and met the Noble One?”

The siddhas said: “That’s how it was.”

Then the king and the pañditas said to the upāsaka: “O Na, There are too many chapters in The Twenty-thousand [Line Perfection of Wisdom] and they do not agree with the Abhisamayālamkara written by Maitreya. So did you ask him how this could be?”

He said: “I didn’t ask.”

They said: “It is fitting that you ask.”

So the upāsaka went back and step by step he reached the outskirts of the Potala. There was a good man at home who had covered his head with a monk’s robe while plowing the fields, and the rows where he plowed were all brimming with the blood of dead animals. His wife was pulling weeds. A little boy was lying in a bed.

He saw these things, but he couldn’t believe it. He went up to them and put on [the robes] that characterize the Buddha and said: “Do it like this.” Then he took the robes off and put on white clothes. The good man said: “O Na, you have to carry these Dharma clothes,” and gave them to him.

The upāsaka carried them until he had brought them into a forest, then he set them down. Then he went on. He went to the place that Tārā used to stay. He scattered some old flowers there, but he didn’t see Tārā. Neither did he see Samantabhadra or Brikūṭi. He went to the summit of the mountain, but it was cloaked in fog and he didn’t see any of the things he had seen before.

He thought to himself: “What is it that is keeping me in the dark?” Then he confessed his evil deeds for one full day. He prayed to the Noble One, and things started to appear to him like they had looked before.

He met the Noble One, and asked: “Why is it that I didn’t see Tārā and the others?”
The Noble One said: “You are in the shadows because you made that good man part from his Dharma clothes. That’s why you don’t see. You have tossed away the things that support him that are so difficult to find. They will support him when he becomes a monk. You have forced him to part with the insignia that are so difficult to find, the insignia of saffron. You must go and return the Dharma clothes. If you do that he won’t go to hell. If you don’t, he will go to hell.”

So the upāśaka went down and looked for the Dharma clothes. They were in an opening in the woods on the path he had previously gone on. He picked them up and went to where the good man lived with his wife and child.

He was sitting there in a grass hut boiling some rice soup. The upāśaka gave [the Dharma clothes] to him. He said: “When I made you part from these things I took on a massive shadow. Now you must wear them until you die.”

He left and met up with Tārā. He told her the whole story.

She said: “I was right here. You were in a shadow so you didn’t see me.” It went the same way with Samantabhadra and Brikuṭi. Then he went to where the Noble One was. He said to the Noble One: “I beg you to come to Jambu Island to help its sentient beings.”

The Buddha said: “I’m always there, but they don’t see.”

The upāśaka asked him again, but he said: “Sentient beings have impure karma, so I’m of no use.”

Then he asked again. The Buddha said: “O Na, I will come.” He called out and invited five hundred guests. He said: “Go and give this to them for a meal. I will come while you are eating.”

Now the upāśaka thought to himself: “I had a question earlier on. When the Noble One comes out I’ll ask him.” Then he set out for home.

He made offerings to Brikuṭi and the rest of [the assembly] and then left. The stages he went through were that he stayed in the city for five months without leaving. The place was about one month’s journey from Vajrāsana. There was a place called the City of the Gods. He went there. He saw some travelers there, and stood up to teach the Dharma to them. When there was only one left he sat down. The rest of them had gone to buy things to eat. The upāśaka ate and went back to the forest highlands. He sat down at the trunk of a tree where it didn’t hurt. He slept the night at its roots. When he got up in the morning the earth was glistening and shining so brightly. A rain of flowers and perfumed waters came down. The sky before him was full of light. The
children of the gods were offering their gifts from out of the sky and then set themselves down there.

He thought to himself: “What’s this?”

He looked all over the ground and didn’t see anything. He did not give up. He went on and looked everywhere, but he didn’t see anything. He went up to a tree, and there the noble Amoghapaśa was sitting at its trunk with five gods. The upāsaka bowed and made offerings.

Then the Noble One said: “You don’t have what it takes. Enlist the son of the king of Bochara to build a chopari here. So the upāsaka went to that country, but the Noble One was already there. All the people were making offerings to him. The king offered into his hands a mountain of ten million pieces of gold. He cut the top off of a tree and put a gañjira on it. He put a chopari on it. He called it the Temple of Kharsapāṇi. The king supported eighty monks there.

Then the upāsaka asked the Noble One: “There are too many chapters in The Twenty-thousand [Line Perfection of Wisdom] and they do not agree with the Abhisamayālamkara. How could that be?”

“I am just a manifestation of great compassion. I don’t know. The source of great compassion is the embodiment of perfect enjoyment and lives at the Potala. Hurry over there.”

So once again the upāsaka went over the same old road just as he had before. He met Tārā in the Potala’s foothills. He bowed and made offerings.

She said: “You’ve come back. Why have you come?”

He told her the whole story of what had happened.

“How could it be that he didn’t know?” she said. “He got you to come to the Potala a third time so that you could clear away the darkness. Now wake up from all that darkness! Clear it out!”

It went the same way when he met Samanthabhadra, Brikutī, and the Noble One.

Then the Noble One said: “The Twenty-thousand [Line Perfection of Wisdom] has eight chapters and agrees with the Abhisamayālamkara,” and he gave him the books.

So once again he took that old road and came to Kharsapāṇi. He met the Noble One there, who said exactly the same thing he had before.

They say that the upāsaka returned to the Potala and lived there.

After that a pandita from western India named Abhyakara showed up and performed services for the Noble One while he lived there. He had a dream one evening in which he heard the spell of the eternal
door recited three times from out of the sky in the Sanskrit language.
When he woke up he sat there with his mind stuck on this. He thought:
“This is the blessing of the Noble One,” so he took him as his only yidam.
They say he attained siddhis and that he moved to the Potala.

After him there was a paṇḍita named Sa ston. He served the Noble One while living there.
First he taught him the Dharma in his dreams. Later on he taught him for real.

His student was Paṇḍita Amoghavajra. His student was Bari Lotsawa.¹¹

NOTES
1 The ’Phags pa Don you zhags pa’i lo rgyus is found in the Sa skya bKa’ bum, a fifteen-volume compilation of the collected writings of the founders of the Sa skya tradition, vol. 5, pp. 361–369. Five hundred photo-offset copies of the original manuscript were published in 2006 by Sachen International, Guru Lama, Kathmandu, Nepal (ISBN 99933-8208-3).
2 A Buddhist layperson who has taken the five vows of not killing, stealing, lying, having perverse desires and consuming alcohol.
3 Zhi ba’i go cha, *Śāntivarnam.
4 Lcags kyi byin pa, *Ayasadatta
5 Literally, “Early Face.” It is possible that this is a corrupt spelling of lnga gdong, “Five-faced One,” which is an epitaph of Mahādeva.
6 rgyud.
7 Jambudvipa is the name of the continent where the Buddha taught, according to Buddhist cosmology.
8 Devikoṭa.
9 Po ti.
10 Sgo mtha’ yas pa’i gzungs.
11 Bari Lotsawa was a teacher of Sachen Kunga Nyingpo, Sonam Tsemo’s father.
Notes on Some Sanskrit Texts Brought Back to Japan by Kūkai*  
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It is a well-known fact that Kūkai 空海 (774–835), the founder of the Shingon 眞言 sect of Japanese Buddhism, studied Sanskrit during his two-year sojourn in Tang China (804–806), although the probable level of his proficiency has been the subject of some debate. It is also evident from the catalogue of texts and other items that he brought with him from China (Go-shōrai mokuroku 御請來目錄), submitted to the imperial court in late 806, that the scriptural texts he brought back to Japan included textbooks on Sanskrit phonetics and the Sanskrit syllabary, and forty-two Sanskrit texts written in the Siddhamātṛkā (or Siddham) script.¹ In addition, the thirty notebooks of texts that he either himself copied or had other people copy for him while in China (Sanjūjō sasshi 三十帖冊子, or Sanjūjō sakushi 三十帖策子) also contain a considerable amount of Sanskrit material likewise written in the Siddhamātṛkā script. Moreover, before Kūkai’s departure for Japan, the monk Prajña,² one of two Indian masters (the other being Muniśrī) whom he mentions by name as his teachers in Sanskrit and Brahmanical philosophy, entrusted Kūkai not only with copies of his own Chinese translations of several Buddhist scriptures but also with three Sanskrit manuscripts.³

The fate of these last three Sanskrit manuscripts is not known, but the other Sanskrit texts and the Sanjūjō sasshi have by and large survived down to the present day in one form or another. Given the existence of this sizeable body of Sanskrit material dating from the early ninth century, one would expect that it would have been subjected to careful scrutiny by past scholars. It turns out, however, that there has been surprisingly little textual research on this corpus. While I had long been vaguely aware of the existence of this material, I first took a serious interest in it when I discovered that the Qianbo Wenshu yibaiba mingzan 千鉢文殊一百八名讃 (T. 1177B), one of the forty-two Sanskrit texts brought back by Kūkai, tallied with the greater part of a text
preserved in Tibetan translation. The fact that this had not previously been noticed prompted me to take a closer look at other Sanskrit materials brought back by Kūkai, and I present some of my findings in this article.

As already noted, most of the Sanskrit material brought back by Kūkai is found either scattered throughout the thirty notebooks making up the Sanjūjō sasshi or in the form of the Sanskrit texts recorded in the Go-shōrai mokuroku. Full facsimile sets of the former have been produced twice during the past century, and some of the works contained in these notebooks were used as textual witnesses when the Taishō canon was edited. But the greatest interest in them seems to have been evinced by calligraphers owing to the fact that parts of them are believed to be in the hand of Kūkai and Tachibana no Hayanari橘逸勢 (d. 842), regarded as two of the three most outstanding calligraphers of the early Heian period. These notebooks, however, are far too voluminous to take up in a short study.

The fate of the originals of the forty-two Sanskrit texts, meanwhile, is unclear, although it is known that copies were made over the centuries, and in the early twentieth century the Shingon scholar-monk Hase Hōshū 長谷寶秀 (1869–1948) managed to locate thirty-nine of them, which he then hand-copied and published together with a reproduction of a 1734 block print of the forties (a Sanskrit syllabary) in two volumes. It is some of the Sanskrit texts contained in these two volumes that I wish to examine here.

Regarding the provenance of the texts reproduced in his two-volume work, Hase writes that thirty-one of them were copied from manuscripts held by the treasure house of the Mieidō 御影堂 chapel in the Tōji 東寺 temple complex in Kyoto. These manuscripts are said to have been copied between 1341 (Ryakuō 厲応 4) and 1345 (Jōwa 貞和 1), when a total of 216 texts in 461 fascicles brought back to Japan by Kūkai were borrowed by Tōji from Ninnaji 仁和寺 and copied at the instigation of the monk Gōhō 梁實 (1306–1362). Hase discovered a further five texts (nos. 20, 32, 37, 38, and 39) among the Siddhamātṛkā manuscripts, originally from Kongōzanmai’in 金剛三昧院 on Mt. Kōya, which at the time were in the custody of Kōyasan University Library; these are said to have been copied from 1232 (Jōei 貞永 1) to 1233 (Tenpuku 天福 1). Three further texts (nos. 4, 28, and 34) were found to be included in the Bongaku shinryō 梵學津梁, a voluminous study of Sanskrit by Jiun Onkō 慈雲飲光 (1718–1804) held in manuscript form
at Kōkiji 高貴寺. Hase hand-copied these thirty-nine texts and added the above-mentioned woodblock print (no. 42), and while he was unable to locate manuscripts of two final texts (nos. 8 and 10), he published the forty texts in 1938, thereby making them generally available for the first time (apart from several that had been reproduced from a variety of sources in the Taishō canon).

A survey of the forty texts reproduced by Hase has been published by Kodama Giryū and Noguchi Keiya, and this presumably provides a reliable indication of the state of research at the time of its publication in 1998. While most of these Sanskrit texts have been identified, there are some that, although previously identified, leave scope for further elaboration; and there are others, hitherto unidentified, that either I have managed to identify or are, I believe, worth bringing to the notice of others who may be able to identify them. It is some texts from these two groups that are the focus of the following remarks.

More specifically, I take up five texts (in the order in which they are listed by Kūkai in his Go-shōrai mokuroku and reproduced by Hase): (1) a mantra of Amṛtakuṇḍalin; (2) a text titled “Eulogy of the Vajras of the Gem Family,” which consists of four separate texts, one of them being a passage from the start of Part II of the Sarvatathāgatatattvasaṃgraha; (3) a eulogy of Cundā; (4) an unidentified 108-name eulogy; and (5) a eulogy of Avalokiteśvara. The most notable of these is perhaps the excerpt from Part II of the Sarvatathāgatatattvasaṃgraha, and I still find it surprising, if not improbable, that its presence among Kūkai’s Sanskrit texts has not been previously remarked upon (unless some reference to it has escaped my notice). Because there is little information available in English on the Sanskrit texts brought back by Kūkai, a full list of them is given in an Appendix with brief comments on their content.

As has already been indicated, the texts dealt with below are copies at several removes from those originally brought back to Japan by Kūkai, and their reliability as textual witnesses has undoubtedly suffered in the course of their transmission. Moreover, in many cases more than one manuscript copy of the text is known to exist. It should therefore be borne in mind that in the following I deal with witnesses from just one set of copies. Hase himself collated the manuscripts of several texts he found in both the Mieidō treasure house and the Kōyasan University Library, and his original notes have been reproduced in volume 5 of his collected works. But his notes on variant readings are confined to only three texts (nos. 1, 3, and 5) and do not cover the works taken up here.
If other extant manuscript copies of these texts were made more generally accessible (in addition to those reproduced in the Taishō canon and in the Bonji kichō shiryō shūsei, a collection of photofacsimile reproductions of valuable Sanskrit materials preserved in Japan, most, but not all, written in the Siddhamārśkā script), it would become possible to collate multiple witnesses of the same text and thereby perhaps resolve some of the textual uncertainties highlighted below. Since at the present time this is still impossible, the present study offers only some preliminary observations on these texts.

For each of the texts discussed below, the original title is given in romanized Japanese and Chinese characters with an English translation, followed in parentheses by the text’s number in the appended list. The diplomatic transcription is provided in roman type (with the page numbers of Hase’s text inserted within square brackets) and the the reconstructed text in italics, and these are followed by an English translation and brief remarks on the text. Interlinear glosses in the original texts, usually suggesting alternative readings and presumably added by a later copyist, are given inside braces ({ }) immediately after the akṣara alongside which they have been added, but the occasional Chinese character that seems to have been added interlinearly as a phonetic gloss has been omitted. In addition, superfluous akṣaras presumably due to scribal error have been enclosed in angle brackets; graphic elements whose identification is uncertain are enclosed in parentheses; and a lowercase “x” represents one totally illegible akṣara. There remain some passages that have defied all attempts to restore to their putative original form; these have been marked with crux marks (†) in the reconstructed text.

1. SENPI KANRO GUNDARI SHINGON 千臂甘露軍荼利眞言
   MANTRA OF THOUSAND-ARMED AMṚTAKUṆḌALIN (NO. 11)

Sanskrit Text

[327] kuṇḍalidharani

{ namo ratnatrayāya | namaḥ ś caṇḍavajrapāṇaye | mahāyakṣa-
   senāpataye | namo vajrakrodhāya | daṃṣṭrotkaṭabhairavāya | tad yathā
   oṃ | amṛtakuṇḍali | tiṣṭha | bandha 2 | hana 2 | garja 2 | visphoṭaya 2 | sarvavighnavināyakāṃ | mahāgaṇapati jīvitāṃta | karāya[328] | svāhā ||
   ārya amṛtakuṇḍalivināyakabandhadhāraṇī || ◊ ◊ ||
   śākyabhikṣu prajñakītti likhi ||
kuṇḍalidhāraṇī
namo ratnatrayāy | namaś caṇḍavajrapāṇaye mahāyakṣasenāpataye |
namo vajrakrodhāya daṃṣṭrotkāṭabhairavāya | tad yathā | om amṛtakuṇḍali tiṣṭha [tiṣṭha] bandha bandha hana hana garja garja visphoṭaya visphoṭaya sarvavighnāvīnāyakān | mahāganapati-jivitāntakaraṇā | svāhā ||
āryāmṛtakuṇḍalivīnāyakabandhadhāraṇī ||
sākyabhikṣuḥ prajñākirtir likhi* ||
*a Cf. BHSG, §32.17.

English Translation

Dhāraṇī of [Amṛtakuṇḍalin] 
Homage to the Three Jewels! Homage to Violent Vajrapāṇi, great general of the yakṣas! Homage to the Adamantine Wrathful One, terrifying with enormous tusks! [The dhāraṇī is] like this: Om. O Amṛtakuṇḍalin! Abide [abide]! Bind, bind! Slay, slay! Roar, roar! Rend asunder, rend asunder all obstructions and obstructive demons! [Homage] to you who put an end to the life of the Great Lord of [Śiva’s] Hosts! Svāhā!

Dhāraṇī of the Noble Amṛtakuṇḍalin for Binding Obstructive Demons.

The Buddhist monk Prajñākīrti copied [this].

Remarks

According to Kodama and Noguchi, this mantra (or, according to the text itself, dhāraṇī) has points in common with a mantra in the Ganlu juntuli pura gongyang niansong chengjiu yiqiu甘露軍荼利菩薩供養念誦成就儀軌(T.1211.21:48c). But there is no mantra at this location, and this is perhaps an error for the mantra at T.1211.21:48a24–28, which does indeed have some similarities with our text but is not identical. The above mantra is best regarded as a variant of Amṛtakuṇḍalin’s mantra, given as follows in the Susiddhikara-sūtra (Suxidijieluo jing蘇悉地羯囉經): namo ratnatrayāy, namaś caṇḍavajrapāṇaye mahāyakṣasenāpataye, [namo vajrakrodhāya daṃṣṭrotkāṭabhairavāya asimusalaparaśupāśahastaya,] om amṛtakuṇḍali kha kha [kha kha] khāhi khāhi tiṣṭha tiṣṭha bandha bandha hana hana garja [vigjarā] visphoṭaya visphoṭaya sarvavighnāvīnāyakān mahāganapati-jivitāntakaraṇā hūṃ phat svāhā (T.893.18:604a27–b4, 616b12–21; cf. 635a10–17).

Another version of this mantra is included in Siddhamātṛkā script in notebook no. 27 of the Sanjūjō sasshi, and similar versions of this mantra are also found, for example, in the Suxidijieluo gongyang fa. 蘇悉地羯羅供養法 蘇悉地羯囉供養法, a ritual manual based on the Susiddhikara-sūtra (T.894.18:693c18–694a4,
in the *Guhyasamāja-tantra* (Yiqie rulai jingang sanye zuishang bimi dajiaowang jing 一切如來金剛三業最上密事大教王經 [T.885.18:489b5–16]); in the *Māyājāla-tantra* (Yuqie dajiaowang jing 瑜伽大教王經 [T.890.18:569c1–10]); in the *Huanhuawang da yuqie jiao shi fennu mingwang daming guanxiang yigui jing* 幻化網大瑜伽教十忿怒明王大明觀想儀軌經, a ritual manual associated with the *Māyājāla-tantra* (T.891.18:584b7–16); in the *Guanzizai Dabei chengjiu yuqie lianluo bu nian song famen* 觀自在大悲成就瑜伽蓮華部念誦法門, a ritual manual for Avalokiteśvara (T.1030.20:2a5–12); and in the *Vasudhārādhāraṇī-sūtra*. In addition, extended versions are found *inter alia* in the *Susiddhikara-sūtra* (T.893.18:638a11–29); in the *Dhāraṇīsaṃgraha* (T.901.18:855b5–27); in the *Xifang tuoluoni zang zhong jingangzu Amiliduojuntuoli fa* 西方陀羅尼藏中金剛族阿蜜哩多軍荼利法, a ritual manual for Amṛtakuṇḍalin (T.1212.21:51c10–52a2); and in the *Qianbei juntuoli fanzi zhenyan* 千臂軍荼利梵字眞言, a mantra of Amṛtakuṇḍalin preserved in Siddhamātṛkā script (T.1213.21:72b). Further, in the above-mentioned ritual manual based on the *Susiddhikara-sūtra* it is stated that this mantra is used for “binding obstacles” (T.893.18:693c10, 706a12: 結縛諸難; 694a4: 繫縛諸難), and this tallies with the phrase vināyakabandha in the end-title of Kūkai’s text. The colophon informs us that “the Buddhist monk (śākyabhikṣu) Prajñākīrti copied [this].” Among the Sanskrit texts brought back by Kūkai, this is the only one with a colophon that mentions the name of the copyist, and the reference to a copyist by the name of Prajñākīrti is intriguing. While this is by no means an unusual name for a monk, if it is the name of the person who copied this text for Kūkai, one is tempted to speculate that it may possibly refer to the Indian monk Prajña, under whom Kūkai studied in China.

2. **HŌBU KONGŌ SAN (NAKANZUKU NYOIRIN SAN DAIHI SHINGON YUIMAKITSU SHINGON) 宝部金刚讃（就中如意轮讃大悲眞言维摩詰眞言）EULOGY OF THE VAJRAS OF THE GEM FAMILY (WITH EULOGY OF CAKRAVARTICINTĀMAṆI, MANTRA OF GREAT COMPASSION, AND MANTRA OF VIMALAKĪRTI) (NO. 15)**

This text consists of four separate units, and Kodama and Noguchi mention only that a work with the same title is included in the *Bonji kichō shiryō shiryō shūsei*. This latter publication reproduces two folios of a manuscript of this text held by the Sanmitsuzō 三密藏 storehouse of Hōbodai’in 宝菩提院 (a subtemple of Tōji) and thought to date from
The folios are the first (as far as vajraketu na° in [a] v. 1 below) and another which starts from [vajra]hūṃkara dāmaka in (a) v. 16 and ends partway through (c) (satatā pratā pa°). For these sections we thus have two witnesses.

(a) Hōbu kongō san 窓部金剛讃 Eulogy of the Vajras of the Gem Family

Sanskrit Text

[349] a atha bhagavattaḥ sarvatathāgataḥ punah samajam agamya bhagavatam sarvatathāgatamahācakravarttim anena nāṃśaśaṭatenāddhyāśiṣtavattaḥ

atha bhagavantaḥ sarvatathāgataḥ punah samajam āgamyabagavantaḥ sarvatathāgatamahācakravartīnaṃ anena nāṃśaśaṭatenāddhyāśiṣtavantaḥ ||

vajrasatva mahācakra vajranātha susādhaka
vajrabhiseka vajrabha vajraketu namo stu te ||
vajrasatva mahācakra° vajranātha susādhaka |
vajrābhiseka vajrābha vajrāketo° namo 'stu te || [1]

a STTS (H. §620): mahāvajra.°

b STTS (H. §620): vajraketu (cf. BHSG, §12.15).

hasavajra mahādharma vajrakośa mahāvara
sa[350]rvamaṇḍala rajagrya nisprapamca namo stu te ||

hāsavajra mahādharma vajrakośa mahāvara |
sarvamaṇḍala rājāgrya nisprapaṇca namo 'stu te || [2]

vajrakarma mahārakṣa caṇḍayakṣa mahāgrahā
vajramuṣṭi mahāmudra sarvamudra namo stu te ||

vajrakarma mahārakṣa caṇḍayakṣa mahāgraha |
vajramuṣṭe° mahāmudra sarvamudra namo 'stu te || [3]

a STTS (H. §622): vajramuṣṭi (cf. BHSG, §10.34).

bodhicitta mahābodhi buddha sarvatathāgata
vajrajñana mahājñana mahāyana namo stu te ||

bodhicitta mahābodhe buddha sarvatathāgata |
vajrajñāna mahājñāna mahāyāna namo 'stu te || [4]

sarvala sarvatavortha mahāsatvartha sarvaviti
sarvajña sarvakṛ sarva sarvadarśi namo stu te ||
sarvārtha sarvatattvārtha mahāsattvārtha sarvavit
sarvajña sarvakṛt sarva sarvadarśi namo ’stu te || [5]

[351] vajratmaka suvajragrya vajrāvārya suvajradiḥka
mahāsāmaya tatvārtha mahāsātya namo ’stu te ||
vajrātmaka suvajrāgya vajrāvārya suvajradiḥk |
mahāsāmaya tatattvārtha mahāsātya namo ’stu te || [6]

vajraṃkuśa mahākāma surate sumahāprabhaḥ
vajraprabha prabhodyota buddhaprabha namo ’stu te ||
vajraṃkuśa mahākāma surate sumahāprabha |
vajraprabha prabhodyota buddhaprabha namo ’stu te || [7]

vajrarajagrya vajra vidyāgryagrya narottama |
vajrotnama mahāgryagryagrya vidyotnama namo ’stu te ||
vajraṭāja vajrāgya vajrāgya vajraṃkuśa mahākāma |
vajrotnama mahāgryagrya vidyotnama namo ’stu te || [8]

vajradihatu mahāuguhya vajra mahāuguhya suguhadyahṛkh
[352] vajrasūkṣma mahādhyāna vajrākarya namo ’stu te ||
vajravajrā vajra mahāuguhya suguhadyahṛk |
vajrasūkṣma mahādhyāna vajrākarya namo ’stu te || [9]

buddhāgra vajrāvārya buddhabodhi mahābuddhaḥ
buddhabodhi mahābuddha buddhabuddha namo ’stu te ||
buddhāgra vajrāvārya buddhabodhi mahābuddha |
buddhabodhi mahābuddha buddhabuddha namo ’stu te || [10]

buddhapūja mahāpūja sūppūja mahāpūjya
mahopāya mahāsiddhe vajrasiddhe namo ’stu te ||
buddhapūja mahāpūja sūppūja mahāpūjya |
mahopāya mahāsiddhe vajrasiddhe namo ’stu te || [11]

-STTS (H. §630): vajrasiddhi (cf. ibid., p. 320, n. 11-3; BHSG, §10.34).
Remarks
The explanatory comments in the Bonji kichō shiryō shūsei merely give a brief explanation of the Gem Family and state that the Vajras of the Gem Family are the four attendant bodhisattvas of Ratnasambhava, i.e., Vajraratna, Vajrateja, Vajraketu, and Vajrāśa. But an examination of the actual text reveals that it corresponds to the opening section of Chapter 6 (“Trilokaviṣṇujayajñāna-prabhakarā-vidhivistara”) at the start of Part II (“Sarvatathāgata-vajrasamayo nāma mahākalparāja”) of the Sarvatathāgata-tattvasamgraha, that is, the greater part of the invocation of Sarvatathāgata-śakravartin (i.e., Vajrapāṇi) with 108 names (nāmāṣṭaśata) by all the Tathāgatas, and it is not directly related to the Gem Family, which is usually associated with Part IV of the Sarvatathāgata-tattvasamgraha. David Snellgrove writes that this invocation “is scarcely translatable, as almost every word is a name,” and
although it is no doubt translatable to some extent, it should not be necessary to provide an English translation for our present purposes.\textsuperscript{32} While Amoghavajra translated only the first chapter of Part I of the \textit{Sarvatathāgatatattvasaṃgraha},\textsuperscript{33} it is evident from both his translation and his synopsis\textsuperscript{34} that his Sanskrit text was similar in content to the two extant Sanskrit manuscripts (with the possible exception of the \textit{Uttaratantra} and \textit{Uttarottara-tantra}),\textsuperscript{35} and so the existence of the Sanskrit text of the opening section of Part II at the start of the ninth century is itself perhaps not especially remarkable. But what is surprising is that, notwithstanding the importance of the \textit{Sarvatathāgatatattvasaṃgraha} as a core text of esoteric Buddhism and the long history of research on all aspects of it in Japan, the existence of this Sanskrit excerpt does not seem to have been remarked upon by scholars in the past, and Horiuchi Kanjin (who edited the Sanskrit text) writes that since Part II of the \textit{Sarvatathāgatatattvasaṃgraha} was first translated into Chinese during the Song dynasty, Kūkai did not get to see it.\textsuperscript{36} The existence of this excerpt, however, would suggest that Kūkai did in fact see at least part of the Sanskrit text of Part II. The \textit{Sarvatathāgatatattvasaṃgraha} contains six 108-name eulogies (\textit{nāmāṣṭaśata}), with that at the start of Part II representing the second, and in this connection it may be noted that Kūkai’s Sanskrit texts also include the greater part of the first, appearing in Part I of the \textit{Sarvatathāgatatattvasaṃgraha}.\textsuperscript{37}

Tanaka Kimiaki has noted that the Tibetan translation of a ritual manual based on Part II of the \textit{Sarvatathāgatatattvasaṃgraha} and found among the Dunhuang敦煌 manuscripts includes a Tibetan transliteration of the Sanskrit text of this same \textit{nāmāṣṭaśata}.\textsuperscript{38} He dates this manual to the first half of the ninth century and regards it as a valuable early (albeit fragmentary) witness of the Sanskrit text of the \textit{Sarvatathāgatatattvasaṃgraha}. Since Kūkai’s text presumably predates this manuscript, it may be considered even more valuable in this respect, and if it is indeed the case that it has escaped the notice of scholars, its existence probably deserves to be taken into account when considering the textual history of the \textit{Sarvatathāgatatattvasaṃgraha}.

\textit{(b) Nyoirin san 如意輪讃 Eulogy of Cakravarticintāmaṇi}

\begin{tabular}{l}
Sanskrit Text \\
\manehitaisine sarvajagaddhitaiaishine yasha[355]svini bhurbhuvataikabandhave
\end{tabular}
samastavidyadhipacakraṭāṇita (l) namo 'stu te trātari cakravartine ||
†maneḥhitaiṣine sarvajagaddhitaiṣine yaśasvin bhūrbhavanaikabandhave
samastavidyādhipacakraṭāṇine namo 'stu te trātari cakravartine ||

Cf. BHSG, §13.33.

English Translation
To you who seek (the mind’s?) welfare, to you who seek the whole
world’s welfare, to you who are renowned, to you who are
the sole kinsman of the terrestrial world,
To you who, among all spell-lords, have a wheel in the hand,
homage be to you, the protector and wheel-turning one!

Remarks
A similar eulogy, addressed to Cakravartin, is found in Chinese trans-
literation in three ritual manuals for different forms of Cakravartin:
jinlunwang foding yaolüe niansong fa 金輪王佛頂要略念誦法
(T.948.19:190a16–21), Qite zuisheng jinlun foding niansong yigui fayao 奇特最勝金輪佛頂念誦儀軌法要
(T.949.19:191c18–21), and Damiao jin-
gang da ganlu junnali yanman chisheng foding jing 大妙金剛大甘露軍拏利焰鬘熾盛佛頂經
(T.965.19:340c6–11). The wording of all three versions is essentially the same, except that T. 965 adds the salutation
dharmakṣaṇa at the start and repeats namo 'stu te at the end, and
where Kūkai’s text has ‘cakrapāṇine, they all read ‘cakramāline. The
other notable point is that they seem to read maneṣiṇi or some simi-
lar form (T. 948: 滿寗切引; T. 949: 滿寗切引; T. 965: 滿寗
切引) where Kūkai’s text has maneḥhitaiṣine, and since this latter form
results in two extra syllables if, as would seem to be the case, the meter
is vaṃśasthavīla, the form maneḥhitaiṣine may possibly be due to the
inadvertent addition of ‘hitai, perhaps influenced by the next word
sarvajagaddhitaiṣine.

The fact that the three versions of this eulogy preserved in Chinese
transliteration are addressed to Cakravartin rather than Cakravarti-
cintāmaṇi also raises a question about the appropriateness of the title
of Kūkai’s text, especially since another of his Sanskrit texts (no. 41)
provides a different eulogy of Cakravarticintāmaṇi under the title
Eulogy of the Lotus Division, which is preserved also in Chinese trans-
literation and can be read as follows:

kamalamukha kamalalocana kamalasana kamalabhāmuni kamala kamalasad{sam}bhava sakalamalakṣalana namo
stu te ||
O you who have a face like a lotus! O you who have eyes like lotuses!
O you whose seat is a lotus! O you who have a lotus in your hand!
O sage radiant like a lotus! O lotus! O you who have arisen from a lotus! O you who wash away all impurities! Homage be to you!

(c) Daihi shingon 大悲真言  Mantra
of Great Compassion

Sanskrit Text

jayatu mṛṇalasaṃkhajaṭākeśakalapadharaṃ padmāvaraṃgāyaṭa-
ṣṭīttrayāttrasahāsrabhujāṃ satatā namaskṛto pi vidyādhara-deva-vagane
[356]āham avalokiteśvaragurūṃ pratā padmarāgakamalamāṃgam
ūtamaṃ lokanātha baṃtva ve sarva śuddha siddhaṃ ca ||
ōṃ bhuvanapāla rakṣa rakṣa mava svāhā
jayatu mṛṇālaśaṅkhajaṭākeśakalāpadharaḥ padmavarāṅgayaṣṭītryanetrā-
sahasrabhujah satataṃ namaskṛto pi vidyādharadevagane aham avalo-
kiteśvaragurum satatam pra[na]tah padmarāgakamalēṃgam uttamaṃ loka-
nātha bandha me sarva[ṃ] śuddha[ṃ] siddhaṃ ca ||
ōṃ bhuvanapāla rakṣa rakṣa mama svāhā

English Translation
May he who wears a knot of braided hair [adorned with] lotus fibers and conch shells and has a fine [slender] figure like the stem of a lotus, three eyes,⁰ and a thousand arms be victorious! Even though I am always paid homage in the divine company of spell-holders, I am always bowing down to the best teacher Avalokiteśvara, whose limbs are [adorned with] ruby-like flowers. O lord of the world, bind for me everything that is pure and perfect!
Oṃ. O World-protector, guard, guard me! Svāhā!

Remarks
The greater part of this text (jayatu . . . ca) tallies closely with the “praises” (zantan 讚歎) found in the Jingangding yuqie qianshou qianshou Guanzizai pusa xiuxing yigui jing 金刚頂瑜伽千手千眼觀自在菩薩修行儀軌經 (T. 1056), a ritual manual for Sahasrabhujasahasranetra-Avalokiteśvara translated by Amoghavajra. As is evident from the following reconstruction of the Chinese transliteration (T.20:75c2–11), it is for the most part identical with Kūkai’s Siddhamātṛkā text.
I have been unable to identify the concluding mantra of Kūkai’s text (oṃ bhuvanapāla. .).

(d) Yuimakitsu darani 維摩詰陀羅尼
Dhāraṇī of Vimalakīrti

Sanskrit Text

nama aryāvimalakīrttisya tad yathā oṃ kīrttitā [357] sarvajinebhīr abhikīrttitā sarvajī va (ne)jra (bhi) bhava vajrabhadakare svāhā nama aryāvimalakīrttisya [357] tad yathā oṃ kīrtita sarvajinebhīr abhikīrtita sarvajī (ne)bhih vajra (saṃ) bhava vajrabhadakara svāhā

*Text reads *dharam.
*Text reads *bhujaṃ.
*Text reads *gaṇam aham.
*Text reads *guraṃ.

English Translation
Homage to the noble Vimalakīrti! [The dhāraṇī is] like this: Oṃ. O you who are praised by all Victors (i.e., Buddhas)! O you who are much praised by all Victors! O you who are born of the vajra! O vajra-like differentiator! Svāhā!

Remarks
This dhāraṇī has been transliterated, but not identified, by Noguchi.41 It turns out to be a truncated version of the dhāraṇī of Vimalakīrti found in the Wenshushili [fa]baozang tuoluoni jing 文殊師利[法]寶藏陀羅尼經 (T. 1185), a text associated with the Mañjuśrī cult that was translated
by Bodhiruci in 710. The Taishō edition gives the Koryŏ edition (A) and the Song, Yuan, and Ming editions (B) of this work separately, and as I have discussed elsewhere, most of its first eighteen dhāraṇīs (including that of Vimalakīrti) reappear (but not always in the same order or with the same wording) as a single lengthy dhāraṇī in the Zuishangyi tuoluoni jing 最上意陀羅尼經 (T. 1408) and Sheng zuisheng tuoluoni jing 聖最勝陀羅尼經 (T. 1409), translated by Dānapāla in 989 and 991 respectively. These latter two sūtras are also related to the Mañjuśrī cult; the former is an extended version of the latter, which in turn tallies closely with the Āryaviśeṣavatī-nāma-dhāraṇī preserved in Tibetan translation (P. nos. 157/497, D. nos. 542/872). For the sake of comparison, and at the risk of going into excessive detail, I shall cite all four versions of Vimalakīrti’s dhāraṇī found in the above Chinese texts.

T. 1185A (20:793a2–5)
曩莫 阿耶夜 عبدالله尾麼攞吉多曳 冗地薩怛嚩野 怛儞也 عبدالله he 他言 عبدالله底路 薩喱爾乃囉底吉底哆 薩嚇爾 嘞曰囉 عبدالله 迦嘌曰囉 عبدالله姿喩 عبدالله務囉他 他引 吉哩帝 عبدالله多 薩哩嚩 عبدالله侘 詩奴引 鼻 嘞曰囉 عبدالله三婆吠 嘞曰囉 عبدالله陛諾迦喩 莎訶
nama अर्याविषेषवती-नाम-धारणी svāhā
*Read ज़ for नाम.

T. 1185B (20:799b22–26)
南麼 阿耶夜 عبدالله帯也微沫羅枳 عبدالله零曳 萬地薩怛嚩野 怛儞也 compañero he 他言 عبدالله底路 薩喱爾乃囉底吉底哆 薩嚇爾 嘞曰囉 عبدالله 迦嘌曰囉 عبدالله姿喩 عبدالله務囉他 他引 吉哩帝 عبدالله多 薩哩嚩 عبدالله侘 詩奴引 鼻 嘞曰囉 عبدالله三婆吠 嘞曰囉 عبدالله陛諾迦喩 莎訶
nama अर्याविषेषवती-नाम-धारणी svāhā
*Text reads वज्र.

T. 1408 (21:923b29–c4)
曩謨 阿耶野 عبدالله地波多曳 [923c] 多野 عبدالله 怛儞也 compañero he 他言 عبدالله吉哩帝 عبدالله多 薩嚇爾 عبدالله囉伽引 鼻 阿底吉哩帝 عبدالله多 薩哩嚩 عبدالله囉伽引 鼻 嘞曰囉 عبدالله三婆吠引 嘞曰囉 عبدالله陛諾迦喩 莎訶
ama अर्यावविषेषहिपातये तायः svāhā
*Scribal error?

T. 1409 (21:925a9-12)
曩莫 عبدالله尾摩羅枳 عبدالله恆寫 怛他 عبدالله囉伽寫 阿爾柘
It will be noticed that Kūkai’s text has *abhikīrtita* where the other versions have *atikīrtita*, but the form *abhikīrtita* is also attested in the Tibetan translation of the *Āryaviśeṣavati-nāma-dhāraṇī* (corresponding to the *Sheng zuisheng tuoluoni jing*), where the corresponding section reads as follows (the opening salutation has been translated into Tibetan): [namo vimalakīrtaye bodhisattvāya ||  
| tād yathā | kīrtita sarvajinai  
| abhikīrtita sarvajinai | vajrākare | vajrasaṃbhave vajrabhedakare svāhā |].

The coexistence of the forms *atikīrtita* and *abhikīrtita* may be due to confusion between the graphically similar *ti* and *bhi*.

The term *vajrabhedakara* occurs in the *Karunāpuṇḍarīka-sūtra*, where it refers to a bodhisattva called Vajracchedaprajñāvabhāsa (-śrī). Together with the characterization of Vimalakīrti in the *Vimalakīrtinirdesa* as a person of great mental acuity, this usage would suggest that *bhedakara* is best interpreted as “one who makes distinctions” rather than “one who causes destruction (or dissension).”

3. *SHICHI KUTEI BUTSUMO SAN* 七倶胝佛母讃 EULOGY OF THE BUDDHA-MOTHER OF SEVEN CRORES (NO. 19)

As noted by Kodama and Noguchi, this text corresponds to the praises (*zantan* 譴歎, *stotra* [cf. end-title cited below]) of Cundā preserved in Chinese transliteration in the *Qi juzhi fomu suoshuo Zhunti tuoluoni jing* 七倶胝佛母所說准提陀羅尼經 (T. 1076), a ritual manual for Cundā translated by Amoghavajra; the Chinese transliteration (T.20:182c25–183a17) is also given below.

Sanskrit Text

[399] avatara catudāmśalasmarpukṣtipraṇāmapadavihite ||  
| acale taṭe saritsuni cule sidhyasi cude svatānām ||  
| 阿嚩怛囉 左覩囉娜 二合 舍 吠囉驮 二合 娑麼 二合 嘆哩補句致鉢囉 二合 婆摩跋  
| 娜尾呬帝  
| 阿者禮 恒麤 娑哩素儞 祖禮 悉跋思 准泥 薩囉 二合 鬥底商  

Giebel: Notes on Some Sanskrit Texts

201
avatara caturdāśārdhasmararipukoṭipraṇāmapadavihite
acale taṭe saritsūne cule sidhyasi cunde sraṇantinām
bhavaśamani svahānte sapraṇavo tadyathākṣarātgate
avinitasatvadamani prasidalokrayārthākari
raktāravindaśābhini pātrakara dakṣiṇe smu[400]tam sphitvā
vi{ci}ntitam arthaṃ pṛṣṭaṃ likha janani jinādisatyena
prāśvādhiśelaśvākharem yas tvaṃ ramyāṃ japet muni nīmau
vajrī kila dhatyaṃ suraripubhavanaṃ praveśayati
prāgbodhiśailaśikharem yas tvāṃ ramyāṃ japet muni maunī
vajrī kila dihatyam surarpubhavanam praveśayati
prāgbodhiśailaśikharem yas tvāṃ ramyāṃ japet muni maunī
vajrī kila dihatyam surarpubhavanam praveśayati
ämāryāvalokiteśaḥ siti niḥsāṃsayam satatajāpātā
nāsti kicin ta dadāsi bhaktebhyaḥ
āryāvalokiteśaḥ sīdhyati niḥsāṃsayam satatajāpātā
nāsti [jagati] kimcid [yat tvaṁ] na dadāsi bhaktebhyaḥ

ītī sakalapāpanāśani bhagavati paripaṭhitamātrasiddhikari [401]
pūraya manoratham me sidati na ddhām smaraṃ ka

ītī sakalapāpanāśani bhagavati paripaṭhitamātrasiddhikari

\[401\] भगवती संस्कृत सम्बन्धितमसूत्रियी \[380\] सम्पूर्ण \[430\] सम्पूर्ण

\[402\] bhagavatīcundīdhāraṇīstotra \[m\] samāpta \[m\]

\[403\] So Chinese transliteration.
English Translation
1 Descend, O you who have feet saluted by half of fourteen (i.e., seven) crores of enemies of Kāma! O unmoving one, river-born, Cūḷā, Cundā, you [who] are successful on the bank of rivers!
2 O you who pacify existence, end with svāhā, are accompanied by om, are endowed with the syllables tad yathā, Tame untrained beings, and produce benefit for the three worlds, be gracious!
3 O you who are beautiful like a red lotus, with an almsbowl in your hands, standing clearly on [my] right, O Mother, write in accordance with the truth of the Victors and others the things that I have thought and asked!
4 The sage, the silent one, who would recite you who are pleasing on the summit of Mount Prāgbodhi, He with a vajra will drive a stake into the opulent palace of the enemies of the gods (i.e., asuras).
5 The Holy Avalokiteśa is without doubt accomplished through constant recitation. There is nothing in the world that you do not give to the faithful.
6 O Blessed One, you who destroy all sins and produce success by merely being completely recited, Fulfill my heart’s desire! No one despairs while mindful of you.

Remarks
In a study of works dealing with Cundā, Sakai Shinten refers to Kūkai’s text, above, saying that it comprises “5 verses in meter āryā or gāthā,” the meaning of which is unclear, however, and he makes no attempt to restore the original Sanskrit. The meter is āryā, and while Kūkai’s text appears to show some errors and lacunae, these can be restored by and large with the help of the Chinese transliteration and some conjectural emendations. It is worth noting that, as can be inferred from the notes added to the text above, Kūkai’s text generally agrees with the Chinese transliteration, which may suggest that (perhaps not surprisingly) his copy derived from the Sanskrit manuscript used by Amoghavajra when translating the text into Chinese. It may also be noted that another of Kūkai’s Sanskrit texts (no. 30) consists of a collection of mantras relating to Cundā.

In the above verses, “half of fourteen (i.e., seven) crores of enemies of Kāma” in verse 1 would seem to be a reference to the seven
crores of buddhas with whom Cundā is frequently associated. For example, her standard dhāraṇī (alluded to in verse 2)—namah saptanāṃ samyaksambuddhakoṭinām, tad yathā, om cale cule cunde svāhā—begins with the salutation “Homage to seven crores of perfectly awakened ones,” while in Chinese translations she (or her dhāraṇī) is regularly referred to as the “Buddha-mother (i.e., goddess) of seven crores” (as in the title of the text with which we are here concerned), which appellation later came to be widely interpreted as “mother of seven crores of buddhas.”

“O unmoving one!” (acale) in the same verse may be a play on cale (lit., “O moving one!”) in the above dhāraṇī, while the meaning of cule in both the dhāraṇī and the verse is unclear—is it perhaps an alliterative variation of cale mediating the transition from cale to cunde?

Next, verse 3 seems to describe some of Cundā’s iconographical features, the most characteristic of which is the almsbowl, usually held in her lap with two hands. It may be noted that Cundā most commonly appears in four-armed form, holding a lotus flower in her second right hand and displaying the gift-bestowing gesture (varada-mudrā) with her second left hand; the text in which the Chinese transliteration of the eulogy appears, on the other hand, describes an eighteen-armed form (T.1076.20:184c).

The counsel to practice recitation on Mount Prāgbodhi in verse 4 is, in a sense, surprising, for according to Xuanzang 玄奘, toward the end of his six years of austerities Siddhārtha climbed this mountain in search of a place to meditate but was warned by a god that it was unsuitable for attaining enlightenment, and so he proceeded to the pipal tree in nearby present-day Bodh Gayā and there attained enlightenment. There are very few other references in Buddhist literature to Mount Prāgbodhi, let alone this incident, and so the following passage from the Chimingzang yuqie dajiao Zunna pusadaming chengjiu yiqui jing 持明藏瑜伽大敎尊那菩薩大明成就儀軌經 (T.1169.20:677c15–20), a manual for rituals associated with Cundā that was translated into Chinese in 994, is all the more interesting.

Next, the practitioner goes to the summit of Mount Prāgbodhi, where in front of a Buddha’s stūpa he always eats [only] alms and recites [Cundā’s] great spell (*mahāvidyā) one koṭi (crore) [times]. Having completed the requisite number of recitations, he succeeds in seeing the bodhisattva Vajrapāṇi. The bodhisattva himself leads the practitioner through the gate of auspiciousness and declares to the practitioner: “Entering this gate, you will be without difficulties caused by demons, your wishes for what you desire will be fulfilled, you will
be free from all fear, you will experience great pleasure, and in the future you will succeed in seeing Maitreya, hear [him] preaching the wondrous Dharma, and realize the stages of the bodhisattva through to attaining the stage of an *avaivartika* (non-regressing) bodhisattva."

The fact that this passage is followed by instructions for a similar practice to be performed on Mount Vipula (one of the hills surrounding Rājagṛha) would suggest that one should probably not read too much into any possible connections between Mount Prāgbodhi and Cundā. Nonetheless, this is the only reference to the performance of mantric practices on Mount Prāgbodhi that I have so far encountered apart from the above Sanskrit eulogy, and the fact that both are associated with Cundā is noteworthy.

4. **DAISANMAYA SHINJITSU IPPYAKUHACHI MYŌSAN**

大三摩耶真実一百八名讃 EULOGY IN ONE HUNDRED AND EIGHT NAMES OF THE “TRUTH OF THE GREAT PLEDGE” (NO. 29)

Sanskrit Text

[475] ॐ mahaśamayatatvāgrya || oṃ mahāsukha sauṣṭhayadha ||

bodhisatvatva mahāsattva jah hum vam hoḥ mahārata ||

mahāsamayatatvāgrya oṃ mahāsukha sauṣṭhayadha |

bodhisattva mahāsattva jah hum vam hoḥ mahārata || [1]

The text has a repetition mark, but it is presumably an error for a (double) *daṇḍa*.

anādinidhanotyatta akāśātmādalakṣalaṇa :[1]

samantabhadra sarvatmākama : sarvajagatmate :

anādinidhanotpanna akāśātmajalakṣaṇa |

samantabhadra sarvātmakāma sarvajagatmate || [2]

cintasatva samādhhyagra | niścayagrya suvajradha{dhṛ}k{k} |

vajrakāma mahākā[476]māh buddha : sarvatathāgata ||

cittasattva samādhhyagra niścayagrya suvajradhṛ |

vajrakāma mahākāma buddha sarvatathāgata || [3]

nitya śāśvata saikhyagra • mahāsamaya viśvadhy{dhṛ}k{k} |

guhyatadvam rahasyagrya schra{chũ}lasra{su}kṣma rahasyadhva{dhṛ}k{k} : |

nitya śāśvata saikhyagra mahāsamaya viśvadhṛ |

guhyatattva rahasyagrya sthūlasūkṣma rahasyadhṛ || [4]
The text has a repetition mark, but it is presumably an error for a double (double) daṇḍa.

rāgavaṇa mahādīpta : vajrajvalāgni{(tita)}santibhaḥ |
dṛṣṭisaukhyā mahā(ḍṛ){(ḍṛ)}ṣṭar mahāmādana yatmathā ||
rāgavaṇa mahādīpta vajrajvalāgniṣamṇibha |
dṛṣṭisaukhyā mahādārṣṭar mahāmādana manmatha || [5]

sarvakaṇa mahārāga kāmarāga mahotsava ||
sarvakādiśvara mahāt sarvakāmagṛya kā[477]dhyadhya{(dhṛ)}k :
sarvakaṇa mahārāga kāmarāga mahotsava |
sarvakādiśvara mahan sarvakāmāgṛya kāvyadhṛk || [6]

a Or kāryadhṛk?

sarvasatvamatoṣaḥ sarvasatvasahapra : sarvasatvapitāgṛyāgṛya māhāsamaya viśvaḥdhṛk ||

a Cf. BHSG, §13.31. Or read *pita + agṛyāgṛya?

vajrapaṇir mahākarṣa maratuṣṭer mahārate |
akāśagarbha vajrartḥa mahādhicajā mahāsmita :
vajrapān maha karṣa mahātuṣṭe mahārāte |
ākāśagarbha vajrārthā mahādvajā mahāsmita || [8]

a For vajrārtha?

avalokeṇa : viho : māhāśrīmadṛṣṇḍa vākṣate |
maḥākarma maḥārāka ṣa (ca)ṇḍa ya kṣa subandhāna
avalokeṇa : viho maḥāśrīmadṛṣṇḍa vākṣate |
maḥākarma maḥārāka caṇḍayakṣa subandhāna || [9]

vajra <vajr>aṃkuṣa [478] śa suṣṭiprahaṣaṇa mahāmaṇi |
ratnajvala maḥāketoh prītiprāmodyadāyaka :
vajrāṅkuṣa śa suṣṭiprahaṣaṇa maḥāmaṇi |
ratnajvala maḥāketoh prītiprāmodyadāyaka || [10]

padma koṣa mahācakra vajrajihvamahāśmata :
viśvavajra maḥārma : daṣṭramudrayaḥ maḥāgraḥa :
padma koṣa mahācakra vajrajihvamahāśmata |
vajrāḥūṃkāra hūṃkāra sarvadāmaka śāsaka :
jagadvinaya lokāgra hriṅkāra suvaraprada :
vajrāḥūṃkāra hūṃkāra sarvadāmaka śāsaka |
jagadvinaya lokāgra hriṅkāra suvaraprada || [12]

sarvārthasiddhir tha trāṃ dhadha ṭaṭāvmaḍṛḥ
sarvārthasiddhe [sarvā]tha ṭarāṃ dhadha ṭaṭāvmaḍṛḥ†
sarvārthasiddhe sarvasattvasusattvadhyak || [13]

sattasatsa duṣṭa satvāṃgṛya satvadhrk |
āksāyāvyaya nirvāṇa tyakālākṣara satpate :
sarvasattva drṣṭa[sattva] satvāṃgṛya sattvadhrk |
āksāyāvyaya nirvāṇa trikālākṣara satpate || [14]

jīśno viśno mahānātha sarvavī satpitaṃmaha :
prajapater jagatrrakṣatra sarvakartre mahāpate :
jīśno viśno mahānātha sarvavī satpitaṃmaha |
prajapate jagadrrakṣtra sarvakartra mahāpate || [15]
  †Hypermetrical; cf. BHSG, §13.14.

bhūrbhūvasvā mahāvyāpe : sarvavyāpe susavarga :
trailokya tyabhava(na)nta tridhātor vajrabhaṃja[480]kaḥ ||
bhūrbhuvahsarvā mahāvyāpe sarvavyāpe susavarga |
trailokya tribhuvanānta tridhātor vajrabhaṃja || [16]
  †Or tridhāto (voc.)?

sarvasarva mahāloka dharmakarma mahapriyaḥ ||
vajranātha sunāthāgṛya paramārtha mahapāmaḥ ||
sarvasarva mahāloka dharmakarma mahāpriyaḥ |
vajranātha sunāthāgṛya paramārtha mahopama || [17]

agryasara viśeṣāgṛya ; sarvabhūta mahānabhaḥ ||
a(t)yaśva : sarvadivasah <ṛto vasah> ṛto varṣāgrakalmahā ||
agryasara viśeṣāgṛya sarvabhūta mahānabhaḥ |
atyaśva sarvadivasah ṛto varṣāgrakālaḥ || [18]
  †Or agresara?
sarvamokṣa susarvägra viśeśāśeṣa(s)iddhidaḥ |
mahāsiddhi mahāṛddhe vajrasa(tva)dyā sidhya (me) ||
sarvamokṣa susarvägra viśeśāśeṣasiddhida |
mahāsiddhe mahā-ṛddheavya sidhya me || [19]

*aFor maharddhe, the cluster being pronounced mahā-ṛddhe and
guaranteed by the meter.*

yaḥ kaści stūnuyār gadan tādair gramā[481]gryarājibhiḥ ||
va[jrasatvaṃ sakyat vāra vajramjalixxx |
yaḥ kaścit stūnuyād[482] gadan nādair gramāgryarājibhiḥ |
va[jrasatvaṃ sakṛd vāraṃ vajrāṇjaliṃ [hṛdi kṛtvā] || [20]

sarvapāpavinimuktaḥ sambhavat sarvasaikhyavām ||
butvatvaṃ vajraṅitvaṃ jatmarī{nī}haiva lapsyatīti : || ||
sarvapāpavinimuktaḥ sambhavet sarvasaikhyavān |
buddhatvaṃ vajrapā{n}itvaṃ janmanīhaiva lapsyata iti || [21]^{57}

**English Translation**

1  **O best truth of the great pledge! Oṃ. O great bliss, which grants**
    **happiness!**
    **O bodhisattva and great being! Jaḥ huṃ vaṃ hoḥ! O great pleasure!**

2  **O you who have arisen without beginning or end, have the mark**
    **of the son of space,**
    **Are universally good, have a desire for every person, and are lord**
    **of the whole world!**

3  **O mind-being, foremost in concentration, foremost in resolve,**
    **good vajra-holder,**
    **Having adamantine desire, having great desire, awakened, and**
    **All-Tathāgata!**

4  **O you who are permanent, eternal, foremost in happiness, have a**
    **great pledge, are all-holding,**
    **Have the secret truth, are the best of secrets, gross and subtle,**
    **and secret-holder!**

5  **O you who have the arrow of passion, great shining one, similar**
    **to a fire with vajra-like flames,**
    **Whose pleasure is insight, great seeing one, great passion,**
    **and love!**

6  **O you who are all-desirous, very passionate, passionate for love,**
    **greatly rejoicing,**
Lord of all debaters, great one, foremost among the all-desirous, and poetry-holder!

7 O you who pervade the minds of all beings, grant happiness to all beings, Are father of all beings, best of the best, have a great pledge, and are all-holding!

8 O vajra-in-hand, you of great attraction, of great contentment, of great pleasure, Matrix of space, you who have an adamantine objective (or ray), you who have a great flag, you who have a large smile,

9 Lord of what is seen, mighty one, essence of great splendor, lord of speech, You who perform great deeds, you who provide great protection, violent yakṣa, and well-binding one!

10 O vajra, hook, arrow, that which causes the thrill of contentment, great gem, Gemmed flame, great banner, that which gives joy and gladness,

11 Lotus, sword, great wheel, large smile with a vajra-like tongue, Crossed vajra, great armor, tusk seal, and great grasp!

12 O adamantine letter hūṃ, letter hūṃ, all-taming, chastiser, Discipliner of the world, best in the world, letter hrīḥ, and good boon-granter!

13 O accomplishment of all objectives, you who have all objectives, […] Great being of all Buddhists, and good being-holder of all beings!

14 O all-being, you who have beheld beings, best of beings, being-holder, Imperishable and immutable, nirvāṇa, imperishable throughout the three ages (i.e., past, present, and future), and good lord!

15 O you who are victorious, Viṣṇu, great lord, omniscient, good grandfather (i.e., Brahmā?), Lord of creatures, protector of the world, creator of all, and great lord!

16 O earth, air and heaven, great pervader, all-pervading, thoroughly omnipresent, You who are the three worlds and the end of the three worlds, and vajra-like destroyer of the three realms!

17 O all-all, you of great light, you who perform Dharma-deeds, great beloved one, Vajra-like lord, best of good lords, supreme objective, and most excellent (or resembling the great)!
18 O you who move best (or go in front), best of the special ones, omnipresent, great sky, Sun (?), all days, season, and slayer of time at the beginning of the year!
19 O liberation of all, very best of all, granting special accomplishments without remainder; Having great accomplishments, and having great power! O Vajrasattva, may you be accomplished for me today!
20 Whosoever, speaking with sounds consisting of series of the best tones, would praise Vajrasattva [only] once while making the adamantine hand-clasp at his heart
21 Will become freed from all sins and possessed of all happiness, And buddhahood and the state of Vajrapāṇi will be obtained in this very life.

Remarks
This text consists of twenty-one verses in the anuṣṭubh meter, and judging from both the content of the verses so far as they can be restored and the text’s title, verses 2–21 constitute a eulogy of 108 names (nāmāṣṭaśata). I have been unable to identify either the mantra(s) in verse 1 or the remaining verses, but the term mahāsamayatattvāgrya at the very start suggests a possible connection with the *Mahāsamayatattvayoga* (Da sanmeiye zhenshi yuqie 大三昧耶眞實瑜伽), the thirteenth of Amoghavajra’s eighteen assemblies.

If we look at the verses more closely, we find a division between verses 2–19, constituting the eulogy proper, and the final two verses, extolling the merits of reciting the eulogy. A similar basic structure can also be observed, for example, in the six 108-name eulogies in the Sarvatathāgatatattvasamgraha, although the numbers of verses differ: 16 + 4 (H. §§197–201, 620–639), 15 + 2 (H. §§1470–1486, 1833–1849, 2981–2997), and 16 + 5 (H. §§3044–3065). In addition, in the Sarvatathāgatatattvasamgraha each of the verses of the eulogies per se ends with the words “Homage be to you” (namo ’stu te), which are missing in the above verses. In this respect our text resembles several other so-called 108-name eulogies that consist simply of lists of names, although usually many more than 108 in number. But it can also be pointed out that verses 8–11 consist of two sets of epithets of the sixteen bodhisattvas of the Vajradhātu-maṇḍala, many of which bear similarities in form or meaning with a section of the so-called
“Supplementary Introduction” to the *Sarvatathāgatatattvasaṃgraha*, in which Mahāvairocana is described in terms of his aspect as the sixteen bodhisattvas of the *mahā-maṇḍala* and *samaya-maṇḍala* (H. §§11–12). The correspondences between verses 8–11 and the *Sarvatathāgatatattvasaṃgraha* are set out below. (The terms appear in the *Sarvatathāgatatattvasaṃgraha* in the nominative and in Kūkai’s text in the vocative, but here they are given in their base forms.)

<table>
<thead>
<tr>
<th>Sixteen Bodhisattvas</th>
<th>STTS (§H. 11)</th>
<th></th>
<th>STTS (§H. 12)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vajrasattva</td>
<td>vajrapāṇi</td>
<td>samanta-bhadra</td>
<td>vajra</td>
</tr>
<tr>
<td>Vajrarāja</td>
<td>mahākarṣa</td>
<td>svamogha</td>
<td>ankuśa</td>
</tr>
<tr>
<td>Vajrarāga</td>
<td>mahātuṣṭi</td>
<td>māra</td>
<td>śara</td>
</tr>
<tr>
<td>Vajrasādhu</td>
<td>mahārati</td>
<td>prāmodyanāyaka</td>
<td>tuṣṭi-</td>
</tr>
<tr>
<td>Vajratatna</td>
<td>ākāśagarbha</td>
<td>khagarbha</td>
<td>mahāmaṇi</td>
</tr>
<tr>
<td>Vajrateja</td>
<td>vajrārtha (→ vajrārka?)</td>
<td>sumahātejas</td>
<td>ratnajvala</td>
</tr>
<tr>
<td>Vajraketu</td>
<td>mahādhvaja</td>
<td>ratnaketu</td>
<td>mahāketu</td>
</tr>
<tr>
<td>Vajrahāsa</td>
<td>mahāsmita</td>
<td>mahāsmita</td>
<td>pritiprāmodyadāyaka</td>
</tr>
<tr>
<td>Vajradharma</td>
<td>avalokiteśa</td>
<td>avalokitamaheśa</td>
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</tr>
<tr>
<td>Vajratikṣṇa</td>
<td>vibhu</td>
<td>maṇjuśrī</td>
<td>kośa</td>
</tr>
<tr>
<td>Vajrahetu</td>
<td>mahāśrīmaṇḍa</td>
<td>sarvamaṇḍala</td>
<td>mahācakra</td>
</tr>
<tr>
<td>Vajrabhāsa</td>
<td>vākpati</td>
<td>avāca</td>
<td>vajrajīvamahāsmita</td>
</tr>
<tr>
<td>Vajrakarma</td>
<td>mahākarman</td>
<td>viśvakarman</td>
<td>viśvavajra</td>
</tr>
<tr>
<td>Vajrarakṣa</td>
<td>mahārakṣa</td>
<td>viṣya</td>
<td>mahāvarman</td>
</tr>
<tr>
<td>Vajrayakṣa</td>
<td>caṇḍayakṣa</td>
<td>caṇḍa</td>
<td>damṣṭramudra</td>
</tr>
<tr>
<td>Vajrasandhi</td>
<td>subbandhana</td>
<td>drīḍhagṛaha</td>
<td>mahāgraha</td>
</tr>
</tbody>
</table>

The similarities between verses 10–11 and H. §12, corresponding to the symbolic representations of the sixteen bodhisattvas, are particularly striking. When one further considers that the *Mahāsamayatattvayoga* is said to have been expounded at the site of the Vajradhātu-maṇḍala, it would seem safe to assume that this text belongs to the *Sarvatathāgatatattvasaṃgraha* family of texts. It is to be hoped that
further investigations of Sanskrit manuscripts and the Tibetan canon will shed additional light on this intriguing text.

5. JŪICHIMEN SAN 十一面赞 EULOGY OF ELEVEN-FACED [AVAKITEŚVARA] (NO. 39)

Sanskrit Text

[577] jāṭadharaṃ somyavisal(lo)canaṃ sadaprasana mokhavamndramaṃṇḍala srarosranrer vanditapādaṃṇkajāṃ nāṃmami nāthā munipadma-saṃmbhavam ||

jaṭādharaṃ saumyavisālalocanaṃ sadāprasannānaṃ mukhacandramaṇḍalam | surāsurair vanditapādaṃṇkajāṃ namāmi nāthā maṇipadmasaṃbhavam ||

English Translation

I bow to the lord who wears braided hair and has large, gentle eyes and a countenance like a moon-disc, always bright, the lotuses of whose feet are venerated by gods and demons, and who is born of the gem-lotus.  

Remarks

This verse (in the vaṃsasthavila meter) has been transliterated, but not identified, by Noguchi. It tallies with verse 1 of an Avalokiteśvarastotra attributed to Vāsukināgarāja, with one minor difference: the latter has sadāprasannānanacandra in pāda b. I have not been able to identify any Chinese translation of this verse or of the entire stotra, and so it is not clear whether the above verse was circulating independently at the time of Kūkai and was later incorporated into the Avalokiteśvarastotra or whether a work similar to the Avalokiteśvarastotra already existed (with Kūkai having acquired only the first verse) and later came to be attributed to Vāsukināgarāja.

APPENDIX: LIST OF SANSKRIT TEXTS BROUGHT BACK TO JAPAN BY KŪKAI

The titles are given in the form in which they appear in Kūkai’s Gosōrai mokuroku, but the word bonji (Brāhmī [i.e., Siddhamātrkā] script) with which each is prefixed has been omitted. The page numbers following the titles are those of the corresponding pages in Hase’s work (see n. 7). Many of these texts have also been preserved in Tibetan translation, but references to Tibetan parallels have been omitted.
since they can be readily ascertained elsewhere, while references to relevant research have been restricted to works dealing directly with textual aspects of the texts in question and are by no means intended to be exhaustive.

1. *Daibirushana taizō daijiki* 大毘盧舍那胎藏大儀軌 *Mahāvairocana-garbhadhātu-mahākalpa* (pp. 1–102)
A collection of mantras appearing in fascicles 1–6 of the Chinese translation of the *Vairocanābhisaṃbodhi-sūtra* (*Dapiluzhena chengfo shenbian jiachi jing* 大毘盧遮那成佛神變加持經 [T. 848]).

2. *Taizō mandara shoson bonmyō* 胎藏曼陀羅諸尊梵名 *Sanskrit Names of Deities of the Garbhadhātu Maṇḍala* (pp. 103–156)
A list of the Sanskrit names of 358 deities appearing in the maṇḍala of the *Vairocanābhisaṃbodhi-sūtra* together with their Chinese names.

A collection of mantras corresponding by and large to the mantras in the *Jingangding lianhuabu xin niansong yigui* 金剛頂蓮華部心念誦儀軌 (T. 873) and *Jingangding yiqie xianzheng da-jiaowang jing* 金剛頂一切如來真正攝大乘現證大敎王經 (T. 874), both ritual manuals based on Part I of the *Sarvatathāgatattva-saṃgraha*. The *Lianhuabu xin niansong yigui* 蓮華部心念誦儀軌 (T. 875) reproduces a different copy of the Siddhamātṛkā text. The mantras have been transliterated with notes by Miyasaka Yūshō.

4. *Birushana sanmaji giki* 昇盧遮那三摩地儀軌 *Ritual Manual for the Samādhi of Vairocana* (pp. 201–208)
A collection of mantras appearing in the *Jingangding jing yuqie xiuxi Piluzhena sanmodi fa* 金剛頂經瑜伽修習毘盧遮那三摩地法 (T. 876), a ritual manual belonging to the *Sarvatathāgatattva-saṃgraha* family of texts.

5. *Fugen gyōgan san* 普賢行願讃 *Bhadracaripraṇidhāna* (pp. 209–249)
The *Bhadracaripraṇidhāna* accompanied by interlinear Chinese glosses and followed by two mantras; cf. n. 3.

6. *Daibutchō shingon* 大佛頂真言 *Mahābuddhoṣṇīṣa Mantra* (pp. 251–276)
The title given at the start of this text can be restored as $S[arva]tathā-gaṇoṣṇīṣasitātaprāparājītā-pratyanirā-dhāraṇī$, more commonly known as the Sarvatathā-gaṇoṣṇīṣasitātapatrā-nāmāparājītā-mahāpratyangirāvidyārājī, and it tallies with the Dafoding rulai fangguang xidaduobodaluo tuo-
luoni 大佛頂如來放光悉怛多鉢怛囉陀羅尼 (T. 944A; Chinese phonetic transcription). The Dafoding da tuo-
luoni 大佛頂大陀羅尼 (T. 944B) reproduces a different version of the Siddhamātrkā text.68

7. Daizuigu shingon 大隨求真言 Great Pratisarā Mantra (pp. 279–301) Consists of eight mantras appearing in the Mahāpratisarā-mahāvidyārājī (Pubian guangming qingjing chisheng ruyibao yin xin Wunengsheng damingwang dasuiqiu tuo-
luoni jing 普光明浄熾盛如意寶印心無能勝大明王大隨求陀羅尼經 [T. 1153]; Suiqiu jide dazizai tuo-
luoni shenhou jing 隨求卍得大自在陀羅尼神呪經 [T. 1154]; Jingangding yuqie zuisheng bimi chengfo suiqiu jide shenbian jiachi chengjiu tuo-
luoni jing [T. 1155]). A different version of the Siddhamātrkā text is reproduced at the end of T. 1153 (as far as 20:636b22).

8. Shōzuigu shingon 小隨求真言 Small Pratisarā Mantra One of two of Kūkai’s Sanskrit texts that Hase failed to locate. It has been suggested that it corresponds to the final mantra of the Mahā-
pratisarā-mahāvidyārājī (T.1153.20:626a17–627a1).70

9. Daihōrōkaku-kyō shingon 大寶樓閣經真言 Mantras of the Mahāmaṇivipa-
lipulavimāna-sūtra (pp. 303–324) A collection of mantras appearing in the Mahāmaṇivulavimānaviśva-
supraśītahitagyaparamahāsya-kalparāja (Dabao guangbo louge shanzhu bimi tuo-
luoni jing 大寶廣博樓閣善住秘密陀羅尼經 [T. 1005A]; Guangda baolouge shanzhu bimi tuo-
luoni jing 廣大寶樓閣善住秘密陀羅尼經 [T. 1006]; Mouli mantuoluo zhoujing 牟梨曼陀羅呪經 [T. 1007]). The Baolouge jing fanzi zhenyan 寶樓閣經梵字真言 (T. 1005B) reproduces a different copy of the Siddhamātrkā text.71

10. Kongōzō gōzanze san’ō 金剛薀降三世讃王 King of Eulogies of Vajragarbha-Trailokyavijaya One of two of Kūkai’s Sanskrit texts that Hase failed to locate. Kodama and Noguchi72 state that there is a “eulogy of Vajragarbha-Trailokyavijaya”
(金剛藏降三世讃) in the *Suxidijieluo gongyang fa (T.894.18:718c2–8), but the text actually has “eulogy of Vajratrailokyavijaya” (金剛降三世讃).

11. Senpi kanro gundari shingon 千臂甘露軍荼利眞言 Mantra of Thousand-Armed Amṛtakuṇḍalin (pp. 325–328)
See pp. 190–192 above.

12. Kikkyōsan 吉慶讃 Maṅgalagāthā (pp. 329–336)
Nine of a series of verses extolling the life of Śākyamuni. A total of twenty-four such verses have been identified.73

13. Muku jōkō darani 無垢淨光陀羅尼 Raśmivimalaviśuddhaprabhā-dhāraṇī (pp. 337–340)
Corresponds to the first dhāraṇī of the *Raśmivimalaviśuddhaprabhā-dhāraṇī-sūtra (Wugou jingguang da tuoluoni jing 無垢淨光大陀羅尼經 [T.1024.19:718b5–16]). A different version of the Siddhamātṛkā text is reproduced at the end of T. 1024. It has been transliterated with notes by Miyasaka.74

14. Bodaijō shōgon darani 菩提場莊嚴陀羅尼 *Bodhimaṇḍavyūha-dhāraṇī (pp. 341–345)
Corresponds to the first three dhāraṇīs of the *Bodhimaṇḍavyūha-dhāraṇī-sūtra (Putichang zhuangyan tuoluoni jing 菩提場莊嚴陀羅尼經 [T.1008.19:671b8–25, 674b26–27, 29]). These three dhāraṇīs, which appear also in the *Baiqian yin tuoluoni jing 百千印陀羅尼經 (T.1369.21:886a22–b6, 8–9, 11) and Luocha tuoluoni jing 洛叉陀羅尼經 (T.1390.21:907b25–c21), are also collectively referred to as the Bodhi-garbhadālakṣa-dhāraṇī and are found in Siddhamātṛkā script in notebook no. 29 of the Sanjūjō sashti,75 and have also been found inscribed on various objects in India and elsewhere.76

15. Hōbu kongō san 寶部金剛讃 Eulogy of the Vajras of the Gem Family (with Eulogy of Cakravarticintāmaṇi, Mantra of Great Compassion, and Mantra of Vimalakīrti) (pp. 347–357)
See pp. 192–201 above.

A collection of mantras appearing in the Chengjiu Miaofa lianhua jing-wang yuqie guanzhi yigui 成就妙法蓮華經王瑜伽觀智儀軌 (T. 1000).77
17. *Fudōson giki* 不動尊儀軌 *Ritual Manual for Acalānātha* (pp. 375–389)
A collection of mantras appearing in the *Jingangshou guangming guanding jing zuisheng liyin sheng Wudongzun daweiniu wang niansong yigui fapin* 金剛手光明灌頂經最勝立印聖無動尊大威怒王念誦儀軌法品 (T. 1199).

18. *Sonshō butchō shingon* 尊勝佛頂眞言 *Uṣṇīṣavijaya Mantra* (pp. 391–396)
A version of the *Uṣṇīṣavijayā-dhāraṇī*; the *Foding zunsheng tuoluoni* 佛頂尊勝陀羅尼 (T. 974B) reproduces a different copy of the Siddhamātṛkā text, and another version is reproduced in the *Zunsheng foding xiu yuqie fa yigui* 尊勝佛頂修瑜伽法儀軌 (T. 973.19:377bc).²⁸

19. *Shichi kutei butsumo san* 七倶胝佛母讃 *Eulogy of the Buddha-Mother of Seven Crores* (pp. 397–401)
See pp. 201–206 above.

20. *Batō kannon darani* 馬頭觀音陀羅尼 *Dhāraṇī of Hayagrīva* (pp. 403–409)
One of Hayagrīva’s longer mantras; the *Matou guanyin xin tuoluoni* 马頭觀音心陀羅尼 (T. 1072B) reproduces a different copy of the Siddhamātṛkā text, which has been transliterated by R. H. van Gulik.²⁹

21. *Senpatsu Monju ippyakuhachi myōsan* 千鉢文殊一百八名讃 *Eulogy of One Hundred and Eight Names of Mañjuśrī with a Thousand Bowls* (pp. 411–429)
Corresponds to the greater part of the *Mañjuśrikumārabhūta-aṣṭottarasatākāma*; the *Qianbo Wenshu yibaiba mingzan* 千鉢文殊一百八名讃 (T. 1077B) reproduces a different copy of the Siddhamātṛkā text, and both versions have been edited by Giebel.³⁰

22. *Issai kichijō tennyo darani* 一切吉祥天女陀羅尼 *Dhāraṇī of Śrīmahādevī* (pp. 431–436)
Corresponds to the *dhāraṇī* in the *Śrīmahādevīvyākaraṇa* (Dajixiang tiannü shi’er qi yibaiba ming wugou dacheng jing 大吉祥天女十二契一百八名無垢大乘經 [T.1253.21:254c19–255a15]) preceded by salutations to five of the thirty-seven Tathāgatas invoked at the start of the sūtra and four of Śrīmahādevī’s 108 names.³¹
23. Fukūkenjaku darani 不空織索陀羅尼 Dhāraṇī of Amoghapāśa (pp. 437–443)
Similar to a dhāraṇī in the Amoghapāśakalparāja (Bukongjuansuo shenbian zhenyanting [T.1092.20:275b21–276a16]). It has been transliterated and translated into Japanese by Fujita Kōkan.83

24. Senju sengen shingon 千手千眼真言 Mantra of [Avalokiteśvara with] One Thousand Hands and One Thousand Eyes (pp. 445–450)
A mantra of Avalokiteśvara similar to that in the Qiānshòu qiānyān Guanshiyin pusa guāngdá yuánmàn wù'ài dābēi xīn tuōlùn jīng (T.1060.20:107b25–c25) and the Qiānshòu qiānyān Guanshiyin pusa dābēi xīn tuōlùn (T.1064.20:116b13–117a9).84

25. Amida-butsu shingon 阿彌陀佛真言 Mantra of the Buddha Amitāyus (pp. 451–454)
Corresponds to the “root dhāraṇī” of Amitāyus in the Wuliangshou rulai guanxing gongyang yigui (T.930.19:71b5–18).85

26. Hōkyō shingon 寶篋真言 *Karāṇḍa[anurāga]-mantra (pp. 455–459)
Corresponds to the dhāraṇī in the Sarvatathāgatādhiṣṭhānahṛdayaguhyaḥāṭukarāṇḍamudrā-nāma-dhāraṇī (Yiqie rulai xīn bìmí quānshēn shēlǐ bāoqíyìn tuōlùn jīng; Yiqie rulai zhēngfǎ bìmí qīyìn xīn tuōlùn jīng) 一切如來心秘密全身舍利寶篋印陀羅尼經 [T.1022.19:711c2–25, 713c24–714a18]; Yiqie rulai zhēngfǎ bìmí qūqíyìn xīn tuōlùn jīng 一切如來正法秘密印心陀羅尼經 [T.1023.19:717a12–b9]). A different version of the Siddhamātrkā text is reproduced at the end of T. 1022A.86

27. Jūroku daibosatsu san 十六大菩薩讃 Eulogy of the Sixteen Great Bodhisattvas (pp. 461–468)
Corresponds to the first sixteen of the twenty verses of the first of the six nāmāṣṭaśata found in the Sarvatathāgatatattvāmṛta (H. §§197–200).

28. Jūroku daibosatsu shingon 十六大菩薩真言 Mantras of the Sixteen Great Bodhisattvas (pp. 469–472)
The mantras of the Sixteen Great Bodhisattvas of the Bhadrakalpa, corresponding to those in the Jingangding yi qiē rulai zhēnshīshe dàchéng xiānzhēng dàjīaowàng jīng (T.874.18:318b3–17) and the Xianjie shiliu zun
29. Daisanmaya shinjitsu ippakyakuhachi myōsan 大三味耶真實一百八名讃 Eulogy in One Hundred and Eight Names of the “Truth of the Great Pledge” (pp. 474–481)
See pp. 206–213 above.

30. Shichi kutei giki 七倶胝儀軌 Ritual Manual for [the Buddha-Mother of] Seven Crores (pp. 483–490)
A collection of mantras pertaining to Cundā. They have been transliterated and translated into Japanese by Sakai.88

31. Yōe kannon shingon 葉衣観音眞言 Mantra of Parṇaśabarī (pp. 491–496)
A version of the Parṇaśabarī-dhāraṇī (Yeyi guanzizai pusa jing 葉衣自 在菩薩經 [T.1100.20:447b5–448a2]; T. 1384, Bolannashefuli da tuoluoni jing 鉢蘭那餘呼哩大陀羅尼經 [21:904c16–905a25]).89

32. Daihi shin shingon 大悲心眞言 Heart-Mantra of Great Compassion (pp. 497–509)
A version of the Nīlakaṇṭha-dhāraṇī, corresponding to the Qianshou qian-yan Guanzizai pusa guangda yuanman wu'ai dabei xin tuoluoni zhouben 千手千眼観自在菩薩廣大圓滿無礙大悲心陀羅尼呪本 (T. 1061). A different version of the Siddhamātṛkā text is reproduced at the end of T. 1061.90

33. Ichijichōrinnō giki 一字頂輪王儀軌 Ritual Manual for Ekākṣarosṇīṣa-cakravartin (pp. 511–527)
A collection of mantras appearing in the Yizidinglwang niansong yigui 一字頂輪王念誦儀軌 (T. 954).91

34. Monju goji shingon giki 文殊五字眞言儀軌 Ritual Manual for Mañjuśrī’s Five-Syllable Mantra (pp. 529–537)
A collection of mantras similar to those in the Jingangding jing yuqie Wenshushili pusa gongyang yigui 金剛頂經瑜伽文殊師利菩薩供養儀軌 (T. 1175) and, to a lesser extent, those in the Jingangding jing yuqie Wenshushili pusa fa 金剛頂經瑜伽文殊師利菩薩法 (T. 1171).

35. Usushima giki 烏芻濕摩儀軌 Ritual Manual for Ucchuṣma (pp. 539–550)
A collection of mantras appearing in the *Daweinu wuchusemo yigui jing* (T. 1225). The *Wuchuse mingwang yigui fanzi* (T. 1226) reproduces a different copy of the Siddhamātṛkā text.92


A collection of mantras appearing in the *Jingangding shengchu yuqie jing zhong lüechu dale jingang saduo niansong yi* 金剛頂勝初瑜伽經中略出大樂金剛薩埵念誦儀 (T. 1120A). The *Shengchu yuqie yigui zhenyan* 勝初瑜伽儀軌眞言 (T. 1120B) reproduces a different copy of the Siddhamātṛkā text.93


A similar eulogy is found in Chinese transliteration in the *Yaoshi yiqui yiju* 藥師儀軌一具 (T.924C.19:32c18–22) and the *Yanluo wang gong xingfa cidi* 焰羅王供行法次第 (T.1290.21:376a17–21). Both the Chinese transliteration and Siddhamātṛkā text have been reconstructed/transliterated and translated into Japanese by Kiyota Jakuun.94

38. *Hosshin ge* 法身偈 *Dharmakāya Verse* (pp. 571–573)

The ye dharmāḥ formula.

39. *Jūichimen san* 十一面讃 *Eulogy of Eleven-Faced [Avalokiteśvara]* (pp. 575–579)

See p. 213 above.

40. *Kongōbu rōkaku shingon narabi ni ippyakuhachi myōsan* 金剛峯樓閣眞言弁一百八名讃 *Mantras of the Adamantine Peak Pavilion and Eulogy of One Hundred and Eight Names* (pp. 581–592)

A collection of mantras appearing in the *Jingangfeng louge yiqie yuqie yuzhi jing* 金剛峯樓閣一切瑜伽瑜祇經 (T. 867). They have been transliterated with notes by Miyasaka.95

41. *Rengebu san* 蓮花部讃 *Eulogy of the Lotus Division* (p. 593)

Corresponds to the eulogy of Cakravartiśānti found in Chinese transliteration in the *Guanyuzai pusa ruyilun niansong yiqui* 觀自在菩薩如意輪念誦儀軌 (T.1085.20:206a19–22). The Siddhamātṛkā text is also
found in notebook no. 27 of the Sanjūjō sasshi; it has been transliterated by Miyasaka."

42. Shittan shō 悉曇章 Chapters on Siddham (pp. 595–702)
A primer listing several thousand Siddhamātṛkā glyphs, reproduced from a woodblock edition printed in 1734 (Kyōhō 享保 19).

NOTES
* I wish to gratefully acknowledge the assistance of Sakuma Hidenori 佐久間秀範 in obtaining a copy of the relevant sections of vol. 5 of Hase Hōshū’s collected works, and also the invaluable input provided by Diwakar Nath Acharya, Arlo Griffiths, Iain Sinclair, Jeffrey Sundberg, and Tanaka Kimiaki 田中公明.

1 T.2161.55:1063b10–c24. For a recent translation of the Go-shōrai mokuroku, see Shingen Takagi and Thomas Eijō Dreitlein, Kūkai on the Philosophy of Language (Tokyo: Keio University Press, 2010), pp. 199–232. It does not, however, include the list of Sanskrit texts (p. 212).


3 T.2161.55:1065c8-13. Ryūichi Abé, in The Weaving of Mantra: Kūkai and the Construction of Esoteric Buddhist Discourse (New York: Columbia University Press, 1999), p. 119, states that these were the Sanskrit originals of Prajñā’s translation of the Avataṃsaka-sūtra (or, more specifically, the Gaṇḍavyūha), but this is by no means certain; cf. Yoritomi Motohiro 頼富本宏, Chūgoku mikkyō no kenkyū 中国密教の研究 (Tokyo: Daitō Shuppansha 大東出版社, 1979), p. 21. It can, however, be pointed out that the Sanskrit texts brought back by Kūkai include the entire Bhadracaripraṇidhāna from the closing section of the Gaṇḍavyūha (with interlinear glosses in Chinese; text no. 5 in the Appendix, above) and that two verses of the same work (slightly truncated, possibly owing to eye-skip on the part of the copyist) are found in Siddhamātṛkā script in notebook no. 23 of the Sanjūjō sasshi. Miyasaka Yūshō 宮坂宥勝, who has reproduced the original Siddhamātṛkā text of these latter two verses together with a transcription, was unable to identify them (Indo koten ron インド古典論, vol. 1 [Tokyo: Chikuma Shobo 筑摩書房, 1983], pp. [90], [112]), but they had already been identified by Inokuchi Taijun 井ノ口泰淳 in 1978 (see Chūō Ajia no gengo to Bukkyō 中央アジアの言語と仏教 [Kyoto: Hōzōkan 法蔵館, 1995], pp. 195–198), as corresponding to the first two verses of the Bhadracaripraṇidhāna (Kaikioku Watanabe, Die Bhadracari: Eine Probe buddhistisch-religiöser Lyrik untersucht und herausgegeben [Leipzig: Druck von G. Kreysing, 1912], p. 29). It may also be noted that the Bongaku shinryō 梵學津梁
by Jiun Onkō 慈雲飲光 (1718–1804) includes seventeen Sanskrit manuscripts of the Bhadračaripraṇidhāna, at least some of which presumably derive from Kūkai’s Sanskrit text; see Okukaze Eikō 奥風栄弘, “Kōkiji-zō bonbun Fugen gyōgan san ni tsuite” 高貴寺蔵梵文『普賢行願讃』について, Indogaku bukkyōgaku kenkyū 印度學佛教學研究 60/2 (2012): 941–938.


6 One notable exception is a study by Miyasaka Yūshō (included in Indo koten ron), in which he reproduces, transcribes, and identifies all the Siddhamātṛka passages found in four of the notebooks (nos. 23, 26, 27 and 29); see also n. 77.

7 Hase Hōshū 長谷寶秀, Daishi go-shōrai bonji shingon shū 大師御請来梵字真言集. First published in 1938 in two volumes (Kyoto: Kyōto Senmon Gakkō 京都専門學校) and later reprinted, first in one volume in 1976 (Tokyo: Kokusho Kankōkai 国書刊行会) and then in 1997 as volumes 4 and 5 of Shuchiin Daigaku Mikkyō Shiryō Kenkyūjo 種智院大学密教資料研究所, ed., Hase Hōshū zenshū 長谷寶秀全集 (Kyoto: Hōzōkan). I have used the 1976 reprint. On a previous occasion (Giebel, “The One Hundred and Eight Names of Mañjuśrī,” p. 307) I unthinkingly wrote that all forty of the Siddhamātṛka texts reproduced by Hase were in his own hand, and I take this opportunity to correct this error.


9 Here and below the text numbers are those of the texts as listed in the Appendix.

10 Said to have originally consisted of about 1,000 fascicles, 300 fascicles are preserved at Kōkiji, and some of them have been reproduced in Lokesh Chandra, Sanskrit Manuscripts from Japan (New Delhi: International Academy of Indian Culture, 1972).


15 “Daiyonkan, daigokan gaiyō,” p. 35. The end-title and colophon have been transliterated by Noguchi (Shuchiin Daigaku Mikkyō Shiryō Kenkyūjo, ed., Hase Hōshū zenshū, vol. 5, p. 412).


18 Miyasaka, Indo koten ron, pp. (101)–(102), (126).


23 Several other of Kūkai’s Sanskrit texts end with samāpta or a variation thereof (nos. 1, 6, 21, 24, and 28), while no. 23 ends with the words sumeru lekhita, possibly indicating that a certain Sumeru was involved in copying it or had it copied, or perhaps even that it was written on a mountain called Sumeru.

24 Kodama and Noguchi, “Daiyonkan, daigokan gaiyō,” p. 36.

26 Here and throughout STTS refers to the Sarvatathāgatatattvasaṃgraha and H. to Horiuchi’s edition: Horiuchi Kanjin 堀内寛仁, ed., Bon-Zō-Kan taishō Shoe Kongōchōgyō no kenkyū: bonpon kōtei hen 梵蔵漢対照初會金剛頂經の研究 梵本校訂篇, 2 vols. (Kōyachō 高野町: Mikkyō Bunka Kenkyūjo 密教文化研究所, 1983). Note that tatva and satva in Horiuchi’s edition have been given in their regular forms tattva and sattva, respectively.

27 This conforms with the Chinese and Tibetan translations of the Sarvatathāgatatattvasaṃgraha, whereas the Sanskrit manuscripts (T and S) have vajracitta; see ibid., vol. 1, pp. 320–321, n. 13). The Dunhuang manuscript transcribed by Tanaka (see n. 38) has vajracinta.

28 The word mahā is metrically superfluous, but it appears in the Sanskrit manuscripts of the Sarvatathāgatatattvasaṃgraha (H. §632) and in the Dunhuang manuscript transcribed by Tanaka (see n. 38).


32 The opening prose section may be translated as follows: “Then the Blessed Ones, all the Tathāgatas, reassembled and solicited the Blessed One Sarvatathāgatamahācakravartin [for instruction] with this one-hundred-and-eight–name [eulogy].”

33 Jingangding yiqie rulai zhenshishe dacheng xianzheng dajiaowang jing 金剛頂一切如來真實攝大乘現證大教王經 (T. 865); see Giebel, Two Esoteric Sutras.


37 Text no. 27. This same passage is also included in another of Kūkai’s Sanskrit texts (no. 3; Hase, Daishi go-shōrai bonji shingon shū, pp. 170–174). On

38 rDo rje hung zhes pa’i bsgrub pa bsdus pa (Vajrāihilkārasādhanopāyikā). See Tanaka Kimiaki 田中公明, Tonkō: mikkyō to bijutsu 敦煌 密教と美術 (Kyoto: Hōzōkan, 2000), pp. 135–149, 230–246. Like Kūkai’s text, the transliteration of the nāmāṣṭaśata ends at H. §635 (pp. 243–244), with the following three verses having been translated into Tibetan and the final verse omitted. It also exhibits a greater number of variant readings than does Kūkai’s text when compared with the extant manuscripts of the Sarvatathāgatatattvasaṃgraha.

39 See Appendix, no. 41, for further details.

40 The sequence trayanetra has provisionally been taken in the sense of trinetra.


45 Kodama and Noguchi, “Daiyonkan, daigokan gaiyō,” p. 36.


47 E.g., Kāraṇḍavyūha in P. L. Vaidya, ed., Mahāyāna-sūtra-saṃgraha, Part I, Buddhist Sanskrit Texts 17 (Darbhanga: Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1961), p. 301.12. Vaidya’s edition of the Kāraṇḍavyūha omits tad yathā and has cunye for cunde, but the full version is attested in several Chinese texts, e.g., T.1034.20:17a25–26
(without om, but added in the Yuan and Ming editions); T.1075.20:173a9–11; T.1076.20:178c20–179a1; T.1077.20:185a12–14; and T.1078.20:186b10–15. There are also the following variants: namah saptanam samyaksambuddhakoṭinām, namah (~ namaś) cale cunde namah (T.1169.20:678c18–19); namah saptanam samyaksambuddhakoṭinām, om cale cule cunde (T.1169.20:686b22–23). On the above passage in the Kāraṇḍavyūha and on a textual witness in Siddhamātṛkā script from ancient Java, see also Arlo Griffiths, “Written Traces of the Buddhist Past: Mantras and Dhāraṇīs in Indonesian Inscriptions” (Bulletin of the School of Oriental and African Studies 76, forthcoming).


50 If it were possible to interpret sthitvā in pāda 3b as a non-causative form used in a causative sense (cf. BHSG, §38.24), then dakṣine sphuṭam sthitvā could possibly be translated as “having raised an open [flower] in your right [hand]” and taken as a reference to the lotus flower held in one of Cundā’s right hands.


53 This opening section is cited by Kodama and Noguchi (“Daiyonkan, daigokan gaiyō,” p. 39), who have mahārata for mahārata.

54 ‘:]’ is here used to represent a punctuation mark consisting of two stacked dots to the left of a daṇḍa (which resembles the akṣara “ra” without the horizontal bar on top). The two stacked dots are also used alone and are represented below by a colon.

55 Pādas ab also appear in the Sarvatathāgatatattvasamgraha (H. §2492, 44ab), but with nominative endings.

56 On this form see Horiuchi, Bon-Zō-Kan taishō Sho Kōgōchōgyō no kenkyū, vol. 1, p. 109, n. 7.

57 These final two pādas are cited by Kodama and Noguchi (“Daiyonkan, daigokan gaiyō,” p. 39).
58 See Giebel, “The Chin-kang-ting ching yü-ch’ieh shih-pa-hui chih-kuei,” pp. 185–191. With regard to the mantra, it may be noted that the syllables jaḥ huṃ (for hūṃ?) vaṃ hoḥ are the seed-syllables of the four gatekeepers in the Vajradhātu-manḍala (Vajrāṅkuṣa, Vajrapāśa, Vajrasphoṭa, and Vajrāveśa) and are commonly found as a single unit in many mantras.


60 Cf. Giebel, Two Esoteric Sutras, p. 21. I owe this observation to Tanaka Kimiaki (private communication).


62 While it is possible that the term manipadmasāṃbhava is a double entendre, here it probably refers to the famous mantra om manipadme hūṃ.


64 See Janardan Shastri Pandey, Baudhastotrasamgrahah (Varanasi: Motilal Banarsidass, 1994), p. 38. I was able to consult only the digital text of this stotra (http://www.dbcproject.org/avalokiteśvarastotram/avalokiteśvarastotram), and so I am indebted to Iain Sinclair for providing me with the corresponding page number in Pandey’s edition and also for pointing out that the attribution of this stotra to Vāsukināgarāja may have been an innovation in the Nepalese transmission of this text. In addition, the Avalokiteśvarastotra can be found among the Sanskrit manuscripts in the Tokyo University Library (Seiren Matsunami, A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library [Tokyo: Suzuki Research Foundation, 1965], p. 292, no. 43; accessible at: http://ultsktms.ioc.u-tokyo.ac.jp/ultsktms/), and here too we find sadāprasannānanacandra in pāda b.

65 The mantras in T. 848 have been reconstructed in Hatta, Shingon jiten (see pp. 306–308 for the mantra numbers); see also Rolf W. Giebel, trans., The Vairocanābhisambodhi Sutra (Berkeley: Numata Center for Buddhist Translation and Research, 2005).

66 Miyasaka Yūshō, Indogaku mikkyōgaku ronkō インド学 密教学論考 (Kyoto: Hōzōkan, 1995), pp. 93–106, 112–117. The mantras in T. 873 and T. 874 have been reconstructed in Hatta, Shingon jiten (see pp. 319–321 for the mantra numbers).

67 Kodama and Noguchi (“Daiyonkan, daigokan gaiyō,” p. 32) would seem to err when they state that this text coincides with the mantras in the Jingangding jing Piluzhen yibaiba zun fashen qiyin 金剛頂經毘盧遮那一百八尊法身契印 (T. 877).

69 The first four mantras constitute the dhāraṇī of the Mahāpratisarā-mahāvidyārājñī. The corresponding page numbers in the Sanskrit texts edited by Gergely Hidas (Mahāpratisarā-Mahāvidyārājñī: The Great Amulet, Great Queen of Spells [New Delhi: International Academy of Indian Culture and Aditya Prakashan, 2012]) are as follows: (1) 48.8–54.9, 115.3–126.7; (2) 54.9–55.1, 127.1–4; (3) missing in Sanskrit text (cf. T.1153.20:633, parenthetical note); (4) 55.1–4, 127.4–6; (5) 65.30, 151.10; (6) 66.1, 152.1; (7) 66.3, 152.3; (8) 66.4, 152.4–5.


71 In a partial Sanskrit manuscript of the Mahāmanipulavimāṇa-kalparāja discovered among the Gilgit manuscripts, the mantras on pp. 319–324 of Hase’s text correspond to those in chapter 4 ("Mudrāvidhāna"); see Matsumura Hisashi 松村恒, "Girugitto shoden no mikkyō zuzō bunken" ギルギット所伝の密教図像文献, Mikkyō zuzō 密教図像 2 (1983): 71–79 (esp. pp. 74–75).

72 Kodama and Noguchi, “Daiyonkan, daigokan gaiyō,” p. 35.

73 Miyasaka, Indo koten ron, pp. (84)–(85), (107), (128)–(129); Indogaku mukkyōgaku ronkō, pp. 112, 119.

74 Miyasaka, Indo koten ron, pp. (107)–(108), (129)–(131).


76 T. 1000 is included in notebook no. 18 of the Sanjūjō sasshi, where the mantras in Chinese phonetic transcription are also rendered in Siddhamārā text of T.974B has been transliterated and also presented in Devanāgarī in Yuyama Akira 湯山明, “Fukū on’yaku Tonkō shutsudō...”


80 Giebel, “The One Hundred and Eight Names of Mañjuśrī.”

81 For the Sanskrit text of the Śrīmahādevīvyākaraṇa, see Nalinaksha Dutt, Gilgit Manuscripts (Delhi: Sri Satguru Publications, 1984, reprint), vol. 1, pp. 93–100.


83 Fujita Kōkan 藤田光寛, “Fukūkenjaku darani no bongo shahon” 不空羂索陀羅尼の梵語写本, in Nepāru shōrai Bukkyō, Mikkyō, Indokyō kankei bonbun shahon no genent hinhan teki kenkyū ネパール将来仏教・密教・インド教関係梵文写本の原典批判的研究 (report of grant-in-aid for scientific research, 1982), pp. 49–50. (This information is based on Kodama and Noguchi, “Daiyonkan, daigokan gaiyō,” p. 37; I have not seen Fujita’s study.)

84 The version of the dhāraṇī found in T. 1060 has been reconstructed in Lokesh Chandra, The Thousand-armed Avalokiteśvara (New Delhi: Abhinav Publications & Indira Gandhi National Centre for the Arts, 1988), vol. 1, pp. 92–104.

85 A reconstruction of the Chinese phonetic transcription can be found in Hatta, Shingon jiten, p. 246.

86 A reconstruction of the Chinese phonetic transcriptions can be found in Hatta, Shingon jiten, p. 245. Parts of this dhāraṇī are inscribed on six of the eight so-called “dhāraṇī stones” from Abhayagiriya; see Gregory Schopen, “The Text of the Dhāraṇī Stones from Abhayagiriya: A Minor Contribution to the Study of Mahāyāna Literature in Ceylon,” in Figments and Fragments of Mahāyāna Buddhism in India, pp. 306–313. Recently Tanaka Kimiaki has identified this dhāraṇī in an inscription unearthed at Udayagiri II in Orissa; see Kimiaki Tanaka, “A Newly Identified Dhāraṇī-sūtra of Udayagiri II,” paper presented at the International Conference on “Buddhist Heritage of Odisha: Situating Odisha in the Global Perspective,” Udayagiri, February 1–3, 2013.

87 Shuchiin Daigaku Mikkyō Shiryō Kenkyūjo, ed., Hase Hōshū zenshū, vol. 5, pp. 415–417. Noguchi does not, however, note the correspondences with T.
874 and T. 881. The corresponding mantras in T. 874 have been reconstructed in Hatta, *Shingon jiten* (see p. 333 for the mantra numbers).


90 For a reconstruction of T. 1061, see Lokesh Chandra, *The Thousand-armed Avalokiteśvara*, pp. 189ff.

91 A comparison with the Chinese text shows that in Kūkai’s text the section from *hata*. . . on p. 517, l. 5 to . . . *aprati* on p. 521, l. 2 should follow . . . *apra*[ti] on p. 524, l. 3. This transposition is presumably due to confusion in the ordering of the folio sides at some stage in the transmission of the text. Kūkai’s text ends with four additional mantras not included in T. 954 (but which correspond to the final five mantras in T. 953, with the third being repeated in T. 953).

92 The mantras in T. 1225 and T. 1226 have been reconstructed/transliterated in Hatta, *Shingon jiten* (see pp. 332–333 for the mantra numbers).

93 The mantras in T. 1120A and T. 1120B have been reconstructed/transliterated in Hatta, *Shingon jiten* (see p. 330 for the mantra numbers).


Self-transformation According to Buddhist Stages of the Path Literature

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INTRODUCTION: LOCATING THE NARRATIVE SELF IN BUDDHIST PATH SCHEMAS

Transformative paths are conceptual frameworks, methods of practice, and prescribed behaviors that are thought to be efficacious in leading practitioners toward a particular goal deemed religiously significant by their tradition. Paths are not rigid structures; rather, they evolve and change over time in response to innovative practices, doctrines, goals, or ideas. Paths, too, are not singular and unilateral but complex networks of possibilities that take into account various sets of conditions and circumstances.

Taking their cue from the Buddhist concept of mārga (Pāli magga), Robert Buswell and Robert Gimello describe a “path” as “the theory according to which certain methods of practice, certain prescribed patterns of religious behavior, have transformative power and will lead, somewhat necessarily, to religious goals.” Buswell’s and Gimello’s objective is to reverse the tendency of interpreting Asian religious traditions according to Western religious categories such as “faith” or “deity,” and they rightly point out that the importance of “path” across Buddhist traditions can also be used to elucidate similar paradigms in other traditions.

Ann Taves further develops the idea that “paths” are central metaphors operative in religious traditions. Through the path schemas of a given tradition, goals are ascribed religious value and the practices deemed efficacious for the attainment of these goals are identified. By highlighting the complex cultural mechanisms through which a particular experience becomes validated as religious, Taves argues against a sui generis understanding of “religious experience” in which
certain types of experience are assumed to be necessarily religious. Ascriptions, at the most basic level, assign qualities or characteristics—such as “sacred,” “efficacious,” or “religious”—to something, whether an object, a person, an experience, or a goal. She distinguishes between “simple ascriptions, in which an individual thing is set apart as special, and composite ascriptions, in which simple ascriptions are incorporated into more complex formations” such as religious traditions and path schemas. Paths, therefore, allow us to identify the starting point, the goal, and the means deemed efficacious for attaining the goal as understood in any given tradition.

Due to the relative paucity of reliable first-person “reports of experience” in the historical literature of Buddhist traditions, comparing the structure and trajectory of contemplative paths reframes the discourse around “religious experiences” to an investigation instead of prescribed practices and anticipated resultant states. Just as sets of practices can be oriented toward multiple goals, so too a single goal can be attained through employing a variety of means. Taves writes,

If we conceive of religions as paths to a goal, we then naturally find ourselves thinking in terms of sequences of actions (practices deemed efficacious) for moving from an original state to a desired state. En route, transformative paths provide signposts for successful movements from the original to the desired state, as well as cautions and guidance for when the practitioner strays from the path.

Following the idea of “path” operationalized by these scholars, my aim in this paper is to assess Buddhist path structures as “master narratives” for self-transformation. In particular, the path structures found across Buddhist traditions provide a framework for and guide to the attainment of awakening. Because the conception of the path develops and evolves in response to new philosophical, cosmological, and soteriological ideas, different Buddhist path schemas can be read as representing competing views of how awakening is attained, as well as its characteristics. Of course, it is important to recognize that a possible discrepancy exists between the ideal of a path structure and how it is experienced by individual practitioners. These maps provide the basic structure according to traditional terminology, though they necessarily oversimplify the process and belie the differences found among individual experiences. They may be prescriptive in that they shape and construct contemplative experience, and also descriptive in that they provide a means through which individual experiences can
be communicated to a community. They may be polemical in that they set forth a structure of practices and resultant experiences considered to be ultimately efficacious and authoritative according to a particular tradition or lineage. Some path schemas may also be theoretical to the extent that practitioners are unable to apply their structure in the context of contemplative practice. While it is important that scholars do not uncritically assume that Buddhist literature outlining the stages of the path have a direct bearing on the contemplative practices or experiences of those who wrote them or read them, nevertheless, these idealized presentations of the trajectory of self-transformation allow us to make some important comparisons across Buddhist lineages.

Throughout this paper, I reflect upon how Buddhist path schemas set forth a structure through which a “narrative self” is transformed into a “resultant self.” By “narrative self” I have in mind the default, deluded self that operates by telling stories about the way the world and the self is. According to core Buddhist doctrines, these stories are not in accordance with reality. This is the self that sees permanence in impermanence, and responds with grasping, desire, and aversion—which invariably lead to suffering. This self is to be confronted and destabilized through Buddhist contemplative practices. By contrast, the “resultant self” is the mode of being in the world that arises once the narrative self has been thoroughly deconstructed. Due to the transformative power of insight, this resultant self no longer relates to the phenomenal world through the false stories of the narrative self. Given their scope, it is impractical to address all of the states and stages of a given Buddhist path; consequently I will focus on select states and stages of the path in which particularly significant shifts in the narrative self are either prescribed (through intentional practices) or are expected to occur (as an outcome of intentional practices).

In the next two sections of this paper, I analyze some key features found in two treatises from among the much larger canon that could be called “Buddhist stages of the path literature”: first, The Path of Purification by the fifth-century Sri Lankan author Buddhaghosa; second, The Moonlight: A Lucid Exposition that Illuminates the Stages of Meditation according to the Ultimate Mahāmudrā by the sixteenth-century Tibetan author Dakpo Tashi Namgyal. I argue that despite major differences between these two path structures (especially in terms of prescribed practices), both traditions are concerned with overcoming similar problems with the “narrative self” in the early stages of the
path. However, once the narrative self has been thoroughly deconstructed and the practitioner is aiming for the highest levels of realization, there are many significant differences between these approaches, such that we may be led to conclude that these two paths promote as ideals two very different “resultant selves.”

The next section begins with a discussion of practices prescribed for deconstructing the “narrative self” in early Buddhism. Along the way, I draw upon some key passages from the Pāli Nikāyas, as some of the implicit and explicit paths found in this body of literature were systematized and organized into the path structure of Buddhaghosa’s *The Path of Purification*. Particular attention is given to the development of concentration (*samādhi*) through overcoming the five hindrances (*pañca nīvaraṇāni*). In this path schema, the “resultant self” arises as a result of progress through the stages of the eight insight knowledges (*vipassanā ūṇāna*) as well as through the paths and fruitions (*magga phala*).

Similarly, the section on Dakpo Tashi Namgyal’s presentation of Mahāmudrā begins with a discussion of how the narrative self is deconstructed through the practices of both “ordinary” and Mahāmudrā approaches to calm abiding (Skt. *śamatha*, Tib. *zhi gnas*) and insight (Skt. *vipaśyanā*, Tib. *lhag mthong*). Because Dakpo Tashi Namgyal presented Mahāmudrā according to both exoteric and esoteric path schemas, occasional reference is also made to another of his texts, *Light Rays from the Jewel of the Excellent Teaching*. This text, unlike *Mahāmudrā: The Moonlight*, explicitly presents Mahāmudrā as the culmination of the generation and completion stages trainings central to Vajrayāna Buddhism. After presenting both sutric and tantric approaches to Mahāmudrā, I investigate the latter stages of practice and realization that characterize the emergence of a “resultant self” through the recognition of increasingly subtle aspects of the nature of mind.

Given the vastly different cultural contexts in which these two path schemas were composed, it is not surprising that they differ in many ways in their approach to self-transformation. Nevertheless, I contend that taking these two treatises as a basis of comparison helps us understand how the narrative elements of Buddhist stages of the path literature operate more generally. Furthermore, I hope to demonstrate that investigating states of the path literature has broader implications for our understanding of these traditions both within and beyond the parameters of Buddhist studies. In the concluding section to this paper I offer some reflections on how the analysis of stages of
the path literature could be potentially valuable for both critiquing and advancing current research in the neuroscience of Buddhist meditation traditions.

SELF-TRANSFORMATION IN BUDDHAGHOSA’S
THE PATH OF PURIFICATION

Buddhaghosa’s The Path of Purification is generally regarded as the pinnacle of the Pāli commentarial tradition. Because so much of the content of this text is indebted to Pāli canonical literature, including the very structure of the text, it is worth calling attention to a few implicit and explicit path schemas that can be located in the Pāli Nikāyas. While there is a wide variety of possible path schemas that could be discussed, and although there are some discrepancies across their various renditions in the canonical literature, it is still possible to make some important basic observations by correlating few key sources.

One important path schema in the Nikāyas is the famous sixteen trainings in the mindfulness of breathing (ānāpānasati), one of the most well-known sequences of practices in Buddhist meditation. It purports to facilitate the pacification of the mind, the development of concentration, and the attainment of insight. Furthermore, this training explicitly incorporates two other important path schemas within it: the seven factors of awakening (bojjhaṅgā) and the four foundations of mindfulness (satipaṭṭhāna), as well as the characteristics of the four states of meditative absorption (jhāna). The training in the four foundations of mindfulness is also presented as a self-contained path schema through which one’s body, feelings, mind, and mental objects are to be contemplated.

In the initial stages of practice, the practitioner must be particularly attentive to the quality of his or her mental attention in addition to the particular object of investigation. Five hindrances (pañca nīvarāṇāni)—sensual desire, ill will, dullness, restlessness, and doubt—are singled out as being particularly significant obstacles. According to the Satipaṭṭhāna Sutta, the practitioner is to investigate the five hindrances as a type of mental object that is either present or absent in his or her experience. Subsequently, the seven factors of awakening—mindfulness, investigation, energy, rapture, tranquility, concentration, and equanimity—are to be identified and cultivated in an analogous manner. A related passage from the Bojhaṅgāsamyutta makes it clear that whereas the five hindrances are “makers of blindness, causing
lack of vision, causing lack of knowledge, detrimental to wisdom, tending to vexation, [and] leading away from Nibbāna,” the seven factors of awakening are, by contrast, “makers of vision, makers of knowledge, promoting the growth of wisdom, free from vexation, leading towards Nibbāna.”

The progressive stages of mindfulness of breathing involve a significant retraining of the ordinary narrative self. Due to habits and karma, the practitioner is faced with a seemingly innate tendency to respond to sensory stimuli with either desire or aversion (two of the three poisons). From this initial grasping and labeling of good or bad, want or don’t want, the conceptual mind begins to get involved, invoking memories or making plans, and propelling the practitioner into patterns of thinking that inevitably lead to suffering. In addition to the obvious ways in which chasing after sensory pleasures (or seeking to avoid discomfort) inhibits the successful development of meditation, the next two hindrances, dullness and restlessness, are more subtle mental qualities of the narrative self that also must be eradicated. The constant stimulation of ordinary life results in the tendency for the mind to wander from thought to thought, remaining unfocused. Similarly, a tendency to become overly lax also inhibits the ability to focus clearly on the breath. Both dullness and restlessness inevitably distract the practitioner away from awareness of the present moment that the mindfulness of breathing technique aims to cultivate. This tendency to spend much of one’s time in past memories or planning for future events is another central component of the ordinary narrative self that is to be eradicated through the process of mindfulness of breathing.

Unlike the five hindrances, which are not necessarily removed in any particular order, in the context of training in concentration the seven factors of awakening are often presented as being developed in sequence. There are a number of pathways to the jhānas, but most of them highlight how rapture, joy, and tranquility are the proximate causes of a concentrated mind. A state of initial tranquility arises through the pacification of the five hindrances and through restricting the inward fluctuations and the outflows of the narrative self by single-pointed focus on the breath. This process develops into the factor of concentration, which is the gateway to the four jhānas. Developing right concentration through practicing the four jhānas is highlighted throughout the Pāli Nikāyas as a fundamental stage along the path to awakening. Through the four jhānas the practitioner cultivates the
seventh factor of awakening, equanimity. The path to equanimity can be pursued through practices such as the mindfulness of breathing or through other methods entirely, such as meditating on the brahma-vihāras.²⁵

A very interesting passage from the Aṅguttara Nikāya details four further developments of concentration. First, concentration leads to dwelling happily in this life; second, it leads to obtaining knowledge and vision; third, it leads to mindfulness and clear comprehension of the arising and passing away of phenomena; fourth, it leads to the destructions of the taints. I want to focus in particular on the second and third of these four developments of concentration. Regarding the second, concentration leading to knowledge and vision, the bhikkhu here is to attend “to the perception of light . . . as by day, so at night,” with the result that the bhikkhu cultivates “a mind that is open and uncovered, . . . a mind imbued with luminosity.”²⁶ This quality of mind, described elsewhere in the sūtas²⁷ as the “pure bright mind” (pabhasara citta), arises in the fourth jhāna. Here, uncovering this purity of mind is deemed useful only insofar as the practitioner can then apply this mind to the investigation of the arising and passing away of phenomena. This third development of concentration is also clearly present in the higher stages of mindfulness of breathing: once the practitioner has attained a tranquil and stable mind, he or she can then use it to investigate various dimensions of reality in order to attain liberating insight:

A monk, having given up pleasure and pain, and with the disappearance of former gladness and sadness, enters and remains in the fourth jhāna which is beyond pleasure and pain, and purified by equanimity and mindfulness. . . . And so, with mind concentrated, purified, and cleansed, unblemished, free from impurities, malleable, workable, established, and having gained imperturbability, he directs and inclines his mind towards knowing and seeing [the impermanence of the body]. . . , towards the production of a mind-made body . . . , to the various supernatural powers . . . , to the divine ear . . . , to the knowledge of other’s minds . . . , to the knowledge of previous existences . . . , to the knowledge of the passing-away and arising of beings . . . , to the knowledge of the destruction of the corruptions [in which he realizes the Four Noble Truths].²⁸

In the context of the Pāli Nikāyas, the realizations that result from these investigations into the nature of mind and the nature of reality are presented through a model of a four-fold progression through the
paths (magga) and fruitions (phala). The four types of resultant self—the stream-enterer, the once-returner, the nonreturner, and the arahant—have progressively eliminated the various “fetters” that bind them to samsāra.29 These core themes of removing the hindrances, cultivating the factors of awakening, attaining states of meditative absorption, and directing a concentrated mind to the investigation of reality deeply inform the content of Buddhaghosa’s The Path of Purification. With these basic structures from the Pāli Nikāyas in mind, I now turn to an investigation of the content of The Path of Purification in order to demonstrate how Buddhaghosa understood the process of deconstructing a narrative self and the arising of a resultant self.

Despite its title, The Path of Purification cannot be read as a strictly linear path structure that progresses from the beginning of the text to the end. Rather, the arrangement is in some instances more topical, with many chapters devoted to aspects of Buddhist philosophy that do not follow explicit path structures. Nevertheless, there are a number of important sequences of practices and realizations that can be treated as smaller path cycles within the broader structure of the text, as they are either causally related or are expected to occur in sequence.

Buddhaghosa organized The Path of Purification according to two general frameworks. The simpler of the two is a threefold progression from virtue (sīla) to concentration (samādhi) and then to understanding (paññā).30 The second, more elaborate framework is a sevenfold progression through different “purifications,” beginning again with virtue and concentration, and with the final five purifications—purification by view, purification by overcoming doubt, purification by knowledge and vision of what is and what is not the path, purification by knowledge and vision of the way, and purification by knowledge and vision—all subsumed under the broader heading of understanding.31

In analyzing Buddhaghosa’s monumental treatise, I want to focus first on his presentation of concentration, in particular the ways in which the five hindrances, the seven factors of awakening, and the four jhānas remain central frameworks for understanding the development of this critical skill. Second, I will examine his presentation of the higher stages of insight as outlined in the purification by knowledge and vision of the way and the purification by knowledge and vision.

Of course, the cultivation of virtue serves as an important prerequisite to success in training in concentration. In the chapter on virtue, Buddhaghosa periodically makes reference to how the ethical life is
cultivated in and through key factors of awakening. For instance, “as restraint of the faculties is to be undertaken by means of mindfulness, so livelihood purification is to be undertaken by means of energy.”

However, he provides more exegesis on the relationship between the five hindrances and the seven factors of awakening in the chapters on developing concentration. In *The Path of Purification*, the primary object of concentration is any number of external supports (*kasīṇa*), although contemplating loving-kindness can also be used as a vehicle for overcoming the hindrances, attaining basic equanimity, and entering the first *jhāna*.

First, the hindrances have the potential to overpower their corresponding factors of awakening, for instance, “when idleness (*kosajja*) overpowers one strong in concentration and weak in energy, since concentration favors idleness, [or when] agitation (*uddhaca*) overpowers one strong in energy and weak in concentration, since energy favors agitation.” In balancing the hindrances and factors of awakening, it is critical not to apply the wrong factor as an antidote. Buddhaghosa explains:

> [W]hen his mind is slack (*līna*) with over-laxness of energy, etc., then, instead of developing the three enlightenment factors beginning with tranquility (*passadhisambhojjhanga*), he should develop those beginning with investigation-of-states (*dhammavicayasambhojjhanga*). For this is said by the Blessed One: . . . “[W]hen the mind is slack, that is not the time to develop the tranquility enlightenment factor. Why is that? Because a slack mind cannot well be roused by those states. When the mind is slack, that is the time to develop the investigation-of-states enlightenment factor, the energy enlightenment factor and the happiness enlightenment factor. Why is that? Because a slack mind can well be roused by those states.”

Generally speaking, investigation, rapture, and energy serve as antidotes for excessive dullness or idleness, and tranquility, concentration, and equanimity counterbalance excessive restlessness or agitation. All throughout, however, mindfulness, the first factor, has an important role to play:

> Strong mindfulness, however, is needed in all instances; for mindfulness protects the mind from lapsing into agitation through faith, energy, and understanding, which favour agitation, and from lapsing into idleness through concentration, which favours idleness.”
Steering between the Scylla of idleness and the Charybdis of agitation is the primary task in the cultivation of “access concentration” (upacāra samādhi), the gateway to the four jhānas. Each jhāna has its own configuration of mental factors that the practitioner must negotiate in order to progress through them. The first jhāna is characterized by two modes of cognition, applied thought (vitakka) and sustained thought (vicāra), as well as happiness or joy (pīti) and bliss (sukha) that arise from abandoning the five hindrances. The five hindrances are the contrary opposites of the jhāna factors: what is meant is that the jhāna factors are incompatible with them, eliminate them, abolish them. . . . Concentration is incompatible with lust, happiness with ill will, applied thought with stiffness and torpor, bliss with agitation and worry, and sustained thought with uncertainty.

Buddhaghosa makes clear throughout this section of The Path of Purification that overcoming the five hindrances is what leads to the jhānas, through which the practitioner then cultivates the awakening factors of concentration and equanimity. To abide thoroughly in concentration also has its own distinguishing features. Perhaps most obviously, the practitioner who comes to master the jhānas is no longer distracted, for

Concentration has non-distraction as its characteristic. Its function is to eliminate distraction. It is manifested as non-wavering. . . . Its proximate cause is bliss.”

In addition to this basic definition of concentration and the characteristics of the states of meditative absorption, Buddhaghosa’s text also identifies some other important “signs” (nimitta) along the path that are means of gauging one’s degree of prowess in concentration.

The initial sign is the “learning sign” (uggaha nimitta), and it is the first to appear. In the context of concentration on an external support (kasiṇa), the learning sign is a mental image of the object of concentration. When this arises and is stabilized, the practitioner then begins attending to the mental image alone as a means of further suppressing the hindrances and amplifying concentration. Through this process, the “counterpart sign” (paṭibhāga nimitta) arises:

The difference between the earlier learning sign and the counterpart sign is this. In the learning sign any fault in the kasina is apparent. But the counterpart sign appears as if breaking out from the learning sign, and a hundred times, a thousand times more purified, like a looking-glass disk drawn from its case, like a mother-of-pearl dish
well washed, like the moon’s disk coming out from behind a cloud, like cranes against a thunder cloud. But it has neither colour nor shape; for if it had, it would be cognizable by the eye, gross, susceptible of comprehension and stamped with the three characteristics. But it is not like that. For it is born only of perception in one who has obtained concentration, being a mere mode of appearance. But as soon as it arises, the hindrances are quite suppressed, the defilements subside, and the mind becomes concentrated in access concentration.42

Here Buddhaghosa clarifies that the counterpart sign is a mental image, not a perception, and that it is characterized by its clarity, vividness, and by its co-arising with the suppression of the hindrances.

If the practitioner uses other meditative supports, such as light, space, or the breath, the learning sign and counterpart signs will be different and are not solely mental images of the object of concentration. Unlike concentration on external objects, which become more vivid and clear as concentration increases, the breath as object becomes increasingly more subtle over the course of training on the mindfulness of breathing.43 In this context, the initial learning sign may arise as sensation likened to a “light touch like cotton or silk-cotton or a draught.”44 By contrast, the counterpart sign as a mental image is more visual in character:

It appears to some like a star or a cluster of gems or a cluster of pearls, to others with a rough touch like that of silk-cotton seeds or a peg made of heartwood, to others like a long braid string or a wreath of flowers or a puff of smoke, to others like a stretched-out cobweb or a film of cloud or lotus flower or a chariot wheel or the moon’s disk or the sun’s disk.45

In this particularly interesting passage, Buddhaghosa provides a specific set of experiential criteria for the attainment of access concentration through training in mindfulness of breathing. Although this experience should not be understood as a type of insight (paññā), it serves as a marker that the ordinary tendencies of the narrative self are becoming attenuated—again, specifically with respect to the suppression of the five hindrances on account of which one typically carves up the world into positive and negative experiences. The purpose of developing such strong concentration, according to Buddhaghosa, is to develop equanimity, the seventh factor of awakening. Equanimity is important because “it watches [things] as they arise, . . . it sees fairly, sees without partiality.”46 This impartiality, which does not respond to phenomena with grasping or aversion, is essential for developing the
higher “knowledges” of the stages of insight, through which the narrative self is more thoroughly investigated and deconstructed.

Toward the end of Buddhaghosa’s section on understanding, one highly significant section of the text is presented under the heading “Purification by Knowledge and Vision of the Way.” This section details the progress of insight according to eight sequential “insight knowledges” (vipassanā-ñāna). Given that Buddhaghosa’s text is an attempt to synthesize and systematize a numerous implicit path schemas found in the Pāli canonical literature, it is not surprising that the higher stages of insight presented in the “Purification by Knowledge and Vision of the Way” bear some resemblance to the sixteen trainings in mindfulness of breathing. Here, in the eight insight knowledges, important shifts in the narrative self are anticipated. Insights into the three characteristics—especially the impermanence and selflessness of phenomena—have the ultimate result that the practitioner becomes dispassionate toward those phenomena, and instead becomes inspired to strive toward deliverance from saṃsāra. When there is direct realization of one’s “self” as also being impermanent and lacking any essential nature, this brings forth a sequence of states of realization called “fruations.” Thus, throughout these stages of insight, the (increasingly) concentrated mind is employed to further deconstruct the narrative self.

The first stage of insight is knowledge into arising and passing away. For the untrained self, “the characteristic of impermanence does not become apparent because, when rise and fall are not given attention, it is concealed by continuity.” However, with a concentrated mind, it is possible for the practitioner to uncover that which is hidden, so that “when continuity is disrupted by discerning rise and fall, the characteristic of impermanence becomes apparent in its true nature.” In particular, the practitioner is also supposed to recognize how the other two characteristics go hand in hand with impermanence, for “what is impermanent is also painful, . . . [and] what is painful is not-self.” When contemplating arising and passing away in the five aggregates, the practitioner undergoes important cognitive reorientations that are identified in the next stage of insight: knowledge of dissolution.

He contemplates as impermanent, not as permanent; he contemplates as painful, not as pleasant; he contemplates as not-self, not as self; he becomes dispassionate; he does not delight; he causes fading
away of greed, he does not inflame it; he causes cessation, not origina-
tion; he relinquishes, he does not grasp.\textsuperscript{54}

From these shifts away from the ordinary mode of the narrative self—which is conditioned to grasp inwardly onto the defilements and outwardly onto composite phenomena as permanent—the practitioner sees all phenomena as utterly unreliable and unsatisfactory: just as past phenomena have ceased, so too will present and future phenomena cease. This is the import of the knowledge of appearance as terror,\textsuperscript{52} the knowledge of danger,\textsuperscript{53} and the knowledge of dispassion. In fact, these three are stated to be “one in meaning.”\textsuperscript{54}

After the habitual tendency to respond to phenomena with desire is upset by the recognition of how unsettlingly impermanent they are, the practitioner begins to increasingly clearly see how phenomena are impermanent, are not-self, and that they lead to suffering. Discerning and reflecting upon this, the practitioner comes to respond to the arising and dissolution of phenomena with perfect equanimity, the eighth and final insight knowledge. Having reviewed the preceding eight insight knowledges in the stage of knowledge in conformity with truth, then his consciousness no longer enters into or settles down on or resolves upon any field of formations at all, or clings, cleaves, or clutches on to it, but retreats, retract and recoils . . . , and every sign as object, every occurrence as object, appears as an impediment.\textsuperscript{55}

From this, the practitioner attains the first “path moment” (\textit{magga}) of stream-entry as “change of lineage knowledge arises in him, which takes as its object the signless, non-occurrence, non-formation, cessation, nibbana.”\textsuperscript{56}

The resultant self that arises through these insight knowledges, paths, and fruitions is thus progressively stripped of lingering aspects of the deluded narrative self. The practitioner clearly sees phenomena in terms of the three characteristics, and responds to them with neither grasping nor aversion. This advanced state of equanimity—cultivated initially through the seven factors of awakening and ultimately through the eight insight knowledges—serves as the gateway to liberation. As in the Pāli Nikāyas, \textit{The Path of Purification} presents the progression through the four resultant paths\textsuperscript{57} as tantamount to eradicating the ten fetters.\textsuperscript{58} The resultant self is thus characterized primarily in terms of what it lacks: it lacks the ten fetters, it lacks the ten defilements, it lacks the eight wrongnesses, it lacks the eight worldly states, it lacks the five kinds of avarice and the three perversions, and
so forth. This path is, quite literally, one of purification—first through retraining the narrative self away from the hindrances through the development of concentration. Further purification requires turning the concentrated mind to investigate the three characteristics, through which the deeper tendencies of clinging to phenomena and to self are eradicated. The resultant self that remains is free of the various defilements that would otherwise bind the practitioner to saṃsāra.

SELF-TRANSFORMATION IN DAKPO TASHI NAMGYAL’S
MAHĀMUDRĀ: THE MOONLIGHT

The practice tradition known as Mahāmudrā, “the Great Seal,” is principally associated with the Kagyu (bka’ brgyud) lineage of Tibetan Buddhism. Its contemplative practices, stages of realization, and philosophical views are presented, alternately, as the culmination of the perfection of wisdom of the sūtra tradition, as the culmination of the esoteric trainings of Vajrayāna Buddhism, or as a sufficient “vehicle” in its own right. Consequently, across various authors, and, as we’ll see through the works of Dakpo Tashi Namgyal, even across multiple texts by the same author, the Mahāmudrā teachings can be contextualized in a variety of ways.

As explained above, this section focuses on the stages of meditation (sgom rim) outlined in Dakpo Tashi Namgyal’s Mahāmudrā: The Moonlight, although I supplement this presentation by highlighting some key features of his “Tantric Mahāmudrā” approach as presented in Light Rays from the Jewel of the Excellent Teaching. There are two reasons for this. First, given the emphasis Dakpo Tashi Namgyal places on the cultivation of ordinary calm abiding (Skt. śamatha, Tib. zhi gnas) and insight (Skt. vipaśyanā, Tib. lhag mthong) as a preliminary to Mahāmudrā meditation proper, this facilitates comparison with similar stages of practice through which the narrative self is brought under control and investigated that are outlined in Buddhaghosa’s The Path of Purification. Second, Dakpo Tashi Namgyal’s outline of the Vajrayāna path in Light Rays presents some alternative approaches to concentration as well as to the higher practices and realizations of Mahāmudrā. This text also calls attention to some very interesting signs of attainment that will be fruitful to investigate, in part due to their possible similarity with the signs of attainment identified by Buddhaghosa.

It is important to acknowledge that Dakpo Tashi Namgyal’s presentation of ordinary calm abiding and insight is derived neither from
the Pāli Nikāyas nor from Buddhaghosa’s synthesis; rather, he explains from the outset that he is relying specifically on the *Saṃdhinirmocoṇa-sūtra*, the doctrines of Maitreya, other texts by Asaṅga and Śāntipa, and perhaps most notably the *Stages of Meditation (Bhāvanākrama)* of Kamalaśīla. In fact, the entirety of *Mahāmudrā: The Moonlight* relies heavily on quotations from the scriptural and commentarial sources of Indian and Tibetan Buddhism. Thus, Dakpo Tashi Namgyal’s objective here is not to compose a totally new work on Mahāmudrā but to organize existing sources into a stages-of-the-path model for self-transformation.

Integrating numerous quotations from Kamalaśīla’s *Stages of Meditation* and various Mahāyāna Buddhist sūtras as proof texts, in the first stage of *Mahāmudrā: The Moonlight* Dakpo Tashi Namgyal explains how the right external and internal conditions must be in place for successful practice in ordinary calm abiding. A harmonious environment and ethical discipline are the initial prerequisites, but more emphasis is placed on recognizing and removing the hindrances (*sgrib pa*). Throughout this section, Dakpo Tashi Namgyal quotes a number of authorities that enumerate various conceptions of the hindrances and their antidotes. While the lists are not consistently identical with the classical exposition of the five hindrances discussed above, their general significance is the same. The mind of the beginning practitioner can be easily beset by restlessness (*rgod pa*) and resentment (*'gyod pa*), on the one hand, and by sluggishness (*rmugs pa*), dullness (*bying*), drowsiness (*gyi*), on the other. Additionally, Dakpo Tashi Namgyal also references the hindering function of the binaries of desire (*'dod pa*) and ill will (*gnod sems*) and nonexertion (*mi rtsol ba*) and overexertion (*'du byed sems pa*), as well as forgetfulness (*brjed nges*), on the successful practice of calm abiding. He concisely outlines the antidotes for these various hindrances:

The remedy for [restlessness] lies in calming the mind by meditating on impermanence. As for resentment, the remedy is to avoid thinking about its object. To counter sluggishness, one perceives joyful things. Dullness is removed by [encouragement]. Drowsiness is overcome by visualizing light. Resoluteness is a remedy for doubt. Contemplation on contentment and the evil consequences of sensory pleasures is a remedy for craving. [Ill will] may be removed by engendering love and kindness for others. All these are very important.
Similarly, intentionally recognizing, cultivating, and applying the various factors of awakening are important means of pacifying the hindrances. Mindfulness (dran pa) preserves nondistractedness. Two forms of mental functions, vigilance (shes bzhin) and mental exertion (’du byed), operate in tandem in this process. The former detects any deviation from the object of concentration or any deviation in the quality of awareness toward the hindrances of restlessness or drowsiness; the latter is an active cognitive process that applies the antidote to a hindrance in order to eliminate it. As a result of retraining the ordinary patterns of the narrative self in this way, the practitioner achieves a state of equanimity (btang snyom), in which the mind is free from the imbalance of any hindrances.

In the next section of the text, Dakpo Tashi Namgyal outlines the basic methods for attaining calm abiding, as well as the developmental stages leading up to it. In terms of meditation objects, ordinary calm abiding can be cultivated through concentration on the breath, on visualized symbols or points of light, on joy or bliss, or upon an external object such as a stone or a light. He then summarizes a key path schema for the attainment of calm abiding from the Mahāyānasūtrālaṅkāra: the nine stages of resting the mind (sems gnas dgu’i rim pas’ grub tshul). In this sequence, the seventh stage, complete pacification of the mind, refers to the point at which the hindrances have been completely overcome through the proper application of the factors of awakening that serve as the antidotes for cultivating mental balance. The eighth and ninth stages, one-pointedness and resting in equanimity, respectively, are the culmination of the training; the primary difference between the two stages is whether maintaining equanimity is effortful or effortless for the practitioner.

From this basis of equanimity, the practitioner then turns his or her attention to the practice of cultivating insight through the investigation of the selflessness of persons and the selflessness of phenomena. In anticipation of the distinctively Mahāmudrā approach to this practice that he presents in subsequent sections of the text, Dakpo Tashi Namgyal emphasizes here how to take the mind as the principle object, in relation to which the view of selflessness should be realized. He explains that

[the mind] is neither one essential entity nor multiple entities. The mind is ephemeral. One should establish the ephemeral nature of phenomena in the same way as is done with the mind. Deep examination
of the essence of mind through wisdom will reveal the mind in an ultimate sense to possess neither intrinsic nor extrinsic reality.  

Dakpo Tashi Namgyal concludes the stages of the practice of ordinary calm abiding and insight by clarifying the philosophical position of his own tradition against those of his opponents. Thus, having detailed the proper methods for developing equanimity, and with the proper view of reality that must be cultivated through the investigative work of insight, the practitioner is prepared to enter into the “uncommon practice” of Mahāmudrā meditation proper.

There are two principle distinctions between the ordinary calm abiding and insight practices that Dakpo Tashi Namgyal lays out at the beginning of his treatise and these practices in the context of Mahāmudrā. First, in contrast to the effort required to attain ordinary calm abiding, Mahāmudrā calm abiding emphasizes the effortless resting of a balanced mind in a relaxed and natural state (sems kyi rang babs). Second, in contrast to the dualistic investigations of ordinary insight, Mahāmudrā insight operates from a perspective of subject-object nondualism. These distinctions, which in the approach of sūtra Mahāmudrā are predicated on the proper cultivation of ordinary calm abiding and insight, mark a significant shift away from the deluded tendencies of the narrative self, and are the practical basis through which the higher realizations of the resultant self can be cultivated and integrated.

In his presentation of Mahāmudrā calm abiding, Dakpo Tashi Namgyal refers his reader back to the foundational practices of eliminating the various hindrances through effortful concentration on a meditation object. While in the initial stages of Mahāmudrā calm abiding the practitioner can employ a visualized object or the breath to attain equanimity, Dakpo Tashi Namgyal makes clear that the main practice in this context is, rather, that “the mind should be settled in its natural, relaxed state.”  

If the natural state can be maintained, the practitioner is instructed neither to follow after thoughts nor to suppress or reject them. By contrast, the practitioner is instructed to maintain the integrity of this state without wavering from the mind’s natural and relaxed equanimity and alert mindfulness. In this stage of the practice, mindfulness and vigilance are of utmost importance. Dakpo Tashi Namgyal explains how “the former averts mental distraction from a visualized
image while the latter detects dullness or the flow of thoughts. But once the practitioner attains to the mental equanimity of the ninth stage of calm abiding, there is no longer any need to engage these two faculties in the same intentional, effortful way. Rather,

Having intensified one’s resolve not to be distracted, even for a moment, from the visualization, and having continuously maintained the settled state, one vivifies mindfulness. Being in such tranquility, one should simply observe while remaining alert, without specifically examining whether the mind is affected by dullness or thoughts, by mindfulness or forgetfulness.

Moment by moment, the practitioner continues to rest in the natural state in such a way that regardless of whether hindrances or thoughts are present, “one simply watches the vigor of definite awareness that passes undiminished through every moment.”

Insight practice in the context of Mahāmudrā proceeds in a manner analogous to resting unwaveringly in the equanimity of the natural state. Just as the hindrances of dullness or restlessness are allowed to arise co-emergent with the natural state, so too in the insight practice of Mahāmudrā all thoughts are investigated from the perspective of the mind’s natural state and not from a dualistic and strictly conceptual perspective. The main objective of insight is not to investigate the emptiness of phenomena and persons as meditation objects; rather, the purpose is to realize that the duality of subject and object, mind and appearances, is mistaken from the beginning. On account of the fundamental confusion that conditions samsaric existence, the mind’s tendency is to grasp onto and reify appearances into substantially existent external objects. While ordinary insight practice brings the philosophical view of emptiness to bear on phenomena, in this stage this sūtra view must be unified with the Mahāmudrā view of the co-emergence of mind and appearances.

The meditator should be aware of the indivisibility of the mind and thoughts, which are like water and its waves. The waves are not different from the water—the water itself appears as waves, which retain their nature as water. Similarly, diverse thoughts—from the moment of their emergence—are inseparable from the mind’s intrinsic lucidity and emptiness, because the mind—as unceasing movement—manifests itself in dualistic thoughts. The meditator should, therefore, resolve that diverse thoughts are the manifestations of the mind, and that they are also inseparable from the intrinsic lucidity and emptiness of the mind that is devoid of any essence or identity.
Thus, Mahāmudrā calm abiding and insight practices aim to guide the practitioner to the realization that the mind is ultimately co-emergent with the phenomena that seem to appear to it as its thoughts, emotions, and objects. Insight, here, is to recognize how mind and thoughts, emotions, and appearances are naturally united. This resolves in the practitioner’s experience that “appearance and mind are a non-dual phenomenon, without bifurcating the diverse external appearances and the internal movements of the mind.” Some of the nuances of this realization will be discussed below in the context of describing the resultant self that emerges through training in Mahāmudrā. But first, it is important to see how the tantric approach to Mahāmudrā employs some unique strategies for arriving at analogous ultimate realizations.

A number of Tibetan authors writing about Vajrayāna practice employ the terms “path” (lam) and “stages” (rim) to organize their practices, and there are a few general or overarching path schemas that shape the trajectory of Vajrayāna practice for different lineages. For instance, the progression through the nine-vehicle (theg pa rim dgu) system of the Nyingma (rnying ma) lineage is an ascent in complexity of practice and potential depth of realization. The Sakya (sa skya) lineage presents its tantric instructions, derived from the Hevajra Tantra, within the framework of “path and result” (lam ’bras). The gradual Vajrayāna paths that shape the trajectory of tantric practice in the Gelug (dge lugs) are derived from Indian commentaries on the Guhyasamāja Tantra, especially the Five Stages (Pañcakrama) attributed to Nāgārjuna. This highly technical approach to completion-stage (rdzogs rim) tantric practices presents a sequence of five techniques: body isolation, speech isolation, mind isolation, relative illusory body, and ultimate luminosity. Dakpo Tashi Namgyal’s presentation of the stages of the Vajrayāna path incorporates some of the other path schemas mentioned above, including terminology shared with the nine vehicles, the five practices from the Pañcakrama, as well as the six dharmas of Nāropa (nā ro chos drug) that are one of the hallmarks of the Kagyu lineage.

Despite the general assumption that Vajrayāna practice is a higher development beyond Mahāyāna approaches to calm abiding and insight, Dakpo Tashi Namgyal’s presentation of the tantric path makes it clear that in this context the practitioner still needs to apply the factors of awakening to remain vigilant against the hindrances. The primary distinction between Mahāyāna and Vajrayāna approaches is therefore found in the means used in the development of these skills. After the practitioner has attained the requisite initiation and has
pledged to keep the tantric vows, the early stages of tantric discipline involve the cultivation of concentration through visualizations and mantra recitations, or through both in the more complex practices of the generation stage. Dakpo Tashi Namgyal explains how the purpose of these practices is to tame “the crazed elephant of the mind” through tying it “to the post of focus, by using the rope of mindfulness.”

As we saw above, it is common for the practitioner to err in one state of mental imbalance or another: “When there is a predominance of śamatha, dullness causes distraction. When there is a predominance of vipaśyanā, agitation causes distraction.” However, in tantric practices, it is not sufficient to simply use visualizations or mantra recitations as techniques for eliminating the hindrances and defilements. One must also receive various empowerments because they wash away the particular stains that will be hindrances and defects in your meditation on the liberating yoga of the two stages [the generation and completion stages], and they bestow the power to accomplish that particular goal.

Despite the overall rhetoric of Vajrayāna Buddhism, which tends to emphasize the innate purity of the individual, there are many ways in which the untrained, ordinary narrative self nevertheless presents particular obstacles to the training.

Ultimately, concentration and insight are significant components to generation-stage tantric practice. Visualization practices have to be balanced with the insight that all phenomena (whether visualized or appearing as internal and external objects) have no essential nature. Before commencing the visualization of the deity, the practitioner is directed to meditate upon emptiness, fully recognizing that “all phenomena are primordially without essence, nature, or selfhood.” The actual visualization practices of the generation stage are highly complex, and discussing them in detail is beyond the scope of this paper. Interestingly, Dakpo Tashi Namgyal explains how it is possible to become distracted by other appearances that arise while engaged in visualization, and he exhorts the reader to employ mindfulness to remain concentrated on visualizing even a small portion of the deity clearly. In time, as one develops one’s concentration through an increased capacity for visualization, the insight practices of meditating on emptiness and visualizing the deity in front of oneself, or visualizing oneself as the deity, have a greater transformative impact on undermining the false assumption of the narrative self.
In his presentation of the initial stages of the Kagyu Vajrayāna path, Dakpo Tashi Namgyal draws upon an array of tantric techniques for facilitating the process of self-transformation. While these techniques suggest that the ordinary narrative self does indeed need to be purified of hindrances and defilements, there is also a very strong emphasis from the outset that all phenomena are intrinsically pure by virtue of their being empty. Through the continual effort to identify with the deity, the narrative self undergoes the most significant transformations in the initial stages of Vajrayāna practice. The process of self-transformation in these initial stages of tantric practice develops the mind in concentration and insight, so that the completion-stage practices can serve as catalysts for the recognition of the mind’s pure, blissful, and luminous nature.

Dakpo Tashi Namgyal’s presentation of Vajrayāna completion-stage practices is, like other presentations, focused on how to manipulate the energies of the subtle body for the purpose of generating inner heat, bliss, and various “signs of attainment” (rtags). In this stage of the practice, the tantric practitioner aims to move beyond ordinary conceptions of the gross body to experience and control a “subtle body” of channels, energies, and drops. In order to cultivate inner heat, Dakpo Tashi Namgyal advocates a visualization practice through which mantric seed syllables are associated with the four main cakras: navel, heart, throat, and crown. Two main changes in the practitioner’s experience arise through directing the various energies of the subtle body into the central channel. First, the inner heat generated through drawing the energies into the central channel causes a flow of blissful nectar to descend from the crown cakra in a process called “blazing and dripping.” Through the discipline of inner heat, the practitioner aims to purify his or her body, speech, and mind of habitual patterns and defilements. Second, the withdrawal of the energies into the central channel of the subtle body also results in the appearance of various visual signs, which Dakpo Tashi Namgyal presents by quoting a tantra called the Vajra Tent.

First, there is the appearance of clouds; second, something like smoke; third, the appearance of fireflies; fourth, the burning of lamp flames; fifth, a continuous radiance that is like a cloudless sky.

While the “blazing and dripping” practices of inner heat introduce the practitioner to the blissful aspect of conscious experience, these initial light forms, which take on different characteristics as the
practice progresses, introduce the practitioner to the mind’s intrinsic luminosity (gsal ba, 'od gsal).

These qualities of mind must then be conjoined with the realizations that are cultivated through the practice called illusory body (sgyu lus). Dakpo Tashi Namgyal explains this practice as follows: “You must train in seeing the entire outer environment of the world, the beings that inhabit it, and all other objects as being like illusions.” Through controlling the body’s subtle energies, the practitioner dissolves his or her ordinary mind into luminosity and bliss and emerges in the illusory body of the tantric deity. Dakpo Tashi Namgyal explains how the primary context for practicing this training is in the dream state, through which one learns to see all dream phenomena as ultimately mind-made. Clearly, this particular practice aims to radically destabilize the ordinary narrative self, which tends to reify objects and appearances as truly existing in an external environment. Just as the external environment is a mind-made illusion, so too is one’s own body, as well as the body of one’s personal tantric deity.

Dakpo Tashi Namgyal points out that once the practitioner has cultivated bliss and luminosity and has recognized the illusory nature of appearances, further refinements are still necessary in order to fully realize the mind’s true nature. The deepest sign of luminosity mentioned previously, the continuous radiance like a cloudless sky, is first recognized within the framework of subject-object duality—it arises to an observer who fails to recognize it as his own true nature. Dakpo Tashi Namgyal explains how the “ultimate luminosity” is “the manifestation of the nonconceptual wisdom that realizes the true nature; this wisdom is like a stainless sky and is without even the subtlest duality.” After recognizing the luminous nature of mind through manipulating the energies of the subtle body, the practitioner continues to cultivate the nondual realizations that are central to the Mahāmudrā tradition. As in the sūtra Mahāmudrā approach outlined above, this practice is directed at realizing how all phenomena are empty appearances that are co-emergent with the nature of mind.

In Mahāmudrā: The Moonlight, Dakpo Tashi Namgyal thoroughly explains various subtle gradations through which the practitioner first recognizes and then familiarizes him- or herself with the nature of mind. These states and stages are predicated on the successful accomplishment of the previous stages by which the narrative self has been deconstructed through either the sutra-based approach to calm
abiding and insight or through the tantric path of generation- and completion-stage practices. The transformation from narrative self to resultant self is predicated on the practitioner having first realized the co-emergence of mind, the co-emergence of thought, and the co-emergence of appearances and then further developing this realization through the ultimate stages of Mahāmudrā training known as the four yogas (ral 'byor bzhi).

What Dakpo Tashi Namgyal calls the co-emergence of mind (sems nyid lhan skies ngo sprod pa) is the first realization in which calm abiding and insight practice are entirely unified. Through allowing the mind to rest in its natural state, “as the mind observes its own intrinsic nature or mode of existence, all discriminatory thoughts in their forceful or feeble forms dissolve or pacify themselves without suppression.” The practitioner then continues to develop the realization of the co-emergence of the natural state of mind with all mental qualities and phenomenal appearances. At this point, no distinction between śamatha and vipaśyanā can be maintained:

Although [calm abiding] and insight are treated as separate aspects, they are in fact inseparable. [Calm abiding] is inherent in the insight of self-awareness and self-crystallization, while insight is inherent in the quiet nature of the mind. [Calm abiding] and insight are therefore a coemergent state, concentrating one-pointedly and indivisibly, because insight by itself comprehends and crystallizes a state of [calm abiding] unstained by any perceptive marks.

It is important to note that the fusion of calm abiding and insight is, for Dakpo Tashi Namgyal, nothing less than the co-emergence of the ultimate mind, the dharmaśakya. This unified state of complete resting in the equanimity of the nature of mind, coupled with insight into the mind’s vivid awareness, serves as the basis for the next two stages of realization.

To attain the second stage, identifying co-emergence of thought (rnam rtog lhan skies ngo sprod pa), Dakpo Tashi Namgyal prescribes a particular practice that can be employed only from the perspective of resting in the mind’s natural state. The practitioner is instructed to intentionally generate an emotional state—delight, desire, or ill will. But, as with the previous practice, the objective is not to be carried away by the thought; the intentional generation of an emotional state facilitates disassociation from it, and this inhibits the ordinary tendency toward grasping. The practitioner instead recognizes that the emotion
is like any other mental content: it co-emerges with mind, and it is ultimately not distinguishable from mind. Realizing this, the mind should then perceive the emotion as being empty of any identifiable essence or self-entity. Furthermore, the mind perceives the coemergent union of the intrinsic lucidity of thought and its undefinable emptiness, the inseparability of emptiness from the thought stream, as well as the inseparability of the thought stream from its intrinsic emptiness.87

Finally, Dakpo Tashi Namgyal explains the third stage: identifying the co-emergence of appearance (snang ba lhan skyes ngo sprod pa). This stage is treated as the ultimate realization of co-emergence because through it the practitioner resolves the apparent boundary between internal and external phenomena, subject and object, realizing that “the appearances that emerge before the mind due to psychic imprints of the past are not different from the coemergent appearances of dualistic mind.”88 Here Dakpo Tashi Namgyal prescribes a practice of gazing at external forms until the form, its emptiness, and its inseparability with awareness are all perceived simultaneously.89

Having discovered the intrinsic nature of ordinary mind, the meditator remains aware of it without getting distracted, and at the same time remains unmodulated whatever immediate mode of mind or thought arises. . . . If in order to meditate, the meditator withdraws from maintaining the mind’s natural state through being mindful of its identity, and alters it or adds a new element, he will be contradicting the meaning of unmodulated mind. . . . He must not allow himself to be distracted—not even for a moment—by his deluded awareness with its ingrained clinging to duality.90

Mindfulness remains highly significant in these penultimate stages of the Mahāmudrā path as well. Once the practitioner has identified the nature of mind and its co-emergence as thought and appearances, this state of recognition is to be maintained whether in a “meditation” session or in “post-meditation.” Mindfulness is the critical faculty that allows the practitioner to maintain this state without deviating from it.91 At this point all experiences become “meditation.” All experiences are now part of the path.

As this realization is perfected in the four yogas (rnal ’byor bzhi) of Mahāmudrā,92 the practitioner isolates a few other central characteristics that are cultivated in the ultimate stages of the path. In the first yoga of one-pointedness, “the mind rests firmly, serenely, lucidly in
clear and empty awareness... This is the fusion of the dynamic and stable aspects of the mind.”93 In the second yoga of nondiscrimination, the practitioner recognizes that “all subject-object dualities are but nonarising [emptiness]” and is then “free from any view of absolute arising, dwelling, or dissolving.”94 In the third yoga of one-flavor, the mind is “settled evenly in its primal purity, without affirming or rejecting the concepts of whether all things of samsara and nirvana are empty or not empty.”95 Finally, in the fourth yoga of nonmeditation, the mind is completely detached from the duality of absorption and postabsorption, mindfulness and distraction [and] by transcending the duality of meditation and meditator, external and internal realities, the meditating awareness dissolves itself into its luminous clarity.96

In *Mahāmudrā: The Moonlight*, Dakpo Tashi Namgyal further differentiates each of these yogas into lower, average, and great levels, for a total of twelve degrees of final realization. He goes on to explain, however, that the twelve will not necessarily arise in sequential order “like the steps of stairs.”97 Unlike the more sequential practices that involve deconstructing the narrative self, the emergence of the resultant self through the four yogas is an unfolding process in which different valences of the nature of mind become recognized in the practitioner’s experience. The three degrees in each the four yogas are differentiated primarily in terms of the depth and stability of the realization.

These views about the ways in which the four yogas come to be realized informs the penultimate section of Dakpo Tashi Namgyal’s text, in which he interrogates possible correlations between the four yogas of *Mahāmudrā* and the paths and grounds (*sa lam*) of Mahāyāna Buddhism. This section, while very scholastic in nature, has far-reaching implications, as here Dakpo Tashi Namgyal grapples with various claims about whether the stages of awakening in one path schema can be coherently mapped onto those of another system. Because the resultant self in the *Mahāmudrā* system is realized in a multifaceted manner but not necessarily in a linear progression of steps, Dakpo Tashi Namgyal is quite skeptical of any attempts to clearly correlate *Mahāmudrā* ultimate realizations with gradual Mahāyāna path schemas. He explains how “the essence of reality being nondifferentiable, its division into the grounds and paths cannot be acceptable from the ultimate standpoint.”98 Despite this cautionary preamble, he ends up entering into the debates on their correlation as a conventional
skillful means to assist meditators in understanding their own experience. Even though Dakpo Tashi Namgyal clearly has reservations about differentiating the ultimate realization of Mahāmudrā into discrete states, he seems unable at the end of his text to escape the need to present this tradition in terms of a path structure. Having elucidated the practice of ordinary calm abiding and insight as well as the practice of Mahāmudrā according to their stages of meditation (sgom rim), he makes his best effort at mapping the paths and grounds of the Mahāyāna onto the final realizations as presented in the Mahāmudrā system.

COMPARATIVE ANALYSIS OF TWO BUDDHIST PATH SCHEMAS

In this section, I want to recapitulate the ground covered thus far and also establish some specific comparisons between these two path schemas. While some of the earlier stages of deconstructing and reorienting the narrative self are unambiguously similar, some additional critical reflection is warranted on whether or not (or the degree to which) the higher stages of concentration, the various signs of attainment, and most importantly the progressive stages of insight and realization are analogous.

Although they could be easily overlooked in a study on paths of contemplative development, it is significant that both Buddhaghosa’s The Path of Purification and Dakpo Tashi Namgyal’s Mahāmudrā: The Moonlight do not neglect to mention the importance of ethical discipline and a harmonious practice environment as important initial stages of the path. This is not difficult to understand, given how environmental factors can condition the mental and emotional states of the narrative self, and those states are reflected back out into the world through habitual behaviors and involuntary responses to stimuli. The initial stages of retraining the narrative self require an increased awareness of these dimensions of being in the world, first of all, and then the intentional removal and replacement of unwholesome states and behaviors with their wholesome counterparts. Adhering to the ethical principles prescribed in Buddhist traditions, as well as so-called preliminary practices such as faith and devotion, set up the essential conditions for making progress in the cognitive trainings of concentration and insight.

In both path schemas, ample attention is given to attending to and eliminating various hindrances as the first step toward greater mental
equilibrium. The Path of Purification largely follows the canonical enumeration of five hindrances, two of which are coarse states of agitation that can be retrained through adhering to ethical discipline, and three of which are more subtle qualities of awareness that interfere with the development of tranquility and eventually concentration. Perhaps because it incorporates a much wider variety of Buddhist literature as proof texts, Mahāmudrā: The Moonlight identifies additional hindrances, although the principle binaries of sensory desire and restlessness on the one hand, and ill will and laxity on the other, demonstrate that both systems consistently identify the same fundamental problems as being posed by the ordinary tendencies of the narrative self.

In both path schemas, as well, the practitioner is advised to overcome various hindrances through attending to and cultivating their counterparts—the various factors of awakening. Mindfulness and effortful vigilance are essential strategies that the practitioner has at his or her disposal for retraining the narrative self away from the habitual tendency to see the world in terms of desire and aversion. These two factors in particular lead to the development of the initial tranquility that serves as the basis for more advanced practice in concentration.

The Path of Purification and Mahāmudrā: The Moonlight both offer a variety of strategies for developing mental concentration—a trajectory of practice that takes place through various stages and culminates in the attainment of equanimity. Recognizing perhaps that different practitioners have different dispositions and proclivities, both Buddhaghosa and Dakpo Tashi Namgyal identify a number of possible meditation objects or supports as vehicles for the development of concentration. These supports can be external visible objects, visualized mental objects, the breath, or particular qualities of awareness. External objects range from simple and solid objects, such as the earth kasiṇa or a stone, to more subtle objects like light or space. Similarly, visualized objects range in complexity, especially when we take into consideration Dakpo Tashi Namgyal’s Light Rays, which presents generation-stage practice as a means of developing positive mental factors and concentration. As explained above, these stages are predicated on a significant suspension of the ordinary tendencies of the narrative self to be oriented toward a world of external objects on the one hand, and distracting thoughts, stories, and mental fantasies on the other, both of which threaten the vigilant present-moment awareness needed to make progress in concentration.
Correlating the two principal models for sequential stages of concentration is a difficult task, further complicated if one takes into account the various ways the four jhānas and the nine stages of śamatha have been interpreted in different places and times. Buddhaghosa’s presentation of the four jhānas is already somewhat inconsistent with the presentation of the four jhānas in the canonical literature. Similarly, the depth and duration of concentration associated with the higher stages of śamatha is not necessarily consistent across interpreters of this fundamental Mahāyāna path schema. If we adhere closely to the brief descriptions offered in The Path of Purification and the sources quoted in Mahāmudrā: The Moonlight, it seems plausible that the “one-pointedness” associated with the eighth stage of śamatha is on par with the “unification of mind” that is a key feature of the first jhāna. Along the way, similar factors of awakening, especially vigor and joy, are anticipated as a result of successfully suppressing the hindrances. It is also apparent that both the four jhānas and the nine stages of śamatha culminate in the seventh factor of awakening, equanimity. Much more difficult to discern is whether this equanimity has identical phenomenological characteristics in the experience of Buddhist meditators practicing within the context of these two path schemas.

Through the cultivation of these increasingly subtle states of awareness, practitioners in both systems are also given feedback in the form of various signs of attainment. Dakpo Tashi Namgyal has much more to say about this topic in his overview of generation- and contemplation-state practice in Light Rays than in Mahāmudrā: The Moonlight. Despite their radically different methods of practice, there are some very interesting resonances between his presentation of signs of attainment and those found in Buddhaghosa’s The Path of Purification. One point of possible convergence across these two path schemas is the arising of bliss as a result of practice. In The Path of Purification, bliss is a sign of attainment for the first two jhānas. In Dakpo Tashi Namgyal’s Light Rays, bliss is generated through manipulating the energies of the subtle body, especially through intentionally directing them into the central channel. Closely related to the arising of bliss in both contexts is the arising of different types of luminosity as another noteworthy sign of attainment.

Unlike bliss, which to my knowledge is not so clearly differentiated into degrees, luminosity arises in different forms and with different qualities as practice develops. Through the practitioner’s
concentration on the breath as a meditative support, Buddhaghosa describes the arising counterpart sign as appearing to some like a star or a cluster of gems or a cluster of pearls, to others with a rough touch like that of silk-cotton seeds or a peg made of heartwood, to others like a long braid string or a wreath of flowers or a puff of smoke, to others like a stretched-out cobweb or a film of cloud or lotus flower or a chariot wheel or the moon’s disk or the sun’s disk.\textsuperscript{104}

Quoting one of the many tantric proof texts that details a sequence of luminous signs of attainment, Dakpo Tashi Namgyal’s text identifies the result of completion-stage practice as

First, there is the appearance of clouds; second, something like smoke; third, the appearance of fireflies; fourth, the burning of lamp flames; fifth, a continuous radiance that is like a cloudless sky.\textsuperscript{105}

While again it is difficult to come to strong conclusions about the nature of contemplative experience from disparate textual sources composed in differing Buddhist cultural contexts and in different languages, the parallels between these two discussions of various luminous signs of attainment are nevertheless striking. The consistency between the two on diffuse smoke and cloud-like luminosities as well as more discrete star-like and firefly-like points of light suggests that the concentration developed in each of these practice traditions may have similar effects on the quality of the practitioner’s awareness.\textsuperscript{106}

Furthermore, the sky-like radiance presented in various tantras as the most developed sign of attainment bears some resemblance to the pure bright mind associated with the attainment of the fourth jhāna in both Buddhaghosa’s \textit{The Path of Purification} and in the Pāli Nikāyas.\textsuperscript{107}

These various signs of attainment are interpreted as indications that the ordinary habitual tendencies of the narrative self have been superseded by a mind that is concentrated, pliable, and balanced in equanimity. However, these signs of attainment are in no instances taken to be identical with the end goal of the path. Without the cognitive insights that come through investigative processes, the fundamental delusion of the narrative self will not be undermined, and the resultant self will remain unmanifested.

As is the case across Buddhist traditions, these two path schemas contextualize prowess in concentration as being ultimately significant only insofar as it facilitates mastery in discerning the nature of reality.
The stages outlined in *The Path of Purification* and *Mahāmudrā: The Moonlight* begin to diverge in significant ways at this critical juncture. As a general observation, *The Path of Purification* presents a much more sequential progress of insight through which the narrative self is deconstructed. The eight insight knowledges that begin with the recognition of the arising and passing away of phenomena progressively unfold into additional realizations of the three characteristics. According to Buddhaghosa’s presentation, these realizations destabilize the narrative self in ways that undermine the habitual tendency to relate to objects (whether external or mental phenomena) in terms of grasping, desire, and aversion. As it matures in the latter stages of the insight knowledges, the experiential realization of the three characteristics stabilizes into a mental equanimity born of insight. The paths and fruitions that are the culmination of the stage of insight are presented in terms of a purification of mental defilements, following the paradigm of eradicating the ten fetters first put forth in the Pāli Nikāyas. Thus, according to Buddhaghosa’s model, the resultant self arises only through a radical destabilization of the narrative self and a progress of insight that clears away the various fetters that bind the practitioner to *saṃsāra*.

In comparison with this fairly linear and even causal model of progression through stages of insight, Dakpo Tashi Namgyal’s presentation of insight suggests that insights into the nature of mind deepen as the practitioner realizes increasingly subtle gradations of how mind and appearances are co-emergent. The progression through the co-emergence of mind, the co-emergence of thought, and the co-emergence of appearances is less explicitly causal and linear than Buddhaghosa’s stages of the eight insight knowledges. Rather, Dakpo Tashi Namgyal advocates specific insight practices for attaining each of these realizations, all three of which are variations on the theme of recognizing the nonduality of the nature of mind with the various phenomena that the narrative self mistakenly reifies into “internal” and “external” objects. Similarly, though for pedagogical purposes he is willing to present the four yogas of Mahāmudrā as having twelve stages, he also insists that many of these realizations do not necessarily arise in sequential order; rather, they are different facets of a single realization that are discerned as the practitioner becomes increasingly familiar with the nature of mind.
Furthermore, Dakpo Tashi Namgyal’s views on the resultant self that emerges through these realizations reflects both Mahāyāna and Vajrayāna path schemas and their unique doctrinal presentations of buddha-nature and ultimate reality. Although the shift from a narrative self to a resultant self could also be read as requiring a purification of defilements, the penultimate stages of the Mahāmudrā path do not explicitly reference the falling away of the fetters so much as they emphasize the practitioner’s familiarization with the awakened qualities of awareness that are always already present.

CONCLUSIONS AND IMPLICATIONS: PATH SCHEMAS AND THE SCIENTIFIC STUDY OF BUDDHIST MEDITATION TRADITIONS

The comparison of path schemas across Buddhist lineages allows us to raise—and, in some instances, begin to answer—a number of important questions: What are the various trajectories of contemplative development set forth in Buddhist literature? Where are the main points of convergence and divergence? What temporary experiential states are deemed valuable to cultivate? What enduring perceptual, cognitive, or affective shifts are anticipated? How is the relationship between practice and realization understood? And how is the final state of realization characterized across traditions?

It is all too easy for scholars (whether intentionally or not) to replicate the polemical biases of Buddhist traditions in their own work. If we uncritically assume, for instance, that Vajrayāna path schemas both incorporate but also transcend the path schemas of Mahāyāna and especially early Indian Pāli traditions, any study of these traditions will already be hierarchized in a way that potentially distorts the path schemas on their own terms. This is particularly problematic for comparative work between the canonical and commentarial Pāli literature of early Buddhism and relatively late Tibetan sources that privilege Mahāyāna and Vajrayāna perspectives.

As argued above, comparing path schemas from disparate Buddhist lineages potentially has a great deal to tell us about the key stages of contemplative practices, anticipated resultant experiences, as well as how practices and realizations are ascribed particular efficacy and value in the process of self-transformation. Because path schemas present both practice instructions as well as a phenomenology of signs
of attainment and resultant experiences, investigating them is a very useful point of departure for determining what constitutes efficacious practice for a given tradition and for constructing a picture of how a given tradition understands the nature of proximate and ultimate experiential goals.

In this last section I would also like to suggest that investigating path schemas is a valuable strategy for advancing the scientific study of Buddhist meditation traditions—an enterprise that remains fraught with methodological problems. Despite some initial moves toward greater interdisciplinary collaboration between scientists and humanists, we still have a long way to go in creating a dialogue and partnership that reflects the best of what these two approaches have to offer. Neuroscientists are faced with a number of important decisions when studying religious practices like Buddhist meditation. They need to consider which practices and experiences to study, which human subjects to study, what to measure biologically, how to make measurements, when to make measurements, and, finally, how to interpret the data. Close collaboration between scientists and humanists is essential for making these decisions.

Neuroscientific inquiry into Buddhist meditation presents us with a great opportunity to demonstrate why interdisciplinary collaboration matters, and how both scientists and humanists need to work together in order to advance this field of study. The literature on the neuroscience of meditation is truly vast, and I do not attempt to provide a comprehensive review of the literature here. Rather, my objective is to isolate a couple of key problems in order to suggest what light might be shed on them through the careful study of traditional Buddhist path schemas.

Engaging Buddhist path schemas is potentially quite valuable for scientific researchers of meditation for two main reasons. First, much of the scientific research on “meditation” takes as its premise an overly simplistic notion of meditation that insufficiently attends to the diversity of Buddhist approaches across lineages and traditions. Comparative work across path schemas makes clear that it is very difficult, if not impossible, to generalize about “Buddhist meditation,” especially if a study incorporates data from practitioners of multiple traditions. Second, the study of path schemas demonstrates that “meditation” is in fact a composite system built up from multiple smaller practices. In other words, meditators are not engaging in a
single cognitive task but instead in a highly complex set of interrelated tasks that, depending upon the tradition in which they are practicing and their level of expertise, will almost certainly vary considerably from practitioner to practitioner. Thus, engaging in interdisciplinary research in such a way to allow for the comparative study of Buddhist path structures to inform experimental research design in the science of meditation traditions could potentially alleviate problems arising from overly generalized conceptions of both the nature and trajectory of contemplative practices.

Even within scientific studies of Buddhist meditation traditions, there is no consistent definition of the term “meditation.” It has been defined in recent literature as “an ancient spiritual practice which aims to still the fluctuations of the mind”\textsuperscript{,109} as “a set of diverse and specific methods of distinct attentional engagement”\textsuperscript{,110} and as “a physiological state of demonstrated reduced metabolic activity that elicits physical and mental relaxation and is reported to enhance psychological balance and emotional stability.”\textsuperscript{,111} With a few exceptions,\textsuperscript{112} however, most neuroscientific studies of Buddhist meditation traditions are no longer attempting to study “meditation” as such. Instead, in the wake of some critical interdisciplinary scholarship,\textsuperscript{113} experimental research is now focused more specifically on investigating specific types of meditation. These studies often distinguish among two or more still generalized practice types, the most common being “focused-attention,” “open-monitoring,” and “compassion-based” practices. One recent study suggests how each of these three types of meditation diminishes the prominence of the “narrative self” by engaging a specific neural network. In comparison with controls, experienced meditators practicing all three types of meditation showed decreased activity in the Default Mode Network, which is associated with both self-referential processing and mind-wandering.\textsuperscript{114} Although the point that “meditation” is not a single category needed to be made at the onset of this type of research, it is important to continue to bear in mind that even a tripartite division into focused-attention, open-monitoring, and compassion-based practices is also limited and potentially misleading.

The comparative study of Buddhist path schemas could potentially illuminate some of the problems with the supposedly distinct categories of focused-attention and open-monitoring meditations, especially given the tendency for researchers to uncritically identify open-monitoring practices with “mindfulness.” Scientific investigations of
“mindfulness” are far and away the most numerous among the various empirical approaches to Buddhist meditation traditions. However, as a number of critical studies have recently pointed out, the term “mindfulness” is used in a variety of ways in Buddhist literature, and, to further complicate matters, the clinical application of mindfulness—the so-called Mindfulness-Based Interventions pioneered by Jon Kabat-Zinn—employ an operationalized definition of mindfulness that is in some ways at odds with traditional understandings.

Some studies suggest that focused attention and open-monitoring practices lie on a spectrum, even asserting that these are at “opposite” ends of a “continuum.” While the language of “continuum” rightly suggests that these practices are intertwined, it obscures the fact that in practice the techniques cannot even be clearly separated. This is a significant problem in the neuroscience of meditation, because the two primary categories used to delineate supposedly different meditation practices are in actual practice quite entangled.

Neither The Path of Purification nor Mahāmudrā: The Moonlight treat “mindfulness” solely as a non-judgmental awareness of the present moment. In addition to serving as the basis of developing concentration through remaining attentive to the in-breath and out-breath, “mindfulness” also has a meta-cognitive role as a monitor of deficient qualities that inhibit one’s progress in meditation. Buddhist Studies scholar Georges Dreyfus rightly suggests that for mindfulness to distinguish wholesome from unwholesome mental states, it must be explicitly cognitive and evaluative, in contrast with the idea of mindfulness as non-judgmental acceptance of whatever arises within the stream of consciousness.

In particular, the path schemas discussed above demonstrate how one of the primary roles of this monitoring of awareness is the elimination of the five hindrances. Laxity and restlessness in particular are serious obstacles to the establishment of even a basic mental tranquility, and for that reason “mindfulness”—both in the sense of remembering to remain attentive to the object and in the sense of monitoring for defective qualities of awareness—is the first and most fundamental of the seven factors of awakening.

But this is not the only conception of mindfulness found across Buddhist traditions. In his article on nondual approaches to mindfulness, John Dunne rightly points out that unlike the Abhidharma approach to mindfulness and insight, which “assumes that meditative
states are structured by subject-object duality," Mahāmudrā traditions employ the term mindfulness (dran pa) both in reference to a dualistic type of monitoring awareness discussed above and in reference to a nondualistic resting undistracted in the natural state. In Dakpo Tashi Namgyal’s Mahāmudrā: The Moonlight, the difference between these two types of mindfulness is correlated with the distinction between ordinary and Mahāmudrā approaches to calm abiding and insight. I agree with Dunne when he suggests that there are more similarities between the rhetoric of mindfulness in Mindfulness Based Stress Reduction and the nondual Mahāmudrā approach to mindfulness as mere nondistraction than the dualistic approaches found either in Mahāyāna Abhidharma literature or in Pāli commentarial literature. However, it is important to bear in mind that in Dakpo Tashi Namgyal’s system, nondual approaches to mindfulness are predicated on the practitioner’s recognition of the nature of mind and insight into the co-emergence of mind, the co-emergence of thought, and the co-emergence of appearance.

The comparative investigation of Buddhist path schemas demonstrates that the practices of concentration, insight, and especially mindfulness are much more complex and in many ways quite different from the operationalized understandings promoted in scientific literature. To alleviate this confusion and advance the neuroscientific study of Buddhist meditation, I think it is important that we move away from broad categories of meditation types, whether three or five, and aim to directly target, through experimental research, the various components that comprise a meditative discipline. In so doing, researchers will need to keep in mind that novice practitioners are not likely to be at the same stages or engaging in the same level of practice as advanced practitioners. If a researcher instructs novices and experts to do the same practice—say “concentration”—in order to compare their brain activity, he or she should not assume that the two meditators are engaging in the same cognitive processes only to different degrees; rather, the novice is likely to be involved with negotiating obstacles that may not be present at all for the more advanced practitioner. Similarly, practitioners who employ “mindfulness” as a dualistic and evaluative monitoring awareness may not be engaged in the same cognitive task as those who understand “mindfulness” as a non-dual and undistracted resting in the nature of mind.
To clarify what I am suggesting here, I think that breaking down the trajectory of “Buddhist meditation” into various sub-practices will ultimately give us a much clearer picture of what is going on in the brain. Most scientific studies of Buddhist meditation have investigated the initial stages (especially when studying novices), and probably some of the results with expert practitioners are indicative of states attained after the union of concentration and insight. Experts may not simply be doing the same practices only with more skill or to a deeper degree; rather, having overcome the hindrances and unified concentration and insight, their practice can take on a different character altogether. In this respect, scientists have as much to learn about contemplative practices from beginners who struggle to identify and overcome the five hindrances as they do from advanced practitioners, for whom negotiating some of the basic stages may have become so automatic that they become difficult to detect. By starting with more modest claims and building up a picture of the various processes involved in meditation, important cognitive processes such as the removal of the five hindrances will not be overlooked.

To my knowledge, no studies have attempted to investigate what overcoming laxity or restlessness looks like in the brain, because these states are not understood to be the goal of meditation—despite the fact that they are central to the process of meditating. And herein lies the central problem: So long as researchers are investigating “meditation” in the abstract, they will miss out on the process by focusing too much on the goals. They will assume that the “goal” is a particular state that can be attained and stabilized, and will fail to understand the various techniques that are required for getting there in the first place.

There are many obstacles and many twists and turns along the various path schemas found across Buddhist traditions, and our understanding of these traditions and their cognitive effects will remain vague and incomplete unless researchers specifically recognize their various stages and investigate the subroutines that comprise a larger contemplative discipline. At this point, experimental research on Buddhist meditation remains insufficiently precise when compared with a phenomenology of those traditions derived from historical data. Most of the problems in the neuroscience of contemplative traditions derive from faulty research design or conceptions about meditation that insufficiently attend to the diversity of practices and approaches within a contemplative path. For this reason, I also think that many of
these problems can ultimately be resolved through greater collaboration between scientists and humanists.

This research has a number of valuable applications beyond increasing our knowledge of how different meditative practices affect the brain. If the neuroscience of Buddhist meditation traditions advances to the extent that we are able to correlate particular first-person reports of discrete stages of the path with consistent third-person brain-imaging data (admittedly, a big “if”), it might also be possible to begin exploring the degree to which certain states and stages that seem similar based upon textual data and first-person reports are still seen to be similar when investigated through third-person scientific methodologies. This could potentially shed light on the question raised above about whether or not the one-pointed concentration attained in the first jhāna is analogous with that of the eighth stage of śamatha. Ultimately, such comparisons could be made to address stages of practice across other contemplative traditions as well.

In addition, precise research into the stages of meditation could also be used to explain the sequences of practices and experiences found across Buddhist meditation traditions. This type of analysis could be quite valuable to scholars in the humanities, who have traditionally had to rely upon historical and sociocultural arguments in order to explain similarities and differences. It is possible that future neuroscientific research could illuminate more fundamental, biological reasons why the stages of concentration and insight follow the trajectory they do. If this is the case, then experimental research into these practices could potentially open up further avenues for understanding the relationship between religious practices and religious experiences.

NOTES
1 A more concise and preliminary version of this paper was presented at the conference “The Storied Self: Buddhist Narrativity in Comparative Context,” hosted by Prof. Mark Unno at the University of Oregon, Eugene, October 19–21, 2012. I would like to extend special thanks to Prof. Unno for inviting me to the conference and to Prof. Richard Payne both for his reflections on my paper during the conference and for encouraging me to compose this revised version for Pacific World.

3 Buswell and Gimello, eds., *Paths to Liberation*, p. 2.


5 Taves, *Religious Experience Reconsidered*, p. 9, original emphasis.


7 Buswell and Gimello, eds., *Paths to Liberation*, p. 11.

8 Buswell and Gimello, eds., *Paths to Liberation*, p. 20.

9 Georges Dreyfus, in *The Sound of Two Hands Clapping: The Education of a Tibetan Buddhist Monk* (Berkeley: University of California Press, 2003), pp. 172–176, explains how the *Abhisamayālaṃkāra*, attributed to Maitreya, is a good example of a text in the stages of the path genre that is studied scholastically but is not taken as a guide for practice.


11 Drawing upon contemporary philosophy of mind and cognitive neuroscience, Shaun Gallagher has also employed the term “narrative self” in contrast to “minimal self,” wherein the principle distinction is that the former is autobiographical and extended in time. Although his conception of the “narrative self” does in some respects line up with Buddhist theories about the constructed nature of self-identity, in Buddhist traditions the “narrative self” is additionally problematic because it also reifies the phenomenal content of experience. See Shaun Gallagher, “Philosophical Conceptions of the Self: Implications for Cognitive Science,” *Trends in Cognitive Science* 4/1 (2000): 14–21.


13 Throughout this paper I follow the conventions of the principal translation and refer to this text as *Mahāmudrā: The Moonlight*; quotations from this text are from the following edition: Dakpo Tashi Namgyal, *Mahāmudrā: The Moonlight: Quintessence of Mind and Meditation*, second ed., Lobsang P. Lhalungpa, trans. (Boston: Wisdom Publications, 2006). References to the Tibetan original are derived from Dwags po Bkra shis rnam rgyal, *Nges don phyag rgya chen po'i sgom rim gsal bar byed pa'i legs bshad zla ba'i od zer* (Varanasi, India: Vajra Vidya Institute, 2005).

15 This distinction is sometimes characterized as one between “sūtra Mahāmudrā” and “tantra Mahāmudrā.”

16 Excerpts from this text can be found in Peter Alan Roberts, trans., Mahāmudrā and Related Instructions: Core Teachings of the Kagyu Schools (Boston: Wisdom Publications, 2011), pp. 401–620. The full title in Tibetan is Gsang sngags rdo rje theg pa’i spyi don mdor bs dus pa legs bs had nor bu’i ’od zer (TBRC W29340).

17 MN III.79; SN V.312.

18 The main section of the Ānāpānasati Sutta opens with the following statement: “Bhikkhus, when mindfulness of breathing is developed and cultivated, it fulfills the four foundations of mindfulness. When the four foundations of mindfulness are developed and cultivated, they fulfill the seven enlightenment factors. When the seven enlightenment factors are developed and cultivated, they fulfill true knowledge and deliverance” (MN III.82). The four jhānas are mentioned more explicitly in the subsequent sutta on mindfulness of the body (MN III.92).

19 MN I.56.

20 E.g., MN I.60, SN V.92, AN III.63. These are kāmacchanda, vyāpāda, thīna-middha, uddhacca-kukkucca, and vicikicchā, respectively.

21 MN I.60–62.

22 E.g., MN I.62, SN V.80. These are sati, dhamma vicaya, viritya, pīti, passaddhi, samādhi, and uppekkha, respectively.

23 SN V.97–98.

24 E.g., DN I.84, AN II.45, MN III.252.

25 MN I.38, SN V.116.

26 AN II.46

27 MN I.277.

28 DN I.75–84.

29 MN I.34. The ten fetters are discussed below.

30 Cf. MN I.301.
31 Cf. MN I.147.
32 *The Path of Purification* I.111.
33 *The Path of Purification* IX.43.
34 *The Path of Purification* IV.47.
35 *The Path of Purification*, IV.51, quoting SN V.112.
36 *The Path of Purification* IV.49.
38 *The Path of Purification* IV.86 (samādhi kāmacchandassa paṭipakkho, pīti vyāpādassa, vitakko thinamiddhassa, sukkhaṃ uddhaca-kukkuccassa, vicāro vicikichhāyā).
39 “For although other unprofitable things too are abandoned at the moment of jhāna, still only these [five hindrances] are specifically obstructive to jhāna” (*The Path of Purification* IV.104).
40 *The Path of Purification* III.4.
41 *The Path of Purification* IV.31.
42 *The Path of Purification* IV.31.
43 *The Path of Purification* VIII.208.
44 *The Path of Purification* VIII.214.
45 *The Path of Purification* VIII.215.
46 *The Path of Purification* IV.156.
47 The eight insight knowledges are knowledge of rise and fall, knowledge of dissolution, knowledge of appearance as terror, knowledge of danger, knowledge of dispassion, knowledge of desire for deliverance, knowledge of reflection, and knowledge of equanimity about formations (udaya-bhayānupassanāñāṇaṃ, bhaṅgaṁupassanāñāṇaṃ, bhayatupaṭṭhānañāṇaṃ, ādīnavinupassanāñāṇaṃ, nibbidānupassanāñāṇaṃ, muccitukamyatāñāṇaṃ, paṭiṃsankhānupassanāñāṇaṃ, sankhārupekkhāñāṇaṃ).
48 *The Path of Purification* XXI.3.
49 *The Path of Purification* XXI.4.
50 *The Path of Purification* XXI.7–8.
51 *The Path of Purification* XXI.11.
52 Although in certain Buddhist lineages, such as the Burmese tradition of Mahāsi Sayādaw, this stage of insight is often interpreted as a necessarily
difficult stage of the progress of insight, The Path of Purification is less clear about this. Buddhaghosa asks, “But does the knowledge of appearance as terror itself fear or does it not fear? It does not fear. For it is simply the mere judgment that past formations have ceased, present ones are ceasing, and future ones will cease” (The Path of Purification XXI.32).

53 Danger is characterized in the following manner: “[W]hen all formations have appeared as a terror by contemplation of dissolution, this meditator sees them as utterly destitute of any core or any satisfaction and as nothing but danger” (The Path of Purification XXI.36).

54 The Path of Purification XXI.44.

55 The Path of Purification XXII.5.

56 The Path of Purification XXII.5.

57 MN I.34. See note 29, above.

58 These are belief in self, doubt, clinging to ritual, craving, ill will, craving for material and immaterial existence, conceit, restlessness, and ignorance.

59 Although the principal translation of Mahāmudrā: The Moonlight translates zhi gnas as “tranquility,” I use the alternate rendering “calm abiding” throughout this paper to avoid eliding the distinction between śamatha as a sequence of concentration practices and the fifth factor of awakening (passaddhi).

60 Mahāmudrā: The Moonlight, p. 15.


63 Mahāmudrā: The Moonlight, pp. 43–44.

64 Mahāmudrā: The Moonlight, pp. 47–48. Also referred to as the sems gnas pa’i thab dga’, these are 1) resting the mind (jog pa), 2) resting the mind longer (rgyun du jog pa), 3) continuously resettling the mind (blan te jog pa), 4) fully settling the mind (nye bar jog pa), 5) taming the mind (dul bar byed pa), 6) pacifying the mind (zhi bar byed pa), 7) completely pacifying the mind (rnam par zhi bar byed pa), 8) one-pointedness (rtse gcig tu byed pa), and 9) resting in equanimity (mnyam par jog pa byed pa).

65 Mahāmudrā: The Moonlight, pp. 63–64.

66 Mahāmudrā: The Moonlight, p. 159.

67 “Up to this time whenever he applied exertion so as to achieve [calm abiding], he perceived that all forceful and feeble thoughts seemed to fade as if through suppression. The mind because momentarily so serene and still that the meditator was obligated to control it with one-pointed attention. It was not a very easy condition. At the present stage he finds that when the mind is relaxed it can be settled naturally and easily while not losing the vigor...
of mindfulness. . . . If one knows the secret of releasing whatever inner craving has emerged, one will know how to relax the mind and still it” (*Mahāmudrā: The Moonlight*, pp. 163–164).


71 “Insight, at this stage, must consist of (1) the understanding that all dualities including the mind, its manifest thoughts, and appearances are in an ultimate sense empty of any absolute mode of arising, settling, or cessation, and (2) the awareness with a deep certainty that all these dualities are empty of true essence or self-nature” (*Mahāmudrā: The Moonlight*, p. 211).

72 *Mahāmudrā: The Moonlight*, p. 204.


74 Both the Nyingma nine-vehicle system and the Gelug system based on the *Five Stages* would be interesting places to investigate further implicit and explicit Vajrayāna path schemas. There are also countless ways in which these and other Vajrayāna paths are correlated with the progression through the five paths and ten grounds found in Mahāyāna Buddhist literature, and Dakpo Tashi Namgyal’s text is no exception. See *Light Rays*, pp. 601–606.

75 *Light Rays*, p. 458.

76 *Light Rays*, p. 459.

77 *Light Rays*, p. 491.

78 *Light Rays*, p. 512.


80 *Light Rays*, p. 561.

81 According to Roberts, this quotation is from the *Ḍākinīvajrapañjarātantra* (Tib. *Mkha’ gro ma rdo rje gur zhes bya ba’i rgyud kyi rgyal po chen po’i brtag pa*) Toh. 419, rgyud nga, chap. 4, 39a2. See *Mahāmudrā and Related Instructions*, p. 691, n. 1221; p. 729.

82 *Light Rays*, p. 561.

83 *Light Rays*, p. 566.

84 *Light Rays*, p. 577.

85 *Mahāmudrā: The Moonlight*, p. 228.


“What is generally known as ‘nondual awareness of intrinsic reality’ is inherent in every substance of reality. If one realizes the intrinsic nature of every thought or appearance, it is not different from awareness itself” (Mahāmudrā: The Moonlight, p. 250).

On this point, Dakpo Tashi Namgyal writes: “If the meditator maintains an unceasing mindfulness of the mind’s intrinsic essence throughout the postabsorptive consciousness or the emergence of appearances, all undistracted thoughts and appearances will become the postabsorptive perception. By maintaining an unceasing awareness of the mind’s intrinsic reality, one will be able to maintain every emerging perception in its natural mode during the postabsorptive state, and one will also attain the determinate awareness with respect to the abiding nature of every sensory appearance without attempting to alter it. It is of the utmost importance to continuously maintain undistracted mindfulness of the intrinsic nature [of thought or appearance]. This is why mindfulness constitutes the main meditation” (Mahāmudrā: The Moonlight, p. 293).

These are one-pointedness (rtse gcig gi rnal ’byor), nondiscrimination (spros bral gi rnal ’byor), one-flavor (ro gcig gi rnal ’byor), and nonmeditation (sgom med kyi rnal ’byor).

A thorough analysis of the paths and grounds of Mahāyāna Buddhism is beyond the scope of this paper, so I will not rehearse in detail Dakpo Tashi Namgyal’s interesting arguments and attempts at correlation here. These debates can be found in Mahāmudrā: The Moonlight, pp. 408–415.

Dakpo Tashi Namgyal also attempts to correlate Mahāyāna paths and grounds with stages of developmental progress through completion stage practice in Light Rays from the Jewel of the Excellent Teaching, pp. 601–606.

Dakpo Tashi Namgyal seems fairly comfortable in equating the great degree of the yoga of nonmeditation with the tenth Mahāyāna ground (or eleventh in some systems) of buddhahood. He is more particular about where he situates the path of insight and the first ground, breaking with some other
Kagyu commentators by not being willing to attribute them to any stage prior to the lesser degree of the yoga of one flavor. See Mahāmudrā: The Moonlight, pp. 411–412.


103 The possibility of using scientific methods of evaluating the potential similarities in states of concentration will be discussed further in the next section of this paper.

104 The Path of Purification VIII.215.

105 Light Rays, p. 561.

106 I address possible scientific explanations for this in a forthcoming article, “A Phenomenology of Meditation-Induced Light Experiences: Traditional Buddhist and Neurobiological Perspectives.”

107 The Mahā-Assapura Sutta describes this aspect of the fourth jhāna as follows: “He sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind. Just as though a man were sitting covered from the head down with a white cloth, so that there would be no part of whole body unpervaded by the while cloth; so too, a bhikkhu sits pervading his body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind” (MN I.277).

108 See Andrew Newberg, Principles of Neurotheology (Burlington, VT: Ashgate, 2010).


114 Judson A. Brewer, Patrick D. Worhunsky, Jeremy R. Gray, Yi-Yuan Tang, Jochen Weber, and Hedy Kober, “Meditation Experience is Associated with

115 See the special issue of *Contemporary Buddhism* (12/1 [2011]) dedicated to the exploration of this topic.

116 The characteristics of a “non-judgmental” and “present moment” awareness have been associated with the scientific study of mindfulness since the influential writings of Kabat-Jon Zinn in the 1990s. See, for instance, *Wherever You Go, There You Are: Mindfulness Meditation in Everyday Life* (New York: Hyperion, 1994), p. 4.


118 As Dakpo Tashi Namgyal explains in the context of the co-emergence of mind, “Although [calm abiding] and insight are treated as separate aspects, they are in fact inseparable [co-emergence]. [Calm abiding] is inherent in the insight of self-awareness and self-crystallization, while insight is inherent in the quiet nature of the mind. [Calm abiding] and insight are therefore a co-emergent state, concentrating one-pointedly and indivisibly, because insight by itself comprehends and crystallizes a state of [calm abiding] unstained by any perceptive marks” (*Mahāmudrā: The Moonlight*, p. 229). On the role of mindful discernment in navigating the jhānas, see MN III.25. On how the four foundations of mindfulness lead to the development of concentration, see SN V.149.


122 Dunne, “Towards an Understanding of Non-Dual Mindfulness,” p. 75.

Fractal Journeys: Narrative Structure of the Path and of Tantric Practice

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INTRODUCTION
Perhaps the way in which Buddhism is represented most frequently in both popular and scholarly literature is by equating it with meditation. Such representations marginalize the vast array of other kinds of practice found throughout the Buddhist tradition—so much so that the legitimacy as “Buddhist” of non-meditative forms of Buddhist practice is called into question. This is certainly the case with the recitative practices of Pure Land Buddhism (Jp. shōmyō nenbutsu 称名念仏), and with the ritual practices found in the tantric Buddhist tradition, where “ritualized meditation” (Skt. sādhana) is sometimes understood as efficacious, while other kinds of rituals, such as offerings (pūjā), may be treated as pious additions. This essay argues that the ritual practices of tantric Buddhism have a fractal self-similarity to the path (mārga), and as such have their own rationale for efficacy, distinct from that commonly given for silent, seated meditation.

The argument proceeds in three steps:
1. Drawing on the work of Hayden White, an argument that praxis has a narrative structure;
2. An analysis of the narrative structure of Buddhist praxis in terms of a three-part structure of ground, path, and goal; and
3. An analysis of tantric ritual structure as reflecting the narrative structure of ground, path, and goal.

While many expositions of the efficacy of silent, seated meditation employ a psychologized concept of how meditation works, the fractal self-similarity of ritual practice and the path reveals a different conception of the efficacy of practice. The goal here is to understand how the practices of tantric ritual may be seen as efficacious from within the tradition, rather than attempting to apply an external theoretical
orientation with the presumption that the latter is in fact somehow fundamentally more explanatory than the traditions’ own ways of conceiving efficacy.

I. THE NARRATIVE STRUCTURE OF DOCTRINE AND PRACTICE

The idea of narrative as it relates to the formation of the self most often focuses on “personal narrative”: the stories about ourselves that we tell ourselves and others. However, I would like to propose that we also consider religious praxis—the relation between practice, doctrine and experience—as narrative, particularly in order to consider how engaging in religious practice produces effects consistent with that narrative. The link between doctrine and practice is sometimes presented as if it is direct, with each and every doctrinal point directly supported by a specific experience generated by practice. Such formulations usually privilege experience as the irreducible and universal foundation on which practice, first, and then doctrine are constructed as superstructures. In contrast to this exegetical rhetoric, however, the relation is looser and much more interrelated, with the three elements mutually supporting one another as a system. The term “praxis” is used here to identify the complex and dynamic mutual dialectics between practice, doctrine, and experience.

Like narratives, religious doctrines provide an understanding of the world, information about how to act, what to think, how to feel. I want to extend the category of “narrative” to include religious praxes (including doctrinal descriptions of the nature of the self and practices related to that description) in a fashion similar to the way in which Hayden White demonstrated the narrative structure of historiography. White employs four modes of emplotment to analyze the narrative structures in accord with which histories have been written: romance, comedy, tragedy, and satire. Drawing on his descriptions of these four narrative modes, we can provide a preliminary reflection on the relation between narrative and religious thought.

“The Romance is fundamentally a drama of self-identification symbolized by the hero’s transcendence of the world of experience, his victory over it, and his final liberation from it.” White exemplifies the Romance narrative structure with the legend of the Grail and the story of Christ’s resurrection—mythoreligious narratives, of which the latter is particularly significant in the formation of Christian doctrinal
conceptions. To the extent that the hero’s quest (the principal form of the Romance) has been generalized to the life of the Buddha, as, for example, in the work of Joseph Campbell, the Romance narrative structure has been imposed onto Buddhist thought in the process of its integration into Western popular religious culture as well.

Comedy is characterized as a “provisional release from the divided state in which men find themselves in this world.” Not transcendence, victory, or liberation, but reconciliation in which “the condition of society is represented as being purer, saner, and healthier as a result” as a result of apparently “inalterably opposed elements” being harmonized with one another. The comedic dimension of religion seems to have received far too little attention, perhaps because it has been considered part of folk tradition—since it is not serious it must not be worthy of the attention of serious scholars. Consider, however, the importance of Trickster figures such as Coyote in Native American myth and Uncle Tonpa in Tibetan lore, whose plans seem to always backfire, leaving everyone, including, at times, the Trickster, better off than if the original plan had succeeded.

The contrast to Comedy is Tragedy, a state of affairs in which the conditions of human existence are inalterable, implying “that man cannot change them but must work within them.” In this regard, we may appropriately think of the Stoics, and also the Stoic interpretations of Buddhism that were prominent in the wake of Arthur Schopenhauer’s representations of both Buddhism and Hinduism. Regardless of how the plots unfold, White sees all three of these modes (he distinguishes them from genre as such) taking the agonistic or conflicted character of human existence seriously, such that the primary frame of experience is contestation. The fourth mode, Satire, however, treats contestation and conflict ironically. Satire for White operates “in the atmosphere generated by the apprehension of the ultimate inadequacy of consciousness to live in the world happily or to comprehend it fully.” This would seem to be how many religious people think of scientific, postmodern, relativist, or atheist worldviews. While the purpose here is not to systematically match different religious praxes with one or another of these specific categories, these suggestions can help us understand that religious praxis can be interpreted in terms of narrative structures.

The specific narrative structure that informs much of Buddhist praxis is the system known as “ground, path, goal,” that is, a description
of the ordinary human condition and its problematic nature (ground), the way in which one moves out of that condition (path), and the nature of what one seeks to ultimately attain (goal). “Ground, path, goal” reveals the underlying narrative structure of Buddhist praxis in the sense of narrative as a temporally developing trajectory (i.e., causally coherent), in which change is reframed as meaningful.

While ground, path, and goal provide a narrative framework, each of the three terms needs to be identified more clearly to give it some content. Here we are in the familiar territory of nearly every introductory exposition of Buddhism, yet it bears repeating in order to highlight the narrative framework provided by these ideas. First, ground: the self-reinforcing repetition of actions (Skt. saṃsāra, Jp. rinne 輪廻) that lead to frustration and dissatisfaction (duḥkha, ku 苦) due to our mistaken conceptions (jñeyāvaraṇa, shochishō 所知障) and misplaced affections (kleśāvaraṇa, bonnōshō 煩惱障). What is important in this diagnosis of the human condition is that the relation between mistaken conceptions and misplaced affections, that is, between thought and emotion, does not set them up as a disjunct pair but rather as a closely integrated system in which each reinforces the other.

The question, then, for the second stage, the path, is: What is the point of entry that allows for disrupting the close systemic relation between mistaken conceptions and misplaced affections? Emotional reactions occur very quickly, and are therefore very difficult to hold onto long enough to engage with critically. Ideas about how things are in the world move more slowly, and can, therefore, be more easily engaged. (This is substantiated by current understandings of neural processing. Emotions are primarily processed by the hippocampus, and are much quicker to arise than reflective thought, which is processed through the neocortex.) Thus, despite the rhetoric of Buddhist modernism, which interprets reflective thought as an obstacle to awakening, the best entry point into the system for effecting transformation is addressing mistaken conceptions.

As Jeffrey Hopkins puts it,

Because of this basic perspective, namely that false ideation traps beings in a round of suffering, reasoned investigation into the nature of persons and other phenomena is central to the process of spiritual development, though not its only concern.

Unlike the common anti-intellectual notion that such learning is empty of any significance because it is “merely theoretical,” this kind
of training in Buddhist philosophy is “primarily studied not to refute other systems but to develop an internal force that can counteract one’s own innate adherence to misapprehensions.”

Hopkins points out that such doctrinal training is part of a three-stage discipline. First, one hears, or in contemporary terms, reads a classic text. Second, one reflects about the meaning of the text. And, third, one reflectively meditates on the meaning in order to grasp it fully, so that it changes one’s apprehension of the world. In other words, what is transformative is specifically practice that is focused on and directed by doctrine. One has moved from the emotional turmoil and cognitive error of the ground, where ignorance is the driving factor, into a disciplined and systematic reflection on and integration of the truths of the doctrinal system.

The notion is sometimes presented that Buddhist practice is both free from doctrinal constraints and has as its goal freedom from doctrinal constraints—that it is (somehow) a pure reflection on the nature of consciousness that will spontaneously produce insight into the nature of reality and liberate one from suffering, automatically making the practitioner more compassionate and ethical in his or her relations with others. This is one of the fundamental errors in many modernist representations of Buddhist practice. This misapprehension preserves an almost behaviorist conception of the mind as a mechanism that can be modified at will, and of meditation as one of a variety of context- and value-neutral mental technologies that can be employed to effect such changes. Such conceptions of the mind constitute the rhetorical frame for the idea that practice and doctrine are separate and independent of one another. If we accept the notion that all existing things are interdependent as foundational for Buddhism generally, then the modernist Buddhist idea that practice and doctrine are independent of one another is contrary to that fundamental teaching. Of course, this argument, based on the idea that interdependence is foundational for Buddhism, is basically a doctrinal argument, and as such is significant only for those who already accept the truth of interdependence. However, from a broader perspective than Buddhist thought per se, all practice always has a doctrinal context, whether it is made explicit, as with Buddhist philosophy, or left implicit, as in the societal values of personal success that informs much self-help literature.

The ease with which the idea that Buddhist practice is free of doctrinal constraints has been accepted is a consequence of it being overdetermined by (1) the high valuation placed on spontaneity in the
creative or religious genius in Romantic\textsuperscript{20} and neo-Romantic religious thought, pervasive in contemporary popular religious culture; and, (2) the plentiful rhetoric in Buddhism that the purpose of practice is the attainment of “higher, non-conceptual states.”\textsuperscript{21} We might note first that these putative “higher, nonconceptual states” are specific levels of being postulated within a medieval cosmology, and second that within traditional Buddhist descriptions of the path attainment of such states is predicated upon systematic and sophisticated intellectual training.

In contrast to neo-Romantic modernist representations of Buddhist praxis as “pure” unreflective spontaneity, this idea of higher, nonconceptual states is not anti-intellectual abandonment of reflective thought. Doctrine is integral to practice itself, and is not merely a set of claims to be believed because they bear the authority of a religious figure or institution. In fact, the two—doctrine and practice—cannot be treated separately. Practice is always contextualized by doctrine. This is the case even if it is claimed that the actual practice is simply a mental exercise (what used to be called “mental hygiene”), or when it is claimed that there is no doctrinal commitment required for practice. (The second is paradoxical since it is itself a doctrinal claim.) The integrity and inseparability of ritual and practice is key to understanding the narrative structure of tantric Buddhist practice.

II. RITUAL IDENTIFICATION
AND DEITY YOGA

One of the characteristics found in one form or another throughout the tantric traditions is the practice of identifying oneself with the deity.\textsuperscript{22} David Germano has placed the origin of these kinds of practices in the Upaniṣadic period, and notes that we can trace a gradual shift from pure encounters with an autonomous Buddha appearing in the field of vision, to an ideology of identity-transfer where the Buddha descends as a gnostic spirit (ye she babs) directly into the practitioner’s own body, which has already been imaginatively transfigured into the Buddha’s surface body image: from encounter to identification. This profoundly non-Vedic element of standard and widespread self-identification with deity of course had already entered post-Vedic forms of discourse and practice from the Upanishadic literature onwards.\textsuperscript{23}

It has been claimed that the motivation for such practices, and one of the main forces motivating the development of Mahāyāna
generally, was the absence of the Buddha from this realm. Within the early Mahāyāna Buddhist movement there is the desire for a direct encounter with a buddha in order to receive a prediction about one’s attainment of full awakening in the future. (The desire to receive new teachings rather than a personal prediction of future awakening seems to be a later development following from visionary experiences.) The trajectory of development traced by Germano falls into three broad (non-mutually exclusive) stages. (1) Their trajectory begins with Pure Land practices intended to lead to birth in a buddha field (buddhakṣetra) where one can directly encounter a buddha and become a member of his retinue. (2) On that basis, meditative practices of intense concentration intended to create spontaneous visionary encounters with a buddha develop, such as those found in the Pratyutpannasamādhisūtra.24 (3) These tantric practices of identification then move the buddha from an external presence that is experienced to one’s own being in the world, that is, the experience and identification of oneself as an awakened one.

Although practices involving ritual identification are widespread in the tantric world, these are only one of a variety of related visualization practices. Addressing the range of practices related to deity yoga, Germano has proposed a three-part progression based on a reading of Tibetan doxography, specifically extrapolating from the Mahāyoga text “An Esoteric Precept: The Garland of Views” (late ninth century, attributed to Padmasambhava) which adds a “great perfection mode” to the more familiar two-part generation and perfection modes of practice. The practice under consideration here is the first of these three, which he describes as “the visualization practices that involve scripted imaginal evocations (sādhana, sgrub thabs) of pre-described forms of a Buddha located either external to oneself, or, in what came to be known as deity yoga, transmuting the practitioner’s own bodily self-perception.”25 We are here considering just the first mode, which can also be considered a form of “guided imagery.”

Identification of the practitioner with the main deity (Jp. honzon, 本尊) forms the symbolically central act in many Shingon rituals.26 Similarly, Tsongkhapa distinguished the practices of sūtra Mahāyāna (also known as the “perfection vehicle” because of its foundation in the teachings of the Perfection of Wisdom literature) from tantra Mahāyāna (also known as the “mantra vehicle”) on the basis of the absence of ritual identification, or deity yoga, in the former and its presence in the latter. The Tibetan expression that is equivalent to ritual
identification, lha'i rnal 'byor (ཤེ་སྲོལ་བོད) is usually glossed in English as “deity yoga.” (Daniel Cozort gives the Sanskrit as devatā yoga.)

Hopkins describes deity yoga, rather succinctly, as “the meditative practice of imagining oneself to be an ideal being fully endowed with compassion and wisdom and their resultant altruistic activities.” Elsewhere, summarizing the Fifth Dalai Lama’s explication of Tsongkhapa’s discourse, Hopkins writes that “Deity yoga means to imagine oneself as having the Form Body of a Buddha now; one meditates on oneself in the aspect of a Buddha’s Form Body.” Greater emphasis is placed on the fact that it is the “form body” (sambhogakāya) with which the practitioner identifies, as distinct from the “truth body” (dharmakāya), which is the nature of sūtra Mahāyāna meditation.

In the Perfection Vehicle, there is meditation similar in aspect to a Buddha’s Truth Body—a Buddha’s wisdom consciousness. A Bodhisattva enters into meditative equipoise directly realizing emptiness with nothing appearing to the mind except the final nature of phenomena, the emptiness of inherent existence; the wisdom consciousness is fused with that emptiness.

Daniel Cozort describes the sādhana of Kālacakra, in which the ritually central action is the union between the deity evoked and the practitioner. Kālacakra, a manifestation of Akṣobhya, is visualized as “an impressive black or dark blue man” residing at the center of the cosmos, standing on a huge lotus, embracing his consort Viśvamātā, who is yellow in color, in sexual union (yabyum). They are in the middle of a large mandala palace, surrounded by a retinue of over 700 emanations of themselves, in a landscape enclosed by a boundary of vajras. Working through the various preparatory ritual steps and the seven stages of pūjā offerings,

One imagines that Kālacakra dissolves into one’s crown and that one now is Kālacakra in the brilliant circle of mansion and deities, emanating fierce protective deities from one’s heart and uttering the divine speech associated with all deities. The deities melt, dissolving into oneself; oneself also dissolves, but then re-forms as Kālacakra, whereupon one renews one’s vows and pledges.

Many of the rituals in the Shingon tradition’s ritual corpus have a central action known as “visualizing entering me, me entering” (Jp. nyū ga ga nyū kan, Skt. ahaṃkara, 入我我入観). In this, just as in Tibetan deity yoga practices, the practitioner visualizes becoming identical with the chief deity of the ritual.
Hopkins identifies one of the concerns that may arise in relation to such practices by the term “inflation,” a negative condition of grandiosity, such as “thinking that one is God.” He borrows this term from Carl Jung’s works, especially those that address the potentially dangerous consequences of Westerners engaging in yogic practices. Hopkins argues, however, that the fundamental corrective for inflation is already built into the larger religious context of such practices: specifically, the preliminary ethical practices (śīla), and the doctrinal emphasis on emptiness (śīnyatā), both of which serve to moderate the tendency of the ego toward self-aggrandizement.

III. THE CONTEXT OF PRACTICE: ŚĪLA AND EMPTINESS

Buddhist praxis was codified as an integrated system by many different Buddhist thinkers. One rather widespread system for organizing praxis is that employed by Buddhaghosa as the overall structure of his Path of Purification (Visuddhimagga): ethical training (śīla), contemplation (samādhi), and wisdom (prajñā). Ethical training (śīla) is a preliminary foundation for any kind of meditative practice (samādhi, dhyāna, samatha–vipaśyanā, pūjā, or any of the other variety of practices developed over the course of Buddhist history). On the basis of these two, the practitioner is able to develop wisdom (prajñā)—insight into emptiness.

Buddhist conceptions of ethics are for the most part based on the idea of karma. By paying attention to the consequences of one’s actions, the practitioner will be motivated to desist from engaging in actions that impede realization, and to engage in actions that are conducive to awakening. This in turn points to the importance of the intent to attain awakening (bodhicitta). In The Great Treatise on the Stages of the Path to Enlightenment, Tsongkhapa explains that the practitioner who is motivated by the desire for awakening, and committed to its attainment, takes the karmic process itself as an object of reflection.

Thus, having understood virtuous and nonvirtuous karma and their effects, do not leave it at just an understanding but meditate on it over and over, because this is a very obscure subject and it is difficult to acquire certainty about it.

Tsong kha pa goes on to demonstrate the integral nature of Buddhist praxis by linking his discussion of karma with emptiness:
Some, who claim that they have acquired certain knowledge of emptiness, are uncertain about karma and its effects and do not value it. This is a mistaken understanding of emptiness. For, once you understand emptiness, you will see that it is the meaning of dependent-arising, and it will assist you in becoming certain about karma and its effects.\footnote{36}

As indicated by Hopkins, then, all types of meditation—including the ritualized practice of tantric sādhana in which the practitioner identifies with the deity—is framed by the dual teaching of karma: ethical training (śīla) and emptiness, that is, wisdom (prajñā).

In the form associated with the Pratyutpanna-samādhi-sūtra alluded to above, identification is firmly conditioned by contemplation of emptiness, and this is central to understanding the significance of the practice of the identity of practitioner and buddha. Germano summarizes:

In this context, there are extended discussions of emptiness which strongly stress the importance of integrating concentration on the Buddha’s visual form with an understanding of emptiness. This integration of Buddha cults and emptiness is an important precursor to the ideology of deity yoga, where the mind perceiving emptiness is none other than that which appears in the form of the deity’s body.\footnote{37}

This emphasis on emptiness continues into the identification practices of tantra, and may serve as at least a general marker distinguishing Buddhist tantra from Śaiva or Vaiṣṇava forms of tantra. In the practice of identifying with the deity, emptiness being of a single nature, the mutual emptiness of self and deity is understood as that which makes the identification possible.\footnote{38} Thus, emptiness is not primarily understood as a metaphysical doctrine that somehow comes to be applied to practice, but rather as that which is the very nature of existence and which makes practice effective. It is simply a label that we employ to describe the character of existence—that all existing entities exist solely as the result of causes and conditions.

While it is one thing to be able to understand the imaginal body as “like a dream or a mirage,” the visionary unification of practitioner and deity, so that the practitioner experiences existing as the awakened one, reflexively creates an awareness of the practitioner’s own emptiness as well. Georgios Halkias has described the conception of identification in relation to the realization, literally, the “making real,” of the practitioner’s intrinsic nature as already being awakened (that is, their buddha-nature):
In deity-yoga the practitioner visualizes himself or herself to be already fully enlightened in the body and with the speech and mind of a particular Buddha or chosen deity (yidam) drawn from the Vajrayāna pantheon. Vajrayāna is also called the vehicle of fruit or result (Phalayāna), for it presupposes the inherent Buddha-nature of the practitioner working to a state of realization from inside out—exemplified in the union of “acting like a Buddha” and “being one.”

We have mentioned that ritual identification constitutes the central ritual action in many Shingon tantric ritual practices. This identification is based upon a foundation of moral training (śīla), and is held within the conceptual system of emptiness (śūnyatā). As a ritual action, identification takes place within the narrative structure of the ritual.

IV. GROUND, PATH, AND GOAL AS THE NARRATIVE STRUCTURE OF TANTRIC RITUAL

We have suggested above that the three-part structure of ground, path, and goal provides a narrative frame for Buddhist praxis—including doctrinal analyses of the ordinary human condition, expositions of the stages of the path, and considerations of the efficacy of practice, as well as reflections on the nature of awakening and of buddhahood. More specifically, however, the ground, path, and goal schema provides the narrative structure of tantric Buddhist practice. Such practices, then, are not simply items to be placed within the category of “path” but rather recreate within the ritual practice itself the entire narrative of awakening. This “reflection in miniature,” as it were, is what I am referring to by the term “fractal” in the title of this essay.

Characteristic of fractal patterns is that each smaller element replicates the same pattern as a larger one. Such patterns are familiar from the visual images generated mathematically known as Mandelbrot sets, which are now used extensively in computer animation. These patterns are described as “self-similar.” The whole has the same shape as one or more of its parts. Such self-similarity is familiar in nature, both in physical structures, such as coastlines, and in organic structures, such as the relation between a head of broccoli and its florets. A related concept is recursion, as, for example, in generative linguistics when a rule is applied repeatedly to the previous product of that same rule. This fractal relation of self-similarity also holds between the structure of the path and the structure of tantric ritual practice. Both employ the
structure of ground, path, and goal, and thus ritual practice is “self-similar” to the path. I believe that this fractal self-similarity explains the understanding of ritual efficacy in tantric traditions that employ rituals of these kinds, and in other traditions that have adopted similar doctrinal understandings.

The pattern of many Shingon ritual practices may be briefly summarized as follows.

The practitioner enters the hall of practice as a normal human being, a simple foolish person (prthagjana, bonbu 凡夫), and enters onto the path. Most clearly, the generation of bodhicitta marks entry onto the path, not only in path schemas but also as a specific ritual act. Having entered onto the path, the tantric practitioner then proceeds with various other ritual acts that are informed by the Buddhist use of the more general Indian offering ritual practice pūjā, which differ from the more familiar emphasis on silent, seated meditation but are nonetheless a form of practice on the path. At the culmination of the ritual performance, the practitioner ritually identifies with the chief deity. Doing so, he or she becomes the buddha evoked in the ritual, experiencing the view of the world, him- or herself, and others in the way that buddhas do, as empty, and thus attains the goal.

In this abbreviated description of tantric Buddhist rituals, the narrative structure of ground, path, and goal is evident. Following the central act of ritual identification, which is attainment of the goal understood as the direct experience of one’s own awakened nature, that is, being a buddha, the practitioner repeats the practice in roughly reverse order and ends the ritual. This is not, however, an isolated instance of this larger, symmetrical narrative structure of ground, path, goal, path, ground.

This five-part version of the narrative structure implicitly conveys a conception of the relation between wisdom (prajñā) and compassion (karuṇā) that leads the practitioner back into his or her conventional self-identity. It is perhaps not uncommon to think of the path as leading to some static endpoint of unmoving, unchanging, absolute awareness—a dead-end, though the term might seem impious. But when the goal of buddhahood is conceived of as a state to be attained permanently, an absolute state without change, then the end of the path has been reached and forward motion stops. This would be the condition of an arhat or pratyekabuddha, soteriological states that are critiqued as inferior in many Mahāyāna texts.
In the ritual schema, however, the closing sequence following the act of identification requires the practitioner to “dis-identify” from the chief deity, close the ritual, and leave the hall to return to his or her present involvement with the world, as well as to their conventional, socially defined self-identity. A dismissive interpretation of this would be that the ritual didn’t work and a permanent transformation of the practitioner into a buddha was not achieved. I believe, however, that such a facile interpretation entirely misunderstands the dynamics of both practice and path as understood within the Mahāyāna conception of awakening as both wisdom and compassion.

Four examples drawn from other Mahāyāna traditions may help the reader see the nature of tantric ritual practice as closely adhering to more general conceptions of practice and awakening as dynamic. The first is based on a personal experience in Zen training. As a short-term lay practitioner at Tassajara Zen Mountain Center in California, I was informed that work in the temple and its grounds—cleaning the temple hall, sweeping the walkways, weeding the garden, and the like—was also meditation. There was a systematic progression from seated meditation to walking meditation, to doing simple chores, to doing more complex ones. Awareness developed on the cushion was not intended to stay on the cushion but was to be carried out into one’s daily activities in the world. This extension of meditation practice into daily activity was graduated in accord with the practitioner’s ability. Indeed, as a beginner I had been responsible for very easy tasks that were not particularly demanding or disruptive of a calm and centered state of mind. However, when driving out from Tassajara I noticed road maintenance work being done, including moving boulders that had fallen onto the roadway during a recent rainstorm, and I was surprised to see that the most senior students were engaged in this physically demanding project, one potentially most disruptive to their meditative equipoise.

Similarly, in some portrayals of the ten, or twelve, ox-herding pictures of the Chan/Zen tradition familiar to many readers, the sequence ends with a portrayal of the practitioner “returning to the marketplace.” We can understand this as the same idea regarding the necessity for the practitioner not to remain in an exalted state of absorption once achieved, but rather to return to live in the world with the awareness generated by meditative practice itself.

The same basic idea is also expressed in Shin Buddhist thought by the pairing of the desire to go to Sukhāvatī (ōō 往相) with the desire
to return (gensō 還相). Taitetsu Unno has interpreted “returning to samsaric existence” (gensō-ekō 還相廻向) as the “ultimate manifestation of compassion,” which “completes the progression on the path to enlightenment.” 43 Last, the jōdo-ron (浄土論, T. 1524), attributed to Vasubandhu, is structured into five “gates,” the last of which is characterized as “leaving the garden” (the Pure Land), and returning to the world of ordinary life. Thus, not only does the narrative structure of ground, path, and goal found in tantric ritual practice reflect that of the path generally, the section of the ritual that follows the identification of practitioner with deity, in which the ritual is closed and the practitioner returns to “ordinary” life, is also reflected in the understandings of practice as leading to an awakened engagement with the samsaric realm found in other Buddhist traditions as well.

What we are seeing in the fractal relation between tantric ritual practice and the path is effectively a ritualized version of the doctrinal view described by Paul Groner as “the shortening of the path.” 44 This shortening of the path is found throughout Kamakura-era Buddhism in one form or another, all of which may have derived from the tantric teachings that came into Japanese Buddhism through Kūkai’s Shingon and the tantric portion of Saichō’s Tendai. Known in Kūkai’s terminology as “becoming awakened in this very body” (sokushin jōbutsu, 即身成仏), this radical claim, common to all tantric Buddhism, holds that the practices are effective enough to lead to awakening in a single lifetime. This notion is based on the belief that one is in fact already awakened and needs only to engage in the proper practices to realize that fact. Thus, in one sense, the ground is already identical with the goal. This suggests that Japanese understandings of tantric practice share a common Indian source with the Tibetan conception of tantric practice as the “resultant vehicle” 45 (literally, “the path of the fruit,” phalayāna); in other words, the path is itself the goal. These ideas are themselves part of the larger concept of “sudden awakening” found in many forms of Buddhist conceptualizations of the path.

CONCLUSION: FRACTAL RELATIONS BETWEEN PRACTICE AND PATH

Throughout the tradition, Buddhist praxis has a shared narrative structure: the three stages of ground, path, and goal, which in Buddhist thought are commonly understood as frustrating repetitive behaviors (ground), attention to the nature of one’s existence and the
consequence of one’s mental, verbal, and bodily actions (path), and freedom from the delusions that drive the round of frustrating repetitive actions (goal). This narrative structure is also the organizing structure of tantric Buddhist ritual practices such as ritual identification, or deity yoga. The practitioner begins as an ordinary person, engages in practices (such as pūjā offerings) that lead to entering into union with the deity evoked, made possible by the uniformity of the emptiness of both deity and self, as well as of all existing things; then, separating, he or she returns to being themselves but with an awareness of the emptiness of the self. The fractal self-similarity of ritual practice and the path provides an understanding of why tantric Buddhist ritual is structured in the way that it is.

NOTES

1 This is a revised and, it is hoped, much more coherent version of the paper “The Self is a Self-Constructing Construct: Narrative and Buddhist Praxis,” given as part of the conference “The Storied Self: Buddhist Narrativity in Comparative Context” organized by Mark Unno at the University of Oregon, Eugene, October 19–21, 2012. My thanks to Prof. Unno for inviting me to participate in that conference, and to Prof. Jared Lindahl for his responses to my presentation. I also want to thank Mr. Cody Bahir for reviewing the earlier draft and offering his reflections on these topics as well. The conference presentation draft was published under the title “The Self is a Self-Constructing Construct: Narrative and Buddhist Praxis,” Center for Humanities, Science, and Religion, Annual Report of 2012 (Kyoto: Ryukoku University, 2013), pp. 360–371.


3 Dan McAdams has done extensive work on the narrative construction of the self, for example in The Stories We Live By: Personal Myths and the Making of the Self (New York: The Guilford Press, 1993). In his own study of narratives in the Rāmāyaṇa and Mahābhārata, Shubha Pathak summarizes this concisely, noting that McAdams “equates identity with a ‘life story,’ a ‘personal myth’ that an individual invents over the course of his late adolescence and adulthood to make sense of the events of his past, present and future. Although this narrative is inside him, it incorporates elements from his social environment. Among these elements are the stories he hears being passed down as part of his cultural tradition” (“Why do Displaced Kings Become Poets in the Sanskrit Epics? Modeling Dharma in the Affirmative Rāmāyaṇa and the Interrogative Mahābhārata” Hindu Studies 10 (2006): 145). We should also note that the “narrative milieu” within which a person matures is not cleanly delineated
between stories of the cultural tradition and those of familial tradition.


6 While the hero’s journey or quest has been taken as paradigmatic, broader conceptions of the Romance narrative can perhaps provide a better understanding of the emplotment of the Buddha’s life, rather than forcing it into the mold formed from tales of Osiris, Prometheus, and Gawain. Rather than abstracting out aspects of the life of the Buddha to match the framework of the hero’s quest, the way in which the Buddha’s life narrative has provided a model for religious practice in Buddhism itself would provide a methodologically more appropriate approach. An initial effort in this direction can be found in my “Individuation and Awakening: Romantic Narrative and the Psychological Interpretation of Buddhism,” in Mark Unno, ed., *Buddhism and Psychotherapy Across Cultures: Essays on Theories and Practices* (Boston: Wisdom Publications, 2006), pp. 31–51.


9 The provisional character of resolution noted by White is perhaps why there are so many such stories, in which the Trickster continually goes on to another scheme.

10 White’s fourfold categorization of narrative to comparative studies cannot be applied uncritically to crosscultural comparisons. For example, Siegel contends that the view that comedy and tragedy are opposites, as indicated by the paired comedic and tragic masks, a widespread theatrical convention in the West, is a cultural convention. “The comic sentiment is not understood in India as a dichotomous principle in relation to a tragic one; it is rather a mood which arises out of an opposition to, or parody of, any of the aesthetic flavors” (Siegel, *Laughing Matters*, p. 8).


13 Two important questions arise in thinking about religious doctrine generally, and Buddhism specifically, within this analytic framework. The first is whether or not there are more narrative structures appropriate for the analysis of religious doctrine than these four, which White has identified
as relevant for the analysis of the narrative character of historiography. The second is whether or not there is something uniquely “Western” about these modes.

14 Although discussed here as a specifically Buddhist formulation, I believe that it can be extended to describe other religious systems as well—as an interpretive device, if not as a necessarily accurate reflection of an emic organization of a religious system other than Buddhism.

15 I note that this structure—ground, path, goal—differs from the three-part structure at the basis of Christianity and much of other Western religions, philosophy, and psychology—that of unity, fall, and redemption. While the latter projects backward in time to an originally pure and harmonious past, contributing no doubt to a persistent mode of nostalgia, the Buddhist system starts with the present condition, the ground of human existence as it is found now. (This difference gives Buddhist thought some similarity to existentialism, and perhaps helps to highlight the distinction between existentialism, eschewing metaphysics as it does, and other forms of Western thought, informed by the three-part structure of unity, fall, and redemption.)

16 One rationale for quiet contemplative reflection on the working of the mind is to slow it down enough to be able to grasp clearly the link between one’s own mistaken conceptions and misplaced affections and the ongoing round of repetitive suffering.


19 This suggests an important difference between substantive texts and ones that merely reinforce existing prejudices and preconceptions. The effort involved in sustained attention and reflection on a difficult text may be a reflection of its transformative potential. Of course, what constitutes a difficult text that requires sustained attention and reflection will differ depending on the reader. When I read J. R. Tolkien’s Lord of the Rings trilogy at the age of 13, sustained attention and reflection was required. Now, however, I would probably find these works unchallenging.


22 This should not be understood as the defining characteristic of tantra for two reasons. First, as a polythetically unified tradition there are various strands that make up tantra. Ronald Davidson, for example, has shown that the mandalic symbolism equating the emperor and his court with a buddha and his retinue is at least equally “definitive.” Ronald Davidson, *Indian Esoteric Buddhism: A Social History of the Tantric Movement* (New York: Columbia University Press, 2002), Chapter 4: “The Victory of Esoterism and the Imperial Metaphor.” Similarly, there are forms of tantra in which the theology is strongly dualistic, and the nature of identification in those traditions differs from the kinds being discussed here. See Richard K. Payne, “Ritual Studies in the Longue Durée: Comparing Shingon and Śāiva Siddhānta Homas,” *Pacific World: Journal of the Institute of Buddhist Studies*, third series, no. 13 (Fall 2011): 223–262. Second, other forms of tantra such as Jain tantra, and Islamic forms have only begun to be studied and written about, and these materials have only recently become accessible, thus precluding any definitive claims about ritual identification in those forms of tantra.


25 Germano, “The Shifting Terrain,” p. 52. For the interested reader, the other two are described by Germano as “(ii) non-conceptual and image-free meditation following the dissolution of imaginal processes, the transition of visualizations into spontaneous naturally occurring visions, or subtle body praxis involving detailed representations of the body’s interior that goes hand
in hand with the explosion of horrific and sexual imagery; and (iii) the radical deconstruction of complex deity-yoga centered tantric contemplation that tends to aestheticize the cruder aspects of tantric focus on sexuality, violence and death, while contemplatively favoring either strict non-conceptual states, simple visualizations or imaginal processes that are centered around more spontaneous image flow” (p. 52). In terms from psychology, we may consider the first two to correspond to “guided imagery” and “active imagination.” The third seems to correlate to a transformation of the primitive/emotional material that is manifested objectively in the visualization in the service of psychological wholeness (in psychological terms) or awakening (in Buddhist terms).

26 Dale A. Todaro, an important contributor to the study of Shingon thought in Western languages, has already suggested the unity of Shingon ritual identification and Tibetan Vajrayāna deity yoga in “A Study of the Earliest Garbha Vidhi of the Shingon Sect,” Journal of the International Association of Buddhist Studies 9/2 (1986): 118.

27 Daniel Cozort, “Sādhana (sGrub thabs): Means of Achievement for Deity Yoga,” in José Ignacio Cabezón and Roger R. Jackson, eds., Tibetan Literature: Studies in Genre (Ithaca, NY: Snow Lion, 1996), p. 332. As this is the only instance of rendering this term as devatā yoga that I have encountered in researching deity yoga, I wonder whether it is a back-translation into Sanskrit from the Tibetan.


30 Hopkins, “Reason as the Prime Principle,” p. 100.


38 The relation between deity yoga and emptiness was contradictory for some in the tradition. Deity yoga, since it involved focusing on a conceptual formation, could not lead to insight into emptiness. According to Thomas F. Yarnall, a key issue for Tsong kha pa’s tantric discourse, “The Great Stages of Mantra,” is the integration of conceptual and nonconceptual yogas; in other words, the integration of deity yoga and emptiness (“The Emptiness that is Form: Developing the Body of Buddhahood in Indo-Tibetan Buddhist Tantra” [Ph.D. dissertation, Columbia University, 2003], esp. pp. 219 ff.).


40 For a discussion of the organizing structures of *pūjā*, see Śāntideva’s *Bodhicaryāvatāra*, Kate Crosby and Andrew Skilton, trans. (Oxford, U.K.: Oxford University Press, 1995), pp. 10–11. It is worth pointing out that Crosby and Skilton discuss in the commentary to the first chapter the use of the organizing structure of the *pūjā* for structuring the text of the *Bodhicaryāvatāra*, i.e., a ritual structure being employed as a narrative structure.

41 This raises many problematic issues within Buddhist thought regarding the nature of a buddha, and while the scope of this essay cannot incorporate a review of the issues, two basic conceptions can be mentioned here. In one conception, upon death a buddha who has attained complete awakening (*anuttara-samyak-saṃbodhi*) simply ceases to exist; all karmic consequences of his life has been extinguished, and there will be no further rebirth. In the other conception, as “unconditioned” (*asamskṛta*), nirvana is interpreted as a permanent, eternal, absolute, unchanging nature or status. This latter interpretation supports the imagery of cosmic buddhas presently existing and accessible to us. It seems to me that it may be impossible to resolve these two understandings, and that there is a philosophical incoherence in arguing for an understanding of buddhahood that is both permanent, eternal, absolute, and unchanging, and at the same time compassionate and active. Ultimately, however, these are simply intersubjective entities, conceptual in existence and consensual in character—there is no objective referent against which such claims may be either validated or invalidated.


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The Pacific World—Its History

Throughout my life, I have sincerely believed that Buddhism is a religion of peace and compassion, a teaching which will bring spiritual tranquillity to the individual, and contribute to the promotion of harmony and peace in society. My efforts to spread the Buddha’s teachings began in 1925, while I was a graduate student at the University of California at Berkeley. This beginning took the form of publishing the Pacific World, on a bi-monthly basis in 1925 and 1926, and then on a monthly basis in 1927 and 1928. Articles in the early issues concerned not only Buddhism, but also other cultural subjects such as art, poetry, and education, and then by 1928, the articles became primarily Buddhistic. Included in the mailing list of the early issues were such addressees as the Cabinet members of the U.S. Government, Chambers of Commerce, political leaders, libraries, publishing houses, labor unions, and foreign cultural institutions.

After four years, we had to cease publication, primarily due to lack of funds. It was then that I vowed to become independently wealthy so that socially beneficial projects could be undertaken without financial dependence on others. After founding the privately held company, Mitutoyo Corporation, I was able to continue my lifelong commitment to disseminate the teachings of Buddha through various means.

As one of the vehicles, the Pacific World was again reactivated, this time in 1982, as the annual journal of the Institute of Buddhist Studies. For the opportunity to be able to contribute to the propagation of Buddhism and the betterment of humankind, I am eternally grateful. I also wish to thank the staff of the Institute of Buddhist Studies for helping me to advance my dream to spread the spirit of compassion among the peoples of the world through the publication of the Pacific World.

Yehan Numata
Founder, Bukkyō Dendō Kyōkai

In Remembrance

In May 1994, my father, Yehan Numata, aged 97 years, returned to the Pure Land after earnestly serving Buddhism throughout his lifetime. I pay homage to the fact that the Pacific World is again being printed and published, for in my father’s youth it was the passion to which he was wholeheartedly devoted.

I, too, share my father’s dream of world peace and happiness for all peoples. It is my heartfelt desire that the Pacific World helps promote spiritual culture throughout all humanity, and that the publication of the Pacific World be continued.

Toshihide Numata
Chairman, Bukkyō Dendō Kyōkai