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The Small Hidden Grain

by

Buddhagupta

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Version 1

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[Introduction]

This Enlightened Mind is composed by the supremely learned teacher Buddhagupta. It is included within the category of Atiyoga. Its source: it is drawn from all Enlightened Mind instructions. Its purpose: it was pronounced for the sake of those the highest capacity.

From beginning to end, the teaching is expounded in five points. The contents are expounded through the Six Wisdoms, the Five Greatnesses, and the Three Absolute Aspects of Being.

This Enlightened Mind is given the metaphorical title "The Small Hidden Grain". The title that is given related to its meaning is "The Bindhu of Space".

Its five points are:

1. Presentation of homage to Samantabhadra's nature.
2. Teaching on the nature of the Enlightened Mind.
3. Teaching on Enlightened Mind as unimaginable through examples.
4. Showing the immaculate face of the vast expanse of the Universal Ground.
5. Teaching on deviations from and obscurations to the Enlightened Mind.

If divided into sections according to length and contents:

From "To the Victory-endowed Transcendent One" up to "I pay homage" is the presentation of the homage. From "To what extent" up to "does not penetrate the Dharma" is the teaching on the nature of the Enlightened Mind. From "however profound" up to "is not the basis for alteration in the sky" is the teaching on obstacles and obscurations. From there on up to "Causes or effect of Enlightenment are completely absent" is the demonstration of the immaculate face of the vast expanse of the Universal Ground.

[Root text and notes]

To the Victory-¹Endowed² Transcendent³ one, Glorious⁴ Samantabhadra, I pay homage⁵.

To what extent does a profound non-conceptual state^{6 7 8}
appear as an object of the intellect^{9 10}?
Since an experience¹¹ of profound non-conceptuality^{12 13}
is experience^{14 15}, that is not the case.

Debate over the characteristics of Suchness^{16 17}
is teaching that does not penetrate the Dharma.^{18 19}
So, however profound²⁰ the words that one speaks,²¹
how could they measure up to the true meaning?^{22 23}

In the accumulation of Merit²⁴ and Wisdom,
meditation²⁵ and purification of karmic traces,
there exists the "peg of fixation".²⁶
In the ungraspable²⁷ sky there is no artificial improvement.

So sitting upright cross-legged,²⁸

¹ [Interlinear notes written above the line to which they refer are here designated as A. and those below the line as B.] B. the four Maras

² B. Enlightenment

³ B. free from joining or separation

⁴ A. he transcends Creation and Completion (stages), the spoken and written word.

⁵ B. "homage is to be paid to a deep understanding of Suchness"

⁶ A. The Wisdom of the totally pure Expanse of Reality (Dharmadhatu)

⁷ B. Samantabhadri

⁸ B. Also applies to the Five Greatnesses

⁹ A. Mirror-like Wisdom

¹⁰ B. Samantabhadra

¹¹ B. Great Bliss

¹² A. [Wisdom] of Sameness

¹³ B. The non-dual Mind of Enlightenment

¹⁴ A. [It is] discernment of each thing

¹⁵ B. Great non-conceptuality

¹⁶ A. [Wisdom of] strenuous action

¹⁷ B. One is, oneself, the King of Awareness, and

¹⁸ B. it does not arise from another.

¹⁹ A. Great Emptiness

²⁰ B. Body [sic; or: Transmissions] and instructions

²¹ B. Scriptures

²² B. Possible deviation from the Mind of Enlightenment

²³ B. From here on is the teaching on obscurations and obstacles

²⁴ B. Compounded

²⁵ B. [It is] the flavour of the bliss of meditative concentration

²⁶ B. The extreme of subject-object fixation, and a possible deviation from the Mind of Enlightenment

²⁷ B. [It is] free from effort and striving

and all bodily artificiality²⁹
arises from attachment to the idea of the body.³⁰
In the sky without karma³¹, there is nothing to improve.^{32 33}

Sky-like³⁴ primordial presence
has no crossed legs or straight posture!³⁵
Being naturally present in the sky³⁶
is not the basis³⁷ for alteration in the sky.

The nature of Mind³⁸, the sky-like sphere of Enlightenment³⁹,
is not the basis for attaining Enlightenment.⁴⁰
The nature of Mind, without base or root,⁴¹
is not found by searching for it⁴², like the sky.⁴³

In Enlightenment, which is free from generation,⁴⁴
causes or effect of Enlightenment⁴⁵ are completely absent.⁴⁶

The key⁴⁷ to oral transmissions and instructions, the unexcelled instruction of "The Small Hidden Grain", is concluded.

²⁸ B. [It is] sages and [practitioners of] meditative concentration,

²⁹ B. ordained [monks and nuns] and those who practise austerities, and so on

³⁰ B. I and self

³¹ [The manuscript here reads "las", (karma), perhaps a scribal error for "lus", (body)]

³² A. Virtue and non-virtue

³³ B. Both cause and result, Great Enlightenment

³⁴ B. Great Expansiveness

³⁵ B. Samantabhadra

³⁶ B. Wisdom of Discernment

³⁷ B. It is free from conceptual elaboration

³⁸ B. The reality of the Universal Ground

³⁹ B. Gathered [and] drawn [?]

⁴⁰ B. Free of a searching mind

⁴¹ B. There is no beginning or end, no centre or edge

⁴² B. Like fire extinguishing water

⁴³ B. a wild animal longs for a mirage

⁴⁴ B. In Samantabhadra's nature

⁴⁵ B. Bodhisattva levels and their special features

⁴⁶ B. Virtue, non-virtue, higher rebirths and Liberation

⁴⁷ B. Like a comb and an awl [?]