

སྤྲུལ་པའི་རྒྱལ་ཁྱུང་

# **The Small Hidden Grain**

by

**Buddhagupta**

**Translated from the British Library Dunhuang Manuscript  
IOL Tib J 594**



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Version 1

# The Small Hidden Grain

## [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-<sup>1</sup>Endowed<sup>2</sup> Transcendent<sup>3</sup> one, Glorious<sup>4</sup> Samantabhadra, I pay homage<sup>5</sup>.

To what extent does a profound non-conceptual state<sup>6 7 8</sup>  
appear as an object of the intellect<sup>9 10</sup>?

Since an experience<sup>11</sup> of profound non-conceptuality<sup>12 13</sup>  
is experience<sup>14 15</sup>, that is not the case.

Debate over the characteristics of Suchness<sup>16 17</sup>  
is teaching that does not penetrate the Dharma.<sup>18 19</sup>  
So, however profound<sup>20</sup> the words that one speaks,<sup>21</sup>  
how could they measure up to the true meaning?<sup>22 23</sup>

In the accumulation of Merit<sup>24</sup> and Wisdom,  
meditation<sup>25</sup> and purification of karmic traces,  
there exists the "peg of fixation".<sup>26</sup>  
In the ungraspable<sup>27</sup> sky there is no artificial improvement.

So sitting upright cross-legged,<sup>28</sup>

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<sup>1</sup> [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

<sup>2</sup> B. Enlightenment

<sup>3</sup> B. free from joining or separation

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

<sup>5</sup> B. "homage is to be paid to a deep understanding of Suchness"

<sup>6</sup> A. The Wisdom of the totally pure Expanse of Reality (Dharmadhatu)

<sup>7</sup> B. Samantabhadri

<sup>8</sup> B. Also applies to the Five Greatnesses

<sup>9</sup> A. Mirror-like Wisdom

<sup>10</sup> B. Samantabhadra

<sup>11</sup> B. Great Bliss

<sup>12</sup> A. [Wisdom] of Sameness

<sup>13</sup> B. The non-dual Mind of Enlightenment

<sup>14</sup> A. [It is] discernment of each thing

<sup>15</sup> B. Great non-conceptuality

<sup>16</sup> A. [Wisdom of] strenuous action

<sup>17</sup> B. One is, oneself, the King of Awareness, and

<sup>18</sup> B. it does not arise from another.

<sup>19</sup> A. Great Emptiness

<sup>20</sup> B. Body [sic; or: Transmissions] and instructions

<sup>21</sup> B. Scriptures

<sup>22</sup> B. Possible deviation from the Mind of Enlightenment

<sup>23</sup> B. From here on is the teaching on obscurations and obstacles

<sup>24</sup> B. Compounded

<sup>25</sup> B. [It is] the flavour of the bliss of meditative concentration

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

<sup>27</sup> B. [It is] free from effort and striving

and all bodily artificiality<sup>29</sup>  
arises from attachment to the idea of the body.<sup>30</sup>  
In the sky without karma<sup>31</sup>, there is nothing to improve.<sup>32 33</sup>

Sky-like<sup>34</sup> primordial presence  
has no crossed legs or straight posture!<sup>35</sup>  
Being naturally present in the sky<sup>36</sup>  
is not the basis<sup>37</sup> for alteration in the sky.

The nature of Mind<sup>38</sup>, the sky-like sphere of Enlightenment<sup>39</sup>,  
is not the basis for attaining Enlightenment.<sup>40</sup>  
The nature of Mind, without base or root,<sup>41</sup>  
is not found by searching for it<sup>42</sup>, like the sky.<sup>43</sup>

In Enlightenment, which is free from generation,<sup>44</sup>  
causes or effect of Enlightenment<sup>45</sup> are completely absent.<sup>46</sup>

The key<sup>47</sup> to oral transmissions and instructions, the unexcelled instruction of "The Small Hidden Grain", is concluded.

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<sup>28</sup> B. [It is] sages and [practitioners of] meditative concentration,

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

<sup>30</sup> B. I and self

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

<sup>32</sup> A. Virtue and non-virtue

<sup>33</sup> B. Both cause and result, Great Enlightenment

<sup>34</sup> B. Great Expansiveness

<sup>35</sup> B. Samantabhadra

<sup>36</sup> B. Wisdom of Discernment

<sup>37</sup> B. It is free from conceptual elaboration

<sup>38</sup> B. The reality of the Universal Ground

<sup>39</sup> B. Gathered [and] drawn [?]

<sup>40</sup> B. Free of a searching mind

<sup>41</sup> B. There is no beginning or end, no centre or edge

<sup>42</sup> B. Like fire extinguishing water

<sup>43</sup> B. a wild animal longs for a mirage

<sup>44</sup> B. In Samantabhadra's nature

<sup>45</sup> B. Bodhisattva levels and their special features

<sup>46</sup> B. Virtue, non-virtue, higher rebirths and Liberation

<sup>47</sup> B. Like a comb and an awl [?]