Appendices 2 and 3

Delineating gTsang smyon’s lineage affiliations in chart form is a difficult endeavor. Transmission lineages are, as Carl Yamamoto recently noted, just “one way in which the impossible complexity of religious influence is streamlined into a more manageable model of inheritance.” While recognizing that lineage charts are, by necessity, simplifications of complex relationships, our intention in Appendix 3 is to demonstrate the composite nature of gTsang smyon Heruka’s religious identity and affiliations. The chart draws upon a variety of texts including gTsang smyon Heruka’s commentarial literature and his biographical tradition.

One important source for determining gTsang smyon Heruka’s various religious relationships is the extensive Authoritative Commentary (gZhung 'brel) he wrote in 1494. In this work gTsang smyon outlines five different aural transmission lineages (snyan brgyud) he received from his main teacher Sha ra ba Sangs rgyas seng ge. Three of these lineages, which descend from Mi la ras pa’s disciple Ras chung pa, are known as the aural transmissions of Ras chung (Ras chung snyan brgyud). The two remaining lines, transmitted by Mi la ras pa’s disciples sGam po pa and Ngan rdzong Byang chub rgyal po, are respectively known as the aural transmissions of Dwags po (Dwag s po snyan brgyud) and Ngan rdzong (Ngan rdzong snyan brgyud). gTsang smyon’s Authoritative Commentary underscores one of the Ras chung snyan brgyud transmissions by including short biographies for each master in that lineage while simply mentioning the names of members in the other four: rGod tshang ras pa, in his biography of gTsang smyon Heart of the Sun, further underscores the Ras chung snyan brgyud by including an outline of that transmission. Kong sprul blo gros mtha’ yas also records this version of the Ras chung aural transmission in

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1 Yamamoto 2012, 90.
2 For more on the aural transmissions of the bKa’ brgyud school, see Larsson 2012, 83–93; Roerich 436–51; Sernesi 2007, 2011.
3 gTsang smyon Heruka, gZhung 'brel, 21–115.
4 rGod Ishang ras pa, Nyi ma'i snying po, 7.
his gDam ngag mdzod. In Appendix 3, we have provided the simplified form of this lineage as it is presented in Heart of the Sun.

Despite this general valorization of the Ras chung aural transmission lineage, in Opening the Eyes of Faith gTsang smyon Heruka clearly records the transmission line stemming from sGam po pa. (see Appendix 2). Although it has received less attention, this lineage also appears in the Authoritative Commentary.

Each of these traditions came down to gTsang smyon through his main teacher Sha ra ba. They were, therefore, particularly important in the formation of his religious identity. However, as Appendix 3 shows, gTsang smyon’s religious affiliations were further complicated by the wide range of teachings he received from several other masters. After leaving Sha ra ba while in his late teens, gTsang smyon studied in dPal ’khor chos sde monastery in rGyal rtse, during which time he received teachings and empowerments from several masters who likely belonged to the Sa skya school. Three such masters are named in his biographies and are therefore listed in Appendix 2. Shortly after gTsang smyon left dPal ’khor chos sde, he received teachings and empowerments from the famous physician A bo chos rje mNyam nyid rdo rje (1439–1475), who was also a disciple of Sha ra ba. Later he received teachings from the head of the Bar ’brug tradition, rGyal dbang chos rje (’Brug
Their encounter is described in rGod tshang ras pa, Nyi ma’i snying po, 40–41. gTsang smyon received several instructions from rGyal dbang chos rje, among them the permission blessing (rjes gnang) of the Four-Armed Wisdom Protector (Ye shes mgon po phyag bzhi pa). The transmission lineage of this teachings is found in a text entitled Ye shes mgon po phyag bzhi pa’i bla ma rgyud pa’i rim pa, 764 (both gTsang smyon and rGyal dbang chos rje are included in this transmission lineage).

Only a brief meeting between gTsang smyon and the Seventh Karmapa is mentioned in Heart of the Sun (rGod tshang ras pa, Nyi ma’i snying po, 214). In the Life and Songs of lHa btsun Rin chen rnam rgyal, however, it is mentioned that gTsang smyon received many teachings from the Karmapa (lHa btsun chos gyi rgyal po’i rnam mgur 1976, 312 [20b]).
Appendix 2

Lineages represented in Opening the Eyes of Faith

- Vajradhara: "taught the Four celery of tantras in various forms."
- Buddha Sakyamuni: "taught to the tibetan books and verses..."
- Sankha: "taught many songs such as the DNP things."
- Tsepoe: "taught sixty songs and eight incomparable pith instructions."
- Nimalpa: "taught an incomparable number of songs."
- Nima ga: "an ocean of sixty songs issued forth."

- Nima ga: "sixty incomparable songs." (2 mentioned)
- Phag mo ra: "sixty incomparable songs." (2 mentioned)
- Yang dge dgon rtse: "sixty incomparable songs." (2 mentioned)
- Yang dge dgon kyi neg: "sixty incomparable songs." (2 mentioned)
- Pase��e: "sixty incomparable songs." (1 mentioned)
- Yon ra: "sixty incomparable songs." (2 mentioned)
- Myi lo btsun: "sixty incomparable songs." (1 mentioned)
- Tshe dang: "sixty incomparable songs." (1 mentioned)
- Nam rikpa: "sixty incomparable songs." (1 mentioned)
- Gyung skor don skor: "sixty incomparable songs." (1 mentioned)
- Rgya 'byung: "sixty incomparable songs." (1 mentioned)
Appendix 3

gTsang smyon Heruka’s transmission lineages

[Diagram showing the lineage of gTsang smyon Heruka’s transmission lineages]

Opening the Eyes of Faith: Appendices 2 & 3

Appendix 3

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