

CASTLE OF INDESTRUCTIBLE VAJRA LIFE-FORCE

Introduction to Way of Offering Ten-Zhug (Long-Life) in a Sacred Place

(Three Roots Unified II)

by 17th Karmapa, Ogyen Trinley Dorje

༄༅། །ཡུལ་དམ་བཤ་བརྟན་བཞུགས་འབུལ་ཚུལ་མི་ཤིགས་རྩོ་རྩེའི་སྟག་མཁར་ཞེས་བྱ་བ་བཞུགས་སོ།



Written, translated and edited by Adele Tomlin

Translator's Introduction

"In particular, due to the power of skilful means of Secret Mantra, there are many rituals for arranging the outer, inner, and secret connections to prolong life, not just supplicating as in the Sutra system." -17th Karmapa in *Castle of Indestructible Vajra Life -Force*

Āyurjñānasiddhirastu.

Guru Amitayus [Tse-phagme]

I bow my head at your feet in reverence.

For the sacred protectors of the teachings and beings.

I write the ritual for stabilising life.

ཨ་ཡུར་རྒྱུ་གྱི་སྒྲིལ་བུ།

ཐཱ་མ་ཙཱ་མེད་པ་ཡི།

འབུམ་ལ་སྤྱི་བོས་ཉེར་བརྟུང་དེ།

བསྟན་འགྲོའི་དབལ་མགོན་དམ་པ་རྣམས།

སྐྱེ་ཆོ་བརྟན་པའི་ཆོག་འབྲི།

Translator's Introduction

In this second translation from a trilogy of texts that the 17th Gyalwang Karmapa, Ogyen Trinley Dorje recently composed and published, on the unique Karma Kagyu *Three Roots Combined* long-life practice tradition¹, here is the second text's Introduction, translated into English for the first time.

The second text is called "*Castle² (or Fortress) of Indestructible Vajra Life-Force*" which contains a ritual text for a guru offering a long-life empowerment. In the Introduction, the 17th Karmapa, using his own expertise, experience and original research, discusses why and how from the time of the Shakyamuni Buddha onwards, the notion and practice of bestowing long-life (known as Ten-Zhug in Tibetan), which literally means *remaining stable*, originated and remains to this day. The main thrust of the Introduction is providing textual and historical evidence for the presence of long-life supplications, which then led to long-life rituals being performed and given.

Did Long-Life rituals originate from Buddha's teachings and example?

Some people assert that there is no real precedent in Original Buddhism for such long-life practices. On the one hand, this is correct. Certainly the "formal" mass ceremonial use of long-life rituals seems to have started predominantly in Tibetan and Himalayan Buddhist cultures. In other Buddhist cultures, in SE Asia for example, there is no real evidence of their practice and use there.

However, in the introduction to his new "Ten-Zhug" text, the 17th Karmapa cites sources and examples of such requests and ideas from the time of Shakyamuni Buddha from the Sutra tradition. Although, the 17th Karmapa also states that most of the evidence is in the Vajrayana Secret Mantra tradition.

The 17th Karmapa cites the Vinaya Sutras regarding the story of one of his main disciples, Ānanda not supplicating the Buddha for a long life and a teaching that Buddha gave Ānanda before he passed away about how to prolong one's life with "the four supports of magical manifestation" and that the Buddha himself had done this. The 17th Karmapa also cites a well-known Chinese translated Sutra called *Golden Light Sutra (Suvarṇaprabhāsa Sūtra): the King of Sutras* (གསལ་འོད་དམ་པ་མདོ་ཟླེའི་དབང་པོའི་རྒྱལ་པོ་) as an example of where long-life supplication was mentioned.

The 17th Karmapa concludes that the majority of textual and historical evidence from the Sūtra tradition, is the presence of long-life supplications, which then led to more formal long-life rituals being created and performed later. Thus, it is a valuable new piece of research from the head of a Tibetan Buddhist lineage. For a video clip of the 17th Karmapa (in 2024) speaking about the great "meaning" of the passing away of a fully awakened Buddha, see [here](#)³.

In his colophon to the text, the 17th Karmapa describes when and why he created the new ritual text, in particular for the two Karma Kagyu masters, Tai Situpa and Goshir Gyaltsab, who have both reached beyond the age of 70. And also mentions the efforts of the first Jamgon Kongtrul Rinpoche in ensuring the tradition did not disappear and was preserved in his *Rinchen Terdzo* (Precious Treasury of Termas)

The use and misuse of long-life rituals in Vajrayana/Tibetan Buddhism?

As a more personal observation on this next text and the long-life rituals in general, I recently attended and participated in two long-life offerings for the 17th Gyalwang Karmapa, Ogyen

Trinley Dorje in Taiwan, first one (19th June 2025) led by HE 7th Gyalton Rinpoche (a small event at the Palpung centre in Taoyuan) with only a few people in attendance.

The second long-life offering for the 17th Gyalwang Karmapa (which I also attended in person) was given by 12th Goshir Gyaltsab Rinpoche in Taipei, Taiwan (26-27 June 2025). Rinpoche's translator, Ziche Leethong, posted on social media that the 17th Karmapa had bestowed the Three Roots Unified Ten-Zhug privately to Gyaltsab Rinpoche before he went to these events (in an undisclosed location). Rinpoche then performed the *Three Roots Unified* ritual in Taipei (which I also attended), for the commemoration of the 17th Karmapa's 41st birthday (26 June), which I reported on [here](#). These events are not that common in Karma Kagyu at all though, certainly not when compared to the Gelugpa use of them.

In contrast, the excessive use of the longevity rituals by the Gelugpa tradition over the last two decades, to prolong a person's life past one hundred years, for mainly political reasons (such as the current 14th Dalai Lama, who has recently stated he plans to live until he is 130 years old) has been criticised by some more objective observers. Some might say that regardless of the Dalai Lama's institutional historical and political significance prolonging a person's life-span beyond even that of the Shakyamuni Buddha, is not only unnatural and potentially unhealthy/unethical for an elderly man who recently turned ninety years old, but also a misuse of the Long-Life ritual purpose. In the same way, the Gelugpas have been accused of misusing the Highest Yoga Tantra Kālacakra empowerment and practice for political power, renown, entertainment and social reasons--see [article about that here](#))⁴.

It is also interesting to note as a remnant of the Gelugpa sectarian domination of Tibet for three hundred years, almost all the Tibetan Buddhist monasteries and nunneries recite the long-life prayer for the 14th Dalai Lama, yet they do not offer the same daily for other lineage masters, or within their own traditions even!

As a final personal observation, as Buddhism is a philosophical and spiritual tradition that emphasises the importance of preparing for death and impermanence, the intense focus on prolonging life, seems rather at odds with that. As did the continued (way past the lockdown) use of masks and untested injections for an endemic virus in India when the vast majority of Indians had stopped months before that. Also, considering the intense cultural focus these days on adult women trying to look like teenagers, and even women in their twenties getting

plastic surgery, one has to also wonder if the focus on "looking forever young" is healthy in particular for women.

However, rather than wade deeper into those controversial "muddy waters" here, I leave the reader to consider this question using their own discernment. Does anyone really want to live forever in a human body? Even the incomparable Shakyamuni Buddha himself "chose" to demonstrate impermanence and passed away around eighty years old.

Regardless of how it is being used now, it is certainly now a well-established tradition in Vajrayana tradition in the Himalayan and Tibetan Buddhist regions. For that reason, this new text which attempts to explain the long-life origin in root Buddhist texts, as well as provide a new ritual on a unique Karma Kagyu tradition of long-life, is a valuable (and thought-provoking) contribution to the intellectual and spiritual Buddha Dharma.

Regardless of how it is being used now, it is certainly now a well-established tradition in Vajrayāna tradition in the Himalayan and Tibetan Buddhist regions. For that reason, this new text which explains its origin in root source texts, as well as provide a new ritual on the practice, is a great contribution to its historical and spiritual import and legacy.

Music? [*Forever Young*](#) by Bob Dylan and [*All Things Must Pass*](#) by George Harrison.

Dedicated the long-life and activities of the 17th Gyalwang Karmapa, Karma Kagyu and to the health and awakening of all sentient beings, all of whom would like to stay youthful and alive (including animals we butcher for meat in slaughterhouses)!

Compiled, translated, and edited by Adele Tomlin, 17th July 2025.

***Castle of Indestructible Vajra Life-Force: A Method for Offering a Steadfast
Abode in a Sacred Place by 17th Karmapa***

Translated Introduction: The Sutra and Secret Mantra Origins of Long-life rituals (Ten-zhug)

༄༅། །ཡུལ་དམ་པ་ལ་བརྟན་བཅུགས་འབུལ་ཚུལ་མི་ཤིགས་ཅོ་ཇེའི་སྟག་མཁར་ཞེས་བྱ་བ་བཅུགས་སོ། །

ཨུཊྲ་ན་སི་རྟེ་རྟུ།
སྒྲ་མ་ཚེ་དབག་མེད་པ་ཡི། །
ཞབས་ལ་སྦྱི་བོས་ཉར་བཏུང་དེ། །
བསྟན་འགྲེའི་དབལ་མགོན་དམ་པ་རྣམས། །
སྐྱེ་ཚེ་བརྟན་པའི་ཚུག་འབྲི། །

Āyurjñānasiddhirastu.

Guru Amitayus [Tse-phagme]

I bow my head at your feet in reverence.

For the sacred protectors of the teachings and beings.

I write the ritual for stabilising life.

Here, either through the *Three Roots Unified* of the Karma Kamtsang tradition, or through the *Long-Life Abandoning Falsehoods* (Tsedrup Dzunpangma ཚེ་སྐྱབ་རྩུན་སྤངས་མ), I will set down a fitting, elaborate, and concise ritual as an auspicious method for the lotus feet of the great, sacred upholders of the teachings to remain for hundreds of eons. This includes mentioning the source of the “Remaining Stable” [Ten-Zhug] and directly presenting the ritual of the “Ten-zhug.”

Firstly, generally it is well-known that the ceremony that arranges the interdependent conditions (རྟེན་འབྲེལ) for the long life of great and holy beings for the benefit of the teachings and beings is called *Ten-zhug/Remaining Stable*.

Origin of the meaning of Long-Life aspiration (Ten-Zhug) in the Sutra Tradition

Although the term *Ten-zhug* is not very well known in the Sutra tradition, its meaning is established [དོན་གྱིས་ཡོད་པར་གྲུབ]. In the Vinaya, in the Lesser Sections, it is said that when the Buddha was staying in Vaishali, he said to Ananda:

“Humans cherish life. O Ananda, anyone who cultivates and meditates extensively on the four supports/limbs of magical manifestation [རྩུ་འབྲུལ་] can remain for an eon or even

longer, if they wish. Ananda , the Thus-Gone One has also cultivated and meditated extensively on the four supports of magical manifestation. Therefore, the Thus-Gone Ones can also remain for an eon or even longer than that, if they wish.”⁵

He said this three times, but Ananda was possessed by an evil Mara, and could not say anything. Later, during the first council, the great Mahakasappa [Osung Chenpo འོས་གུང་ཆེན་པོ་] enumerated many faults of Ananda, one of which was that at that time Ananda did not supplicate and say:

“Bhagavan, please remain for eons for the sake of benefiting the world. Please remain for more than eons, Sugata,”

according to the Vinaya of the Sravaka ‘[ཉན་ཐོས་] schools, where it is unanimously stated. It seems that this is an important source for offering long life [Ten-Zhug] or making supplications for long life to sacred beings.

Similarly, in the Abhidharma, it is said that when Arhats who possess magical powers and have mastered their minds are offered robes, begging bowls, or any of the necessities for monastic life to the Sangha or an individual, they enter into the ultimate state of meditative absorption. Upon arising from that state, they generate the thought, and also express it in words, that whatever karmic ripening of their possessions may be, may it ripen into long-life Therefore, this is also seen as a source for the meaning of offering a long-life [Ten-Zhug] empowerment to the Guru.

Moreover, from inviting the Sthaviras⁶ བརྟན་ཕྱུག་and others, before the Teacher passed away, the great Arhats, such as Angiraja [ཡན་ལག་འབྱུང་]⁷, entrusted the holy Dharma to the sixteen great Sthaviras. It also appears that they were instructed to remain as the glory of merit for beings without passing into sorrow, and to protect the sacred Dharma.

Most of the long-life prayers are mainly offered by students to their guru, but this is the opposite, with the distinction of being bestowed by the guru. However, this also seems to be a genuine source of the Ten-Zhug (long-life).

Specifically, in the Mahāyāna teachings, the noble Bodhisattvas who are free from rebirth due to the influence of karma and afflictions in general, and in particular, the noble Bodhisattvas who have attained the ten powers, those on the eighth Bhumi and above, as well as the

Tathagatas, either have perfected the purpose of those to be tamed by their actual presence in that realm, or the merit of those to be tamed has not matured.

In particular, in the Mahāyāna teachings, it is said that noble Bodhisattvas who are not reborn due to the power of karma and afflictions, especially noble Bodhisattvas who have attained the ten powers and are at the eighth level or higher, as well as the Tathagatas, either complete the purpose of taming beings as the actual embodiment in that realm; or the merit of the beings to be tamed is not exhausted, or they show the manner of passing into nirvana for the sake of beings who cling to permanence.

Considering these points, the sixth of the seven branches, the essence of accumulation and purification, is mentioned in the *Prayer of Noble Excellent Conduct* (བཟང་པོ་ལྷན་པའི་སྒྲོན་ལམ): requesting not to pass into nirvana. That is, from the perspective of negation, one makes the supplication not to pass into nirvana, and from the perspective of affirmation, one makes the request to remain firmly with lotus feet; in essence, it comes down to one crucial point.

Also, from the *Golden Light Sutra* (*Suvarṇaprabhāsa Sūtra*) in the *King of Sutras* (གསེར་འོད་དམ་ས་མདོ་སྒྲེའི་དབང་པོའི་རྒྱལ་པོ་)⁸:

“The Blessed One said: “Powerful Devas, whichever son of a noble family or daughter of a noble family wishes to fully strive for unsurpassed, perfect enlightenment, even if they wish to meditate on the path of the Hearers, the Solitary Buddhas, or the Great Vehicle, that person should, during the six periods of the day and night, with the same conduct as before, keep their mind focused and mindful, and say this:

“Those Buddhas, the Blessed Ones, in the ten directions who have attained unsurpassed, perfect enlightenment, but have not yet turned the unsurpassed Wheel of Dharma, and who, having abandoned their manifested bodies, intend to pass into complete nirvana, to all of them, I, with heartfelt devotion, bow down and prostrate, wishing to liberate all sentient beings and bring them happiness, and to attain unsurpassed bliss as previously shown, I beseech them to fully turn the great Wheel of Dharma, to send down the great rain of Dharma, to light up the great lamp of Dharma, and to clearly reveal the meaning of reality. Having given unobstructed generosity, I urge and

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supplicate that you do not pass into complete nirvana but remain in the world for a long time.”

Thus, he emphatically advised them to engage in the turning of the Dharma wheel and to supplicate without passing away beyond suffering [nirvana], six times per day and night.

The benefits of supplicating in this way are also mentioned in that same Sutra:

“When I practiced that conduct of enlightenment in the past, I supplicated that the Tathagatas would remain in the world for a long time and not pass into complete nirvana. Based on the roots of that virtue, I attained the ten powers, the four fearlessnesses, the four kinds of perfect knowledge, great love, great compassion, and countless unmixed (མ་འདྲེས་པའི་ཚོས་གངས་མེད་པ་) dharmas. Even though I will pass into nirvana without remainder, my true dharma will remain in the world for a long time.”

Our teacher attained the state of perfect Buddhahood, and in particular, even though the teacher passed into Parinirvana, the sacred Dharma remained for a long time, is the result of your supplications that the Thus-Gone Ones remain in the world for a long time and do not pass beyond suffering [nirvana] in the past, during the stage of learning the path. In sum, it seems that all the long-life prayers of Sutra and Tantra ultimately depend on supplications not to pass away beyond suffering [nirvana]. It is said that this is the result of praying that the deceased remain in this world for a long time and not pass away from sorrow [into nirvana]. In brief, it seems that all the long-life aspirations in the Sutras and Tantra finally originate from supplications not to pass into nirvana/beyond suffering.

Not only in the Perfection Vehicle/Paramitayana (པར་ཕྱིན་ཐེག་པ་), but also in most of the secret mantra Vajrayāna tantras and commentaries, the method of supplicating not to pass away into nirvana (beyond sorrow) appears. In the *Tantra of Excellence* (ལེགས་གྲུབ་གྱི་རྒྱུད་), the seven branches appear in accordance with the Sutra aspect. Yet in *The Well-known Dome/Tent of Continuous Confession* (བྱུང་གྱི་རྒྱུན་བཤགས་སུ་གསལ་པ་), it is said that the supplication not to pass away from sorrow is not taught. From the *Tent*:

ཐཱ་མ་རྩོ་རྩེ་ཅན་མཆོད་ཅིང་། །

བདུན་པོ་ཡོངས་སུ་དག་པར་བྱ། །

Offer to the Vajra Master,

Purify the seven completely.”

This commentary on these above words, called *Expansive Suchness Itself* (དེ་ཁོ་ན་ཉིད་རྒྱས་པ་), was written by the great master Lha'i rik Lodro (ལྷ་རི་རིག་ས་ལྷོ་གྲོས་ཆེན་པོ་)

“Purifying of the seven branches means: confessing negative actions, rejoicing in merit, dedicating merit, taking refuge in the three jewels, requesting, supplicating, and following the path. “

This is clearly stated. Some Tibetan scholars have said that both the invocation and supplication are done by the Nirmanakaya (tulku). In the absence of that, it is done by the Sambhogakaya.” It is taught.”

In Tibet, most of the well-known Ten-Zhug/longevity rituals seem to be mainly of the Ancient Translation Secret Mantra tradition. In the Sarma/New tradition, offering a Ten-Zhug long-life ceremony to the lama, or supplicating with a long-life ceremony accomplishes the purpose.

As the quote from the Tent Tantra cited previously says, the guru is also made into a field of merit and one should perform the seven-fold purification to him. In the Chakrasamvara Precious Jewel on the Crown sadhana (བདེ་མཆོག་གི་རྒྱུ་ཐབས་རིན་པོ་ཆེ་གཙུག་གི་འོར་བུ་), composed by the great accomplished one, Lavapa (ལུ་པ་ཆེན་ལྷ་བ་པ་), it says,

“Having clearly visualized that in front of the Master of the Eastern Cemetery, upon a precious lion throne adorned with various ornaments, sits Vajrasattva, resplendently adorned like a golden lotus in full bloom.” “Then, in their presence, one should perform confession of negativities, etc., as follows:

“I supplicate that those who wish to pass into nirvana may remain for as many kalpas as there are atoms in the universes, for the benefit and happiness of all beings.”

And so on, in detail, and in the context of the assembly field, the lama and the mandala. because the non-duality of the main deities and the invocation of the lineage holders are mentioned in many supreme tantras and sadhanas.

The term “Ten-zhug “and the supports used for it in Vajrayāna Tantra

The actual term Tenzhug is clearly stated in the consecration rituals (རབ་གནས་ rab-ne) of the New Translation tradition Tantras⁹. In the actual consecration ritual, the primordial awareness wisdom samaya beings are invoked and dissolved into the painted and sculpted supports.

After the four empowerments have been conferred, a general request is made for the beings to remain without passing beyond suffering [nirvana], and a specific request is made for the wisdom beings to remain steadfast/stable in the supports of body, speech, and mind until destroyed by the elements, and to bestow upon oneself and all sentient beings the supreme and common siddhis. Thus, one makes general and specific supplications.

Thus, I think that there is no difference in supplicating the primordial awareness wisdom beings to remain stable in painted and sculpted supports, and supplicating that great and holy beings remain stable through devotion, inseparable from wisdom deities such as Amitayus, in terms of fulfilling the meaning of steadfastness/stability. The only difference is in the supports.

In particular, due to the power of skilful means of secret mantra, there are many rituals for arranging the outer, inner, and secret connections to prolong life, not just supplicating as in the Sutra system.

For ordinary people, when life, merit, and karma are exhausted, and to avert sudden death, they should first save and protect the lives of others, repair dilapidated stupas, and so on, which are all meritorious deeds. Secondly, accumulate great merit by offering to the Three Jewels when merit is exhausted. Thirdly, to make strong confessions and vows for the exhaustion of karma. Fourthly, to be mindful of food and behaviour in order to avert sudden death, to abandon all kinds of terrible places. It is said that even astrologers, Bonpos, and doctors can be of benefit only with this last one.

It is said that performing life-sustaining/prolonging practices with profound tantric rituals on top of those white/pure causes is as precious as all four. Like a poor person who cannot pay off debts being protected by a strong relative and given wealth.

If a great being (ཐུགས་རྒྱལ་དཔལ་པ་) has control over birth and death, then, as mentioned above, there is a blessing of long-life in order to fulfil the hopes of those to be trained. Even individuals such as various gurus can eliminate obstacles to life by invoking the grace of the Three Jewels, and by relying on the power of deities, mantras, samadhi, and the force of true words. In particular, Amitayus, Namgyalma (Tsuktornamgyalma), and White Tara, Wish Fulfilling Wheel (Drolkar Yizhin Khorlo) , are popularly known as the three longevity deities and are highly praised for prolonging life.

Colophon/Conclusion: History and reasons for composition

When we were in our homeland of Tibet, we heard from the elders that in the past, on the first day of Losar at Tsurphu Monastery, there was a tradition of offering a Ten-Zhug of the *Three Roots Unified* in the Zhelrey Lhakhang. After arriving in India, we received the great empowerment of Rinchen Terdzö from Drung Goshri Rinpoche, which included the empowerment and rituals of the Karma Kagyu Three Roots Unified, but it did not come to mind.

Shortly after that, we gradually obtained the supplementary commentary of the Three Roots Unified composed by the Fourth Gyaltsab from Tibet, as well as the teachings of the Ninth Je Karmapa. Since there seemed to be a tradition of this at Tsurphu Monastery in the past, we searched for handbooks on this subject at Rumtek, the seat-in-exile located in the hidden land of Sikkim. We found that there was a practice of Chöling Three Roots Unified, but it seemed that few people even knew the name of the Karma Kagyu.

If [the First] Jamgon Kongtrul Rinpoche had not introduced the transmission of these empowerments and transmissions into the Rinchen Terdzö, I would have realized that this Dharma was on the verge of disappearing into the invisible realm. With the guise of sincerely taking on the responsibility of restoring the lineage of such a profound Dharma, in the Fire Monkey year, I newly composed the *Castle of the Indestructible Vajra Life-Force: Three Roots Unified Long-Life ritual* when the auspicious occasion arose to celebrate the grand Losar

longevity ceremony at the sacred site of Bodh Gaya, with thousands of monks gathered together through the means of this very ritual.

Furthermore, in this Wood Dragon Year, for the sake of the long lives of both the compassionate protector Tai Situ Rinpoche and the secret master Vajradhara Gyaltsab Goshir Rinpoche, who have both reached the complete age of seventy, this is being performed in a manner that is complete and perfect, with some revisions and additions made to the previous composition. In the future, it will also be a way to offer longevity to the lamas of our tradition.

In particular, as mentioned earlier, offering the New Year's enthronement ceremony through this ritual brings auspiciousness and special blessings. Therefore, please keep this in mind. This was written with the weighty name of Pal Karmapa, called Orgyen Trinley Dorje, consulting the Trulshik of the Three Root practices composed by the eighth and ninth Drungpas, the fourth Regent, Chakme Rinpoche, and Kongtrul Rinpoche; the Three Roots Unified Immortality practices by Chöje Lingpa Dzamling Dorje; and various enthronement ceremonies. Furthermore, I have carefully examined various enthronement ceremonies composed by past lamas of both the old and new traditions.

This was completed on the auspicious occasion of the meeting of two fires on the twenty-second day of the first month of the Wood Male Dragon year, according to the Tsurphu calendar (December 22, 2024), with the hope that through this merit, the lotus feet of all the great beings who uphold the victorious teachings, especially the glorious and holy lamas, may remain steadfast for vast kalpas, wherever they may reside.

May your activities be like the sun and moon, and may we, your students, have temporary longevity, health, happiness, and prosperity. May we perfect the qualities of the path and ground, and easily attain the state of the incomparable Vajra Saraswati, the Protector Amitayus. May it be virtuous! May it be virtuous!

Compiled and translated by Adele Tomlin, 17th July 2025.

Endnotes

¹ The text (in Tibetan only) can be freely downloaded online from Dharma-E-Books website.

² The Tibetan word མཁར here can be translated as fortress, stronghold, or tower too.

³ Video clip of the 17th Gyalwang Karmapa, Ogyen Trinley Dorje speaking about the deep meaning of the Buddha's Parinirvana/passing away: <https://www.youtube.com/watch?v=LUHvgn7m54E>

⁴ See my article about the alleged misuse of mass Vajrayana empowerments by the Gelugpas in Tibet and China here: <https://dakinitranslations.com/2024/06/16/mass-empowerments-accordance-buddhist-tantras/>

⁵ The Tibetan of this reads: “མི་རྣམས་ལ་ནི་ཆོ་གཅེས་ཏེ། ཀུན་དགའ་བོ། གང་སྤྱི་ལ་ཡང་རུང་རྩུ་འཕྱུལ་གྱི་རྒྱུ་བ་བཞི་ལ་བསྟེན་བསྟོམས་མང་དུ་བྱས་ཏེ་འདོད་ན་བསྐྱེད་པ་འཕྲུལ། བསྐྱེད་པ་ལས་སྣུག་གི་བར་དུ་ཡང་འདུག་གོ། ཀུན་དགའ་བོ། དེ་བཞིན་གཤེགས་པས་ཀྱང་རྩུ་འཕྱུལ་གྱི་རྒྱུ་བ་བཞི་ལ་བསྟེན་བསྟོམས་མང་དུ་བྱས་པ་ན། དེ་བཞིན་གཤེགས་པ་ཡང་བཞིན་ན་བསྐྱེད་པ་འཕྲུལ། བསྐྱེད་པ་ལས་སྣུག་པའི་བར་དུ་ཡང་བཟུགས་སོ།”

⁶ The Sthavira nikāya was one of the early Buddhist schools. The Sthavira nikāya was separated from the majority Mahāsāṃghikas during the Second Buddhist council resulting in the first schism in the Sangha.

⁷ In Kashmir, An.giraja. one of the འཕགས་པའི་གནས་བཅུན་བསྟ་བྱ་ག the sixteen [staviras] / [arhats]

⁸ The *Golden Light Sutra* or *Suvarṇaprabhāsa Sūtra* is a Buddhist text of the Mahayāna branch of Buddhism. In Sanskrit, the full title is Suvarṇaprabhāsottamasūtreन्द्रarājaḥ "The King of Sutras on the Sublime Golden Radiance".

⁹ Sarma (གསར་མ་, *gsar ma*) means the New Schools of Tibetan Buddhism which followed the later/previous translations. From the time of the great translator Rinchen Zangpo (958-1055) onwards, i.e. Kagyu, Sakya, Kadampa and Gelug.