THE GARLAND OF VIEWS
A Translation and Commentary of the
man-ngag lta-ba'i phreng-ba

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by
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Introduction
Western writers on Buddhism tend to concentrate on particular schools, problems, or cultures. Therefore, a Westerner has difficulty understanding the relation between these, and seeing the organic unity of Buddhism. The Garland of Views is translated here to provide such a perspective. Although concise, it covers all the basic world views known to its author and indicates the problems inherent in each which forced the next logical step in development.

The basic problem in dealing with this text is that it is a "refresher course" written for those already thoroughly familiar with the subject matter. At first glance it appears to be a mass of jargon strung into one long mnemonic aid. The result resembles nothing so much as those cards, containing all principles of French grammar, sold to beginners in that language. Comprehensive and comprehensible—if you already know it!

Simply translating such a text seemed pointless. Therefore, I have followed the standard Tibetan practice of adding a commentary. This commentary has a twofold function. It attempts to indicate the nature of the classical Buddhist arguments and practices referred to by the text's cryptic phrasing. It also attempts to develop some bridges between the Buddhist and Western thought forms.

In regard to the latter function, I have not offered any coherent system or single type of reduction, such as philosophical, or psychological. Rather, I have merely
tried to point out the concerns, struggles and hopes of the individual religious aspirant at each stage of his progress.

This commentary is based, wherever possible, on an indigenous Tibetan one which explains many of the technical terms. Other sources used are mentioned in footnotes. For the most part they are standard texts of the various schools—familiar and accessible to both Eastern and Western students of Buddhism. In addition, Dr. H. V. Guenther has been most helpful in explaining the more esoteric aspects, passed down in an oral tradition, of the later schools.

The text, the Man-ngag lta-ba'i phreng-ba or The Garland of Views and its commentary the Man-ngag lta-ba'i phreng-ba'i tshig don-gyi 'grei zin mdor-bsdu-pa zab don pad-tshal 'byed-pa'i nyla-'od belong to the rNying-ma-pa or "old" tradition which purports to date from the initial introduction of Buddhism to Tibet at the time of Padmasambhava and S'ānti-rakṣita in the eighth century A.D.

A series of religious and political changes culminated in a reformed tradition, the dGe-lugs-pa, attaining the status of state church by the fifteenth century. This tradition held very closely to the "pure" forms of Buddhism developed in the holy land of India. Headed by the Dalai Lama it continues as the politically predominant tradition up to the present time.

Despite (or perhaps due to?) their less official status the rNying-ma-pas were able to develop and maintain their tradition.
Without venturing into the intricacies and vicissitudes of rNying-ma-pa history it is safe to say that they combined the most highly developed Indian systems, accepted elements from the native Shamanistic Bon religion, and arrived at a peculiarly Tibetan form of Buddhism. All this is clearly reflected in our text which sets out the final views of the rNying-ma-pa school under the title "rdzogs-chen" or Great Fulfillment. This has even led some European writers to speak of a rdzogs-chen sect. However, the one term, rNying-ma-pa, is more apt since it stresses continuity with preceding traditions.

Such continuity is often ignored; the rNying-ma-pas being regarded as sorcerers and their works as apocryphal. The solid, almost conservative nature of their basic principles is shown by the authoritative works quoted by the text and commentator. These include: The Dharmapada, the Vinayas'āstra, the Saddharmapundarīkasūtra, and works by such authors as Nāgarjuna, Vasubandhu, Kamalas'īla and S'āntirakṣita. All of these are quite standard and acceptable to all schools of Buddhism.

The commentator attributes the authorship of the Garland of Views to Padmasambhava himself. It is, of course, highly improbable that the founder of a tradition should have written a synopsis of tenets which appear to have been elaborated within that tradition over some period of time. Since it is a synopsis rather than a work setting forth new ideas, the question of its actual authorship would be very
difficult to settle and perhaps irrelevant. The only real
hint is our commentator's mention of another commentary by
the famous scholar Rong-zom chos-kyi bzang-po (11th. cent.
A.D.). This means that our text must have originated before
his time.

The commentator's identity and date, hence the time
at which his views of the text were current, is much easier.
The colophon gives his name as bLo-gros mtha'-yas-pa, who
is found from other sources\(^1\) to have been born in 1813.
Thus, the commentary is a relatively recent one and probably
close to the interpretation used today.

The latter speculation is given extra weight by the
fact that this is the commentary which the contemporary
rNyung-ma-pa scholar, Tarthang Tulku supplied to Dr. Guenther
for microfilming together with the text itself.

The texts of both were microfilmed from blockprints
which were not always entirely legible. In editing it I have
romanized the script (a reasonable and simple task with
Tibetan), divided it into paragraphs and verses, and under-
lined book titles. The few emendations, chiefly additions
of letters obviously missed in the blockprint, have been
added in square brackets.

The divisions of the text have been arbitrarily numbered

\(^1\) bod snga rabs-pa gsang-chen rnying-ma'i chos 'byung
legs-bshad gsar-pa'i dga' ston-gyi dbu 'dren gzhung don
leu'i ngas 'dzin bzhugs, f. 776.
and this numbering system used throughout the translation and commentary for easy cross reference. Technical terms common to most Buddhist traditions are, following the usual practice, Sanskritized but not translated into English. A few terms peculiar to the purely Tibetan rNying-ma-pas have been left in that language.

Finally, since the commentary by bLo-gros mthas-yas-pa is so important and is freely interpreted in the text of my commentary, some important passages have been quoted in appendix B.
The Garland of Views
man-ngag lta-ba'i phreng-ba zhes-by-a-ba bzhugs-so
lta-ba dang theg-pa la-sogs-pa'i khyad-par sdus-pa'i bskyud-byang/bcom-ladan-'das 'jam-dpal gzhon-nu dang/ rdo-rje-chos-la phyag-'tshal-lo/

A. 'jig-rten-gyi kham-na sems-can phyin-ci-log-gi lta-ba grangs-med-pa mdo rnam-pa bzhir 'dus te/ phyal-ba dang/ rgyang-'phen dang/ mur-thug dang mu-stegs-pa'o/

I de-la phyal-ba ni chos thams-cad rgyu dang 'bras-bu yod med-du ma rtogs te/ kun-tu-ramongs-pa'o/

II rgyang-'phen ni tshe snga-phyi yod med-du ma rtogs shing/ tshe gcig-la bstan-phuyug dang mthu-stobs sgrub-pa ste/ 'jig-rten-gyi gsang-tshig-la brten-pa'o/

III mur-thug-pa ni chos thams-cad rgyu dang 'bras-bu med-pa ste/ tshe gcig-la skies-pa'i chos thams-cad glo-bur-du skies-la mtha' chad-par lta-ba'o/

IV mu-stegs-pa ni chos thams-cad-la kun-tu-brtags-pas bdag rtag-pa zhig yod-par lta-ba ste/ de-la yang rgyu med-la 'bras-bu yod-par lta-ba dang rgyu 'bras
A Special Refresher Course in Views, Careers, etc.

Homage to the Bhagavan, to Manjus'rikumārabhūta and to Vajradharma.

A. The innumerable fallacious views of sentient beings in the mundane realm are summarized under four headings: those of (I) the Reckless Hedonist, (II) the Politico, (III) the Nihilist and (IV) the Eternalist.

I. The Reckless Hedonist does not understand cause and effect, being and non-being [as these concepts apply to] all elements of existence. [He is] totally deluded.

II. The Politico does not understand existence and non-existence in previous and future lifetimes [but], relying on politics, strives for power and wealth in this one lifetime.

III. The Nihilist [believes] that there is no cause and effect [as these concepts apply to] all elements of existence. In the Nihilist's view all elements of existence have originated accidentally in one lifetime.

IV. In the view of the Eternalist there exists one abiding atman which is postulated as [being an ontological principle to] all the elements of existence. In this [general view there are three sub-categories]:

- The view that there exists an uncaused effect.
- The view that confuses cause and effect.
log-par lta-ba dang/ rgyu yod-pa-la
'bras-bu med-par lta-ba dang/ 'di-
dag ni ma rig-pa'i lta-ba'o/

'jig-rten-las 'das-pa'i lam-la yang
rnam-pa gnyis te/ mtshan-nyid-kyi theg-
pa dang rdo-rje'i theg-pa'o/

B. mtshan-nyid-kyi theg-pa-la yang
rnam-pa gsum ste/ nyan-thos-kyi theg-pa
dang/ rang-sangs-rgyas-kyi theg-pa dang/
byang-chub-sems-dpa'i theg-pa'o/

I de-la nyan-thos-kyi theg-pa-la
zhugs-pa-rnams-kyi lta-ba ni/ chos thams-
cad-la mu-steg-pa la-sogs-pas sgro dang
skur-bas kun-tu-brtags-pas/ ye-med-pa chad-
pa'i lta-ba dang rtag-pa la-sogs-pa'i
yod-par lta-ba ni/ thag-pa-la sbrul-du
mthong-ba bzhin-du med de/ phung-po
khams dang skye-mched la-sogs-pa'i 'byung-
ba chen-po bzhi'i rdul-phra-rab dang/
rnam-par shes-pa ni don-dam-par yod-par

[f. 2a] lta zhing/ 'phags-pa'i bden-pa bzhi bsgoms-
pas rim-gyis 'bras-bu rnam-pa bzhi 'grub-
pa yin-no/

II rang-sangs-rgyas-kyi theg-pa-la
zhugs-pa-rnams-kyi lta-ba ni/ chos thams-
cad-la mu-stegs la-sogs-pas sgro dang
skur-bas kun-tu-brtags-pa'i bdag rtag-pa
The view that there is a cause without an effect. All these views are due to a lack of immediate awareness.

The transworldly path has two aspects: (B.) the Lakṣaṇayāna and (C.) the Vajrayāna.

B. The Lakṣaṇayāna has three aspects: (I) the S'rávakayāna, (II) the Pratyekabuddhayāna and (III) the Bodhisattvayāna.

The view of those who have entered the S'rávakayāna is that because the nihilistic and eternalistic views about the elements of reality held by the eternalist and the rest of his kind depend on postulation and negation, because they are totally conceptual, the elements of reality do not exist in this way, but are more like a rope mistaken for a snake.

Consciousness plus the atoms of the four elements which comprise the skandhas, dhātus, and āyatanas are seen as existing absolutely. By graduated meditation on the four noble truths the four goals are achieved.

The view of those who have entered the Pratyekabuddhayāna is in accord with the S'rávaka's view that, as far as all the elements of reality are concerned, no eternal Ātman exists but the concept of one is merely due to] postulation and negation on the part of the Eternalist and the rest of his kind.
la-sogs-pa med-par lta-ba nyan-thos
dang mthun/ de-las khyad-par-du gzugs-kyi phung-po'i chos-kyi phyogs gcig-la
bdag-med-par rtogs shing/ rang-byang-chub-kyi 'bras-bu 'thob-pa'i dus na'ang/
yan-thos ltar dge-ba'i bshes-gnyen-la
mi ltos-par sngon goms-pa'i shugs-kyis
rten-cing brel-par 'byung-ba yang-lag
bcu-gnyis-kyi sgo-nas chos-nyid zab-mo'i
don rtogs nas/ rang-byang-chub-kyi 'bras-bu thob-pa yin-no/

III byang-chub-sems-dpa'i theg-pa-la
zhugs-pa-rnams-kyi lta-ba ni/ kun-nas
nyon-mongs-pa dang/ rnam-par byang-ba'i
chos thams-cad don-dam-par ni rang-bzhin
med-pa yin la/ kun-rdzob-tu ni sgyu-ma
tsam-du so-so'i mtshan-nyid ma-'dres-
par yod-la/ pha-rol-tu phyin-pa bcu spyad-pa'i 'bras-bu sa bcu rim-gyis bgrod-
pa'i mthar bla-na-med-pa'i byang-chub-tu
'grub-par 'dod-pa yin-no/

C. rdo-rje-theg-pa-la yang rnam-pa
gsum ste/ bya-ba'i rgyud-kyi theg-pa
dang/ gnyis-ka rgyud-kyi theg-pa dang/
rnal-'byor-gyi theg-pa'o/
[The Pratyekabuddha's] special characteristic is his understanding that no ātman is connected with the one rūpaskandha.

He does not look for a spiritual friend as does the S'rāvaka [but] relies on the power of his previous meditation. Due to his understanding of the meaning of causation and the arousal of a goal, the Pratyekabuddha achieves his goal of self-enlightenment.

III The view of those who have entered the Bodhisattvayāna is that from among everything, [either] the defiled or the ultimately real cleansed elements of reality, nothing which is self-existent [can be found]. Both are conventional; [that is] merely apparitional without any specific characteristics of their own.

The results of action, of practising the ten paramitas, is the unsurpassable enlightenment which is obtained after traversing the ten stages.

C. The Vajrayāna has three aspects: (I) the Kriyātantra, (II) the Udbhayatantra, and (III) the Yogatantra careers.

I The view of those who have entered the Kriyātantra career is that [they] imagine
I  

II  
gnyis-ka rgyud-kyi theg-pa-la zhugs-pa-rnams-kyi lta-ba ni/ don-dam-par skye 'gags med-pa las/ kun-rdzob-tu lha'i gzugs-kyi sku bsgom zhirng/ de-nyid rnam-pa bzhi dang ldan-par sgom-pa'i ting-nge-'dzin dang/ yo-byad dang rgyu-rkyen la-sogs-pa gnyis-ka-la brten-pa-las 'grub-pa'o/

III  
ral-'byor-rgyud-kyi theg-pa-la zhugs-pa-rnams-kyi lta-ba ni rnam-pa gnyis te/ rnal-'byor phyi-pa thub-pa'i rgyud-kyi theg-pa dang/ rnal-'byor nang-pa thabs-kyi rgyud-kyi theg-pa'o/

1  
de-la rnal-'byor phyi-pa thub-pa'i rgyud-kyi theg-pa-la zhugs-pa-rnams-kyi lta-ba ni/ phyi yo-byad-la gtso-bor mi 'dzin-par don-dam-pa skye 'gags med-pa'i
what is conventionally termed the god's apparent form as emerging from what ultimately has no origination or cessation. The visual form of the god's body, the mood, the repetition of mantras, ritual cleanliness, critical periods, influence of planets, constellations, etc. are established as predominant factors by the power of the combination of rituals and causitive conditions.

II

The view of those who have entered the Ubhayatantra career is that they imagine what is conventionally termed the god's apparent form as emerging from what ultimately has no origination or cessation. In the samādhi of creative imagination they view the ultimate as having four aspects which are established by relying on both outward ritual and inward causes and conditions, etc.

III

The views of those who have entered the Yogatantra career are of two types: (1) the outer-yoga-control-tantra and (2) the inner-yoga-action-tantra careers.

1

The view of those who have entered the outer-yoga-control-tantra career is that one must not cling to outward ritual as being of primary importance. Rather, one must give predominance to the practice [yoga] in which
lha dang lha-mo dang/ de dang 'dra-ba'i rgyud yongs-su dag-pa'i ting-nga-'dzin-gyis 'phags-pa'i gzugs-kyi sku phyag-rgya bzhi ldan-par bsgoms-pa'i rnal-'byor gtso-bor byas-pa-las grub-pa'o/

2 rnal-'byor nang-pa thabs-kyi rgyud-kyi theg-pa-la zhung-pa-rnams-kyi lta-ba ni rnam-pa gsum ste/ bskyed-pa'i tshul dang/ rdzogs-pa'i tshul dang/ rdzogs-pa chen-po'i tshul-lo/

a de-la bskyed-pa'i tshul ni ting-nga-'dzin rnam-pa gsum rim gyis bskyed de dkyil-'khor rim gyis bkod-cing bsgom-pa-las grub-pa'o/

b rdzogs-pa tshul ni don-dam-par skye 'gags med-pa'i lha dang lha-mo dang/ rnam-par mi rtog-pa'i don dbu-ma chos-kyi dbyings-las kyang ma g'yos-la/ kun-rdzob-tu 'phags-pa'i gzugs-kyi sku yang gsal-bar bsgoms-shing mnyam-la ma 'dres-par bsgom-pa las grub-pa'o/

c (1) rdzogs-pa chen-po'i tshul ni/

'jig-rten-las 'das-pa'i chos thams-cad dbyer med-par sku gsung thugs-kyi dkyil-'khor rang-bzhin ye-nas yin-par rtogs nas sgom-pa ste/
the noble sensible body is [seen by] creative imagination to have four seals. [This process is brought about] by means of a concentration [samādhi] in which god and goddess as well as one's own being, [which is] similar to them in being perfectly purified, [emerge from what] ultimately has no origination or cessation.

The views of those who have entered the inner-yoga-action-tantra career are of three types: (a) the Development Procedure, (b) the Fulfillment Procedure, and (c) the Great Fulfillment Procedure.

a. The Development Procedure is established from creative imagination by gradually creating the mandala after developing the three forms of concentration [samādhi].

b. The Fulfillment Procedure is established from creative imagination [in which] while, ultimately, the gods and goddesses [remaining in] that which has neither origination nor cessation and the non-dichotomic Being do not move from the dharmadhātu, the centre of being; conventionally, the noble sensible body is most clearly envisaged and has not become mixed up [with other things] in its self-sameness.

c (1). The Great Fulfillment Procedure is established from creative imagination in which all the entities of this world and that which transcends it are indivisible and are understood as having been from
de-yang rgyud las/
/rdo-rje phung-po'i yan-lag ni/
/rdzogs-pa'i sangs-rgyas lnga ru grags/
/skye-mched khams-rnams mang-po kun/

[f. 3a] /byang-chub-sems-dpa'i dkyil-'khor nyid/

/sa chu spyan dang mā-ma-ki/
/me rlung gos-dkar sgrol-ma ste/
/nam-mkha' dbyings-kyi dbang-phyug-ma/
/srid gsum ye-nas rnam-par dag/

'khor-ba dang mya-nga-las 'das-pa'i chos thams-cad ye-nas ma skyes la/
bya-ba byed-nus-pa'i sgyu-ma bde-bar gshegs-pa yab-yum bcu la-sogs-pa'i rang-bzhin ye-nas yin-pa'i phyir/ chos thams-cad rang-bzhin-gyi[s]mya-nga-las 'das-pa ste/

chen-po lnga ni yum lnga'i rang-bzhin/ phung-po lnga ni rigs lnga'i sangs-rgyas/

rnam-par shes-pa bzhi ni byang-chub-sems-dpa'i bzhi'i rang-bzhin/ yul bzhi ni
the very beginning of the nature of the maṇḍala of body [sku], speech [gsung] and mind [thugs].

As has been said in the tantras:

The diverse vajraskandhas
Are known as the five Buddhas.
All the many āyatanas and dhātus
Are the bodhisattva maṇḍala.

Earth and water are Locanā and Māmakī.
Fire and wind are Pāṇḍaravāsanī and Tārā respectively.
Space is Dhātvīś'varī.
The three worlds are pure from the very beginning.

All the entities of samsāra and nirvāṇa are, and always have been, beginningless because they have from the very beginning been present as the ten blissful Tathāgatas in male-female embrace, as the apparitional activities capable of setting up causal sequences. Therefore, all the entities of existence are present [in such a way that they] pertain to nirvāṇa.

[Now to explain the contents of the maṇḍala in more detail:]

The five great elements are present as the five female partners of the five psychosomatic constituents of existence [skandhas] [which] are Buddhas of the five families.
mdzes-pa'i lha-mo bzh'i'i rang-bzhin/ dbang-po bzh'i ni byang-chub-sems-dpa'i rang-bzhin/ dus bzh'i ni mchod-pa'i lha-mo bzh'i'i rang-bzhin/

lus-kyi dbang-po dang rnam-par shes-pa dang/ yul dang de-las byung-ba'i byang-chub-kyi sems ni/ khro-bo bzh'i'i rang-bzhin/ rtag chad mu bzh'i/ khro-mo bzh'i'i rang-bzhin/

yid-kyi rnam-par shes-pa ni byang-chub-kyi sems rdo-rje kun-tu-bzang-po'i rang-bzhin/ yul chos 'dus-byas dang 'dus ma byas ni/ chos bya-ba-mo kun-tu-bzang-mo'i rang-bzhin te/

de-dag kyang ye-nas mgon-par rdzogs-par sangs-rgyas-pa'i rang-bzhin yin-gyi/ de-lam-gyis sgrub-pa ma yin-no/

(11) de-ltar phyogs-bcu dus-gsum dang/ khams-gsum la-sogs-pa 'dus-byas dang 'dus-ma 'byas-pa'i chos thams-cad rang-gi sems-las gud-na med de/
The four types of consciousness [vijñāna] are present as the four Bodhisattvas. The four objects [yul] are present as the four beautiful goddesses. The four controlling powers [indriyas] are present as bodhisattvas. The four times are present as the four venerable goddesses.

The controlling power of the body, and the bodily type of consciousness as well as its object and bodhisattva which arises from them are present as the four wrathful gods. The four logically possible views involving eternalism and nihilism are present as the four wrathful goddesses.

The synthesizing-discriminating consciousness (manovijñāna) is present as the [male] bodhisattva Vajrasamantabhadra. Simple and compound entities [which are the object of the synthesizing-discriminating consciousness] are present as a female pole [of the noetic process under the form of the] Bodhisattva Samantabhadra.

While [all] these have been present as absolutely complete Buddhas from the very beginning, they are not the outcome of this path.

Likewise, all entities of existence, simple and compound, such as the ten directions, the three realms, etc. do not exist apart from mind.

It has been said:
ji-skad du/
rang-sems so-sor rtog-pa ni/
/sangs-rgyas byang-chub de-nyid-do/
/'jig-rten gsum-po de-nyid-do/
/'byung-ba che n -rnams de-nyid-do/
zhes 'byung-ngo/

ji-skad du/
chos-rnams thams-cad ni sems-la gnas-so/ sems ni nam-mkha'-la gnas-so/
[rnam-mkha' ni ci-la yang ni gnas-so/
zhes 'byung-ba dang/

chos thams-cad ni ngo-bo-nyid-kyi
stong-pa'o/
chos thams-cad ni gdod-ma-nas rnam-par dag-pa'o/
chos thams-cad ni yongs-kyi 'od-gsal-ba'o/
chos thams-cad ni rang-bzhin-gyis
mya-ngan-las 'das-pa'o/
chos thams-cad ni mgon-par rdzogs-pa
sangs-rgyas-pa'o/

zhes gsungs-so/

'di ni rdzogs-pa chen-po'o//
Mind-as-such when individualized is:
Buddhas and Bodhisattvas.
The three worlds.
The great elements.

It has also been said:

All entities of existence exist as mind.
Mind exists as space. Space can not be localized anywhere.

Furthermore,

All entities of existence are devoid of any nature.
All entities of existence are primordially presentially pure.
All entities of existence are illuminating because of the way in which they are present.
All entities of existence pertain to the most perfect, complete, enlightenment.

Such is the Great Fulfillment.
(iii) rdzogs-pa chen-po'i tshul de ni¹/ rtogs-pa rnam-bzhi'i lam-gyis yid-ches te/

(a) rtogs-pa rnam-pa bzhi ni/
 rgyu gcig-par rtogs-pa dang/
 yig-'bru'i tshul-gyis rtogs-pa dang/
 byin-gyis|rlabs-khys rtogs-pa dang/
 mngon-sum-par rtogs-pa'o/

(1) de-la rgyu gcig-pas rtogs-pa ni/
 chos thams-cad don-dam-par ma skyes-pas
 so-so ma yin-pa dang/ kun-rdzob-tu sgyu-
 ma'i mtshan-nyid du so-so ma yin-pa dang/
 ma skyes-pa-nyid chu-zla ltar sgyu-ma sna-
 tshogs-su snang zhing bya-ba byed-nus-pa
 dang/ sgyu-ma-nyid npo-bo med de ma skyes-
 pas kun-rdzob dang don-dam-par dbyer-med-
 pas rgyu gcig-pas rtogs-pa'o/

(2) yig-'bru'i tshul-gyis rtogs-pa ni/
 chos thams-cad ma skyes-pa ni a ste gsung-gi

¹de-la rdzogs-pa chen-po'i tshul ni/
 bsod-rnams dang ye-shes-kyi tshogs
 rdzogs-pa/ 'bras-bu'i chos|lun-gyis
 grub-pa'i/ tshul 'di ni don-la 'jug-pa'o/
The Great Fulfillment is belief \(^1\) by the path of four-fold understanding.

(a) The four ways of understanding are:

1. understanding by way of one cause
2. understanding by way of spell-letters
3. understanding by way of the sustaining power
4. understanding directly.

(1) "Understanding by way of one cause" [is explained as follows]. Ultimately, all the entities of existence do not exist in isolation since they are beginningless. Conventionally, their apparitional characteristics also do not exist in isolation. That which is beginningless itself appears as all sorts of apparitions which are like [a reflection of] the moon in water and are capable of setting up causal sequences. This apparition itself has no essence, and being beginningless, the ultimate and conventional are inseparable. Therefore, [this inseparability] is known as one cause.

(2) "Understanding by way of spell-letters" [is explained as follows]. All the beginningless entities of existence are present as communication [gsungs] in the form of the spell letter A. That which is beginningless, appearing as an apparition capable of setting up causal sequences is present as incarnate [sku] existence in the form of the spell letter O. Similarly, uncircumscribed under-

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\(^1\)The great fulfillment [is brought about] by fulfilling the conjunction of merits and a priori awareness. [When] this is begun the intended results occur spontaneously.
rang-bzhin/ ma skyes-pa nyid sgyu-mar
snang zning bya byed-nus-pa ni o ste
sku'i rang-bzhin/ de-ltar rtogs-pa'i
rig-pa sgyu-ma'i ye-shes mtha' dbus med-
pa ni om ste thugs-kyi rang-bzhin rtogs-
pa'o/

(3) byin-gyis brlabs-khys rtogs-pa ni
dper-na ras dkar-po la dmar-pos byin-gyis
rlob-pa'i mthu brstod la yod-pa bzhin-
du/ chos thams-cad ssys-rgyas-par byin-
gyis rlobs-pa'i mthu yang/ rgyu-cig-pa
dang yig-'bru'i tshul-gyis mthu byin-
gyis rlob-par rtogs-pa'o/

(4) mgon-sum-par rtogs-pa ni/ chos
[ f. 4a] thams-cad ye-nas ssys-rgyas-par gnas-pa
de-yang lung dang man-ngag dang 'gal-ba
yang ma yin-la/ lung dang man-ngag-gi
tshig-tsam-la brten-pa-las yang ma yin-
par/ rang-gi rig-pas blo'i gting-du yid-
ches-pas mgon-sum-du rtogs-pa'o/
standing by peak awareness and a priori knowledge of apparitions are understood as they are present as responsiveness [thugs] under the form of the spell letter OM.

(3) "Understanding by sustaining power" [is explained as follows]. As, for example, the sustaining power of red [dye] dyes white cloth, the power of enlightenment sustains all entities of existence. [This is] understood as the sustaining power of one cause and of spell letters.

(4) "Understanding directly" [is explained as follows]. [The statement that] all entities of existence have been present as [the sphere of] enlightenment from the very beginning, does not contradict [what is said when giving] permission [for study] or instruction. [The fact of this enlightenment] does not depend on the mere words of the permission or instruction; the understanding comes directly by immediate awareness and by faith in the depth of the mind.

"Belief by the path" [is explained as follows]. Direct awareness of the meaning of the four sorts of understanding is the path of the yogi. Furthermore, "belief" is direct understanding, not like
lam-gyi yid-ches-pa ni/ rtogs-pa
rnam-pa bzhi'i don rig-pa nyid rnal-'byor-
apa'i lam ste/ de-yang rgyu bsgrub-pa'i
'bras-bu 'byung-ba'i dus-la ltos-pa lta-
bu ma yin-gyi/ rang gis mgon-sum-du
rtogs zhing yid-ches-pa'o/

(b) de-la mtshan-nyid gsum-gyis don
mthar-phyin 'gyur te/
rtog-pa rnam-pa bzhi'i tshul rig-pa ni
shes-pa'i mtshan-nyid-do/
yang-nas yang-du goms-par byed-pa ni
'jug-pa'i mtshan-nyid-do/
goms-pa'i mthus mgon-du gyur-pa ni
'bras-bu'i mtshan-nyid-do//
mtshan-nyid gsum-gyis 'brel-pa dang/
dgos-pa dang/ dgos-pa'i yang-dgos-pa
ston te/

(1) 'di-la 'brel-pa ni/ kun-nas nyon-
mongs-pa dang/ rnam-par byang-ba'i chos-
su rtags-pa thams-cad/ ye-nas sku gsung
thugs-kyi bdag-nyid/ rang-bzhin-gyi
sangs-rgyas-pa'i dbyings dang/ byin-
rlabs-pa'i don rtogs-pa ni/ rgyu shes-
pa'i mtshan-nyid de/ de ni bla-na-med-
pa'i sangs-rgyas-su grub-pa'i rgyu yin-
pa'i don-du 'brel-ba'o/
looking for the occasion for the arousal of a
goal which has been established by a cause.

(b) Further to the above. The three characteristics which lead to the end [of the path to enlightenment] are:

- awareness through the four aspects of understanding
  is the characteristic of noetic capacity.

- habitual practice is the characteristic of entering.

- the power of habituation being clearly present is
  the characteristic of the goal.

[These] three characteristics reveal (1) connection, (2) necessity, and (3) supernecessity.

(1) This "connection" [is explained as follows].
From the very beginning the essence of body, speech and mind [involves] both emotionality which taints [existence] and all entities of existence which cleanse it. The characteristics of effective noetic capacity [involves both] the area of enlightened presence, and what is understood as the sustaining power of Buddhahood. These are the "connections" which are the cause of the highest enlightenment being fully established.

(2) "Necessity" [is explained as follows].
The characteristic of entering is to act without accepting or rejecting in the great self-same enlightenment which has from the very beginning
(2) \[ dgos-pa \text{ ni kun-nas nyon-mongs-pa} \]
\[ \text{dang/} rnam-par \text{ byang-ba'i} \text{ chos} \text{ dang/} \text{ sman} \]
\[ \text{lnga} \text{ dang/} \text{ bdud-rtsi} \text{ lnga la-sogs-par} \]
\[ \text{brtags-pa thams-cad ye-nas} \text{ sangs-rgyas-pa'i} \text{ mnyam-pa chen-po-la} \text{ blang-dor med-par} \]
\[ \text{spyod-pa ni 'jug-pa'i} \text{ mtshan-nyid-do/} \]
\[ \text{de ni bla-na-med-pa'i} \text{ sang-rgyas-su} \text{ grub-pa'i} \text{ rgyu yin-pa'i} \text{ phyir} \text{ dgos-pa'o/} \]

(3) \[ dgos-pa'i \text{ yang-dgos-pa ni/ kun nas} \]
\[ \text{nyon-mongs-pa} \text{ dang rnam-par byang-ba'i} \]
\[ \text{chos} \text{ dang/} \text{ sman} \text{ lnga} \text{ dang/} \text{ bdud-rtsi} \]
\[ \text{lnga sogs khyad-par-du btags-pa thams-cad ye-nas} \text{ sangs-rgyas-pa'i} \text{ mnyam-pa} \]
\[ \text{chen-po'i} \text{ ngang-du} \text{ blang-dor med-par} \]
\[ [f. ~4b] \]
\[ \text{lhun-gyis} \text{ grub-pa'i} \text{ phyir/} \text{ srid-pa'i} \]
\[ 'khor-ba-nyid ye-nas} \text{ bla-na-med-par} \]
\[ \text{sangs-rgyas-pa'i} \text{ rang-bzhin mya-nga-nlas 'das-pa'i} \text{ mtshan-nyid} \text{ du} \text{ lhun-gyis} \]
\[ \text{grub-pa yin-pas 'bras-bu'i} \text{ mtshan-nyid} \]
\[ \text{de sku gsung thugs mi zad-pa} \text{ rgyan-gyi} \]
\[ 'khor-lo mngon-sum du gyur-pa ni} \text{ dgos-pa'i} \text{ yang-dgos-pa'o/} \]

(iv) (a) \[ \text{de-la bsnyen-pa} \text{ dang/ nye-ba'i} \]
\[ \text{bsnyen-pa} \text{ dang/ sgrub-pa} \text{ dang/ sgrub-pa} \]
\[ \text{chen-po'i} \text{ don lhun-gyis} \text{ grub-par gyur-pa'i} \text{ rnal- 'byor-la} \text{ brtson-par bya'o/} \]
[included] all characteristics such as emotionality which taints [existence], all entities of existence with cleanse [it], the five medicines, and the five nectars, etc. This is the "necessity" which is the cause of the highest enlightenment being fully established.

(3) "Supernecessity" [is explained as follows]. Because all characteristics which have been especially postulated such as emotionality which taints, all entities of existence which cleanse, the five medicines, the five nectars, etc. are [allowed to arise] spontaneously [that is,] without [the practitioner] accepting or rejecting [them], in the sphere of the great self-same primordial enlightenment, the round of beings pertains to the highest enlightenment from the very beginning [but] is spontaneously present [in the conventional sphere] as characteristics of samsāra. [Because of this] characteristics of the goal arise directly as the circle of embellishments: inexhaustible body, speech and mind. Such is "Supernecessity".

(iv) (a) In connection with this [they] apply themselves to the psycho-experimental practice [yoga] which spontaneously becomes what is meant by (1) Approach, (2) Close Approach, (3) Attainment and (4) Great Attainment.
(1) de-la bsnyen-pa ni byang-chub-sems shes-pa ste/ de-yang chos thams-cad ye-nas sangs-rgyas-pa'i rang-bzhin-du lam-gyis bsgrub cing gnyen-pos bcos-su med-par rtogs-pa'o/

(2) nye-ba'i bsnyen-pa ni bdag-nyid lhar shes-pa ste/ de-yang chos thams-cad ye-nas sangs-rgyas-pa'i rang-bzhin-pas/ bdag-nyid kyang ye-nas lha'i rang-bzhin yin-gyi da-lta sgrub-pa ni ma yin-par rtogs-pa'o/

(3) sgrub-pa ni yum bskyed-pa ste/ de-yang yum-chen-mo nam-mkha'i dbyings-las/ nam-mkha'-nyid yum-chen-mo sa chu me rlung bzhir snang zhiing/ by-ba byed-pa'i yum ye-nas yin-par rtogs-pa'o/

(1) "Approach" refers to the cognition [which is] enlightenment-mentality [bodhicitta]. That is, all entities of existence are established by the [previously described practices on the] path as being of the nature of enlightenment from the very beginning. Helpful factors make it understood as genuine.

(2) "Close approach" refers to the cognition of oneself as divine. That is, since primordial enlightenment is present as all entities of existence, the self which is the presence of primordial divinity is understood as being nothing specific.

(3) "Attainment" refers to developing the Mother. That is, from the field of space, the great Mother, space appears as the four great mothers: earth, water, fire and wind. They are understood as being the creative Mother.

(4) "Great Attainment" refers to the conjunction of fitness for action and intelligence. That is, the open-sky nature [mkha' ston-pa-njids] of the Mother and the intelligence [prajnā] of the five great mothers is conjoined from the very beginning, without fixation, to the male aspect of all buddhas, the five skond has; from this conjunction apparitional enlightenment-mentality is present as brother and sister. From the very beginning [this is] apparitional playfulness within apparition within
bdé-ba'i dus-nyid-na/ mtshan-ma med-pa'i don
mi dmigs mkha' dang snyoms-pa ni klong-
du bskyur-nas lhun-gyis grub-pa ste/ bdud
rnam-bzhid yang brtul-nas mthar phyin-pa'i
don grub-pa'o/

chos thams-cad gdod-ma-nas rnam-par
dag-pas/ yid-bzhin-gyi gzhal-yas-khang
rgya yongs-su ma chad-pa'i 'khor-lo ye-
[ f. 5a ]
blas-na-med-pa'i dkyil-'khor-du 'jug-
na yang thabs-kyi theg-pa'i gzhung thos-
pa ni mi phye-pa'o/
don rtogs-pa ni dkyil-'khor mthong-ba'o/
rtogs nas goms-par byed-pa ni dkyil-
'khor du zhugs-pa'o/
zhugs-nas mngon du gyur-pa ni dngos-grub
chen-po thob-pa'o/
de-ltar tshul 'di ni rdzogs-pa-chen-po'i
mthar-phyin-pa'i don to/

(b) yi-ge 'khor-lo tshogs-chen-gyi
sa la lhun-gyis 'jug-pa ste/ skyes-bu
blo-rtsal rab-kyis ye-nas sangs-rgyas-
pa'i don la ye-nas sangs-rgyas-par rig-
nas/ gom-pa drag dal-du 'gro-ba yin-
gyi phal-gyi bya-ba ni ma yin-no/ phal-
gyis thos te ji-ltar bsam kyang bden
zhing zab-par yid-chen-par mi 'gyur-ro/
enlightenment. At this blissful juncture, [which is] the cause of the apparitional S'amvara, [there is] empathy-sameness with non-referential space, the uncharacterized real. [This has] spontaneously became a river. The four demonic aspects have been cut-off and the final aim has been achieved.

Pure aspects of all primordial entities of existence enter the mandala, which is unsurpassed since the very beginning, as the circle of mind-like palaces unending in their breadth and vastness. Although [this is so for those we have just described] this is not open to those who listen to the texts belonging to the Action-career [Upayāyāna].

-Understanding the meaning is to see the mandala.
-
-Habitual action arising from this understanding is to enter the mandala.

-[The process of] becoming inwardly aware after entering is to obtain the great realization [siddhi].

This is what is meant by the Ultimate Great Attainment.

(b) Spontaneous entry [to the mandala occurs] on the level of the “great assembly” which is, the round of spell-letters. Because highly intelligent beings do not practice the usual way but [establish] a strong habituation which becomes expansive,
yid ches-pa dang phal-gyi blo-la go
dka' zhi-gi bden-pa dang zab-par ma
shes-pas nyam dang sbyar nas/ kun
kyang de dang 'dra snyam-nas yogs-
bdzun zhes skyes-bu rab-la skur-pa
'debs shing sun-'byin-pa'i blo skye-
bar'gyur-pas rab-tu gsang-ba'i phyir
yang gsang-ba'i theg-pa zhes bka
btsal te/ de-bas na chos thams-cad ye-
nas sangs-rgyas-pa'i don la rtog[ s]-
pa'i blo ma skyes bar-du theg-pa 'og-
ma-bas 'gro-ba'i don byas-na gdul-bya
chud mi za-bar slob-dpon-gyis 'khor-
ba'i skyon dang/ mya-nga-las 'das-
pa'i yon-tan dang/ theg-pa mtha'-dag
la mkhas-pa bya-ba yin-kyi/ phyogs
'ga' mi shes-pas slob-dpon-gyis bzung-
du mi rung-bar rgya-cher 'byung-ngo/

D. lta'ba'i khyad-par-gyi dka'-thub
dang brtul-zhugs kyang bye-brag-tu
'gyur te/ dka'-thub med-pa ni/ 'jig-
rten phyal-ba dang mu-thug-go/
dka'-thub yod-pa ni rnam-pa bzhi ste
rgyang-'phen dang/ mu-stegs-pa ste/
'jig-rten-gyi bka'-thub dang/ nyan-
thos-kyi dka'-thub dang/ byang-chub-
sems-dpa'i dka'-thub dang/ bla-na-

[f. 5b] med-pa'i bka'-thub-bo/
[they know that] "enlightenment from the very beginning" means peak awareness [which is termed] "enlightenment from the very beginning." Even if one thinks [seriously] about what [he] has heard [taught] in the usual way [this still] does not give rise to a deep and veracious mentality. Since those with common mentality and beliefs do not understand truth and depth they caluminate superior beings by saying that they are wrong about these and similar topics, and because the subject matter is so secret, they call their own mistaken conceptions "the most secret career." Therefore, until a mind is born which understands the significance of [the statement that] "all entities of existence are enlightened from the very beginning," the follower of the lower career, in order to be successful in working for the benefit of other beings, has to be well versed by a teacher in the defects of samsāra, the good qualities of nirvāṇa, and the contents of the various careers. A person who does not know this is not worth teaching.

D. While there are [particular] asceticisms and ways of acting connected with particular views, in general (I) the worldly Hedonist and (II) the Nihilist do not practice self-mortification. The four sorts of asceticism are: that of (III) the Politico and (IV) the Eternalist, [who both practice]
I de-la phal-ba ni rgyu 'bras la rmongs-pa'i phyir bka'-thub med-pa'o/

II mur-thug-pa ni chad-par lta-ba'i phyir bka'-thub med-pa'o/

III rgyang-'phen-pa ni tshe 'di'i khyad-par sgrub-pa'i phyir gtsang-sbra la-sogs-pa'i dka'-thub-can-no/

IV mu-stegs ni bdag rtag-pa zhig yod-pa de dag-par bya-ba'i phyir/ lus sun 'byin cing me lnga brten-pa la-sogs-pa'i bka'-thub dang/ brtul-zhugs log-par spyad-pa'o/

V nyan-thos-kyi dka'-thub ni/ 'dul-ba las/

sdig-pa ci-yang mi bya ste/
dge-ba phun-sum tshogs-par spyad/
/rang-gi sems ni yongs-su 'dul/
/'di ni sangs-rgyas bstan-pa yin/ zhes 'byung ste/

dge-ba dang mi dge-ba'i chos thams-cad kun-rdzob dang don-dam-par gnyis-ka so-sor yod-par lta-ba dang/ dge-ba ni spyod mi dge-ba ni spang-pa'i dka'-thub dang brtul-zhugs spyod-pa'o/
worldly asceticism; (V) S'rāvaka asceticism, (VI) Bodhisattva asceticism, and the (VII) unsurpassable asceticism.

[to discuss the above in detail]

I The Hedonist does not practice asceticism because he is confused about the cause and effect.

II The Nihilist does not practice asceticism because of his nihilistic views.

III The Politico practices the purification asceticism, etc. because of his emphasis on what he wants to achieve during this lifetime.

IV The Eternalist, because he [believes] that there is one abiding ātman and tries to purify it, mortifies the flesh by asceticism depending on the five fires, and perverse ways of acting.

V The S'rāvaka's asceticism is described in the Vinaya as follows:

No offence whatsoever is to be committed.
Excellent virtues are to be excercised;
Mind itself is to be perfectly subdued.
Such is the Buddha's teaching.

In their view that all entities of existence, pure and impure, fall respectively under the ultimate and conventional, to be pure means to act [as above] and to be impure means to act in such a way as to renounce purifying asceticism.
VI  
byang-chub-sems-dpa'i dka'-thub
ni/ byang-chub-sems-dpa'i sdom-pa las/

/rkyen du 'tsham-par don mi byed/
/rdzu-'phrul bsdigs la-sogs mi byed/
/snying-rjer ldan zhing byams phyir dang/
/sems dge-ba la nyes-pa med/

ces 'byung ste/

snying-rje chen-pos zin-na chos thams-cad
dge-ba dang mi dge-ba yang spyad kyang
sdom-pa nyams-par mi 'gyur te/ byang-chub-
sems-dpa'i sdom-pa ni/ mdor na snying-
rje chen-pos gzhi bzung-nas spyod-do/

VII  
bla-na med-pa'i dka'-thub ni dam-
tshig chen-po'i mdo las/

sangs-rgyas-theg-pa rab nges na/
/nyon-mongs 'dod lnga kun spyad kyang/
/padma la ni 'dam bzhin te/
/de-la tshul-khrims phun sum tshogs/

zhes 'byung ste/

chos thams-cad ye-nas mnyam-pa-nyid-
kyi phyir snying-rje ni bsten du med
de/ zhe-sdang mi spang du med-de/
VI  The Bodhisattva's asceticism is described in the *Bodhisattvasamvara*.

Not acting according to conditions,
Not creating improper transformations, etc;
Because it has compassion and love,
There is no evil in a healthy mind.

When one is taken hold of by Great Compassion whatever good or evil one may do, one's commitment does not fail. The Bodhisattva commitment is, in brief, to activity fundamentally grounded in Great Compassion.

VII  The Unsurpassable asceticism is described in the *Mahāsamayasūtra*.

Even if one who is certain about the supremacy of the Buddha career
Enjoys the five emotionally toned sense pleasures,
[He will not be defiled by them just as]
The lotus will rise unsullied from the mud.
This is the most excellent control.
Because all entities of existence have been constantly the same from the very beginning, there is no [need to] depend on compassion or to reject hatred.

Similarly, lack of understanding [does not necessarily mean that] compassion will not arise.
de-ltar ma rtog-pa la thugs-rje
di 'byung-bar ma-yin te/ ji-ltar bltas-
pas ye-nas rnam-par rtog-pa dang mi
rtog-pa bzhin-du dka'-thub dang brtul-
zhugs kyang de-ltar rnam-par dag-pa dang
ma dag-pa spyod-do/

ltā-bā'i phreng-ba gsang-ba 'di/
/dmus-long rang-byas mig rnyed ltar/
/shes-rab thabs-kyi rtsal 'char-ba'i/
/skyes-mchog yod-na 'phrad gyur cig/
ltā-bā'i phreng-ba zhes bya-ba'i man-
ngag rdzogs-so/

* * *
Due to the way in which one sees things one acts in a pure or impure manner engaging in pure and impure mortification and vows, which are seen through pure understanding and conceptual understanding.

[Colophon]

This secret garland of views, Is like a blind man recovering his sight. If there is a superior man capable of insight and action, May you meet him!

[So concludes] the treasury of instructions called The Garland of Views.

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Commentary on the Garland of Views
Presuppositions and Logic

Our text is basically an all-encompassing survey of life-views within a unified framework. It starts with non-Buddhist ones (fallacious views), progresses through ordinary Buddhist views (Lakṣaṇayāna) and finally dwells on the special esoteric Buddhist techniques (Vajrayāna) which culminate in those developed by the rNying-ma-pas themselves.

This compact "refresher course" assumes the reader to be accustomed to the basic schemas through which Buddhist arguments are advanced. The text is heavily structured in accordance with three of these: the division into ground, path and goal; the Mādhyamika view of the nature of existence; and the Buddhist idea of causality.

The main schema is the division of each view into ground, path and goal. The ground is a person's starting point. That is, how he understands his life-situation. The path is the action pattern which will allow him to advance toward his chosen goal. For the Buddhist it usually involves what we would term both morality and meditational techniques. The goal is the style of life and understanding which a person sees as superior to his present one and strives to attain. All three must be present in order for any progress to occur. That is, to go anywhere it is necessary to under-
stand where you are now, to have some way of going, and to know where you wish to go. The text criticizes the non-Buddhist, fallacious views, with the exception of those held by the Eternalists, for lacking one or more of these essential elements.

However, these three aspects are only abstractions from an existential situation into which the aspirant is obtaining an ever-deepening insight and within which he is achieving a more satisfactory ability to act. A person understands his situation in a certain way, advances to a goal which is posited on the basis of this understanding and then, from the new vantage point, obtains a deeper understanding of his situation. From this new understanding he sets up a new goal and continues developing. This process, which may be envisaged as an ever-deepening spiral, (ref. fig. 1) is the key to the relationship between the various views to be presented. The text is not just a list of discrete views. Rather, each view is one stage, the fulfilling of which leads to the realization that the next is necessary.

While this model could be extended to include the later steps of the Vajrayāna they will be more satisfactorily pictured in terms of the maṇḍala described in our text.

Within each view much of the argument depends on the reader's previous acceptance of the idea that the ground can only be successfully understood in terms of two interrelated categories: the Mādhyamika view of reality, and the
from the fallacious views

S'rávaka

Pratyeka-buddha

Bodhisattva

to further stages of the Vajrayāna

Fig. 1--The Lakṣaṇayāna
Buddhist notion of causation.

What may be called the Mādhyamika ontology, or view of existence and non-existence, is ably presented by the exegete Candrakīrti.¹ He says that it is misleading to try to formulate an ontology, to become concerned over the existence or non-existence of anything, particularly oneself, in past or future. To maintain that something exists throughout these three times would imply an identity of the present subject with the past and future subject—an absurd conclusion. The alternative would be to postulate an Ātman, an abiding principle, substance, or soul which could appear under various modes through out the three. Such a course would be an unthinkable violation of the no-soul (anātman) insight which underpins the whole structure of Buddhist thought.

However, neither can one say that something has not existed in the past or will not exist in the future. This is impossible due to the equally fundamental doctrine of karma. This doctrine maintains that past actions have established a framework for, and propensity to, certain types of action in the present. Denial of existence in the past, according to Candrakīrti, would be a denial of the possibility of karma. Specifically it would be a denial of the possibility of acting in such a way as to improve

¹Candrakīrti, Prasannapāda Madhyamkavṛtti, ed. and trans. by Jacques May, Ch. XXVII "critique des méprises", p. 179.
one's chance for a more satisfactory future life.

So, one is unable to say whether something either does or does not exist in past or future. Instead of worrying about these questions, attention should focus on the present instant, the decisions and possibilities before a man right now.

To make any statement about past and future requires a shift from an ontological to a causal framework. That is, from abstract metaphysics to an area more closely concerned with concrete decisions and action. When this is done, one may say that there are causal connections between the three times, and that the present effect is "like" the past cause--carefully avoiding the problem of identity or existence.

Such a view, according to Candrakīrti, is basic for an individual's understanding of his situation. Since his present actions are conditioned by, and like, his past ones, he is responsible for his own predicament. Nevertheless, decisions now can open more satisfactory possibilities for the future.

Throughout our text some such treatment of causation and ontology is regarded as a necessary part of any career which leads to enlightenment.
A. The Fallacious Views

The text begins with the lowest and most unsatisfactory careers, those of the non-Buddhists. All save the Eternalists are criticized on the grounds that they lack a workable conception of ground, path and goal.

I. The first is that of the Hedonist who is in total confusion about his situation. He is ignorant about existence in past and future; he lacks any perspective on his own existence. He is also ignorant about cause and effect; he lacks any understanding of how he could change. Furthermore, the commentator adds that "he does not think in any way about the ultimate end of man." That is, he has no goal whatsoever. Such a person obviously can not make any progress.

II. The next, the Politico, is slightly better. He seems to have some idea of cause and effect since he knows how to go about achieving a goal, "relying on politics, strives for power and wealth in this one lifetime." What he lacks is an understanding of his ground. He "does not understand existence and non-existence in previous and future lifetimes." Only this could give him a perspective comprehensive enough to reveal the possibilities inherent in his future. Not seeing them, he grasps at immediate gain with no thought for tomorrow. Since, in the Buddhist view, what is gained in this way will eventually be lost, the joy of
possession turning to pain, this man is doomed to an unending cycle of pain and loss. He never finds anything really satisfactory.

III. The third fallacious career is that of the Nihilist. While the preceding classes have been confused about their ground, the Nihilist is quite different. He is a person with a definite, albeit incorrect, philosophical opinion. He believes that,

there is no cause and effect [as these concepts apply to] all elements of existence; they have all originated accidentally in one lifetime.

Or, as the commentator says, "they say that previous and later life and karma and its results do not exist."

The Nihilist has seized on one half of the Madhyamika view. He sees that he must concentrate upon the present; he sees that one can not say past and future exist. But, he does not realize that he must also take causality and therefore past and future into account; that you can not say past and future do not exist.²

Such an extremely narrow perspective necessarily destroys his ability to undertake goal-oriented action since there is no reason to believe that a moral framework on present actions can influence future actions.

IV. The final group of fallacious views, those of the Eternalists, includes most of the classical Hindu and Jain schools. However, the commentator expressly warns against

²This argument is neatly summarized in mi-pham rnam-par rgyal-ba, yid-bzhin mdzod-kyi grub-mtha' bsdus-pa, ed. by Tarthang Tulku, Varanasi.
linking each with a specific sect. Rather they are meant as an inclusive set of logical categories.

The Eternalist has gone to the opposite extreme from the Nihilist. The latter had such a narrow perspective that he ignored the useful postulates of past and future. The Eternalist has grasped these as being all-important.

The Eternalist believes there is a single, abiding, postulated Ātman, which the commentator explains to be an entity apart from, and ruling over the elements of existence.

The Nihilist was unable to cope with the notion of causation. The Eternalist, having granted the idea of an abiding substance, is logically able to advance three classes of ideas regarding causation. Our author classifies Eternalists according to which they choose.

First, he may hold that there is an uncaused effect. That is, the commentator explains, "there exists from the very beginning one, unchanging Ātman which is the result realized without there being an efficient cause." Such a view would be that held by one who believed each individual to possess a soul, but did not believe in a god.

Secondly, one may confuse cause and effect. This says the commentator, is done by those who speak of a creator-god, and who strive for heaven by worship, sacrifices, etc. Since this is exactly the popular conception of most religions within the Judaean-Christian-Islamic tradition this point is worth examining.

The confusion of which the text speaks lies in the
assumption that god is the cause and the world an effect. Actually, says the Buddhist, if one speaks of god it must be with the realization that he is only a "postulate." This means god is really an effect brought about by operations of the mental process, not a cause. Here is an excellent illustration of the interpenetration of present situation, goal and means to reach it. The believer in an eternal creator-god has all three just as has the Buddhist. However, his understanding of the present situation i.e. his assumption that he was created by an eternal god, distorts the goal from a continuous ever-widening development to a static heaven, and distorts the means of attaining it from a general framework of discipline, to worship, sacrifices, etc. Of course it must be remembered that such a statement only covers general trends and may badly distort some actual schools of thought.

Thirdly, one may say that there is a cause without an effect. According to the commentator the cause is a creator who holds the constituents of the world; it exists as a self which is eternal, veridical, substance. However, its results, the transitory constituents of the world, do not exist as a substance upon which one may subsequently depend.

In other words this view sees a god manifesting himself in an illusory world which has a lesser degree of reality than himself. Naturally this view is open to a variety of attacks, especially regarding the connection between the real and illusory level.
B. The Transworldly Path

Now that the fragmentary fallacious views have been disposed of the text begins on the total process (fig. 1) which it calls "the transworldly path." This is what a Westerner would call "Buddhism."

The commentator makes an extremely instructive comment on the nature of this path. He calls it the "great means for bringing misery and its cause to an end" which "instructs one to apply oneself in one way or the other to the four truths."

He is singling out, as the central core of Buddhism, the insight that the world is unsatisfactory (the first two truths) and that there is a means to change this evaluation (the third and fourth truth). This core is not concerned with metaphysical views on causation and existence. It is not focused on the facts of the situation at all, but on the value these facts have for sentient beings.

That is, one might hold as an abstract philosophical doctrine the fact that the world revolves through endless cycles of life and death without feeling the situation to be terrifying or even undesirable. Our commentator is saying that such a "Buddhist" doctrine, held in such a way, would have little to do with Buddhism. It becomes Buddhism when one realizes that actual sentient beings, especially
oneself, are involved in it. This involvement entails an evaluation and the situation is inevitably judged unsatisfactory. So fact and value are inseparable for sentient beings by virtue of their participation in the world. The unity of fact and value forms a point so certain that on it can be founded all the Buddhist careers.

The first three careers on the transworldly path are grouped together as the Lakṣapayāna which the commentator explains to be basically characterized by an analytic discursive, investigation of reality.
B. I S'rāvakayāna (Career of the Listener) 3

The S'rāvakayāna is the first career entered by a person who feels his world to be unsatisfactory and turns to the Buddhist tradition for answers. He goes to a teacher and is put to work learning the canonical texts and metaphysical basis of the teacher's sect. By this work on an intellectual framework the student is expected to develop clear mentation free from emotional biases.

The commentator says that a person enters this career when, no matter how, he becomes disgusted with his world and turns to seek a way out. However, his disgust cannot be mere momentary pique. A thoroughly disgusted personality-set must have arisen.

The first intellectual task on this career is to establish an adequate conceptual tool for exposing the pitfalls of the fallacious worldly views previously discussed. The aspirant must be disabused, once and for all, of any lingering hope that one of these lower fragmentary views could fulfill his needs. This tool is found in the anatman concept. The text says:

The view of those who have entered the S' rāvakayāna is that because the nihilistic and eternalistic views about the elements of reality held by the Eternalist and the rest [of his kind] depend on postulation and negation, because they are totally conceptual, the [elements of reality] do not exist in this way, [but are more like] a rope mistaken for a snake.

3See Appendix B. 3 for full text of commentary.
According to the commentator, the author is not condemning them for internal logical inconsistency or saying that they cannot be held. He is simply saying that they do not accord with reality. Such a statement presupposes a superior criterion of reality and that is exactly what the anātman doctrine is for the S'raṇvaka.

The idea of anātman is so basic to Buddhist thought that one hesitates to call it a doctrine. It is the fundamental insight that no essential "I" (Ātman) can be found apart from my involvement in the world. In value terms this means that I have no importance, no value, apart from this involvement. This insight almost certainly was part of the very earliest Buddhist teachings. As philosophical thought developed it was incorporated into every system, each making it into their style of doctrine.

A further development occurred when it was realized that not only is there no essential self (pudgalanairātmya) but by the same reasoning there are no essential and ultimate constituents of reality of any sort (dharmanairātmya). According to the commentator the S'raṇvaka applies this twofold insight to cut off any belief in the various worldly views.

Now that the S'raṇvaka has rejected the fallacious views of the "self" he must achieve a proper understanding. The "self" must be understood by some means which won't stifle all intellectual explanations as would calling it simply non-existent. According to the commentator this is done by viewing the idea of a self as an interim one which will disappear.
on closer examination, like a rope mistaken for a snake.

The argument so far can be summarized as follows. The S'rávaka, the beginner, cannot learn to think clearly as long as he is hampered by emotional hopes and fears stirred up by eternalistic and nihilistic notions concerning his own existence, and the existence of other things in the world. To destroy these he is taught that ultimately he does not exist, so eternalistic views are incorrect; but on a conventional level of speaking he does, so nihilistic views are equally unsuitable.

The text goes on to show what, in positive terms, he does see as the nature of himself and the world: "Consciousness plus the four elements which compose the skandhas, dhātus, and āyatanas, are seen as existing absolutely."

That is, oneself and one's world have no ultimate reality but are merely patterns formed by the fundamental elements (dharmas) which comprise them. These elements are real. Note that the four great elements and the skandhas, dhātus, āyatanas and consciousness are meant as an all-inclusive list of these constituent elements.

But, is this not merely reducing one type of substance to another? If so, what good has been done? The commentator clarifies:

From the point of view of ultimate analysis it does not follow that you have to view this as something fundamentally true. It is merely a general form.

That is, this reductionism will not, in the long run, arrive at any ultimate constituents. However, it is useful
for beginners in that it can be used to break down their gross
notion that what they see is a truly existing thing. At this
stage there is no question of advanced concepts involving
an essence or substance and modalities. The teacher is merely
attempting to destroy the S'rávaka's naïve realism.

The S'rávaka's analysis into elements and consciousness
was the view held by the Vaibhāsika school. Later we will
see that the Pratekyabuddha will require a further reduction
of the world to mental states (the Vijnānavadin school), and
finally the Bodhisattva will need to reduce reality to the
point where one truly can not say anything about it (the
Madhyamika school). Each stage will push the analysis a
step further in order to break through the particular subs-
tantialistic views held at that stage.

Like the other views the S'rávakaayāna includes not only
the present situation but also a path leading to a goal.
The text says "By gradated meditation on the four noble
truths the four goals are achieved." While the commentator
offers a lengthy explanation he is basically stressing that,
at this stage, the path is concerned with reaching the goal
of a clear understanding. This path involves obtaining a
thorough understanding of the four truths, i.e. that the
world is unsatisfactory and that this condition can be changed.

While we are explaining this text in philosophical terms,
this is merely a convenient reduction of the whole process.
Other aspects of the aspirants training will be trans-
mitted through an oral tradition and carefully used by
his teacher. He is asked to undertake a certain discipline in living habits to reduce his chances of forming emotional attachments to the sensual world.\(^4\) He will also be taught meditation which will enable him to realize directly the truth of what he is being taught intellectually. It cannot be overemphasized that the transworldly path is an integrated development of the whole person and our reduction of this text to philosophical terms merely a convenient conceptualization.

\(^4\)Below, p. 107.
B. II Pratyekabuddhayāna
(Career of One Enlightened for Himself)

The Pratyekabuddha's work is to implement in his own life the theoretical knowledge of the S'rāvaka. Therefore, the text first shows their fundamental agreement.

The views of those who have entered the Pratyekabuddhayāna are in accord with the S'rāvaka's views that, as far as all elements of existence are concerned, no eternal ātman exists. [But the concept of one is merely due to] postulation and negation on the part of the Eternalist and the rest [of his kind].

However, since in such questions of real significance to the individual there can be no absolute separation of theory and practice, the Pratyekabuddha's understanding alters as he attempts to practice what he has learned. Specifically, as he passes from the S'rāvakayāna to the Pratyekabuddhayāna his understanding of how thoroughly the anātman idea is to be applied alters. The text says: "[The Pratyekabuddha's] special characteristic is his understanding that no ātman is connected with the one rūpaskandha."

By rejecting any ultimate reality for the rūpaskandha the Pratyekabuddha is realizing that neither perceiver, object perceived, nor results of the perception have any ultimate reality. Only consciousness is left. Therefore, consciousness is accepted as the ultimate reality upon which the other factors depend.
So, the S'rávaka has understood that he has no átman, in Gilbert Ryle's words no "ghost in the machine." The Pratyekabuddha sees that his world has no constituents, apart from consciousness, of which he is absolutely certain and on which he may totally rely. To follow Ryle's analogy, apart from the existential fact that the machine can operate in a certain way, there is no certainty that the machine itself exists. The commentator notes that from the Pratyekabuddha's viewpoint this means that the S'rávaka has only understood the anáttman of the ego (pudgalanairátmya) whereas the Pratyekabuddha has also understood the anáttman of the other elements of existence (dharmanairátmya).

Having said that the Pratyekabuddhāya is superior to the S'rávakāya and that the former accepts a more advanced intellectual framework than the latter, we must not conclude that this superiority is primarily due to the intellectual framework. Our text says that it is due to the total path or way in which the Pratyekabuddha goes about obtaining enlightenment.

He does not look for a spiritual friend as does the S'rávaka [but relies on] the power of his previous meditation.

So the essence of their superiority is their independence of a teacher. The commentator defines this "teacher" in the very widest sense. Only enlightenment founded independently not only of a human teacher but of any transitory elements of this world can be absolutely certain.\(^5\)

\(^5\)See Appendix B, 4
The commentator adds that there is no need to rely on a teacher or anything else external at this stage because the real work of the Pratyekabuddha involves achieving a personal harmony of action and insight such that one can actually live the non-emotionally distorted life taught to the Srāvaka.

The text sums up the Pratyekabuddha's goal:

Due to his understanding of the meaning of the profound dharmatā, which relies on the twelve-linked chain of causation and the arousal of a goal, the Pratyekabuddha achieves his goal of self-enlightenment.

The "meaning of the profound dharmatā" refers to the way in which the Pratyekabuddha understands the nature of reality as it is immediately present after he has destroyed all sullying emotional biases. Negatively, he understands that since these elements arise through causation they can't be eternal, since there is a similarity running through both cause and effect (goal), they can't be just nothing. They are utterly without any specific characteristics. Positively, his new understanding, his "self-enlightenment", is impossible to state except in functional terms. Functionally it is the insight, the prajñāparamita, which harmonizes with the moral rules of a Buddhist life to form an integrated way of life. This life the aspirant has heretofore seen as his goal, and will now use as a solid, unchangeable, foundation for the next stage, the Bodhisattvayāna.
B. III Bodhisattvayāna

As the Pratyekabuddha began to see the world without emotional obstructions he began to feel a great non-attached compassion (mahākarunā) for all beings. At this key point he becomes aware that his clear view is not final enlightenment. It enables him to see a deeper problem: his relation to the rest of suffering humanity. Now he is ready to dissolve the security of the conceptual walls separating himself, with his carefully controlled life and goal of enlightenment, from the surrounding world. He then moves out into this world and becomes involved with the lives of others. This is the career of the Bodhisattva.

Intellectually, the Bodhisattva uses the Mādhyamika philosophy to break down these conceptual walls. The S'rávaka and Pratyekabuddha philosophies each left some sort of ultimate reality for their followers to depend upon. The Bodhisattva's Mādhyamika leaves none. It merely destroys the final conceptual division of reality, and shows that everything is merely conventionally real.

Our text says:

The view of those who have entered the Bodhisattvayāna is that from among everything, [either] the defiled or the ultimately real cleansed elements of reality, nothing which is self-existent [can be found].

See Appendix B. 5 for full text of commentary.
The reduction begun by the S'rávaka has been pushed to its logical conclusion. If a person goes looking for something, even the supposedly real and eternal aspects of enlightenment, on which he may rely—nothing can be found. Everything is mediated through mental postulates and these are responsible for the division into saṃsāra and nirvāṇa, oneself, and others, etc.

The text continues: "They are both conventional; [that is] merely apparitional, without any specific characteristics of their own."

The commentator explains that the Bodhisattva has pushed his analysis so far that he has reached the conclusion that ultimately nothing is real but everything is conventional. However, as complementary viewpoints neither makes sense without the other. So, since the absolute relies on the conventional, it can not really be an absolute. Hence, the final tenuous possibility of there being a noumenal absolute somewhere that might somehow be relied upon is ruthlessly slashed off.

The text continues:

The results of action, of practising the ten paramitas, is the unsurpassable enlightenment which is obtained after traversing the ten stages.

The commentator adds that the paramitas are a union of wisdom and merits and that by the ten stages are meant those beginning with "the Joyful One," etc.

These ten stages are described by sGam-po-pa:
The first spiritual level is the beginning of the Path of Seeing, which entails a realistic understanding of the meaning of śūnyatā.
The second to the tenth level is the Path of Practice of that which has already been understood.7

sGam-po-pa's comment on the first level is an admirable summary of the Bodhisattvayāna:

Its special significance is that there is joy, because with the attainment of this level we are near enlightenment and the welfare of others is safe-guarded.8

7sGam-po-pa, The Jewel Ornament of Liberation, trans. by H. V. Guenther. A thorough explication of the ten levels according to the bKha-'gyud-pa tradition is found on pp.239-56.

8Ibid. p. 240.
C. The Vajrayāna

Might we not see more if we merely glanced for an instant out of the side of our eyes? Glanced, and not analytically?... Should we always be thinking: What is he thinking? What is he doing? Why is he doing it? How is he? What is his background for doing it? Should we be so earnestly trying to take apart what God or the Devil or just homespun evolution, or the three joined, have put together?... For example, what would happen to a patch in the fabric of a person, say that woman's charm as communicated to that gentleman in black tie, if his intellect began to divide the charm into its component parts, did this historically, physiologically, chemically? Worked out the chemical structure of her charm, found it to be a three-dimensional, 3D, aggregate of polymeric macromolecules of gigantic molecular weight, but of course with this person's personal atomic configuration? Would she ever again be able to use hers on him? Communicate to him what he is hoping to communicate to her, communicate, not pass along on telegraph tape or as arithmetic from a computer? Should there not remain something not shrunken by calculation, by penetration, by interpretation?... Something that is innocent? Is not some innocence to remain innocent?... Must the sociologist dig into the city directory to find the precinct of the Bronx we came from and derive us from that, from our deprivation? Or our possession? Must the priest or rabbi flatten everything into earthly and mystic? Must the psychiatrist flatten everything into hostilities, insights, aggressions, the phallic, the oedipal, the rest? Must even short-lived man of the streets choke what might otherwise burst through from his long-lived past? The personal appears so often to wish to stay with a man or woman or boy or girl and these appear so ready to destroy it by denying it the free impulsive character with which it arrived on the earth.

—Eckstein, The Body has a Head.
The Bodhisattva, as the peak of the Lakṣaṇayāna, seems to have achieved the final goal possible within a Buddhist framework. What need is there for the further stages of the Vajrayāna which concern the bulk of our text?

For the sake of clarity we have pictured a person developing in a smooth, well-integrated way, all aspects of his personality, action, etc. in perfect harmony at any stage. Such a person would arrive at the Bodhisattva stage completely operating in the appropriate manner. However, this text is trying to give a coherent description of and prescription for an actual human being painfully groping his way to a more satisfactory life. He does not proceed in such an ideal manner. Rather, he will probably arrive with life and views sufficiently integrated to allow progress but still troubled by emotionality, doubts, backsliding, etc.

In particular his viewpoint is likely to be more developed than his ability to act on it. From this level he is able to see what he ought to have done and to have been. He is in the position of a person who, having blundered his way through a difficult job with inadequate training and poor tools says, "If I could only start over with what I know now, I could do this job decently." To a Buddhist there is always another chance. The Vajrayāna is the process of going through his development again with the knowledge and tools gained
from the Lakṣaṇayāna.

While the Lakṣaṇayāna tended to a philosophical-analytic orientation, the Vajrayāna tends to a psychological-synthetic development of what the practitioner can now see to be the truly positive factors in his situation.

Furthermore, the commentator\(^9\) makes it clear that this emphasis on positive factors is not just a matter of choosing a few desirable features and restructuring one's life around them. It involves developing the ability to use all the "ordinary" aspects of a personality in a positive way. There seems to be nothing throughout the text which would imply a sudden death to one's old world and rebirth to a new. Rather, it speaks of a steady process of restructuring and harmonizing elements already present in one's life. Thus, this text does not give a static description of a good Buddhist. It only prescribes a method for making the most positive, creative use of what a person is.

This method no longer reduces these positive aspects of a situation, or in psychological terms, of a personality, to intellectual formulations but pictures them in the most holistic terms possible as anthropomorphic gods and goddesses.\(^{10}\)

\(^9\)See Appendix B. 6 for full text of commentator's introduction to the Vajrayāna.

\(^{10}\)I shall retain the common translation of the Skr. "deva" (Tib. "lha") as "god" or "the divine." However, it must be understood as defined within this context and not in any way as a self-existent being or thing.
In the Kriyātantra these are pictured as beings external to the practitioner. In succeeding stages they are internalized and brought into an ever closer, more meaningful relationship with himself.

The development of these positive patterns in a person's own life is seen in terms of his relationship to the anthropomorphic figures symbolizing them. In the Kriyātantra he is regarded as a servant of the gods. In the Ubhayatantra they are friends, and in the final stages of the Yogatantra they achieve a type of identity.

The following description of the Vajrayāna displays an annoyingly ambiguous alternation of psychological and philosophical frames of reference. This is a manifestation of the rNying-ma-pas' use of whatever conceptual tools are helpful at a specific juncture. Thus, the process of development may be treated concurrently as an internal mental process, an external objective occurrence and something transcending either.

While such ambiguity would have been confusing to the Lakṣaṇayāna aspirant, now that he understands the various philosophies and their uses, he can use each where it is most helpful. His primary reference is no longer scholarly concepts but personal experience.11 This text is meant to be read in terms of, and understood through, his very private experiences. These are vividly symbolical, going beyond what

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11 This is one implication of the term "tantra" which figures so predominantly in the various careers of the Vajrayāna.
can be expressed in any philosophical system or combination of systems.

In fact, the chief drawback to a translation and commentary such as the one which follows, is that they cannot be sufficiently ambiguous. In translating the text into English much vivid, multi-levelled symbolism is necessarily lost. It can only partially be restored by a commentary which picks out one or even several of the chief levels and conceptually explains them. Therefore, the following commentary attempts to retain some necessary ambiguity while still offering the reader a useful interpretive structure.

Above all, the only true criterion for choosing an interpretation of such a text is a realizing of what is useful in one's own personal development. This can only be decided when one is actually immersed in the process under the guidance of a competent teacher.

The reader should beware of carrying over the idea of chronological stages such as were used in the Laksanayana. Such an approach has some limited validity but in general we are dealing with such a fully integrated process that it cannot be split up into stages. Rather, the divisions seem to represent complementary aspects of the one process.

Finally, the reader should be aware that the subject matter of this section, unlike that of the Laksanayana, has received little serious treatment in the West. So many major problems are still outstanding that this thesis can be only a very general guide and introduction.
I Kriyātantra

The view of those who have entered the Kriyātantra career is that [they] imagine [what is] conventionally termed the god's apparent form [as emerging] from [what] ultimately has no origination or cessation. The visual form of the god's body, the mood, the repetition of mantras, ritual cleanliness, critical periods, [influence of] planets, constellations, etc. are established as predominant factors by the power of the combination of rituals and causitive conditions.

The reader will realize the impossibility of one "true" conceptual description of the ultimate. He will also recall that the Bodhisattva had understood the impossibility of ascribing either characteristics or value to any isolated element of existence. All elements of existence must be viewed as a totality. When this is done one has a field of all the elements or reality. This field is the closest that one can come to a conceptual description of the absolute. This field is meant by "what ultimately has no origination or cessation."

In the tantras the practitioner tries to restructure his life into a more satisfactory one. He begins by selecting a suitable superior life-style. Since this is a pattern of human life it is visualized in the most holistic terms possible as an anthropomorphic "god" figure. The various faces of this new life-style are symbolized by the various aspects the god such as his color, dress, symbols held in

\footnote{See Appendix B. 7 for full text of commentary.}
his hands, etc. As the text says "[they] imagine [what is] conventionally [termed] the god's apparent form as emerging ..."

Our text can only outline the rationale for the meditational techniques used in this visualization. Actual instructions are passed down in an oral tradition and administered only by a competent religious guide.

Nevertheless, our author hints at the rituals involved in "imagining" the god's emergence. First, one must imagine the visual form of the god's body. This will have been instilled in the aspirant by descriptions, figures, paintings, etc. Since the Buddhist believes that human activity simultaneously involves not only the body, but also mind and speech, the commentator explains that mood (as expressed by symbolic gestures) and speech (as expressed by repetition of mantras), are used to engender a clearer realization of the god's apparent form.

The ritual devices used to facilitate imagining the god are, as the text says, the traditional ones such a ritual cleanliness, critical times for the ritual and astrological considerations.

In the Kriyātantra the aspirant still sees the god as something external to himself. He has merely learned to visualize the schema of what he would like to be. Throughout the rest of the Vajrayāna he will internalize and eventually become this new pattern.
II Ubhayatantra (also called Caryatantra)[13]

The view of those who have entered the Ubhayatantra career is that [they] imagine [what is] conventionally termed the god's apparent form [as emerging] from [what] ultimately has no origination or cessation. In the samādhi of creative imagination [they view the ultimate] as having four aspects which are established by relying on both [outward] ritual and [inward] causes and conditions, etc.

The person in the Ubhayatantra continues many practices of the Kriyātantra. The text begins to describe each in identical words. However, this present section goes on to say that the process of visualizing the god involves four aspects. According to the commentator one meaning of this is that oneself, the god, the mantra, and meditational process all come together.

They are brought together due to "both [outward] ritual and [inward] causes and conditions, etc." The commentator emphasizes that this means that the Ubhayatantra includes both the external ritual of the Kriyātantra and the internal causes and conditions of the next stage, the Yogatantra.

That is, in the Kriyātantra the practitioner learned to visualize, as an external thing, the great field of reality and to see certain patterns emerging from this process as anthropomorphomorphic forms. Now, in the Ubhayatantra he is also able to see the inwardness of this process. He sees that he

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is also able to see the inwardness of this process. He sees that he himself and the techniques (the mantra and meditation) are all part of the same reality as the divine figure. He is not only visualizing it but is also becoming involved in it. Therefore, this is a transition stage leading into the Yogatutra where everything will be seen on the same level as pure inwardness.
III Yogatantra

The Yogatantra deals with the actual inward process of restructuring a life according to the superior pattern which has been visualized. Our description can only be an extreme distortion of the vivid, integrated symbols in terms of which the practitioner participates in this process. The best the text can do is to speak of it from various viewpoints in an attempt to communicate the most salient dimensions.

These various viewpoints may be outlined as follows:
1. The outer-Yoga-control tantra which may be regarded as a summary of the whole Yogatantra process as seen from an outsider’s viewpoint.
2. The inner-Yoga-action-tantra with its many subdivisions which is the yogatantra process from the viewpoint of, and stressing matters relevant to, the practitioner. The inner-Yoga-action tantra is subdivided into: (a) Development Procedure which outlines the insider’s concerns and (b) Fulfillment Procedure plus (c) Great Fulfillment Procedure which together describe in detail the actual process used by the practitioner.

14See Appendix B.9 for commentator's introduction to the Yogatantra.
1. Outer-Yoga-control-tantra

The view of those who have entered the outer-yoga-control-tantra career is that [one must] not cling to outward ritual as being of primary importance. [Rather, one must] give predominance to the practice [yoga] in which the noble sensible body is [seen by] creative imagination to have four seals. [This process is brought about] by means of a concentration [samādhi] in which god and goddess as well as one's own being, [which is] similar to them in being perfectly purified, [emerge from what] ultimately has no origination or cessation.

The outward rituals were tools for learning to imagine the god's presence. When the practitioner is ready for the Yogatantra he can do this easily. Therefore his emphasis must shift to the uses of this divine vision. If he were to cling to the mere ritual it would impede further progress.

In the Yogatantra not only does the practitioner concentrate (samādhi) on visualizing the divine (here spoken of in both male and female form) but also on himself as "similar to them in being perfectly purified." To this the commentator adds that both are seen in such an excellent perspective that they are understood as instrumental symbols rather than as ontological entities. That is, by visualizing himself on the same level as and being of the same nature as the divine he is able to enter into a closer relationship with it.

By this, says the text, he imagines his noble sensible body to have the four seals (mudrā). This cryptic line contains the essence of the Yogatantra. The "noble sensible

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15See Appendix B, 10 for full text of commentary.
"body" is the new life-pattern which is, at least at this stage, regarded as the end result of the Yogatantra. The four seals refer to the four aspects, stages, or views comprising the process of restructuring oneself along the divine pattern.

Explanations of these are found in the *Vima snying-tig*\(^{16}\) and in Skye-med bde-chen's commentary on Saraha's *Dohākosa*\(^{17}\).

The first, the **Karmamudrā**, is said to be the pattern or model for the process. It is present when "inspection is through symbols" and has the feeling of the sort of ecstasy available from the sensual world.

That is, a person's ordinary sensory experiences are used as patterns or symbols throughout the whole process of his development. There is no absorption in an ineffable ultimate. The ultimate is seen in terms of concrete sensible god figures having shape, color, sound, etc. As the aspirant proceeds they become more real, more meaningful but always retain the form of the paintings and figures used in the ritual. For this reason, the term **Karmamudrā** is used to refer especially to the ritualistic aspects of the process.

The other three are described in terms of ground, path and goal of the process.

The ground is the **Samayamudrā**. It is present when "the symbols do not move from the great transcendent mind where

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\(^{16}\)Vol. Nga, f. 94b sqq. and f. 97a. All quotes in the following explanation are from this source.

\(^{17}\)Quoted by H. V. Guenther in *The Royal Song of Saraha*, pp. 107-08.
appearance has ceased." The feeling is one of bliss at being in the mystic circle of gods and goddesses. That is, the practitioner bases himself on his vision in which aspects of reality are present as gods and goddesses.

The path is the Dharmamudrā in which "the uncreated symbolic meanings are understood as immediate reality." The feeling is one of quietistic bliss, of union with the ultimate. That is, the practitioner is totally in the ultimate where the immediate reality and symbols are not separated. As we shall see, the various aspects of reality can only interact within the freedom of this quietistic state. Therefore, it is the path.

Finally the goal is the Mahāmudrā in which "the two symbolic meanings are not separated and they do not move from the transcendent mind." The feeling is one of bliss which does not depend on any conditions whatsoever. That is, the final state to be achieved is an integration of the other three. The Samayamudrā as conceptual reality, the Dharmamudrā as ultimate reality and the Karmamudrā as a symbol system of communication between them are all fully present in their own right. It is the interplay of the three which characterizes the new life pattern, the Mahamudra, which the practitioner is trying to develop.

Thus, when our text says: "the noble sensible body is seen as having four seals" it is really summarizing the rest of the text and giving an explanation of the final goal.
2. Inner-Yoga-action-tantra

The author now switches to a detailed prescription. The Samādhi which was mentioned as instrumental for development will now be considered in detail under the heading of three procedures.

The commentator explains that we can think of the Development Procedure as encompassing the whole mechanism of "concentration-application," which is, the procedure of visualizing both the divine and oneself and making use of this vision. The other two, the Fulfillment and Great Fulfillment Procedures, deal with the practitioner's insight (prajñā) and his concomitant ability to act (upāya).

a. Development Procedure

The Development Procedure is established from creative imagination by gradually creating the maṇḍala after developing the three forms of concentration [samādhi].

The maṇḍala is the whole situation within which the divine and the ordinary interact. In the early ritualistic stages of the Kriyātantra the maṇḍala is the physical picture, usually in the form of a diagram on the ground or a painting. It is essentially a circular figure the border of which separates the outer profane world from the realm of the gods whose images are placed inside.

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18 See Appendix B. 11 for the commentator's general explanation.

19 See Appendix B. 12 for full text of commentary.

20 For a description of the ritual involved in setting up the maṇḍala see Mircea Eliade, Yoga: Immortality and Freedom, pp. 219-27.
As the practitioner proceeds, further elements of both the external world and his internal personality are seen as existing within the mandala. Thus, it becomes more enriched, more real, until it encompasses all aspects of reality. These aspects are present in the form of the symbolical figures. Thus, the mandala has become a realm where all of reality may be seen and experienced. What is true in the mandala is true in fact. The truth to be seen and established is the inseparability of the human and the divine; or in the broadest general terms, of samsāra and nirvāṇa. The process of experiencing this is not merely one of "seeing" reality. Nor, is it merely one of rearranging reality to a new pattern. The symbols are based on a two-way communication. Therefore, it is a process of bringing understanding and reality into a ever closer attunement.

In order for this attunement to be possible the commentator says that three forms of concentration (samādhi) must be practiced. The first is non-referential and concerns entering "the sameness which is essentially clarity." That is, the identity of the divine and the ordinary can only be realized in relation to the ultimate freedom and clarity in which they are both grounded.

The second "arises as compassion for sentient beings who do not understand this." That is, a new pattern emerges.

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21 See below p. 88.

22 These are de-bzhin-nyid-kyi ting-nge-'dzin, kun-snang-gi ting-nge-'dzin, and rgyu'i ting-nge-'dzin. See Kun-mkhyen 'gyur-med tahe-dbang mchog-grub's Bskyed-pa'i rim-pa cho-ge dang sbyar-ba'i gsal-byed zung-'jug snye-ma, 12b-15a.
from the merging of the two in the ultimate. However, this is not just any random pattern. The clear vision of the ultimate is not only satisfactory in itself but contains within it a realization of the value of all sentient being (compassion) such that instead of remaining in ultimate bliss the new life involves an outward movement back to the ordinary world to communicate this satisfactoriness to deluded sentient beings.

The third depends on the first two and concerns the actual appearance of the ultimate in the conventional realm in the form of symbols.  

b. Fulfillment Procedure

The Fulfillment Procedure is established from creative imagination [in which] while, ultimately, the gods and goddesses [remaining in] that which has neither origination or cessation and the non-dichotomic Being do not move from the dharmadhātu, the centre of being; conventionally, the noble sensible body is most clearly envisaged and has not become mixed up [with other things] in its self-sameness.

With the mandala established the present section begins to deal with the process of bringing the practitioner's life and the divine pattern closer together. Tibetan texts speak of this in terms of establishing the sort of situation, already mentioned under the "four seals" involving the ultimate, the conventional and the communicative as an integrated functional unit.

This restructuring has two logical divisions: the

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23 This tripartite conception is worked out in detail in the rNying-ma-pa doctrine of ngo-bo, rang-bzhin and thugs-rje. It is also closely related to the trikāya doctrine accepted throughout Mahāyāna Buddhism. For the latter see Vima-snying-tig, Vol. Nga, f. 71b.

24 See Appendix B. 13 for full text of commentary.
Fulfillment Procedure dealing with the way in which the mandala must be viewed (prajñā), and the Great Fulfillment Procedure dealing the action necessary to achieve this view (upāya). View and action are here completely inseparable.

The view practised in the Fulfillment Procedure is closely related to the Mādhyamika view which was held by the Budhisattva. The latter was a conceptual philosophical-analytic device used to break down common-sense reality to reveal the utter openness and freedom upon which it is based. The Vajrayāna view begins with direct insight into this openness and freedom and leads to the synthesis of a new pattern.

The Fulfillment Procedure provides the basic requirement for interaction between the god and one's ordinary self. That is a view or perspective which allows both to be seen on the same level, as of the same stuff. By the time he has reached this stage the practitioner has been cleansed of the grosser forms of belief in essences so is in little danger of thinking the two are essentially different. Thus, he is ready to accept them as the same when he achieves a perspective which shows them to be so.

In this perspective the gods and goddess and the practitioners own self (the non-dichotomic Being) are neither different nor identical. They are both potential ("do not move from") interpretations of "that which has neither origination nor cessation" ≈ "the dharmadhatu." This perspective is the ultimate inner aspect earlier referred to as
Dharmamudrā and characterized by quietistic bliss. This bliss is not a judgement externally imposed but an indication of the value of this view and arises from the viewing process itself.

Note that both the divine and practitioner are now regarded as part of the ultimate realm. Now that they are seen to be identical, insofar as both are grounded in freedom and so admit of an unlimited variety of patternings, there are no more obstacles to their interaction. The new form of the practitioner’s life, restructured within the divine pattern, emerges into the conventional sphere as “the noble sensible body,” which is “most clearly envisaged.” As the outcome of the interplay of ordinary and divine in perfect freedom this new personality or life-pattern is fully involved in the world, but is not driven by false hopes and fears to rush off in a continual chase of something lasting and worthwhile. The lasting and worthwhile has been built into the new structure. Thus, the text says “has not become mixed up [with other things] in its self-sameness.”

At this point it may be worthwhile again to warn against creeping substantialism. The aspirant does not seize the new and superior pattern as his answer, as what he really wants to be. Rather, the commentator says, he regards it as “clear aspects through symbolic appearance.” That is, he does not lose sight of the fact that such a new life is a symbol of the ultimate and as an symbol concretely presents reality based on freedom. Thus, instead of a new limited and
limiting pattern he is free to react and develop within various situations. This does not mean that he is free to reject the new patterning which has made freedom possible. The commentator says that he has a "firm divine pride," a sense of the superior usefulness of new patterning, which assists "holding to perfection"; not straying from this new pattern. In other words, this firm divine pride means that the fact of the new pattern carries with it its own value, satisfactoriness.
c. Great Fulfillment Procedure

The Great Fulfillment Procedure actually covers a variety of techniques by which the practitioner realizes the Fulfillment view so thoroughly that his whole life is harmonized with it. It involves establishing the desired new life pattern, the Mahāmudrā, by integrating the ultimate, the conventional and the communicative.

(1). As usual the first paragraph summarizes the section:

The Great Fulfillment Procedure is established from creative imagination in which all the entities of this world and that which transcends it are indivisible and are understood as having been from the very beginning of the nature of the maṇḍala of body [sku], speech [gsung] and mind [thugs].

So far, the text has been speaking as if the divine were a single god figure and the practitioner's self has been left even vaguer. Now it begins to go into the details of exactly how these appear in the maṇḍala. Neither of them is symbolized by a single figure but each is broken down to constituents which are represented as anthropomorphic figures.

The commentator explains that "by the world is meant the five psychosomatic constituents (skandhas). By the transworldly is meant the vajra aspects of the Tathāgatas, i.e. unsullied body, speech and mind. These two are inseparable."

In other words, the self is analyzed into five constituents each of which is represented by a divine symbol. In this symbol the divine and the ordinary are inseparable.

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25 See Appendix B. 14 for commentator's introduction to the Great Fulfillment.
This representation covers all aspects of life: body, speech and mind.

Since most techniques to be described later make use of a common maṇḍala the text begins with a detailed description of it:

The diverse vajraskandhas
Are known as the five Buddhas.
All the many āyatanas and dhātus
Are the bodhisattva maṇḍala.

Earth and water are Locanā and Māmakī,
Fire and wind are Pāndaravāsanī and Tārā respectively,
Space is Dhātvis'vari.
The three worlds are pure from the very beginning.

The principal symbols to be found in the maṇḍala are the vajraskandhas, the pure psychosomatic constituents. Each is symbolized by a male Buddha and is conjoined with one of the great elements symbolized by a female figure from the second verse.

The "vajra" of "vajra skandha" indicates that these skandhas, by their very presence in the maṇḍala, partake of the ultimate. This is the fact which the practitioner is trying to realize and which the last line of the verse is making, "The three worlds are pure from the very beginning."

A more detailed breakdown of the elements composing the skandhas into the epistemologically oriented categories of dhātus and āyatanas is said to pertain to subsidiary (Bodhisattva) elements of the maṇḍala.

The text elaborates on the purity of the three worlds:

All the entities of samsāra and nirvāṇa are, and always have been, beginningless because they have from the very beginning been present as the ten blissful Tathāgatas in male-female embrace, as the apparitional activities capable of setting up causal sequences. Therefore, all the
entities of existence are present [in such a way that they] pertain to nirvāṇa.

The word "samsāra" is a general description for the old, unsatisfactory life. It is the round of deluded ordinary life in which one continually grasps at things, and is continually disappointed. It is what a modern Westerner might well call the "rat-race."

Nirvāṇa has many meanings throughout Buddhism. Here it implies the new life sought by the practitioner. It is the ability to live in the world without becoming entangled in the rat-race of samsāra. It is what is meant by the Mahāmudrā, the integration of ultimate, conventional and communicative.

Now, these two are not what we have been calling conventional and ultimate. The ultimate is the realm of things as they really are in and by themselves, i.e. pure nothingness (śūnyatā). The conventional is how the ultimate appears in this world. It may appear satisfactory (nirvāṇa) or unsatisfactory (samsāra). The text is developing the maṇḍala as a way to picture and work with this situation. The maṇḍala is a third level where the mechanism of interaction between ultimate and conventional can be seen in detail.

One useful analogy to the maṇḍala situation might be to think of the symbolical presence of an industrial process in an analog computer. There the process can be examined in detail, "bugs" worked out, and necessary changes made using only a fraction of the time and effort necessary to do this in a factory. Similarly, a person's relation to his world may be more quickly and easily examined and improved within
the maṇḍala than by working through problems in actual day-to-day life.

The ultimate is symbolically present in the maṇḍala as the five male-female Buddhas (Tathāgatas). The conventional is present as the same Buddhas. When this identity is realized the practitioner's manner of life, which is established by the basic schemas ("capable of setting up causal sequences") which are visualized in this maṇḍala, will be in a nirvāṇa manner; the maṇḍala acting as a device by which the ultimate perspective can be communicated into his ordinary life.

The five families already mentioned are only an overall pattern. The maṇḍala also contains many more detailed elements of a life situation. Our text now proceeds to inventory the complete contents of the rNying-ma-pa maṇḍala.26

First to be mentioned are the five skandhas:

The five great elements are present as the five female patterns of the five psychosomatic constituents of existence [skandhas] [which] are Buddhas of the five families.

A cursory explanation of the five skandhas and the five great elements would be pointless. A proper one27 would be too long and unnecessary here. It is sufficient to realize that the skandhas are epistemically oriented divisions of the personality.

26See Appendix A for a more detailed discussion of these.

27For the detailed classic treatment of the skandhas see Vasubandhu's L'Abhidharmakos'ā, trans. by Louis de la Vallée Poussin, vol. I.
The noetic process possible to the skandhas involves:

The four types of consciousness [vijñāna] are present as the four Bodhisattvas. The four objects [yul] are present as the four beautiful goddesses. The four controlling powers [indriyas] are present as bodhisattvas.

The four controlling powers are the abilities to see, hear, smell and taste. The four objects are things which are so cognized and the four types of consciousness are the sense impressions which arise. By including these objects the whole of a person's world plus his relation to it, or as the text continually repeats "all entities of existence," is present in the maṇḍala.

The contents of the maṇḍala are temporally transcendent, or as the text says are "from the very beginning." Therefore, in order for them to be applicable to the conventional world, a temporal schema must be present. This is very close to Kant's view of time. "Time is a necessary representation that underlies all intuitions. We cannot, in respect of appearances in general remove time itself..."28 The text describes this schema:

"The four times are present as the four venerable goddesses." The four times referred to are past, present, future and neither. Note that the four times are depicted as female partners of the four controlling powers. The controlling epistemic powers can only function in conjunction with the temporal schema.

28 Immanuel Kant, Critique of Pure Reason, p. 74.
The next elements are:

The controlling power of the body, and the bodily type of consciousness as well as its object and bodhisattva which arises from them are present as the four wrathful gods.

That is, the tactile kinetic sense, the body which is its object and consciousness of touch and the sense of one's own body arising therefrom. Clearly, the text is saying that the bodily controlling power and its autokinetic sense has a peculiar, more ego-involved status, than the other powers and senses. The questions raised by this passage are fascinating but would require an entire study on their own.29

Intellectual schemata are as necessary as are temporal ones for applying the contents of the mandala to the outer world. These are present as: "The four logically possible views involving eternalism and nihilism are present as the four wrathful goddesses."

Some directions for such a study can speculatively be suggested.

The Buddhists, with their non-ego doctrine, were continually plagued with a transcendent ego similar to that discussed by Jean-Paul Sartre in his Transcendence of the Ego. Is the auto-kinetic bodily awareness here being used to hide some sort of transcendent ego?

What insight can be gained by viewing this passage in light of Shamanistic purificatory practices involving stripping flesh and even marrow from the bones? In fact, what relation has this to the whole field of yogic physiology?

Since the less ego-involved sense are symbolized by peaceful, and the tactile by wrathful, deities, what does this mean in psycho-analytic terms about ego defences? How can this be related to modern trends in tactile psychotherapy?

What has this to do with the relation between the deepest levels of the personality and the parasympathetic system; a relationship which more and more concerned C.J. Jung in his later years?

These are merely examples of the questions and possibilities which virtually burst from every declaration of our text.

29Some
According to classical Indian thought the reality of the mandala presents itself in the conventional sphere through one of the four logically possible views involving eternalism and nihilism. These are: something is eternal, it is not eternal, it is both and it is neither.

The mechanism so far can only account for five disparate streams of consciousness. In fact these do interact to produce unified impressions or concepts. Thus, a sixth controlling power is necessary to receive and synthesize the five.\(^{30}\)

This is

The synthesizing-discriminating consciousness (manovijn\(\hat{a}\)na) is present as the [male] bodhisattva Vajrasamantabhadra. Simple and compound entities [which are the object of the synthesizing-discriminating consciousness] are present as a female pole [of the noetic process under the form of the] Bodhisattva Samantabhadra.

The union of these two represents complete reality for the rNying-ma-pa's.

This has been a very superficial look at the mandala. We must not forget that as an analogy to both the ultimate and conventional it can be viewed on numerous levels and in numerous\(^{31}\) ways.

The text continues with the orthodox rNying-ma-pa interpretation of the mandala by stressing that these elements are

\(^{30}\)This noetic process is that accepted by the Vijñ\(\hat{a}\)navadins. It is discussed in great detail in Vasubandhu's Vijñ\(\hat{a}\)ptim\(\hat{a}\)-trat\(\hat{a}\)asiddhi, trans. by Louis de la Vallée Poussin, Vol. I.


For a more phenomenological treatment see Mircea Eliade, Yoga: Immortality and Freedom, pp. 219-27.
not the artificial symbols generated by practices on this path. They are, in some sense, basic constituents present by virtue of the very process of the ultimate becoming actualized as the conventional.

(ii). Just what is the ontological status of the entities of reality present in the mandala? The text explains:

Likewise, all entities of existence, simple and compound, such as the ten directions, the three realms, etc. do not exist apart from mind. It has been said:

Mind-as-such when individualized is:
Buddhas and Bodhisattvas.
The three worlds.
The great elements.

That is, all entities of reality may be thought of in mentalistic terms\(^2\) as not existing apart from Mind-as-such (rang-gi sems). This is also implied when it is said that all entities of existence pertain to the noetic unity of Samantabhadra-Samantabhadrī.

However, we are immediately cautioned that this mind is not a substantial thing. "All entities of existence exist as mind. Mind exists as space. Space can not be localized anywhere." This point will be discussed further under "Attainment."

The following verse sums up:

\(^3\)This section only touches the problems and concerns of those Tibetan thinkers who adapted the mentalistic approach of the Indian Vijnānavādins and attempted to develop it further. For a discussion of the mentalistic aspect of rNying-ma-pa thought see H.V. Guenther, "Mentalism and Beyond in Buddhist Philosophy," Journal of the American Oriental Society, pp. 297-304.
All entities of existence are devoid of any nature. All entities of existence are primordially presenti- ally pure. All entities of existence are illuminating because of the way in which they are present. All entities of existence pertain to the most perfect, complete, enlightenment. Such is the Great Fulfillment.

(iii). The maṇḍala represents the identity of reality-as-desired and reality-as-is. The text now concentrates on the problem of communicating this identity so the practitioner's ordinary life may be lived in a nirvāṇa manner. The method is summarized "The Great Fulfillment is belief by the path of four-fold understanding," a remark which is then expanded in great detail.

(a)(1). The first of the four-fold understandings purports to be a purely logical argument:

"Understanding by way of one cause" [is explained as follows]. Ultimately, all the entities of existence do not exist in isolation since they are beginningless. Conventionally, their apparitional characteristics also do not exist in isolation. That which is beginningless itself appears as all sorts of apparitions which are like [a reflection of] the moon in water and are capable of setting up causal sequences. This apparition itself has no essence, and being beginningless, the ultimate and conventional are inseparable. Therefore, [this inseparability] is known as one cause.

This argument tries to remove any difficulty in logically relating ultimate and conventional. The ultimate can not exist in isolation (from the conventional) since if it were something by itself it would have had to be caused. But, since it is beginningless it can have had no cause. Therefore, it is not something by itself. Similarly, it is argued that

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33 The Tibetan term "ngo-bo" "nature" implies more than lack of characteristics. It implies a lack of any specifically characterizeable being almost to the point of denying any Being-as-such.
the conventional level of characteristics can not exist by itself. Rather, the two go together. The ultimate appears as the conventional round of illusory characteristics. Each can be known only in relation to the other. Therefore, there is only one process of reality which can be seen in two ways.34

Before judging this reasoning too hastily one must recall that it is meant, not for Westerners, but for Buddhists who have understood and accepted the philosophies already discussed and whose logical tools are those of classical Indian thought.

(2). In the second technique, instead of anthropomorphic figures, the practitioner uses spell letter to symbolize the new situation.

"Understanding by way of spell-letters" [is explained as follows]. All the beginningless entities of existence are present as communication [gsungs] in the form of the spell letter A. That which is beginningless, appearing as an apparition capable of setting up causal sequences is present as incarnate [sku] existence in the form of the spell letter O. Similarly, uncircumscribed understanding by peak awareness and a priori knowledge of apparitions are understood as they are present as responsiveness [thugs] under the form of the spell letter OM.35

We have already noted the division of personality into body, speech and mind (or responsiveness). Here speech or communication is taken as the presence of the ultimate and symbolized by the letter A. Body or incarnate existence is taken as the presence of the conventional and symbolized by

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34 The classic formulation of this argument is found in Nāgārjuna and his commentator Candrakīrti, quoted in Sterbatsky, The Conception of Buddhist Nirvāṇa, pp. 75, 192.

35 These spell letters are: A=/array/nən/, O=/array/om/, and OM=/array/om/.
the letter O. True and direct understanding of the nature of these is present as mind or responsiveness and symbolized by the spell letter OM which combines both of the others.

The practitioner would visualize and/or repeat this spell letter until it became for him directly experienced as true. The prevalence of such practices using syllables, called mantras, accounts for the term "Mantrayāna" as a frequent synonym for Vajrayāna.

(3) "Understanding by sustaining power" [is explained as follows]. As, for example, the sustaining power of red [dye] dyes white cloth, the power of enlightenment sustains all entities of existence. [This is] understood as the sustaining power of one cause and of spell letters.

That is, the first two ways, the philosophical and the psychological, have made it possible to see the unity of samsāra and nirvāṇa. However, this is not like seeing a mere object. Rather, the truth to be seen may be thought of as having a power of its own. The first two techniques make it possible for the truth of enlightenment to reach out and "sustain," to place in a new perspective, all entities of existence of both samsāra and nirvāṇa.

(4) Finally, the text says that understanding may come by a direct insight, independently of theories or devices.

"Understanding directly" [is explained as follows]. [The statement that] all entities of existence have been present as [the sphere of] enlightenment from the very beginning, does not contradict [what is said when giving] permission [for study] or instruction. [The fact of this enlightenment] does not depend on the mere words of the permission or instruction; the understanding comes directly by immediate awareness and by faith in the depth of the mind.

That is to say, there is no contradiction between the conceptual philosophies of the lower stages, which imply a
gradual purification and revaluation of the entities of existence, and the statement that a person may suddenly realize that everything has always been satisfactory. The former may lead a person to the point where he is free to see the latter but understanding does not necessarily depend on this slow gradated process. When a person believes in "depth of the mind," in the fact that the ultimate dimensions in life may lie within the purview of mind, he may realize this dimension by simply immediately seeing it. The relation between these two approaches is the relation between the Indian gradual schools and the Chinese and Japanese Zen schools of sudden enlightenment.36

Our text returns to explain the rest of its statement that "The Great Fulfillment is belief by the path of fourfold understanding."

"Belief by the path" [is explained as follows]. Direct awareness of the meaning of the four sorts of understanding is the path of the yogi. Furthermore, "belief" is direct understanding, not like looking for the occasion for the arousal of a goal which has been established by a cause.

In other words, the important point in connection with the preceding four ways is the direct understanding which they can engender.

(b). So far the text has dealt with the practices by which the practitioner realizes the inseparability of the conventional and the ultimate. However, this does not auto-

36These two approaches were debated under royal auspices at Lhasa in the eighth century A.D. A detailed discussion of this debate is found in Paul Demieville, Le Concile de Lhasa.
matically entail the desired corresponding readjustment of his life pattern. Still another mechanism may be needed to translate this final and highest insight into a new life. Such a mechanism is now described.

The mechanism involves three stages or moments. (1) The first is the noetic process already described: "Awareness through the four aspects of understanding is the characteristic of noetic capacity." Awareness reveals

This "connection" [is explained as follows]. From the very beginning the essence of body, speech and mind [involves] both emotionality which taints [existence] and all entities of existence which cleanse it. The characteristics of effective noetic capacity [involve both] the area of enlightened presence, and what is understood as the sustaining power of Buddhahood. These are the "connections" which are the cause of the highest enlightenment being fully established.

Clearly, the text is reiterating that ontologically there is an intimate and necessary connection between pure and impure, between samsāra and nirvāṇa. Epistemologically, this is reflected in a connection between seeing everything belonging to the area of enlightenment and of being sustained by this insight. This latter connection renders the noetic capacity "effective" in readjusting the rest of the practitioner's life.

(2) The second stage involves using the view to affect the whole life in "habitual practice [which] is the characteristic of entering."

This reveals "necessity" which is described in detail as:

"Necessity" [is explained as follows]. The characteristic of entering is to act without accepting or rejecting in the great self-same enlightenment which has from the very beginning [included] all characteristics such as emotionality which taints, all entities of existence
which cleanse, the five medicines, and the five nectars, etc. This is the "necessity" which is the cause of the highest enlightenment being fully established."

Emphasis has shifted from insight to habitual action sustained by it. Insight revealed that all the elements of existence could be either pure or impure. Therefore, a proper course of action is neither to strive for those things thought to be pure, nor to avoid the impure. Since everything pertains to enlightenment everything must be accepted. Far from apathy, this is closer to Nietzsche's world-embracing Yea to life; to his idea of Epicurus:

I see his eye gazing out on a broad whitish sea, over the shore-rocks on which the sunshine rests, while great and small creatures play in its light, secure and calm like this light and that eye itself. Such happiness could only have been devised by a chronic sufferer, the happiness of an eye before which the sea of existence has become calm, and which can no longer tire of gazing at the surface and the variegated, tender, tremulous skin of this sea. Never previously was there such a moderation of voluptuousness.37

(3) The third and last stage involves constant practice until the new pattern has become an unshakeable, habitual way of acting: "The power of habituation being clearly present is the characteristic of the goal." This reveals "supernecessity" which is described in detail:

"Supernecessity" [is explained as follows]: Because all characteristics which have been especially postulated such as emotionality which taints, all entities of existence which cleanse, the five medicines, the five nectars, etc. are allowed to arise spontaneously, [that is], without [the practitioner] accepting or rejecting [them] in the sphere of the great self-same primordial enlightenment, the round of beings pertains to the highest enlightenment from the very beginning [but] is spontaneously present [in the conventional sphere] as charac-

37Friedrich Nietzsche, The Joyful Wisdom, p. 81.
teristics of samsāra. [Because of this] characteristics of the goal arise directly as the circle of embellishments: inexhaustible body, speech and mind.

That is, when the practitioner habitually allows the various aspects of samsāra and nirvāṇa, his various life experiences, to arise spontaneously as what they are without trying to deny and suppress some or give undue importance to others, then his whole life (body, speech and mind) can arise in a new way based on the perfect freedom of the ultimate.

By this time his new manner of life is so firmly established that the text speaks of the highest enlightenment being present as characteristics of samsāra. Even living in, and fully aware of, the whole suffering world such a person can see it as satisfactory.

(iv) (a). The preceding section has described one technique, primarily concerned with overall revaluation of the status of elements of existence, by which the maṇḍala situation may be understood and actualized in the practitioner's life. Now, the text offers a second one which utilizes the elaborate maṇḍala symbolism more fully. This one has four divisions which deal with applying the fundamental insight of the inseparability of samsāra and nirvāṇa to all the elements of the maṇḍala.

(1) The first, "Approach" is the view obtained by the last set of techniques:
"Approach" refers to the cognition [which is] enlightenment-mentality [bodhicitta]. That is, all entities of existence are established by the [previously described practices on the] path as being of the nature of enlightenment from the very beginning. Helpful factors make it understood as genuine.

The helpful factors which make it understood as genuine are the three divisions to be explained. Thus, the practices of the present section lend support to the insight of the preceding one.

(2) The first of the helpful factors is "Close Approach."

"Close approach" refers to the cognition of oneself as divine. That is, since primordial enlightenment is present as all entities of existence, the self which is the presence of primordial divinity is understood as being nothing specific.

Here the general understanding that the elements of samsāra and nirvāṇa are inseparable has approached closer to a person's own life. He realizes that he himself is inseparable from, or is the conventional "presence of" the ultimate primordial enlightenment. In terms of the maṇḍala, this self, when seen as inseparable from divinity, is the sum total of the figures found in the maṇḍala.

Here is also a hint of the status of the beings in the maṇḍala. They are communicative symbols, the way in which the ultimate realm of primordial enlightenment is present in the conventional. Their ontological status is simply beside the point; as the text says "understood as being nothing specific."

(3) The next stage;

"Attainment" refers to developing the Mother. That is, from the field of space, the great Mother, space appears as the four great mothers: earth, water, fire and wind. They are understood as being the creative Mother.
While the five male Buddhas were developed as a symbolical construct for the entities of reality seen as pertaining directly to an inner self, their five female consorts symbolize the entities of reality seen as the five elements composing an outer world. This is the female aspect, the creator of objective reality.\(^{38}\)

(4) Finally, the text deals with the actual relationships of these elements of existence within the mandala:

"Great Attainment" refers to the conjunction of fitness for action and intelligence. That is, the open-sky nature [mka' ston-pa-nyid] of the Mother and the intelligence [prajna] of the five great mothers is conjoined from the very beginning. Without fixation, to the male aspect of all buddhas, the five skandhas; from this conjunction apparitional enlightenment-mentality is present as brother and sister. From the very beginning [this is] apparitional playfulness within apparition within enlightenment. At this blissful juncture, [which is] the cause of the apparitional S'amvara, [there is] empathy-sameness with non-referential space, the uncharacterized real. [This has] spontaneously become a river. The four demonic aspects have been cut-off and the final aim has been achieved.

The text is saying that the key to the conjunction of each Buddha and consort is that the male is to be regarded as the ability to act and female as the intelligence necessary

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\(^{38}\) A great deal of research would be necessary to give satisfactory account of both this and the following passage. Again, only a few possible lines of investigation can be suggested. The use of the female may show Taoist influences from China.

In his *Yoga: Immortality and Freedom*, p. 223, Eliade seems to identify the Mother with the earth goddess "she who had been called upon by the Buddha in the night at Bodhaya."


In a more general sense, F.S.C. Northrop in his *Meeting of East and West*, discusses what he calls the "undifferentiated aesthetic continuum." This might be a useful way in which to regard the Mother.
for meaningful action. It is this combination, present in every aspect of a personal situation which renders the situ-
ation or personality satisfactory.

The various forms of intelligence are related to the overall schema of the Mother consort whose nature is insight into the perfect openness underlying everything. Therefore, the activity of a being whose every aspect is governed by this ability-insight is an "apparitional playfulness," highly satisfactory but not trying to grasp at anything. Not even awareness of the freedom and naturalness of reality is something which must be striven for any longer but "has spontaneously become a river."

The entire Vajrayāna is summed up:

Pure aspects of all primordial entities of existence enter the maṇḍala, which is unsurpassed since the very beginning, as the circle of mind-like palaces unending in their breadth and vastness. Although [this is so for those we have just described] this is not open to those who listen to the texts belonging to the Action-career [Upāyayāna].

-Understanding the meaning is to see the maṇḍala.
-Habitual action arising from this understanding is to enter the maṇḍala.

-[The process of] becoming inwardly aware after entering is to obtain the great realization [siddhi].
This is what is meant by the Ultimate Great Attainment.

In other words, the maṇḍala is the transcendent situa-
tion containing all entities of reality which may all be regarded in mentalistic terms. Using this approach the ritual of entering the maṇḍala means a deepening of under-
standing. Thus, it is not for persons who stress action (the Upāyayāna) but for those who emphasize understanding.

(b). As the practitioner reaches the peak of the
Vajrayāna one very salient question remains. Has he in fact reached a deeper understanding and more satisfactory life-pattern than the Bodhisattva? If so, in what way? The text answers with a definite affirmative:

Spontaneous entry [to the mandala occurs] on the level of the "great assembly" which is, the round of spell-letters. Because highly intelligent beings do not practice the usual way but [establish] a strong habituation which becomes expansive, [they know that] "enlightenment from the very beginning" means peak awareness [which is termed] "enlightenment from the very beginning." Even if one thinks [seriously] about what [he] has heard [taught] in the usual way [this still] does not give rise to a deep and veracious mentality. Since those with common mentality and beliefs do not understand truth and depth they calumniate superior beings by saying that they are wrong about these and similar topics, and because the subject matter is so secret, they call their own mistaken conceptions "the most secret career." Therefore, until a mind is born which understands the significance of [the statement that] "all entities of existence are enlightened from the very beginning," the follower of the lower career, in order to be successful in working for the benefit of other beings, has to be well versed by a teacher in the defects of samsara, the good qualities of nirvana, and the contents of the various careers. A person who does not know this is not worth teaching.

Even the Bodhisattva was still concerned with guarding something—-even if it was a compassionate concern for the welfare of others. He was still related to the conceptual—albeit by rejection. He thought that he had achieved something. The Vajrayāna practitioner holds nothing at all to be ultimately important. By having made a habitual practice of relying on direct insight into reality he can act absolutely naturally, in full accord with reality. In short, he

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39 This is a puzzling term. Dr. H.V. Guenther suggests it may refer to a practice in which a glowing, spinning circle of spell letters is visualized.
is perfectly free to do whatever must be done—no more—no less. Naturally this earns him the condemnation of those on the lower careers who tend to generalize the moral regulation of their particular level.

The Vajrayāna practitioner is free to act spontaneously in any situation because of his direct insight into what is really occurring. Even the Bodhisattva was hampered by his necessary reliance on a teacher who could only impart second-hand knowledge of the "defects of saṃsāra, the good qualities of nirvāṇa, and the contents of the various careers."
D. Asceticism

The concluding division of our text is an inventory of asceticisms which are the physical activity counterparts of the philosophies needed at each stage of development. The philosophies acted on the intellect; the asceticisms on the body. Each is merely a tool which may be discarded when that stage is passed.

I, II The Hedonist and Nihilist, having no goal or view, have no reason to practice any asceticism.

III The politico "practices the purification asceticism, etc. because of his emphasis on what he wants to achieve during this lifetime." This purification probably refers to the Indian Brahmanical rituals designed to coerce the gods into granting worldly success.

IV The Eternalist, because he [believes] that there is one abiding Atman and tries to purify it, mortifies the flesh by asceticism depending on the five fires, and perverse ways of acting.

That is, the eternalist who believes in a soul which is somehow more important than the body tries to subdue the appetite-ridden body and bring it under control of the soul. This is done by traditional Indian practices such as sitting within a circle of five fires on a hot day.

V The Sravaka asceticism is described, aptly enough, by a verse taken from the Vinaya.\(^\text{40}\) the rules of monastic

\(^{40}\) More precisely it comes from one of the oldest of Buddhist texts, the Dhammapada, p. 30, No. 183.
No offence whatsoever is to be committed.
Excellent virtues are to be exercised;
Mind itself is to be perfectly subdued.
Such is the Buddha's teaching.

In their view that all entities of existence, pure and impure, fall respectively under the ultimate and conventional, to be pure means to act [as above] and to be impure means to act in such a way as to renounce purifying asceticism.

Obviously, "asceticism" is now morality. The S'raavaka is concerned with what must and must not be done under the monastic rules. He realizes that his problems are much deeper than the mere fact that he is being controlled by his bodily appetites. His whole person is so enmeshed in this unsatisfactory world that there is nothing he himself can do with body, mind or both which will really improve his situation. Therefore he places his life in the hands of someone within the Buddhist community who can help. This person will prescribe monastic rules for him. These are the rules which have been formulated within the community by advanced members with greater insight. Thus, unlike the eternalist, the S'raavaka is not attempting to control body with mind but is placing both under the control of Buddhahood (insight, enlightenment) as present in the rules of monastic society.

VI The Bodhisattva's actions are based more on his own views:

Not acting according to conditions,
Not creating improper transformations, etc;
Because it has compassion and love,
There is no evil in a healthy mind.
When one is taken hold of by Great Compassion whatever good or evil one may do, one's commitment does not fail. The Bodhisattva commitment is, in brief, to activity fundamentally grounded in Great Compassion.

The Bodhisattva asceticism or morals are no longer concerned with set rules. The criteria for action are closely tied to the Bodhisattva's ability to see (his "healthy mind") that he has a special responsibility ("Great Compassion") to the rest of society. Therefore, he now does what he sees is needed for the welfare of others.

VII The Unsurpassable asceticism is that of the Vajrayāna practitioner:

Even if one who is certain about the supremacy of the Buddha career enjoys the five emotionally toned sense pleasures, [He will not be defiled by them just as] The lotus will rise unsullied from the mud. This is the most excellent control.

Because all entities of existence have been constantly the same from the very beginning, there is no [need to] depend on compassion or to reject hatred. Similarly, lack of understanding [does not necessarily mean that] compassion will not arise. Due to the way in which one sees things one acts in a pure or impure manner engaging in pure and impure mortification and vows, which are seen through pure understanding and conceptual understanding.

By the time a person has reached this level his actions, like his views, have transcended not only a morality of fixed rules but even the fetter of having to place the welfare of others before his own. After all, while switching from the old "I"-dominated life to an "others"-dominated one is a great and healthy step, ultimately the other is no more important than the I. Both are conventional conceptualizations of the ineffable ultimate and therefore both are
equally important. The person at this level neither exalts nor denigrates his own importance. He treats his own person and life with the same reverence that he accords to others.

He accepts himself—all of himself, good and bad, without being caught up in either. Even the pleasures of the senses are now permissible since a life grounded in them will no longer be sullied but will rise above them, just as a lotus rises clean and pure from the nourishing mud.

In the perfectly integrated life which is the final goal there are no arbitrary limits on what must be relied on or rejected. Compassion and hatred each have their use and each is used properly. Understood conceptually, acts, mortifications, and vows may be impure. However, when seen in truth, as only a person who has undergone this long and demanding training can see them, they may be pure and proper. Such a man is the Buddhist ideal—merely a man; but a supremely aware and capable one. As the colophon says:

This secret garland of views,  
Is like a blind man recovering his sight.  
If there is a superior man capable of insight and action,  
May you meet him!

* * *
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*Vima snying-tig*
Appendix A.

The rNying-ma-pa mandala
The text deals with four groups of symbolic figures but gives only a few names and no hint of their arrangement in the mandala. Fig. 2 attempts to give some idea of this. These details were drawn from the *Man-ngag snying-bi dzongs-pa'i rgyud rdo-rje-sems-dpas gsungs-pa*. Two standard reference works were also consulted but both obviously represented a synthesis of material drawn from such a variety of sources and traditions that they were of little help for this particular mandala.

While the above source gave most of the names, I could not discover how they are placed in the mandala. Therefore, for convenience it has been depicted as if it had four levels corresponding to the four groups mentioned in the text.

The uppermost level contains only Samantabhadra and his consort Samantabhadri who together represent the union of subject and object, all the contents of the mandala and therefore total reality.

The second level contains the five Buddhas representing both the five families or life-styles (kulas) and the five psychosomatic constituents (skandhas) of a person's world. These are conjoined with their consorts the five great elements (mahābhūtas). Fig. 2 shows these in their usual positions but in the rNying-ma-pa tradition these positions may vary depending on the practitioner's individual personality.

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1Alice Getty, *The Gods of Northern Buddhism*, and Benoytosh Battacharyya, *The Indian Buddhist Iconography*. 

The third level contains the four Bodhisattvas representing the four types of consciousness (auditory, visual, olfactory and gustatory), four beautiful goddesses representing the objects of these consciousnesses, and the four Bodhisattvas representing the four controlling powers of these consciousnesses. However, it is not known which combinations of Bodhisattvas and goddess comprise each of the four senses. The third level also contains the four venerable goddesses representing the four times (past, present, future and none). Which goddess represents which time and their relation to the above sense is also unclear.

The fourth level contains the four wrathful gods representing the controlling power of the body, the bodily consciousness, its object and the Bodhisattva which arises from them. Conjoined with these are the four wrathful goddesses representing the four views involving eternalism and nihilism. Which god and goddess represents which of the aspects named is not known. The mandala has four "gates" by which the practitioner may enter and by which the contents may relate to the outer world. Since a person's intellectual relation to the world is by way of one of the four views involving eternalism and nihilism, and since these are present as wrathful deities such as are usually used for guardians of the gate (ṭārāpāla) has been assumed to be their position and function.
APPENDIX B.

Selected passages from the man-ngag lta-ba'i phreng-ba'i tshig don-gyi 'grel zin mdor-bsdu-pa zab don pad-tshal 'byed-pa'i nyi-'od ces-by-a-ba bzhugs-so

Objects: Lasyema (rdo-rje sgegs-mo), l'rtima (rdo-rje lgar), Girtima (rdo-rje dbyangs).


The Four Times: Pāspema (me-tog-rna), Jhupema (dbug-spos-ma), Akpa (rnar-me-rna), Gandhema (dri-chab-ma).

These wrathful god-goddess pairs each representing an aspect of the bodily sense coupled with a view regarding eternalism or nihilism are guardians of the four gates. It is not known which god represents which aspect and which goddess which view.
1. History of the man-ngag lta-ba'i phreng-ba

de'ang bcom-ldan-'das khyab-bdag rDo-rje-'chang-
chen-pos sgra thal-'gyur rtsa-ba'i rgyud las lung
bstan-pa ltar rigs-gsum mgon-po mi bdag-gi rnam-par
snang-ba'i chos-rgyal mes-dbon rnam-pa gsum phyi
nang nas 'Jam-dbyangs-rnam-'phrul lha-btsang-po

Khrisrong-lde'u-btsan-gyi sku-ring-la/ 'phags-yul
pa'chen du-ma bod du spyan-drangs nas dam-pa'i chos-
kyi nyo-ma khor-yug tu brdal-bar mdzad-pa'i nang nas
gangs-can-pa'i 'gro-ba yongs la bka'-'drin khyad-par-
du che-ba rdo-rje theg-pa thun-mong ma yin-pa'i shing-
rtan srol 'byed/ sngags-kyi ston-mchog dpal bDe-ba-
chen-po-pa-dma-byung-nas zhabs-kyis zab cing rgya-che-
ba'i chos kyi 'khor-lo bsam-las 'das-pa bskor te
gdul-bya-rnams gdod-ma'i sa la dbugs-dbyung-par mdzad-
pa las/ man-ngag lta-ba'i phreng-ba dang ma mo gsang
bsal-kyi thig-le gnyis chos-rgyal la dngos-su gdam-pa
gdul-bya thun-mong-ba-rnams la'ang yong-su grags shing
yi-ge'i phreng-bar bar ma chad du byon-pas mkhas-pa
mang-pos khungs-su brangs-pa'i gzhung rtsol-med du
grub-pa ste/ lta-phreng-la Rong-zom pa-ndi-tas mdzad-
pa'i 'grel-pa khyad-par-can sogs bzhugs mod/ bar-
skabs-su rgyun sra-ba la bka'-'bab bdun-gyi mnga'-bdag
rje bla-ma rin-po-che'i thugs-bskyed-kyi mthu las bstan-
pa'i me ro-bslangs-pa'i phrin-las-kyi rgyun la phan-
par 'dod-pa'i lhag-bsam-gyis drangs te/
2. Summary of the 'jig-rtan-las 'das-pa lam

[ f. 4b]  

zhes gsungs-pa ltar sdu-g-sngal rgyudang bcas-

pas 'jogs-pa'i thabs chen-po 'jig-rten las 'das-pa'i

zag med-kyi lam dang nye-bar byed-pa bden bzh'i'i

'jug-ldog lhur len-gyi gzams-ngag gang la yod-pa'i

ston-pa sangs-rgyas bcom-ladan-'das-kyi tshul de

bshad-pa 'bya-ba la 'ang gnyis te/ mtshan-nyid-kyi

theq-pa dang rdo-rje theq-pa'o/

de-ltar gsungs-pa ni bden gnyis ji-ltar gnas-
pa'i mtshan-nyid dam chos-kyi yin-lugs dpyis phyin-pa-

po nyid dri-ma med-pa'i rиг-pas гtan-la-'bebs btsam

zhig ma-gtogs/ 'bras-bu'i rnam-pa sangs-rgyas-kyi

sa'i gnas lus longs spyod lam du mi-byed-pa dang/

de-las ldog te de-bzhin-gshegs-pa'i gzugs-kyi sku'i

nga-rgyal la brten-nas sgo gsum sku gsung thugs-su

mi-phyed-par 'ching-ba'i khyad-par-gyis yin-no/

mtshan-nyid theq-pa la gsum du mdzad-pa thob-

bya'i sgo-nas yin zhing/ theq-chen la mtshan-nyid

dang rdo-rje'i theq-pa gnyis su bye-ba lam sgrub-pa'i

tshul-gyi nang-nas gtso-bor thabs-kyi phyogs rags-pa

la mi 'dra-ba'i khyad-zhugs-pa'i sgo-nas yin-pa rgyal
dbang Dri-med-'od-zer-gyi bzhed-pa'o/
3. nyan-thos-kyi theg-pa

nyan-thos-kyi theg-pa la zhugs-par-nams-kyi zhes-pa'i nyan-thos-kyi theg-par zhugs mtsham ni 'khor-ba'i 'khor-lo gang-du skyes kyang 'phags-par-nams dang nye-bar mi mthun-pa'i mtshan-nyid nad dang 'bras dang zug-rngu ltar mthong-bas yid byung ste rang-gi don du nyan-thos-kyi byang-chub thob-par 'dod-pa'i 'dun-pa bcos-min nam skyes-pa nas theg-pa der zhugs-par 'jog cing/ de'ang yid-smon tsam-zhig-gis rang-'bras 'grub-pa mi srid-par shes nas dang-por srid-pa'i rgud-pa mtha'-dag-gi rtza-ba 'jig lta'i rmong la thug-par mthong zhing/ de-ldog-pa la de dang 'dzin stangs dngos 'gal du song-ba'i bdag-med rtog-pa'i ye-shes khyad-par-can zhig skyed-pa dgos-so/
de-la bdag-med-kyi lta-ba ci-'dra zhig dgos-pa ni/phung-po lnga'i chos thams-cad la mu-stegs-pa zhes-pa smros ma thag-pa'i mur-thug-gi zlas drang-pa'i de-la dgongs shing la-sogs-pa'i khongs-nas mur-thug dang phyal-rgyang gnyis 'thon te/ de-rnams-kyis sgro dang skur-bas kun-tu-brtag-pa'i ye-nas med-pa chad-pa'i lta-ba dang/ rtag-par lta-ba la sogs-pa ste yan-lag dang bcas-pa zhes gsungs-pa'i tshig-zur snga-ma ni rtag chad du lta-ba'i lta ngan ye-nas med-par bstan-pa min-kyi/ lta ngan de-dag-gi zhen-yul rtag chad-kyi mtha' gnyis ye-med du bstan-pa yin-no/
de 'dra'i rtag chad-kyi mtha' gnyis yod-par lta-ba ni log-shes yin te/ des 'ji-ltar bzung-ba
bzhin-tu ma grub-pa'i phyir te/ thag-pa la sbrul du mthong-ba bzhin-no snyam-du tshad-mas drang-ba'i nges rnyed nas lta-ba ngan-pa'i g'yang-sar mi 'jug-go/
tshig de-dag-gis rtag gcig rang-dbang-ba'i bdag yod-pa sel tu zin kyang/ rang-rgya thub-pa'i rdzas-yod-kyis stong-pa'i gang-zag-gi bdag-med rtogs dgos-pa ma bstan-no zhe-na/ de-'dra'i lus sms gang la'ang ma-ltos-pa'i gang-zag yod 'dzin cig thad-do snyam-pa kun-btags yin-pas de'ang de'i khongs-su 'gogs dgos-par ma bstan-pa min-no/
sgra med phra rab-rdul rdzas brgyad/
ces gsungs-pa ltar
'byung-ba chen-po sa chu me rlung bzh'i ri rdul-phra-rab soqs rdul phran cha med dang/ rnam-par shes-pa skad-cig cha med ni don-dam-par yod-par ram don-dam bden-par lta zhing zhes 'chad dgos-kyi/ don-dam
dpyod-pa'i ngor yod[?zhiri?]
don-dam-pa bden-pa yin
mi dgos-pa lta-bu la byar mi-ring ste/ rags-rim tsam-
mo/

del-tar gsungs-pa ni
nyan-thos-kyi theg-pa dang bye-smra'i grub-mtha'/
rang-rgyal-gyi theg-pa dang sems-tsam-pa'i grub-mtha'/
byang-sems-kyi theg-pa dang dbu-ma-a'i grub-mtha'-rnams
rnam-bzhag-tsam-gyi sgo-nas sbyar te 'chad-par
dgongs-pa'i tshul rje-btsun Byams-pa'i man-ngag dang
mthun-no/

ltaba'i gnad de-'dra zhig nges-par byas-nas
nyams-su-len tshul tshad la ma-nor-ba ni nad shes-par
bya-ba sog-s-kyi dpes bstan-pa ltar sdug-bsngal shes-
par bya-ba dang kun-'byung sparg-bar bya-ba la sog-
pa kun nyon-phyogs-kyi skye-rim dang rnam-par byang-
ba'i 'jug tshul nges-pa'i ched du bde-bar gshegs-pas
'phags-pa'i bden-pa bzhig gsungs-pa de-dag-la del-tar
spang-blang ma-nor-ba'i lam bsgom-pas rim-gyis 'bras-
bu rnam-pa bzhig-po mgon-pa gong ma ltar na sbyor-
lam stan gcig-pa nas 'phags-pa rigs nas rigs skye'i-
bar-kyi rgyun zhugs zhugs-pa dang 'bras gnas/
de-nyid-kyi phyi-ma'i phyogs gcig nas 'dod-
nyon-dgu-pa ma spang-ba'i bar phyir-'ong zhugs 'bras/
de-gnyis las phyi-ma khady-par-can nas 'dod-khams-kyi
sgom spangs dgu-pa spang-pa'i bar-gyi phir-mi-'ong
zhugs 'bras/ de'i nang-nas phyi-ma khady-par-ba dang
srid rtse'i nyon-mongs dgu-pa spang-pa'i bar sgra-bcom
zhugs 'bras te/ da-dung thod-rgal dang cig-char-ba'i
rnam-bzhag sogs spros-pas chog-go/ de-'dra'i rang-gi
'bras-bu gtso-bor 'phags-pa'i lam-kyi bsdus-pa-rnams
'grub-pa len-no/

4. Nāgārjuna on the superiority of the rang-sangs-rgyas-kyi theg-pa

[f. 6b]
rdzogs sangs-rgyas-rnams ma-byung zhing/
/nyan-thos-rnams kyang zad-pa na/
/rangs-sang-rgyas-kyi ye-shes ni/
/brten-pa med-par rab-tu-skye/
zhes dpal na-ga-rdzu-nas gsungs-pa

5. byang-chub-sems-dpa'i theg-pa

snying-rje-chen-pos drang-pa'i byang-chub-kyi
sems bcos-min rgyud la skyes-pa'i sgo-nas zhugs-pa-
rnams-kyi zab-mos lta-ba ci-'dra zhig rnyed-pa ni/
'khor-ba kun nas nyon-mongs-pa dang myang-'das rnam-
par byang-ba'i phyogs-gyi chos thams-cad don-dam-par
yod med dam btags-don 'tshol-ba'i 'thad-pas btags na
ni rdul cha tsam yang rnyed-pa med de/ gcig-du-bral
yang rten-'brel chen-mo la sogs-pa'i rig-pa'i 'gros-
kyis de-ltar nges-pa'i phyir-ro/
de'ang ming-gis btags-pa tsam-gyi shes-bya rtog-
pa'i rang-mdangs su shar-ba zhig min-par yul de'i rang
ster nas tshugs-thubs-su grub-pa rdul tsam yang med-
pas bden-pa gnyis gang-gi dbang du byas kyang rang-bzhin-
gyis
grub-pa'i chos ni rnam-pa thams-cad med-do zhes
'chad-pa dgos-kyi don-dam-par rang-bzhin med la/
rang-bzhin-gyis grub-pa ni tha-snyad-kyi 'jog tshul
  tsam zhig yin-no zhes phyin-ci-log sma-bar mi-bya-ba
  la dgongs-nas kun-mkhyen bla-mas kyang/ grub-mtha'
  mdzod-kyi thal-'gyur-ba'i rnam-bzhag mdzad skabs/
bden-pa gnyis-kyi dbye gzhi rang-bzhin med-pa la
  gsungs-pa dang/
  bdag-nyid-chen-po Sha-nta-su-ri-pas kyang/
  /snang-tsam de-las yul-gyi steng-nyid du/
  /grub-pa'i ngo-bo rdul-tsam ma mchis kyang/
  zhes-pa la sogs-pa mang du gsungs-so/
  des-na lugs dir rang-bzhin-gyis grub-pa tha-
  snyad du yang med-pa dang/ don-dam-par grub-pa tha-
  snyad du'ang med-pa don gcig yin la/ kun-rdzob tu
  ni sgyu-ma dang rmi-lam bzhin blos bzhag-pa tsam-tu
  bya byed rgyu 'bras thams-cad so-so'i mtshan-nyid
  ma 'dres-par yod de/ de med-na don-dam bden-pa dang
  tha-snyad bden-pa gnyis gcig grogs su gcig 'gro-ba
  zhig mi-'ong-ngo/
  sgyu-ma dang rmi-lam sogs-kyi dpe ni der snang
  dang des stong-gi sgo-nas 'jog-par sna-nam ye-shes
  sdes lhag-mthong-chen-mo la sogs-par bshad-pa 'dir
  yang 'dra'o/ skabs 'di la ni bshad bya mtha'-yas kyang
  re-zhig mi spro-o/
  de-lta-bu'i bdag-med-kyi lta-ba de sbyin sogs
  thabs-kyi cha du-mas khyad-par-du byas te/ mdor-na
  tshogs gnyis-kyis bsdus-pa'i pha-rol tu phyin-pa bcu'i
nyams-len la spyod-pa'i 'bras-bu 'am lag-rjes ni
rab-tu dga-ba la sogs-pa'i sa bcu rim-gyis bzrod-
pa'i mthar bla-na-med-pa'i byang-chub 'grub-par 'dod-
pa ste gsungs-pa yin-no/
de-ltar yang [dbu-ma-la]'jug-pa las/
kun-rdzob de-nyid gshogs yangs dkar-po rgyas gyur-ba/
/ngang-pa'i rgyal-po de ni skye-bo'i ngang-pa-yis/
/mdun-du bdar nas dge-ba'i rlung-gi stobs shugs-kyis/
/rgyal-ba'i yon-tan rgya mtsho'i phal-rol mehog tu 'gro/

[f. 8a]
phar-phyin bcu'i 'bras-bu sa bcu' ri gsungs-pa ni
skyed-by a skyed-by ed-kyi rgyu 'bras su bsdu dgos-par
snang-bas phar-phyin snga-ma snga-mas phyi-ma phyi-ma'i
yon-tan skyed-pa la bya'o/

6. Introduction to the rdo-rje theg-pa

spyir gsang-sngags thabs-kyis che-ba'i theg-pa
zhes brjod-pa'i rgyu mtshan ni/ rdo-rje theg-pa zhes-
pa'i mtshan don las shes nus te/ Rong-zom 'brel-par
gsang-sngags-kyi gzhung-rnams las phung-po-rnams la
rdo-rje phung-po dang/ skye-mched-rnams la rdo-rje
skye-mched ces-bya ste/ sku gsung thugs rdo-rje lta-
bu'i lha'i rang-bzhin yin-pa'i phyir-ro zhes gsungs
shing/ thabs-kyis che zhes-pa'i thabs kyang de yin-
pa'i phyir te/
rdo-rje gur las
ston-pa sum-chu-rtsa-gnyis mtshan/
mnga-bdag dpe-byad brgyang-cur ldan/
de phyir thabs des bsgrubs-bya ste/
thabs ni ston-pa'i gzugs-can-no/
zhes gsungs-pa'i phyir-ro/
sngags-su gsung-pa'i zab-mo 'od-gsal-gyi ye-shes
dang/ rgyas-pa zung-'jug-gi sku sgrub tshul rim-pa
gnyis-ka'i sgo-nas phar-phyin las 'phags chos yod
mod-kyi/ de ni sngags bla-med kho-na'i yin-gyi rdo-
rje theg-pa gang rung rung-gi min-no/

rdo-rje-theg-pa la sgra bshad lugs mi 'dra-ba
khungs thub-kyi gzhung nas byung-ba gzhan yang yod
la/ gang ltar yang de 'dra'i sngags-kyi theg-pa la
dbye-ba byas-na rnam-pa gsum-mo/ ... 'di'i skabs-kyi

[f. 8b] theg-pa zhes gsungs-pa-rnams ni rgyud ste.../

7. bya-ba'i rgyud

bya-ba'i rgyud la zhugs shing chu cod-paṅ-gyi
dbang thob-pa ni de'i theg-pa la 'ang zhugs-pa zhes
bya la/ de-rnams-kyi lta-ba ste shes-rab khyad-par-
can-gyis gang-zhig rtogs nas bsgom-par bya-ba ni/
zhes-pa'am yang na de-dag-gis ji-ltar blta-ba ni/
zhes rang-nyid lhar bsgom-pa la rang lhar blta zhes-
pa bzhin-no/

skabs 'dir snang-ba lhar sgrub-kyi dpyad-pa
'dod-na Rong-zom zhabs-kyi snang-ba lhar bsgrub-pa'i
bstan-bcos dang/ kun-mkhyen bla-ma'i rgyud 'grel phyogs
bcu mun-sel la sogs-pa blta-bar bya la/ lhar sgrub
lugs la Kong kLong gnyis bzhed-pa mi 'dra-ba cung-
zad snang ste gzhan las shas-so/

bya-ba'i rgyud-kyi don-rnams ni cher slob-dpon
Sangs-rgyas-gsang-bas bshad-pa ltar lha drug/ yan-lag
bzhis/ bsam-gtan gsum sogs mang du yod kyang/ 'dir
bstan-chos-kyi don ni/ don-dam-parchos thams-cad
skye 'gag-med-pa mtha'-bral dbu-ma'i gshis su mnyam-
par bzhag ste/ de'i ngang las kun-rdzob tu lha'i gzugs
mtshan dang dpe-byad-kyi rang-bzhin yongs-su dag-pa'i
skur bsgom zhing sku'i gzugs-brnyan gsal-ba dang/
thugs-kyi mtshan-ma phyag-mtshan 'dzin-pa dang/
gsung bsbras-brjod-kyi rnal-'byor-'ba-ba dang/ grogs
su khrus dang gtsang-sbra la gnas-pa dang/ bsbras-
brjod-kyi dus dang dus ma-yin-pa'i sa tshig dang/
gza dang rgyu-skar shes-pa la sogs-pa gtso-bor phyi'i

[f. 9a]

bya-ba mod la brten cing yo-byad dang ting-nges-'dzin-
gyu rkyen tshogs-pa'i mthu las thun-mong dang mchog-
gi bya-ba-rnams 'grub-pa'o/

sku'i gzugs-brnyan zhes-pa 'di che-long-tsam du
na sku ltar snang-ba zhes-pa'i don yin-pas lha'i
rnal-'byor dang-por bsgom-pa'i dus su rigs gsum la
sogs-pa'i sku'i gsal snang de don spyi'i gsal snang-
tsam zhig yin-pa la dgongs-pa 'dra ste/ Kā-ma-la-shi-
las sgom-rim tha-mar rnam-par mi-rtog-pa'i gzugs-brnyan
la sogs-pas gsungs-pa bzhin-no/
8. gnyis-ka'i rgyud

gnyis-ka'i rgyud ces-pa phyi'i bya-ba dang nang-gi rnal-'byor gnyis-ka cha-mnyam-par spyod-pa'i don te/ de-'dra'i ming 'jug-pa'i spyod-rgyud-kyi theg-pa la zhugs-pa-ram-khyi lta-ba ni/ don-dam-par skye 'gag gnyis su med-pa las kun-rdzob tu zla-ba la gnas-pa'i am las Rnam-par-snang-mdzad-kyi lha'i gzugs-kyi sku bsom-par rgyud nas gsungs-pa ltar bya zhi/ bdag-gi de-nyid dang/ lha'i de-nyid dang/ bzlas-brjod-kyi de-nyid dang/ bsam-gtan-gyi de-nyid bzhi'am/ yang-na bzlas-brjod yan-chad-kyi tse-'dzin-ram-khyi gong-gi tshig nges bstana/ 'dir sgra dang/ sms dang/ gzhi la gzhol-ba gnyis te bzhi dang ldan-par sgom-pa'i tse-'dzin-no/

gzhan yang yo-byad dang spyod lam la'ang mi-ltos-ba min-pas phyi'i rgyu tshogs dang nang-gi rgyu rkyen rnal-'byor dang la sogs-ba'i ongs nas 'don rgyu ni gtsang-sbra sogs-kyi spyod-lam du byas-na bde zhi/ gnyis-ka zhes-pa phyi dang nang la snyegs-par bya ste/ de-dag la brten nas las 'bras-bu 'grub-pa ste/ zad-par sngon-po 'grub-ba na nyer-spyad dkar-po'i kha-dog-can yang rnal-'byor-gyi mthus dngos su sngon-par bsgyur nus-pa ltar/ lha'i rnal-'byor de-nyid-kyi gsal snang nus ldan du song-ba las dag-pa'i sku dngos gnas su 'grub-pa'o/

[f. 9b]
de'ang phyogs lha sku'i rnal-'byor la/ bya-rgyud-kyi tshe rang lhar sgom-pa yod med dang/ stong phyogs
de-kho-na-nyid-kyi rnal-'byor la/ phyi rgyud du rdzogs-rim yod med-kyi zer lugs mang-po snang yang/ bya-ba'i rgyud mtshan-nyid-pa la ni nges-par rang lhar sgom-pa dgos te/ slob-dpon Sangs-rgyas-gsang-bas rdo-rje gtsug tor de'i khungs-su drang-pa'i phyir-ro/

bya-rgyud tsam-po-pa la rang lhar mi sgom-pa'i gsal-kha Bu-dha-gu-hyas ma mdzad kyang/ kun-mkhyen bla-ma yab-sras bzhed-do/

on-kyang kun-mkhyen-gyis bya-rgyud la tsam khyad-kyi dbye-ba mdzad-pa ni de-ltar dngos btags-kyi don tu gzung-gi bsam-gtan dang-po la tsam khyad phye-ba bzhin tu mi gzung-ngo/

de'i bzhed-pas mkhan-po Zhi-ba-tsho'i sman-bla'i mdo chog kyang bya-rgyud du yod bs dus-kyi tshul du gtogs-par bya zhing/ de nyams-su-len-pa la chu-tshod pan-kyi dbang bskur sogs sngon du 'gro mi dgos-pas bya-rgyud dngos kyang min-par byed dgos te/ bzhed bzhan du'ang/ gser-gyi kha-dog lta-bu'i sbya-lus-kyis zhes sogs gsungs-pa-rnams kyang mdo sngags la 'jug mtsham yin zhes mod zhi g smra-bar snang-pa dang 'dra'o/

rdzogs-rim ni srog dhu-tir bcing-ba'i rnal-'byor-gyi steng nas 'jog-pas de phyi rgyud du 'ong don med la/ 'dir de'i dod-du mtshan-bcas dang mtshan med-kyi rnal-'byor gnyis 'jog-pa rgya-gar-gyi chen-po dag-gi lugs-so/
9. Introduction to the rnal-'byor rgyud

raln-'byor rgyud-gyi rjes-su 'brangs shing de'i theg-pa la zhugs-pa-rnams-kyi lta-ba ni rnam-pa gnyis te/ rnal-'byor phyir-pa thub-pa rgyud ces-pa Rong 'grel-tu dka-thub grub-pa'i drang-srong-mas dang mtshungs-par gtsang-sbra la sogs-pa byed-pa'i don tu sbyar zhirg/ gTsang-ston 'grel-bar/ nang-gi rnal-'byor gtso-bor byed-pa'i sgo-nas ma dag-pa'i snang zhen thub-par byed-pa'i phyir zhes zer-ro/ de'i zlas-drang-ba'i rnal-'byor nang-pa thabs-kyi rgyud de rim-pa gnyis-kyis che-ba'i theg-pa'o/
de-gnyis la phyi dang nang zhes-pa'i khyad 'byed byed ni gtsang-ston-kyi gsum- na mang-po zhig 'dug kyang mi 'thad-pa'i cha 'pa-re snang la/ gnyis sbyor-kyi cha- sgs-pa lam du byed mi byed las bzhag-pa sogs 'thad ldan yang snang-ngo/
Rong 'grel-tu/ lta spyod gnyis-kyi sgo-nas bzhag kyang ha-cang zhal gsal-bo mi 'dug la/ don-du rim-pa gnyis-kyi lam nas chos gzung-kyi sku'i sgrub tshul mthar-thug yod med-kyi khyad-par ste/ bla-med rgyud nas bshad-pa'i lam thun-mong cig la ma bsten-par lam gzhan ci-'dra zhig-gis kyang bla-na med-pa'i ye-shes mi-'grub-par gsungs shing/ de'i gnad kyang gzhi la yod-pa'i 'od-gsal rnam mkhyen du song-ba dang/ de'i ngo-bo-nyid-kyi gzung-sku kha-sbyor yang-lag bdun ldan lam du byed-pa ni bla-med gnyud kho-na'i dgongs-pa dang/ de 'dra'i sku gnyis las gzhan-pa'i thob bya
mthar-thug kyang med-pa'i phyir-ro/ lha'i nral-'byor
dang dag rdzogs smin gsum tshang-ba'i lha'i nral-'byor
la khyab che chung byung-ba'ang rgyu-mtshan de-nyid-
kyi phyir yin-no/

10. nral-'byor phyir thub-pa'i rgyud

nral-'byor phyir thub-pa'i rgyud-kyi theg-pa-la
zhugs-pa-rnams-kyi lta-ba ni/ phy'i'i bya-ba mang-po
dang yo-byad la gtso-bor mi 'dzin cing nang-gi nral-
'byor khyad-par-can RNam-byang-chen-mo'i tshul-gyi
rgyal-sras srid-pa tha-ma-ba mgon-par rdzogs-par
'tshang-rgya-ba'i rnam-pa dang mthun-par mgon byang
lnga bskyed la sogs-pa de-nyid bsdus-pa dang rdo-
rje rtse-mo sogs nas gsungs-pa bzhin byed-do/
de'ang 'di-ltar don-dam-par skye 'gags med-pa'i

[f. 10a] rang-bzhin-can-gyi lha dang lha-mo phan-tshun 'khyud-
pa'i bde-bas dgyes-pa'i rnam-can du bsgom zhing/ de-
ltar lus 'ja'-tshon lta-bu'i lha'i skur bsgom-par
ma-zad de dang 'dra-ba'i bden med-kyi lta-ba phul-du-
byung-bas rgyud yongs-su dag-par sgrub-pa-nyid de
'dzin-gyis rab-tu bzung-ba'i phags-pa'i gzugs-kyi sku
phag-rgya bzhin dang ldan-par bsgom-pa'i nral-'byor
gtso-bor byas-pa las 'grub-pa'o/
11. Introduction to the rnal-'byor nang-pa thabs-kyi rgyud

'dir ni mnyam-sbyor du gsung-pa'i rnal-'byor
dang rjes-su rnal-'byor dang shin-tu rnal-'byor gsum
dkyil-'khor 'khor-lo'i rnal-'byor cha-tshang zhiṅ la
rdzogs-par byed-pa ltar mchog-gi dngos grub sgrub-
pa'i bskyed-rim dang/ zab cing rgya-che-ba'i rdzogs-
rim gnyis-po gang la'ang tshang-ba re dgos-par mgon-no/

12. bskyed-pa'i tshul

bskyed-pa'i tshul ni/zhes gsungs te/ spyir bskyed
rdzogs-kyi 'jog lugs mchog-tu gyur-pa ni rlung dbang-
bskur zhus gsangs thim gsum byas stobs-kyis drang-ba'i
brtan-pa'i ye-shes zhiṅ dang/ de-las ldog-pa bcom-
pa'i ye-shes sngags bla-med-kyi thun-mong ma yin-pa'i
ral-'byor du gyur-pa zhiṅ ste/ de-gnyis-kyi sgo-nas
byed-pa lo-chen Dha-rma-shri sogs rang-lugs-gyi mkhas-
pa dag kyang bzhed la/ kun-mkhyen rGyal-ba'i-dbang-po
yab-sras-kyi gzhung na snang phyogs dang stong phyogs-
kyi lha'i rnal-'byor gsang sngags bla-med-kyi dbang
du byas-pa gnyis la bskyed rdzogs-kyi ming 'dogs mdzad-
pa zhiṅ kyang snang-ngo/

'dir gsungs-pa'i bskyed rdzogs ni 'jog tshul de
gnyis gang rung nas bzhag-pa min-gyi/ lha gcig-gi
bskyed rim la'ang/ ting-'dzin rnam gsum yan-chad
bskyed-pa'i tshul dang/ de-las bskyed-pa'i lha-sku
bzhin lag-gi rnam-can sku'i cha-shas yongs-su rdzogs-
par sgom-pa rdzogs-pa'i tshul dang/ sgyu-'phrul-gi
le'u brgyad-pa nas 'byung-ba ltar lus dkyil sgom zhing/ de thams-cad rang-gi rdo-rje phung-po'i yan-lag tu nges-par bya-ba rdzogs chen-po'i tshul yin-no zhes kho-bo de-ltar sems-so/

rgya-gar-ba'i chen-po rnam-kyi gzhung na ming 'dra yang don mi mthun-pa de 'dra shin-tw mang ste/spros-pas chog-go/

de-bzhin tu chos-kyi rgyal-po klLong-chen-pa'i gzhung du rdzus-skyes-kyi mi dang skyed tshul mthun-pa'i lha'i rnal-'byor sngags bla-med thun-mong-gyi dbang du mdzad-pa zhi ggsungs-pa la bla-med rang lam-gyi tshogs lam-pa rtofs-pa na 'phar-ba'i skabs shig dang/ sbyor-lam yan-chad-kyi rgyud tshod du song-ba'i skabs shig ste gnas-skabs-kyi sgo-nas gnyis su yod-pa ni boos-ma dang brtan-pa'i rnal-'byor-gyi khyad-par las yin-no/

de'i nang-nas phyi-ma ni rdzogs-rim thun-mong ma yin-pa'i ye-shes-kyi sku sgrub tshul yin zhing/ de ni gsang-snying las/

gzhi rtsa med-pa'i sems-nyid ni/
/pho-mo ma-yin ma-ning min/
/mtshan-med ma-yin rigs brgyud min/
/kha-dog ma-yin dbyibs-su min/

/de-bzhin-nyid dbyings ye-shes te/
/thabs-kyi phyag-rgya kun-gyi rgyu/
zhes-pa la sogs ye-shes sgyu-ma'i sku gang las sgrub-pa'i gzhi dang/ ji-ltar sgrub-pa'i thabs
shin-tu gsal-bas bshad-pa-rnams dang gcig-go/
de dra'i sku'i sgrub tshul rdzus-skyes ltar bya-ba 'di ni/ mgon-po kLu-sgrub yab-sras-kyls bshad-pa'i khongs dang bstun na rgya-cher bshad du yod mod-kyi re-zhig mi 'chad la/ don-du de-lta-bu'i sku de skad cig dran rdzogs yin na gzhung 'dir gsung-ba 'dir-rnams de d |
de-lta min na gzhung 'di-dag-gis dkyil-'khor 'khor-lo'i ting-dge-'dzin rdzogs-par ma bstan-par 'gyur-ba'i phyir-ro/

de'i phyir 'od-gsal rdzogs-chen-gyi rgyud sde'i ring-lugs bla-med rgyud gzhahn dang mi 'dra-ba'i lam-gyi srol-chen-po zhig yod-pa ni 'dir bstan-gyi rdzogs-chen-po'i tshul dang cung-zad mi 'dra ste/ rgyud-kyi rgyal-po de'i lugs-kyi chos gzugs-kyi sku sgrub-pa'i tshul-rnams rgya-cher gzhahn-du 'chad-par 'dod-do/

del-tar tshul gsum-kyi nang-nas dang-po ni/

sgyu-'phrul las/

dngos-rnams-nyid ni dngos med-par/

rtogs-pa'i dbang sgyur ting-'dzin yin/

zhes gsungs-pa ltar/

snod-bcud thams-cad rang-sems-kyi ngo-bo brjod-du med-pa'i gshis lhun mnyam-yangs-pa chen-por rtsal gzhi-la thim-pa'i tshul-gyis bsdus te/ dmigs-med-kyi ting-enge-'dzin nam-mkha' ltar-khyab cing gdal-ba'i ngang la mnyam-par 'jor-pa de-bzhin-nyid-kyi ting-enge-'dzin dang/del-tar ma rtogs-pa'i sms-can-rnams la sgyu-ma lta-bu'i snying-rje phyogs-lhung dang bral-ba'i rnam-ldan du shar-ba kun-snang-gi ting-nge-'dzin dang/ de'i rkyen-gyis chu dangs-ba las nya ldang-ba'i tshul-du rig-pa ye-shes-kyi ngo-bo hüm yig-la sogs-pa'i yig-'brur sgom-pa rgyu'i ting-enge-'dzin-no/

rgyu'i ting-enge-'dzin dang de'i rgyu tshogs kun-snang-gi ting-'dzin gnyis bar-srid spyong-byed dang/
de'i sn ga la sog s-kyi de ting 'chi-srid sbyong-byed
dang/ 'chad 'gyur gi rdzogs-pa'i tshul man-chad skye-
ba sbyong-byed du byas-na slob-dpon chen-po 'jig-med
'byung-gnas sog s chen-po-rnams-kyi gzhung dang 'grigs-
so/

del-ta-bu'i ting-'dzin rnams-pa gsum rim-gyis
bskyed de/gsung yi-ge sgyu 'phrul-gyi dkyil-'khor
dang/thugs phyag mtshan-gyi dkyil-'khor-rnams rim-gyis
gdan-ba bkod-cing bsgom-pas bskyed-pa'i tshul zhes-
bya-ba de yongs-su rdzogs-par 'grub-pa'o/

13. rdzogs-pa'i tshul

rdzogs-pa'i tshul ni/ rgyu ring-gi skabs-su
bskyed-pa'i sa-bon la sog s-pa yongs-su gyur-pa las
don-dam-par skye 'gags med-pa'i lha dang lha-mo ste
rnams-med stong-pa-nyid-kyi lha'i phyag-rgya rnams-bcas
chu nang-gi zla-ba lta-bu'i lhar bzhengs-pa ste/
kyee rdo-rje las/

bskyed-pa'i rim-ba'i rnal-'byor-gyis/
brtul-zhugs-can-gyis spros-ba bsgom/
spros-pa rmi-lam ltar byas-nas/
spros-pa-nyid-kyi bspros med bya/
zhes gsung-pa ltar/

rnams-par mi rtog-pa'i ye-shes-kysis ma mthong-
pa'i tshul du blta-bar bya-ba'i don dbu ma rtag chad
dang bral-ba'i chos-kyi dbyings rang-bzhin rnams-par
dag-pa'i klong-las kyang lta sgom-kyi rtsi dang ma
bral-ba'i ma-gyos la/ kun-rdzob-tu 'phags-ba'i gzugs-kyi sku gtso dang 'khor-gyi-rnams rol du bstan-pa thams-cad kyang mi 'gyur-ba'i nga-rgyal-gyis brtan-par gsal la/ dangs gsal rnyog-pa dang bral-bar bsgom zhing/ brtan gyos thams-cad ye-shes gcig-gi rol-mor mnyam la sku'i cha shas dang phyag-zhabs-kyi rnam 'gyur phra-mo tshun-chad ma dres-par bsgom-pas ting-ngge-'dzin-gyi tshul de 'grub-bo/

d'e'ang tha-mal-gyi zhen-pa dag-byed lha'i nga-rgyal brtan-pa dang/ snang-pa dag-byed rnam-pa gsal-ba zhes gnyis su grags shing/ snga-ma la ma dag-pa'i snang-ba ma zhen-pa tsam dang/de rang-mtshan-gyis grub-par zhen-pa gnyis-kyi gnyen-por nga-rgyal brtan-pa'i nang-nas rang-nyid lha de dang de'o snyam-pa'i nga-rgyal dang/ lha de bde med du lta-ba'i nga-rgyal gnyis 'jog-par kun-mkhyen rgyal-ba yab-sras-kyi man-ngag las 'byung-ngo/
gtsang-ston 'grel-par bskyed rdzogs-kyi tshul 'di gnyis lta-ba'i bskyed tshul yang mi 'dra-bar byas shing/ tshig-gi go don la dpyad na de gnyis-kyi snang rung du sgrub-ba'i dbang yang mi 'dra-ba 'phrul rtsa rgyud dang mdo tshogs-chen 'dus-pa lta-bu-ba mdzad-par snang yang sgyu 'phrul rtsa rgyud-kyi le'u bcu gsum-pa'i man-ngag tu gzhung 'di mdzad-par grags shing/ bcu gsum-par/ 'du-ba dgongs-pa gsang-ba dang/ rang-

[f. 13a] bzhin gsang-ba'i don-rnams ni/ zhes rgyud sde bzhig'i dbye-ba mdzad-pa tsam las mi gsal zhing/
'chad 'gyur-gyi rdzogs-pachen-po'i tshul yang ma-hā-yo-za nas bshad-pa rang thun-mong du ma gyur-ba'i
bshad lugs gzhung-na mi snang-ba dang/ de-ltar mi
snang bzhin du rtog bzo byas-nas snon na thug-pa
med-par 'gyur la/ spyir yang bsnyen sgrub yan-lag
bzhī dang tīng-'dzin gsum dang yang-lag drug rnal-
'byor bzhī dang mngon byang lnga la sogs-pa'i rim-pa-
rnams dkyīl-'khor 'khor-lo'i rnal-'byor yongs rdzogs
re'i nang du so-so'i gzhung nas 'byung-la ltar sbyor
rgyu yin-pa 'phags-yul-gyi grub-pa'i slob-dpon-rnams-
kyi lugs yongs-su grants-pa de bzhin tu 'dir-yang sbyar
na gzhung-gi sgras zin dang 'grigs-par 'gyur-ba'i
phyir lam-gyi 'gro lugs mi mthun-pa gsum du mi bya-
zhes re-zhig de-ltar bya'o/

14. Introduction to the rdzogs-pa chen-po

rdzogs-pa chen-po shin-tu rgyas-pa'i tshul ni/
'jig-rtan zag-bcas dang/ 'jig-rtan-las 'das-pa zag-
med-kyi chos thams-cad dbyer-med-par bsgom-mo/
de-la 'jig-rtan ni rang-gi phung-po lnga'o/
'jig-rtan las 'das-pa ni de-bzhin-gshegs-pa-
rnams-kyi rdo-rje gsum-po sku gsung thugs mi-zad-pa
ste/ de-gnyis dbyer-med-pa ni/
gur las/
de-phyir dkyīl-'khor 'khor-lo zhes/
/bde-ba'i thabs-kyi sdom-pa ste/
/sangs-rgyas nga-rgyal rnal-'byor-kyis/
/sangs-rgyas-nyid yun-ring mi 'gyur/
zhes gsungs-pa ltar dag-pa rabs-byams ye-shes-kyi rol-mo gcig tu khams gsum ma lus-pa yongs-su sad-pa'i rnal-'byor-gyi de-kho-na-nyid la brten te/ thamal-gyi snang-ba'i steng du dag-pa'i lha snang lhan-po btat-pa lta-bu'i tshul ma yin-par/ snang grags rigs gsum rgyal-ba'i dkyil-'khor du dngos-su 'phos-ba'i nga-rgyal bya-ba'o/

[ f. 13b ]

de'ang rdo-rje'i snangs rgyud du-ma zhig tu nges-don-gyi dkyil-'khor sdur rim rgyas-par gsungs-pa dang/ gzhan yang grub-pa'i slob-dpon-rnams-kyis gzhung na spyang gzhi'i ming spyod byed la btags-pa dang spyod-kyi ming spyang gzhi la btags-pa mang du snang-ba ni skye 'chi bar-do gsum-gyi dri-ma-rnams de dang rnam-pa mthun-pa'i lam-gyis sbyangs te/ gzhi dus-kyi skye 'chi bar-do gsum ji 'dra-ba'i 'bras-bu yongs-su dag-pa'i sku gsum sgrub-par bya-ba'i ched-du/ gzhi 'bras gnyis dang rjes mthun-gyi bskyed-pa dang rdzogs-pa'i rim sgom dgos-par go-ba'i slad-du gsung-ba'o/

de'i phyir rang-gi sgo gsum dkyil-'khor gsum-gyi bsgrub bzhi'i rang-bzhin ye-nas yin-par rtogs nas sgyu-'phrul 'dra-ba'i khor-lor sgom-pa ste/

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