

JAMYANG KHYENTSE'S
BRIEF DISCOURSE ON THE ESSENCE OF ALL THE WAYS:
A WORK OF THE RIS-MED MOVEMENT

Michael Aris
Oxford

INTRODUCTION

In 1972 my teacher, Dingo Khyentse Rinpoche, asked me to translate into English the *Theg-pa mtha'-dag-gi snying-po* which his own friend and mentor, the late Jamyang Khyentse Chökyi Lodrö (1896-1959) composed shortly before his death in Gangtok. At the same time he requested my friend and colleague in the Government of Bhutan, Mynyak Tulku, Director of the National Museum, to assist me in elucidating some of the technical terms contained within this short work. Although it was not long before a first draft was completed, circumstances have long delayed the preparation of a final version with which I could feel satisfied. In the meantime a translation has already been published by the Library of Tibetan Works and Archives under the title *The Opening of the Dharma, A Brief Explanation of the Buddha's Manu Vehicles*. The style of this translation is in many respects different from my own and so I have decided not to be deterred from publishing my version. A verse composition of this sort, so terse and fluent in the original, inevitably suffers badly in the process of translation and I can only hope that some of its tone and flavour survives in my prose rendering, which I have tried to keep as literal as possible.*

The work represents, for me at least, a succinct and brilliant synopsis of the whole course of Buddhist history and doctrine in Tibet, spontaneously conceived in a spirit of total dedication. Behind its classical structure and the ordered development of its principal theme is revealed a mind which infuses the work with a strong directive purpose, seeking to outline in a few words that which others have obscured with too many words. Scholarship is here, then, a subtle tool—not the blunt instrument that is so often wielded with such labour and heavy-handedness in other works. It does, however, presuppose a certain corpus of knowledge on the part of the reader, a basic familiarity with Buddhist saints and terms which, with the exception of the most fundamental expressions, I have thought best to assume is mostly lacking. The notes at the end may therefore appear too brief for some and too lengthy for others, but I do

* I am indebted to Marco Pallis and David Ruegg for reading the final draft. Their comments and suggestions have assisted me greatly in resolving certain problems.

not think this can be avoided. For the sake of accuracy I have retained the original orthography of Tibetan names and words in these notes but follow a simple phonetic rendering in the translation itself. For those who can follow the Tibetan, the whole of the text copied from the edition published in Kalimpong by the Mani Printing Press is included—it will always make far more satisfying reading than any attempt at a translation such as this.

The work is integral to the synthesising movement of *ris-med* (lit. non-partiality). As Gene Smith has so ably shown¹, this movement first developed in Eastern Tibet in the 1860's as a reaction on the part of some great Nyingmapa scholars against the sectarian polemics and persecutions which had vitiated the spiritual life of Tibet down to their own day. Although there are many antecedents to this movement which can be pointed out during almost the whole course of Tibetan history, it was the peculiar political and cultural conditions prevailing in the kingdom of Derge in the XIXth century which finally produced this conscious search for harmony and tolerance that continues to influence religious attitudes so strongly today. The first, and still perhaps the fullest, expression of *ris-med* is contained in the monumental treatise of the *Shes-bya kun-khyab* by Kongtrül Lodrö Thaye (1813-1899). This "Encompassment of All Knowledge" is essentially a survey of the entire sweep of Lamaist scholastic knowledge, centred around an analysis of the function of the 'three vows' (*trisamvara*), and it proved an ideal vehicle in which to propound a mingling of schools and traditions. It was written at the behest of Jamyang Khyentse'i Wangpo (1820-1892), another of the great founders of the *ris-med* movement. The author of our present work was born in 1896 and immediately recognised as the incarnation of the "active principle" (*phrin-sprul*) of this great scholar.² In early youth he was installed in the monastery of Kathog but in 1910 he moved to the great monastery of Dzongsar in Derge whose lama he remained until he came to Sikkim where, after teaching for a time under the patronage of Sikkim's royal family, he died in 1959. His ashes are preserved in a reliquary chöten in a side-chapel within the Palace Monastery, known as the Tsuglakhang, in Gangtok. Dingo Khyentse Rinpoche, who requested this translation, is the incarnation of the "mental principle" (*thugs-sprul*) of Jamyang Khyentse'i Wangpo and therefore enjoyed a very close relationship with our author throughout the latter's long and active life, venerating him

¹ See his most useful introduction to *Kongtrül's Encyclopedia of Indo-Tibetan Culture* (Sata-Pitaka Series, Vol. 80), pp. 1-87, also his introduction to *The Autobiographical Reminiscences of the Ngag-dbang-dpal-bzang* (Ngagyur Nyingmay Sungrab, Vol. 1).

² See Mme Ariane Macdonald's revised diagram illustrating the Khyentse incarnation "family" in *Kongtrül*, p. cit., p. 74.

as one of his principal masters. A few years ago he composed a short biographical work on his life and teachings. Unfortunately I do not have access to this at the moment.

The way in which the author first seeks to establish the validity of all schools of Tibetan Buddhism and then proceeds to outline the basic systems of realisation which they share in common requires little explanation. One of his sources of inspiration, both in regard to the form and content of this work, was undoubtedly the *Shes-bya kun-khyab* itself. But whereas that long and exhaustive study was primarily intended for monastic scholars, this one is clearly aimed at the ordinary Buddhist of today who requires a simple restatement of the fundamentals of his faith and of the path leading to their fulfilment. While the fundamentals of Buddhism appear here as crystal clear as in truth they really are, and while the moral values that underlie them likewise strike a universal chord of response, the methods employed to attain what is described here as "the great enlightenment that does not reside in *samsāra* or *nirvāna*"³ are complex, subtle and individually graded to all the potentialities of samsaric existence. It would be difficult, I imagine, to produce a more concise account of the full diversity of the Buddhist faith, and yet one which does not detract in any way from its profundity, than the one contained in this short work. Its final *cri de coeur* further demonstrates the powerful role that human emotions can play in a religion that some would reduce to a dry and stale system of psychological analysis.

* * *

³ line 276.

༄༅། །ཐེག་པ་མཐའ་དག་གི་སྤྱིང་པོ་མདོ་ཙམ་བརྗོད་པ་
ཚུལ་གྱི་སྒྲིལ་བྱེད་ཅིས་བྱ་བ་བཞུགས་སོ།

༄༅། །སྤྱི་དང་མགོན་པོ་འཇམ་དཔལ་དབྱངས་ལ་ཕྱག་འཚལ་ལོ། །བདག་ཏུ་ལྟ་བུ་བའི་དྲ་བ་འབྲལ་མཛད་ཅིང་། །ཡི་ཤེས་
5 རལ་གྱི་དོ་དོང་གིས་ས་གསུམ་འབྱུང་། །རྒྱལ་བ་ཀུན་གྱི་མཐུན་རབ་ཕྱང་པོ་ཆེ། །མགོན་པོ་འཇམ་དཔལ་དབྱངས་ལ་ཕྱག་འཚལ་
ལོ། །ཐེག་པ་མཐའ་ཡས་ཚུལ་བསམ་མི་བྱུང་། །བརྗོད་པར་རྣམས་མིན་འོན་ཀྱང་མདོ་ཙམ་ཞེས། །ཉུང་ཏུ་འོང་ག་གིས་རྣམས་
10 པར་དབྱེ་བ་ནི། །ཆ་ཤས་ཙམ་ཞེས་བདག་གིས་བརྗོད་པར་བྱ། །ཀུན་མཐུན་སྟོན་པ་ཤུགས་མེད་གེ་ཡིས། །ཚུལ་གྱི་འཁོར་ལོ་
རིམ་པ་གསུམ་བསྐྱར་བ། །དང་པོས་བསོད་ནམས་མིན་པ་བརྗོད་པ་དང་། །བར་པས་བདག་ཏུ་ལྟ་བ་བརྗོད་པ་དང་། །པ་
15 མཐའ་ལྟ་བུ་ཐེག་པ་མཐའ་ཙམ་ཅད་བརྗོད་པར་གསུངས། །བརྗོད་བྱ་བསྐབས་གསུམ་ཚེད་བྱེད་གསུང་རབ་ནི། །ཡན་ལག་བཅུ་གཉིས་་་་
ཁོངས་སུ་བསྐྱར་བ་དང་། །གསང་བ་སྤྲུགས་ཀྱི་ཐེག་པ་ཆེན་པོ་ལ། །ཁ་ཅིག་ནང་གི་མངོན་པ་ཞེས་བཤད་ཀྱང་། །རིག་པ་་་་
20 འཛིན་པའི་རྗེ་སྤོང་ཅིས་གསུངས་ཏེ། །ལོགས་སུ་བཀར་བ་དེ་ཉིད་ལེགས་པར་བཞེད། །པོད་ཏུ་བསྐྱར་བ་ཤུ་སྟེ་བརྒྱ་ལྷག་ཙམ། །
འོན་ཀྱང་བཀའ་ལི་ཚད་བརྒྱུད་མི་རྣམས་ཏེ། །བཀའ་ལི་དགོངས་འབྲེལ་བསྟན་བཅོས་རྣམས་གྲངས་ལ། །ཐེག་དམན་བྱེ་བྱག་་་
25 བཤད་མཛོད་ལ་སོགས་དང་། །ཐེག་ཆེན་དགོངས་འབྲེལ་འཇམ་གྱིང་རྒྱན་དུག་དང་། །མཛད་བྱུང་སྟོབ་དཔོན་ལ་སོགས་མཁས་
རྣམས་ཀྱིས། །མཛོད་པ་ཤིན་ཏུ་རྣམས་གྲངས་མང་པོ་དང་། །གསང་སྤྲུགས་རྒྱུད་སྤེའི་འབྲེལ་དང་སྐབས་ཐབས་དང་། །མན་་་
30 ངག་བསམ་མི་བྱུང་བའི་བཞུགས་པ་རྣམས། །སྟོན་བྱོན་ལོ་པའ་རྣམས་ཀྱི་བཀའ་དྲིན་ལས། །པོད་ཏུ་བསྐྱར་བ་སྤྲུགས་བསམ་ཉིས་
བརྒྱ་ལྷག །བཞུགས་པ་རྣམས་ཀྱིས་བསྟན་པའི་གཞི་འཛིན་བྱེད། །འཕགས་པའི་ཡུལ་དུ་གསར་རྟོང་ཞེས་པ་མེད། །པོད་ཏུ་་་
35 ལོ་ཙམ་རྣམས་ཀྱིས་འགྲུར་སྤྲུགས། །གསར་རྟོང་དབྱེ་བ་རིན་བཟང་བྱོན་ཡན་ཚོད། །འགྲུར་ལ་སྤྲུགས་རྟོང་མ་དེ་སྤྲུག་ཚོད། །
གསར་མ་ཞེས་དབྱེ་དེ་ཡང་འདུལ་མདོ་མངོན། །གསང་སྤྲུགས་སྤྱི་རྒྱུད་གསུམ་པོ་ལ་སོགས་པ། །ཡལ་ཆེར་བསྟན་པ་སྤྲུག་དར་་་་
40 དུས་སུ་བསྐྱར། །རྣལ་འབྱོར་སྤྲུག་པའི་བདེ་གྱི་དུས་གཤིན་སོགས། །སྤྱི་འགྲུར་ཤས་ཆེ་སྤྲུག་རྟོང་མ་ལ། །སྤྲུག་རྟོང་སྤྲུག་སྤྱི་་་
རྣམས་གྲངས་ཤིང་དུ་མང་། །དེ་ལ་གསར་མའི་མཁས་མཚོག་འགའ་ཞེས་གིས། །རྒྱུད་ནི་ཚད་མ་མིན་ཞེས་གསུངས་ནའང་། །
45 གཞུར་གནས་རྣམས་ཀྱིས་ཚད་མ་ཉིད་དུ་བསྤྲུགས། །དོན་ལའང་དེ་ལྟར་འབྲུལ་མེད་གནས་པར་སེམས། །རྒྱུ་མཚན་ཅི་སྤྱིར་ཞེ་
ན་བཀའ་དང་ནི། །བསྟན་བཅོས་རྣམས་ཀྱི་ཟབ་དང་རྒྱ་ཆེད་དོན། །ཇི་བཞིན་སྟོན་པས་སྤྱི་བོར་སྤྲུང་བར་རིགས། །དེ་ལ་་་
50 གསང་སྤྲུགས་རྟོང་མར་ཐེག་རིམ་དག། །བསྟན་རྒྱུ་འབྲས་ཐེག་པ་གཉིས་སུ་འདུ། །རྒྱ་ལི་ཐེག་པ་ཉན་རང་བྱུང་སེམས་་་་་
གསུམ། །འབྲས་བུའི་སྤྲུགས་ལ་སྤྱི་རྒྱུད་ཐེག་གསུམ་དང་། །ནང་བ་ཐབས་ཆེན་རྒྱུད་སྤྲུགས་ལོད་དེ། །དེ་དག་རྣམས་ལ་
55 ལྷ་སྟོན་སྤྱི་འབྲས་ཀྱི། །རྣམ་པར་བཞུགས་པ་མང་དུ་ཡོད་ཀྱང་ཀྱང་། །ཉུང་ཏུ་འོང་ག་གིས་འདི་ཏུ་འདྲི་མི་རྣམས། །སྤྲུག་རྒྱུར་
རྟོང་མར་བཀའ་གཏོར་དག་སྤྲུང་གསུམ། །གསང་སྤྲུགས་གསར་མཛོད་པོ་བཀའ་གདམས་ཞེས། །ཨ་ཏི་ཤ་དང་རྒྱལ་བ་འབྲོམ་
60 སྟོན་པ། །སྤྱི་མཛོད་གསུམ་སོགས་བསྟན་འཛིན་བསམ་མི་བྱུང་། །བཀའ་གདམས་རྟོང་མས་ཀར་ཀུན་ལའང་འདྲིས། །དེ་ཉིད་
གཞིར་བརྒྱུད་འཇམ་དབྱངས་ཅོང་ཁ་པས། །འདུལ་མདོ་དབྱུག་པར་སྤྱི་གསང་སྤྲུགས་སོགས། །རྒྱུ་པར་མཛོད་ཅིང་དེ་ལི་་་
65 རིང་ལྷགས་ཀྱིས། །འཛིན་མའི་ཁྱོད་ཀུན་ཐམས་ཅད་འབྱུང་བར་གྱུར། །དེ་ལི་བཞེད་པའི་མདོ་སྤྲུགས་ཟབ་གནད་ལ། །ལྷག་་་
པའི་ལྟ་དང་རང་གི་རྣམ་དབྱེད་ཀྱི། །ཤེས་རབ་ཟབ་སོད་སྤྱི་མ་ལས་ཐོན་པ་ལི། །འབྲུང་ཚུལ་མང་བཞུགས་ལེགས་བཤད་རྣམས་

70 ལྟུགས་ལ། །སྐྱུ་པ་ཞིས་ཇི་བཅུན་གོང་མ་ལྟུམ། །རྣལ་འབྱོར་དབང་ཕྱག་ལེར་ལྷ་པ་ཆེན་པོ། །རྣམ་པ་དང་རྣམ་ཇི་...
75 གདན་པ་སོགས། །འདགས་ཡུལ་མཁས་གྲུབ་མང་པོའི་མདོ་སྟགས་གྱི། །བཞིན་སྲོལ་འཛིན་ཅིང་སྤྲུལ་རྟོང་མ་ཡི། །ཡང་...
དག་ཕུར་པ་སོགས་ཀྱང་འཁོན་ལུགས་ཞེས། །བྱད་པར་འདགས་པ་ཉམས་པ་མེད་པར་བཞུགས། །འཛེས་སྤྱིང་མཁས་པའི་གུའུ་ག
80 རྒྱན་སཔུ་ཞེས། །སྐྱུ་གསལ་ཅོད་པ་བརྒྱུག་ལ་པོད་དུ་ནི། །འདི་ཙམ་ཉིད་ལས་གཞན་དུ་མ་གྲགས་སོ། །དེ་ཡི་བརྒྱད་འཛིན་...
ས་ངོར་ཚར་གསུམ་ཡིན། །བྱུ་ལུགས་ཇི་རང་པོ་དོང་ཞེས་གྲགས་རྣམས། །དྲིན་བཞིའི་ཙམ་སྐྱུ་པ་ལས་གྲིས། །མདོ་སྟགས་...
85 བཞིན་པ་ཅུང་ཟད་འབྱར་དོད་ཡོད། །རྣམ་མི་དྲི་ལས་འོངས་བཀའ་བརྒྱད་པ། །མར་མི་དུགས་བཀའ་བརྒྱད་ཀྱན་གྱི་ཇི། །དེ་...
ལས་གྲིས་པ་ཆེ་བཞི་རྒྱུང་བརྒྱད་སོགས། །མང་ཡང་དུགས་པོའི་སྲོབ་མ་ཕག་གྲུ་ལས། །གྲིས་པ་མང་ཞིང་ད་ལྟར་ཀར་འབྲག་...
90 དང་། །འདྲི་སྟག་བཞི་པོ་མ་ཉམས་བཞུགས་པ་དང་། །གཞན་རྣམས་བསྟན་རྒྱན་ལིན་དུ་ཉུག་ཕྱར་གྱུར། །མཁས་གྲུབ་ཀྱང་...
པོ་རྣལ་འབྱོར་ཞེས་བྱ་བས། །རྒྱ་གར་ཡི་ཤེས་མཁའ་འགྲོ་རྣམས་གཉིས་དང་། །རྣམ་པ་དང་མི་དྲི་པ་ལ་སོགས། །མཁས་གྲུབ་...
95 བརྒྱ་དང་ལྔ་བཅུ་བཞེན་བྱས་དེ། །པོད་དུ་སྦྱོལ་བ་ཤངས་པ་བཀའ་བརྒྱད་གྲགས། །དེ་ཡི་ཚོས་ལུགས་ཀྱང་རྒྱགས་འཛིན་པ་མེད།
།ས་ཀར་གཉིས་ལ་དབང་ལུང་རྒྱན་རྣམས་བཞུགས། །གཞན་ཡང་རྒྱ་གར་དམ་པ་སངས་རྒྱས་གྱི། །བཀའ་སྲོལ་ཞི་བྱེད་མ་...
100 གཅིག་ལ་བསྟོན་གྱི། །དམ་ཚོས་བདུད་གྱི་གཅོད་ཡུལ་ལ་སོགས་པ། །པོད་དུ་གསང་སྟགས་བཀའ་སྲོལ་རྣམས་གྲངས་མང་། །དེ་...
རྣམས་ཐམས་ཅད་མིང་གི་རྣམས་གྲངས་ལས། །དོན་ལ་བྱད་པར་དབྱེ་བ་འགའ་མེད་ཅིང་། །མཐར་ཐུག་བྱང་རྒྱབ་གྲུབ་ལ་གནད
105 གཅིག་གོ། །བཤད་པའི་བཀའ་བབས་སྐྱུ་དགོ་ལྟར་གཉིས། །སྐྱུ་བའི་བཀའ་བབས་ཀར་རྟོང་ཞེས་ཀྱང་གྲགས། །དོན་...
ལ་སྟོན་རྒྱན་མཁས་པས་འདི་ལྟར་གསུངས། །གངས་ཅན་བརྟན་པའི་སྲོལ་འབྱེད་རྟོང་མ་པ། །བསྟན་འཛིན་བྱེ་བའི་འབྱུང་...
110 གནས་བཀའ་གདམས་པ། །ཡོངས་ཇོགས་བསྟན་པ་རྒྱས་མཛོད་སྐྱུ་པ། །རྩེ་མེད་གྲུབ་པའི་གསེང་ལས་བཀའ་བརྒྱད་པ། །...
ལེགས་བཤད་སྐྱུ་བའི་ཉི་མ་ཅོང་ཁ་པ། །ཟབ་རྒྱས་རྒྱུད་སྤེའི་མངའ་བདག་ཇི་ཞེས་གཉིས། །ཞེས་སྐྱུ་བཤད་འདི་དོན་ལ་གནས་...
115 པར་འདུག །རྟོང་མ་གདེར་མ་ཞེས་གྲགས་ལྷ་རྒྱན་གྱི། །སྦྱོར་དཔོན་ཆེན་པོ་པདྨ་སམ་རྒྱལ་ལ། །པོད་དུ་བྱོན་རྣམས་མངའ་བདག
120 ཇི་འབངས་ལ། །ཐུན་མོང་ཐུན་མིན་མང་དུ་སྦྱུལ་བ་རྣམས། །རྟོགས་དུས་བསྟན་འགྲོ་སྐྱུ་བས་པའི་དབྱུང་གཉིན་དུ། །ས་ཡི་...
གདེར་དང་དགོངས་པའི་གདེར་དུ་སྦྱས། །དུས་བབས་སྦྱུལ་པའི་སྐྱུ་མཚོག་གྱིས་འདོན། །བསྟན་དང་འགྲོ་ལ་ཕན་བདེའི་...
བཅས་སྐྱེད། །དག་སྤང་རྟོན་བརྒྱུད་ཞེས་སྐྱུ་གྲགས་པ་རྣམས། །གསང་སྟགས་གསར་རྟོང་གཉིས་ཀར་མང་པོ་བཞུགས། །...
125 མཁས་པ་འགའ་རིས་གདེར་ལ་རྩོད་བྱེད་ཀྱང་། །དགོས་པ་དགོངས་གཞི་གང་ཡིན་བརྟགས་པ་ལས། །གདེར་ཚོས་ཚད་མ་...
130 གསུམ་གྱིས་གྲུབ་པ་ལ། །སྐྱུ་པ་བདེ་བ་རྣམས་ལ་སྤང་བ་ཡི། །ཉིས་པ་ལིན་དུ་ལྷུ་བས་བག་ཡོད་མཛོད། །འབྲུམ་པ་ལ་...
སོགས་སྐྱུ་སྐྱུ་བའི་མ་དང་། །ལྷ་རྒྱན་རྒྱ་མ་ཐུ་ལའི་མཚོད་དྲིན་རྣམ། །གསང་སྟགས་རྒྱུད་སྐྱུ་བ་ཐོབ་རྣམས་གྱིས་སྤངས།
135 འདགས་ཡུལ་ལ་འང་དོན་དུ་གདེར་བྱོན་བཞུགས། །དེ་སོགས་སྐྱུ་བྱེད་མང་ཡང་སྦྱོས་པ་སྤྱུང་། །དེ་ལྟར་བཤད་པའི་བསྟན་...
པ་མཐའ་དག་གི། །ལམ་གྱི་རྟོང་པོ་ངེས་འབྱུང་བསྐྱེད་པ་ལ། །གཞི་དྲན་སོ་ཐར་རིགས་བདུན་གང་རུང་གི། །འབྲུམ་ལ་...
140 གནས་ལིང་དལ་འབྱོར་རྟོད་དཀའ་བསྐྱེས། །དལ་བའི་དྲིན་བཟང་འདི་འདྲ་དུ་ཕྱིན་རྣམ། །རྟོད་པར་དཀའ་བའི་རྒྱལ་ལ་...
ལེགས་པར་བསམ། །རྟོད་པ་དོན་ཆེ་ཡིད་བཞིན་ནོར་དང་མཚུངས། །དེ་ཡང་ཡུན་དུ་མི་དྲག་ལྷུར་དུ་འཁྱི། །ཞན་གཞིན་...
145 བར་མ་རྣམ་འཛིང་སེམས་དང་། །འཛི་བའི་རྒྱན་མང་འཛོ་བའི་རྒྱན་ཉུང་ཞིང་། །ནམ་རྩེ་དུས་བཞི་དག་གཉིན་འབྱུར་སྟོག་...
སོགས། །ཡང་ཡང་བསམ་ལ་མི་དྲག་དུན་པར་མཛོད། །ཤིན་པ་རྣམ་མཁའི་དབྱིངས་སྐྱེ་ཐིམ་པ་མིན། །མི་རྣམ་མིར་སྐྱེ་དྲོ་...

- ༄། །འབད་བུ་མ་ན། །མྱིག་སྒྲིབ་ཉེས་ལྷུང་ཐམས་ཅད་བྱང་ལིང་དག །ཚོགས་བསགས་སྤྱིང་པོ་མཚུ་ལ་དག་ཀྱང་དབུལ། །
- 230 དེ་ལྟར་དམིགས་པ་དང་བཅས་བསགས་པ་རྣམས། །འཁོར་བ་ལྷུ་མ་རང་བཞིན་མེད་རྟོགས་ཤིས་རབ་གྱི། །སྤང་ཉིད་དང་.....
 འབྲེལ་ཡི་ཤེས་ཚོགས་ཞེས་བྱ་བ། །བསོད་ནམས་ཚོགས་ལས་སངས་རྒྱུས་གཟུགས་སྤྱི་དང་། །ཡི་ཤེས་ཚོགས་ཀྱིས་ཚོས་གྱི་སྤྱོད་
- 235 ཐོབ་འགྲུར། །དེ་ལྟར་བསགས་སྤྱངས་གཉིས་ལ་བརྩོན་པ་དང་། །ཡང་དག་ལྟ་བུ་བརྒྱད་ལ་སྤྱི་བའི་ཕྱིར། །ཐོབ་མར་ཞིག་རྣམས
 བཅོལ་ལིང་སེམས་གནས་དག །ཉེས་པ་ལྟ་སྤོང་འདུ་བྱེད་བརྒྱད་བརྟེན་དེ། །རྟེན་ཅན་རྟེན་མེད་ཅེ་གཅིག་དམིགས་པ་ལས།
- 240 བདེ་གསལ་ལ་མི་རྟོག་དྲིང་འཛིན་སྤྱོད་བར་འགྲུར། །དེས་ནི་ཉོན་མོངས་མགོ་ཚན་ཅམ་ཞིག་འདུང་། །དེ་ནས་ལྟག་མཐོང་ལྟ་བུ་གད་
 ལ་དབབ། །ཐོབ་མེད་སྲིད་པའི་ཅ་བ་བདག་ཏུ་འཛིན། །མ་རིག་པ་འདི་ཅད་ནས་གཞིལ་བའི་ཕྱིར། །སྤོང་བ་ཉིད་དེ་ངེས་པ་
- 245 བསྐྱེད་པར་བྱ། །དེ་ཡང་སྤང་བོ་ལྟས་བསྐྱེད་ཚོགས་པ་ལ། །བརྟེན་ནས་ངའི་སྤྱོད་པའི་ལྟ་སྤྱོད་ཀྱི། །ངར་འཛིན་འདི་ཉིད་
 རྣམ་པར་གཞིམ་པ་ལ། །སོ་སོར་བརྟགས་པའི་དབྱེད་པ་རྣམ་པར་གཅིས། །བདག་དང་སྤང་བོ་གཅིག་གསལ་ཐ་དད་སོགས། །
- 250 དབུ་མའི་རིགས་པ་ནས་འདུང་ལྟར་དབྱེད་དེ། །གང་ཟག་བདག་མེད་གདན་ལ་དབབ་པ་དང་། །གཟུང་དང་འཛིན་པས་བསྐྱེད་
 བའི་ཚོས་གྱི་བདག །སྤང་བོའི་ཆ་ཤས་ཏུ་མར་ཡིགས་དབྱེད་ཅིང་། །བདག་མེད་དོན་ལ་ངེས་ཤིང་སྤོང་བ་ན། །སྲིད་དང་ཞི་
- 255 བས་བསྐྱེད་པའི་ཚོས་ཐམས་ཅད། །རང་བཞིན་སྤྱོད་པའི་དང་ལས་སྤང་བྲགས་གྱི། །ཚོས་རྣམས་འགག་པ་མེད་པར་རང་ལར་བའི། །རྟེན་འབྲེལ་ཟབ་.....
 མོའི་རིགས་པ་ཁོང་ཆུད་དེ། །སྤོང་དང་རྟེན་འདུང་ཐ་མི་དད་པ་ཡི། །གོ་སྤྱང་བྱུང་ན་འཛིན་གཉིས་པས་མ་བསྐྱེད་པར། །རྣམ
- 260 དང་། །སྤོང་དང་རྟེན་འདུང་ཐ་མི་དད་པ་ཡི། །གོ་སྤྱང་བྱུང་ན་འཛིན་གཉིས་པས་མ་བསྐྱེད་པར། །རྣམ
 མོའི་རིགས་པ་ཁོང་ཆུད་དེ། །སྤོང་དང་རྟེན་འདུང་ཐ་མི་དད་པ་ཡི། །གོ་སྤྱང་བྱུང་ན་འཛིན་གཉིས་པས་མ་བསྐྱེད་པར། །རྣམ
- 265 ལ་མི་རྟོག་སྤོང་བུ་མའི་དབྱིངས། །ཇི་སྲིད་བར་ཏུ་མཉམ་པར་བཞག་པར་བྱ། །མདོར་ན་དབྱེད་འཛིན་གཉིས་པོ་སྤོང་བ་
 མ་ཡི། །སོ་སོར་རྟོགས་པའི་ཤེས་རབ་དང་ལྟན་པས། །ཅེ་གཅིག་མི་གཡོ་ཞི་བར་གནས་པ་དང་། །ལྟག་མཐོང་ཤེས་རབ་.....
- 270 རྩང་བུ་འཇུག་པ་ལ། །ཡང་དག་ལྟ་བུ་ཞེས་བྱ་བུ་བའི་ཡུལ། །ཤེས་རབ་པ་པོ་ལ་སྤྱི་ན་པའི་སྤོང་དོན་ཡིན། །མཐའ་བརྒྱད་.....
 སྤོང་བ་ཀུན་གྲུབ་ལྟ་བུ་དང་། །མ་ཡིང་ཇི་བཞིན་འཛིན་པ་སྤོང་བ་དང་། །རྒྱལ་སྤོང་ལས་བཟང་དམ་པར་སྤོང་བ་ལས། །
- 275 འབྲས་བུ་ས་བཅུ་ལས་ལྟ་མཐར་ཕྱིན་དེ། །སྲིད་ཞིར་མི་གནས་བྱང་ཆུབ་ཆེན་པོ་བརྟེན། །རང་གཞན་དོན་གཉིས་ལྟན་གྱིས་འབྲུབ་
 བར་འགྲུར། །ཀྱི་མ་ །དེང་སངས་སྤོང་མ་ལྟ་བུ་འདི་མཐར་ཐུག་འདིར། །བསྐྱེད་འཛིན་སྤོང་ཆེན་འགའ་ནི་དབྱིངས་སྤྱུག་ཤིགས།
 །བདག་འདྲ་སྤོང་སྤོང་བས་ས་སྤོང་ཁོངས། །ལྟ་མ་ཡིན་རྣམས་ཉ་ཉར་དགོད་པ་དང་། །དག་ར་ཕྱོགས་ལྟ་རྣམས་རིང་ཏུ་བྲོས་
- 280 ཤིང་བྱེད། །སངས་རྒྱུས་བསྐྱེད་པ་རི་མོའི་མར་མེ་ལྟར། །ལྟར་འདིར་ཐུགས་ཇི་ཆེ་རྣམས་དགོངས་སྤྱུག་སོལ། །སངས་རྒྱུས་.....
 བསྐྱེད་ལ་གཅིས་པར་འཛིན་པ་རྣམས། །ཡུང་རྟོགས་བཤད་སྤྱོད་སྤྱངས་རྟོགས་བྱ་བར་བརྩོན། །ཚོས་སྤོང་རྣམ་བཅུར་རྟོག་ཏུ་
- 285 མི་གཡོལ་ལིང་། །གསོལ་འདེབས་མཚོན་འབྲུལ་ཚོགས་བསགས་དག་ལ་རེས། །དགོ་འདུན་ཐུགས་མཐུན་བྱུབ་མཐའི་ཁ་འཛིན་
 སྤངས། །ཕྱོགས་དང་རིས་སྤོང་གཅོད་བསྐྱེད་པ་ཀུན། །ནང་འགལ་མ་གཏོང་ཚོས་ལ་སྤྱོད་འདེབས་སྤོངས། །བསྐྱེད་པའི་.....
 ཚོས་ཆུལ་རྒྱ་མཚོ་ཇི་སྲིད་པ། །རང་སེམས་འདུལ་བར་ཤེས་བྱོས་ཉམས་ལེན་མཛོད། །རྟོག་ཏུ་སྤོང་གསུམ་ཞི་ཏུ་ལྟོད་ཆགས་.....
- 290 སྤོང་བའི་ཤེས་བཞིན་བགཡོད་བསྐྱེད་པར་མཛོད། །རྒྱལ་བོ་གྱི་གྱིའི་མི་ལྟས་དང་མཐུན་པ། །འཕགས་ཡུལ་ཉན་ཐོས་
 ལྟར་རྟོང་བྲུབ་མཐའི་གདོན་གྱིས་བདབ། །ཚོད་པས་བསྐྱེད་པ་དགྲུགས་ཤིང་རྩིང་རྩིང་བྱུར། །འདི་ཕྱི་གཉིས་སྤང་རང་གཞན་
 སྤོང་ལ་སྤོང། །དོན་གྱི་སྤོང་བོ་ཅུང་ཟད་མེད་པས་ན། །ངེས་པར་དོར་ལ་སྤོང་བའི་བསྐྱེད་པ་སྤངས། །སངས་རྒྱུས་འཛིན་གས་
 པ་མེད་པའི་གནས་ཐོབ་པས། །བསྐྱེད་པ་ཕྱི་རྣམས་སྤྱངས་ཀྱང་བཞིགས་མི་ནུས། །སིང་གི་ཞིག་པ་འདུ་ཡིས་གཡིང་བ་བཞིན། །
- 300 སྤོང་བའི་ཤེས་བཞིན་བགཡོད་བསྐྱེད་པར་མཛོད། །རྒྱལ་བོ་གྱི་གྱིའི་མི་ལྟས་དང་མཐུན་པ། །འཕགས་ཡུལ་ཉན་ཐོས་
 ལྟར་རྟོང་བྲུབ་མཐའི་གདོན་གྱིས་བདབ། །ཚོད་པས་བསྐྱེད་པ་དགྲུགས་ཤིང་རྩིང་རྩིང་བྱུར། །འདི་ཕྱི་གཉིས་སྤང་རང་གཞན་
 སྤོང་ལ་སྤོང། །དོན་གྱི་སྤོང་བོ་ཅུང་ཟད་མེད་པས་ན། །ངེས་པར་དོར་ལ་སྤོང་བའི་བསྐྱེད་པ་སྤངས། །སངས་རྒྱུས་འཛིན་གས་
 པ་མེད་པའི་གནས་ཐོབ་པས། །བསྐྱེད་པ་ཕྱི་རྣམས་སྤྱངས་ཀྱང་བཞིགས་མི་ནུས། །སིང་གི་ཞིག་པ་འདུ་ཡིས་གཡིང་བ་བཞིན། །
- 305 སྤོང་བའི་ཤེས་བཞིན་བགཡོད་བསྐྱེད་པར་མཛོད། །རྒྱལ་བོ་གྱི་གྱིའི་མི་ལྟས་དང་མཐུན་པ། །འཕགས་ཡུལ་ཉན་ཐོས་
 ལྟར་རྟོང་བྲུབ་མཐའི་གདོན་གྱིས་བདབ། །ཚོད་པས་བསྐྱེད་པ་དགྲུགས་ཤིང་རྩིང་རྩིང་བྱུར། །འདི་ཕྱི་གཉིས་སྤང་རང་གཞན་
 སྤོང་ལ་སྤོང། །དོན་གྱི་སྤོང་བོ་ཅུང་ཟད་མེད་པས་ན། །ངེས་པར་དོར་ལ་སྤོང་བའི་བསྐྱེད་པ་སྤངས། །སངས་རྒྱུས་འཛིན་གས་
 པ་མེད་པའི་གནས་ཐོབ་པས། །བསྐྱེད་པ་ཕྱི་རྣམས་སྤྱངས་ཀྱང་བཞིགས་མི་ནུས། །སིང་གི་ཞིག་པ་འདུ་ཡིས་གཡིང་བ་བཞིན། །

- 310 །ནང་ནས་བཞིག་ཅེས་མདོ་ནས་གསུངས་པ་ལ། །དུན་པ་ཉི་བར་བཞག་ནས་སྤངས་སྤངས་མཛོད། །ཁྱིམ་ན་གནས་མུ་མུ་
- ན་མས་དཀོན་མཆོག་མཚོད་པ་དང་། །མན་སེམས་དང་ལྡན་དགེ་བའི་ལས་བཅུན་ན། །འདི་ཕྱི་ཚེ་རབས་ཀྱི་དུ་དགེ་བར་མུ་མུ་
- 315 འགྲུར། །བདག་ནི་འཆི་ལ་ཉི་ཞིང་གས་པས་ཉིན། །སངས་རྒྱས་བསྟན་ལ་ལྷག་བསམ་བཟང་ཅས་ལས། །མན་ཐོགས་ལྷན་མུ་མུ་
- པ་གང་ཡང་མེད་ངེས་ཀྱང་། །བསྟན་པ་རྒྱས་པའི་སྟོན་ལས་འདི་བས་ལ་བཅུན། །གངས་ཅན་ལྷོངས་ཀྱི་ཕན་བདེའི་འབྲུང་གནས
- 320 མཚོག །བསྟན་འཛིན་རྒྱ་མཚོའི་ཞབས་པད་ཡུན་དུ་བདན། །འོད་དབག་མེད་མགོན་པའ་ཆེན་སྐྱེས་དང་། །ཀམ་པ་དང་འཇམ
- དབྲུངས་ས་སྐྱེ་བ། །ལ་སོགས་བསྟན་འཛིན་སྐྱེས་ན་མས་སྐྱེ་ཚེ་དང་། །མཛད་པ་འཕྲིན་ལས་ཐམས་ཅད་རབ་རྒྱས་ཤིང་། །མུ་མུ་
- 325 འཕགས་པའི་ཡུལ་གྱི་རྒྱལ་སྟོན་འབངས་བཅས་རྣམས། །བདེ་སྐྱིད་རྣམས་ལྡན་དཔལ་གྱིས་འབྱོར་པ་དང་། །སྐྱར་ཡང་སངས་
- རྒྱས་བསྟན་པ་རབ་འཕེལ་ཞིང་། །སྤྱོད་གསུམ་གྱི་ཚོས་ཀྱི་རྩ་ཆེན་སྟོགས། །སྲིད་ཅེའི་བར་དུ་བྱུང་པའི་བཀྲ་ཤིས་ཤོག །དེ་ལྟར
- 330 ཚོས་ཀྱི་སྟོན་འབྱོར་འདི། །འབྲས་སྐྱེ་སྟོན་ཆེན་བཀམ་བསྟན་འདོད། །ཐོད་ཆེན་ལྷོངས་ཀྱི་ཆར་གདོགས་པའི། །འཇམ་དབྲུངས་མུ་མུ་
- 335 མཁྱིན་བཅེའི་སྐྱེལ་མིང་འཛིན། །ལྷན་སྤངས་ཚོས་ཀྱི་སྟོན་ཤོས་པས། །ལྷག་བསམ་བཟང་པོས་གར་མར་བྲིས། །དགེ་བས་བསྟན
- འབྱོར་སྐྱར་གྱུར་ཅིག

།དགེ་ལོགས་འཕམ།།

A BRIEF DISCOURSE ON THE ESSENCE OF ALL THE WAYS

or

THE OPENING OF THE DOOR TO THE DHARMA

I bow down to the Guru and to the protector Mañjughoṣa.¹ Cutting open the net of the view of selfhood, the light of the sword of wisdom encompasses the triple world.² I bow down to the protector Mañjughoṣa who is the great repository of all the Buddhas' wisdom.

Since the nature of the Dharma (as revealed in) countless paths is inconceivable to the mind, it cannot be spoken of. I shall, however speak briefly of just some of its aspects in order to classify it in a few words.

10 The Omniscient Teacher, the Lion of the Śākya,³ turned the Wheel of the Dharma in three stages.⁴ It is said that by the first he confounded those lacking in virtue, by the intermediate one he refuted the view of selfhood and by the last one he refuted the basis of all views. The sacred discourses which speak on the subject of the Three Precepts⁵ are collected under twelve branches.⁶ The great vehicle of *Mantrayāna*

1 Mañjughoṣa (Tib 'Jam-dbyangs: 'Gentle Voice') is another name for Mañjuśrī (Tib. 'Jam-dpal) the Buddha of Transcendental Wisdom; he holds the 'sword of wisdom', referred to in this invocation, as his chief emblem. It should be pointed out that while the author was himself considered to be an embodiment of Mañjughoṣa, in this opening passage he invokes him as his own tutelary deity.

2 The 'triple world' refers to the subterranean world of the *nāga* serpent spirits, the earth's surface inhabited by sentient beings and the world above of the gods.

3 'The Lion of the Śākya' is an epithet of the historical Buddha.

4 According to Tibetan tradition, during the first 'turning of the wheel of the Dharma' at Varanasi the Buddha explained the Four Noble Truths (see n. 52 below). During the second, which occurred on the mountain of Gṛdhrakūṭa, he revealed the *Mahāyāna sūtras* and during the last of these promulgations at Vaisāli and other places he revealed the *sūtras* concerning the Void and other related subjects. See *Mkhas grub rje's Fundamentals of the Buddhist Tantras* translated and edited by Ferdinand D. Lessing and Alex Wayman (The Hague, 1968), pp. 45-49.

5 The 'Three Precepts' pertain to moral discipline (*tshul-khrims*), meditative absorption (*ting-nge-'dzin*) and wisdom (*shes-rab*).

6 The 'twelve branches' of the Buddhist scriptures as contained in the *tripitaka* come under the headings of (1) the *sūtras*, (2) devotional songs, (3) prophecies, (4) verse, (5) precedents for creating new monastic rules, (6) biography, (7) discourses of special relevance, (8) history, (9) *jātaka* stories, (10), wonders, (11) extended commentaries and (12) substantiating proofs.

is explained by some people as “inner metaphysics”,⁷ but generally it is said to be the
 20 *piṭaka* of the *Vidyādhara*⁸ and this separate division is well accepted. The Tibetan
 translations (of the Buddhist scriptures) exceed one hundred volumes (in the *Kanjur*)
 but the sermons of the Buddha themselves, however, are beyond count. As regards
 the various *shastra* consisting of commentaries on the sermons, in the *Hinayāna*, there
 is the *Mahavibhasa Shastra* and other works. In the *Mahāyāna* commentaries there
 are very many different works composed by scholars such as the *Six Ornaments of*
*the World*⁹ and other excellent teachers. In the *Mantrayāna* there are innumerable
 30 commentaries, rituals and instructions on the *tantras*. All these works were rendered
 into Tibetan in more than two hundred volumes thanks to early translators and
 scholars and these writings comprise the basis of the teachings.

In India there were no so-called ‘Ancient’ and ‘New’ sects and it was the earlier
 and later renderings by the translators in Tibet which differentiated the ‘Ancient’ from
 the ‘New’; the translations made up to the time of Rinchen Zangpo¹⁰ are classified
 as ‘the earlier translations of the Ancients’ and those made after him are classified as
 the ‘New’. In that way texts including those of the *vinaya*, *sūtra* and *abhidharma* (classes)
 the three lower *tantras*¹¹ and other works were mostly translated at the time of the
 earlier flowering of the Dharma. The *Samvara*, *Hevajra*, *Kālacakra*, *Yamāntaka* and
 40 other *tantras* of the *Anuttarayoga* class generally belong to the later translations but
 even in the earlier translations of the Ancients there are very many *tantras* of the
Anuttarayoga class. In this respect some excellent scholars of the new schools have

7 This phrase distinguishes between what is conceived of as the general or ‘outer’
 metaphysics of the *Abhidharma* and the ‘inner’ metaphysics of the *Mantrayāna*,
 which leads to the attainment of enlightenment through yogic training.

8 The *ciyādhara* (Tib *rig-pa ’dzin-pa*; literally ‘holders of knowledge’) are those
 sages who obtained high realisation on the path to Buddhahood. Passing beyond
 the *Hinayāna* and the *Mahāyāna*, their final goal is revealed in the *Mantrayāna*
 which is therefore described here as their own special *piṭaka*.

9 The *Six Ornaments of the World* are the early Indian Buddhist scholars Nāgārjuna,
 Āryadeva, Asaṅga, Vasubandhu, Dīnāga and Dharmakīrti. To these are usually
 added the *Two Excellent Ones*, namely Guṇaprabha and Śākyaprabha. This is
 the ascription as determined by modern scholarship. Tibetan works, however,
 usually claim Nāgārjuna and Asaṅga as the *Two Excellent Ones*.

10 *Lō-tsa-ba* (‘Translator’) Rin-chen bZang-po (958-1055) spent a total of seventeen
 years in India studying with Buddhist scholars. Under the patronage of the Western
 Tibetan monarchy he translated many Sanskrit works into Tibetan. These were
 the first to be introduced after the decline of Buddhism in Tibet during the ninth
 and tenth centuries.

11 The three lower *tantras* are (1) *bya-ba’i rgyud* (*Kriya-tantra*), (2) *spyod pa’i rgyud*
 (*Caryā-tantra*) and (3) *rnal-’byor-gyi rgyud* (*Yoga-tantra*).

declared there is no validity in these *tantras*. Impartial scholars, however, praise them as truly valid and I too believe that in reality they are thus free from error. If it be asked why, the answer is that one should accept with great respect whatever is revealed of the deep and broad meaning of the Buddha's sermons and their commentaries.

50 To realise these teachings the Ancient School (Nyingma) of Secret *Mantra* maintains nine ways.¹² Briefly they are subsumed under the two ways of Cause and Effect.¹³ The Way of Cause is that of the *Śrāvaka*, the *Pratyekabuddha* and the *Bodhisattva*—these three. According to the Mantra Way of Effect there are the three lower *tantras* which are the three *tantras* of great Buddhist methods.¹⁴ In the pursuit of all these ways the individual results of viewing, meditating and practising became so numerous that I cannot attempt to give here even a short account.

60 In the Ancient School of the earlier translations we have the original sermons of the Buddha, the discovery of hidden texts and pure revelations in the mind—these three. The New School of Secret *Mantra* is called the Jowo Kadampa¹⁵ and in it there were Atiśa,¹⁶ *Gyalwa* Dromtönpa,¹⁷ the Three Brothers¹⁸ and countless

12 The nine ways or 'vehicles' of the rNying-ma school are those of (1) prediction, (2) the visual world, (3) illusion, (4) existence, (5) the virtuous adherers, (6) the great ascetics, (7) pure sound, (8) the primeval way and (9) the supreme way. *Bon*, the pre-Buddhist religion of Tibet, also adopted these nine ways which have been distinguished from those of the rNying-ma-pa as follows: "The 'Nine Vehicles' of *Bon* comprise both pre-Buddhist rites and beliefs together with all the main types of Buddhist practice such as had already entered Tibet during the earlier period. The 'Nine Vehicles' of the 'Old Order', however are based mainly on the different categories of *tantras*."—*A Cultural History of Tibet* by David Snellgrove and Hugh Richardson (London, 1968), p. 109. See also Snellgrove's *The Nine Ways of Bon* (London, 1967).

13 The Way of Cause consists of the first four ways mentioned above. The Way of Effect consists of the remaining five.

14 Seen n. 11 above.

15 The Jo-bo bka'-gdams-pa (lit. 'Bound by Command') School was founded by pandit (or *Jo-bo*) Atiśa in the 11th century. Marked by strict austerity, it was the first of the new reformed schools. The dGe-lugs-pa (see n. 19 below) claim descent from this school as the bKa'-gdams gSar-pa (or 'New Kadampa').

16 The great Indian teacher Atiśa (982-1054) was a Bengali by birth. He became abbot of the great monastery of Nalanda and after missionary visits to South-east Asia he arrived in Tibet in 1042 at the invitation of the King of Western Tibet. He died at Nyerthang in Southern Tibet after introducing a restoration of monastic order and providing considerable inspiration for further religious developments.

17 *rGyal-ba* 'Brom-ston-pa (1005-1064) was the chief disciple of Atiśa. He founded the Rva-sgreng monastery near Lhasa in 1056 and is noted for the austerity of his teachings.

other upholders of the Dharma. The Kadampa and the Nyingmapa became intermixed with the Sakyapa, Kagyüpa and other schools.

Holding to this very basis, *Jamyang Tsongkapa*¹⁹ promulgated the *Vinaya*, *Sūtra*, *Mādhyamika*, *Prajñāpāramitā*, *Mantra* and other texts; his theories on them came to be widely diffused in all directions. Many different teachings on the profound substance of those *sūtras* and *mantras* whose authenticity he recognised are revealed in his own works, composed through the grace of his special deity, *Mañjuśrī*, and from the vessel of his deep wisdom in enquiring with discernment into his own being.

70 The Five Reverend Lords²⁰ of the Sakyapa adhered to the custom of accepting the *sūtras* and *tantras* of the victorious yogin *Birwapa*²¹, *Nāropa*²²,

18 The Three Brothers were (1) *Bu-to-ba* Rin-chen-gsal (1031-1105), (2) *sPyan-sngar-ba* Tshul-krim-s-'bar (1033-1103) and (3) *Bu-chung-ba* gZhon-nu Rin-chen-gsal rGyal-mtshan 'Brothers' is to be understood here in a spiritual sense as they were the three main disciples of *rGyal-ba* 'Brom-ston-pa and were not related by blood.

19 *Tsong-kha-pa* (1357-1419) was the founder of the *dGe-lugs-pa* school which was first known as the *Ri-bo dGa-ldan-pa* after the name of the great monastery of *Ri-bo dGa-ldan* which he founded in 1409. Like the author of this work, *Tsong-kha-pa* was regarded as an embodiment of *Mañjuśrī* and is therefore given the same epithet of '*Jam-dbyangs*' here (see n. 1 above). His nephew and disciple, *dGe-'dun-grub*, the founder of the *bKra-shis-lhun-po* monastery at *Shigatse*, was posthumously recognised as the first of the *Dalai Lamas*.

20 *The Five Reverend Lords* (*rJe-btsun Gong-ma iNga*) of the *Sa-skya* school were:

(1) *Kun-dga'* sNying-po (1092-1158)

(2) *bSod-nams* rTse-mo (1142-1182)

(3) *Grags-pa* rGyal-mtshan (1147-1216)

(4) *Kun-dga'* rGyal-mtshan, *Sa-skya* Pandita (1182-1251)

(5) *Blo-gros* rGyal-mtshan, *Chos-rgyal* 'Phags-pa (1235-1280)

Sometimes a sixth, *bSod-nams* rGyal-mtshan (1312-1375), is added. The first three were not fully ordained monks and are therefore referred to as *dKar-po rNam-gsum* (*The Three White Ones*), after the colour of the robes of the *yogin* in Tibet. The last three were fully ordained monks and are therefore called *dMar-po rNam-gsum* (*The Three Red Ones*) after the red or maroon colour of the monks robes. This lineage of the *Sa-skya* school extends in an unbroken succession from uncle to nephew in the ancient 'Khön family. The school takes its name from the monastery of *Sa-skya*, founded in 1073 by *dKon-mchog* rGyal-po, disciple of the famous mystic 'Brog-mi and father of *Kun-dga'* sNying-po, the first of *The Five Reverend Lords*.

21 *Birwapa* was one of the eighty-four Indian *mahāsiddhas* known to Tibetan tradition. He is said to have been a monk of the *Somapur* temple in South India who had a special devotion to the goddess *rDo-rje Phag-mo* (*Varjavārāhi*).

22 *Nāropa*, another of the eighty-four *mahāsiddhas*, originally a wood seller by profession, it was only after twelve years of considerable hardship and devotion that *Tilopa* accepted him as his disciple. *Nāropa's Six Doctrines* entered Tibet through his disciple, *Mar-pa the Translator*. See *Herbert V. Gunther. The Life*

80 Dorjedenpa²³ and of many other Indian scholar-saints. This most excellent so-called “tradition of the Khön” also accepted the *Vajrakīla* and other rituals of the Nyingmapa - all of which continue undiminished to this day. The Sakya Pandita²⁴ who was the crown ornament of all the scholars of the world, is the only man renowned for having refuted (in his day) the arguments of heretics in Tibet; no one else is known to have done this. The Sakyapa, Ngorpa²⁵, and Tsharpa²⁶ are the three schools which hold to his spiritual lineage. The institutional foundations of the systems of Butön, Jonang and Bodong²⁷ all issue from the Sakyapa but their individual acceptance of the *sūtras* and *mantras* differ slightly.

and Teaching of Nāropa (London 1963).

23 Unidentified.

24 The Sa-skyā Paṇḍita, Kun-dga' rGyal-mtshan (1182-1251) was responsible for establishing strong relations with Godan Khan of the Mongols which later led to Mongol overlordship in Tibet. The ‘heretics’ referred to here were ‘Phrog-byed dGa’-bo and other Indian scholars who upheld Brahmanical teachings. The acceptance of the *Vajrakīla* cycle by the Sakyapa sect, as noted by the author in this paragraph, is due to the Sa-skyā Paṇḍita’s having himself translated a palm-leaf manuscript of the *Phur-ba rtsa-dum*. This did not prevent the redactors of the Tibetan canon from excluding it from the Tibetan canon together with nearly all of the other rNying-ma-pa *tantras*.

25 The Ngor-pa was a sub-sect of the Sa-skyā school and was founded by Kun-dga' bZang-po (1382-1444). It was named after the great monastery of Ngor Ewaṃ Chos-ldan which he established.

26 The Tshar-pa sub-sect of the Sa-skyā school was founded by Blo-gsal rGya-mtsho (1502-1567). Both he and Kun-dga' bZang-po, mentioned above, were in the spiritual lineage descended from bSod-nams rGyal-mtshan, the sixth Sa-skyā hierarch.

27 The traditions established by Bu-ston, Bo-dong and that of the Jo-nang school are here all claimed to be offshoots of the Sa-skyā. Bu-ston (1289-1364) was the chief redactor of the *bKa’-’gyur* and *bsTan’-’gyur*. A small order was started by this disciple called the Zhwa-lu-pa, named after the monastery of Zhwa-lu, Buston’s main monastery. The dGe-lugs-pa school also claim this order as one of its precursors.

Bo-dong Paṅ-chen Phyogs-las rNam-rgyal (1375-1451) was a contemporary of Tsong-kha-pa. A most prodigious writer, his works number one hundred and three volumes. He founded the monastery of E in Western Tibet near the Nepal border.

The Jo-nang school (named after the monastery of Jo-mo-nang) included the famous historian Taranatha (Kun-dga' sNying-po, b. 1575) This school adhered to the heretical teachings of the *gzhan-stong* (‘void elsewhere’) theory and was later persecuted by the dGe-lugs-pa at the time of the Vth Dalai Lama.

The Kagyüpa descend from Naropa²⁸ and Maitri²⁹. Marpa³⁰, Milarepa³¹, and Dakpo Lhaje³²—these three—are the lords of all the Kagyüpa. From them issued the profusion of four major and eight minor schools³³. Many of these descend from Phamodrupa³⁴, the disciple of Dakpo Lhaje, and among them the Karmapa, Drukpa, Drikhungpa and Taglungpa—these four—still remain unimpaired today. The continuity in the teachings of the other schools has become almost extinct.

28 Seen. 22 above.

29 Maitri (or Maitripa/Maitripada), another famous Indian *mahāsiddha*, the disciple of Saraha. See H. V. Guenther, *The Royal Song of Saraha* (Seattle and London, 1969).

30 Mar-pa *the Translator* (1012-96) of lHo-brag in Southern Tibet was the founder of the bKa'-rgyud ("Oral Transmission") school. See J. Bacot, *La Vie de Marpa le 'traducteur'* (Paris, 1937).

31 Mi-la Ras-pa (1040-1123), the renowned poet saint of Tibet, Mar-pa's disciple. See Charles Bacot's translation of his biography, *Milarepa. Ses méfaits, ses épreuves, son illumination*. (Paris, New edition, with a preface by Marco Pallis, 1971).

32 Dwags-po lHa-rje, 'The Physician from Dwags-po' (also known as sGam-po-pa) 1079-1153, was the chief disciple of Mi-la Ras-pa. It was through his efforts that the bKa'-rgyud school was established as a separate religious order, no less than six famous sub-schools being founded by his immediate disciples. See his *The Jewel Ornament of Liberation*, translated and edited by H. V. Guenther (London, 1959).

33 The bKa'-rgyud *Che-bzhi Chung-brgyad* ('Four Major and Eight Minor Schools of the bKa'-rgyud') are as follows:

(A) Karma (or Kam-tshang), founded by Dus-gsum mKhyen-pa (1110-1193).

(B) 'Ba-ram (or 'Ba-rom), founded by Darma dBang-phyug.

(C) Tshal-pa, founded by Zhang-tshal-pa brTson-'grus Grags-pa.

(D) Phag-mo, founded by Phag-mo Gru-pa *alias* rDo-rje rGyal-po (1110-70).

(1) 'Bri-khung, founded by Rin-chen dPal *alias* sKyob-pa 'Jig-rten-gsum-mgon (1143-1217).

(2) sTag-lung, founded by bKra-shis dPal (1142-1210).

(3) Khro-phu, founded by Byams-pa'i dPal, *alias* Kun-lan Ras-pa (1173-1225).

(4) 'Brug, founded by Gling-chen Raspa, *alias* Padma rDo-rje (1128-88).

(5) sMar-tshang, founded by mKhas-grub Chos-rje sMar-pa.

(6) Yer-pa, founded by Sangs-rgyas Yer-pa.

(7) g.Ya-bzang, founded by *Grub-thob* g.Ya-bzang Chos-rje.

(8) Shug-gseb, founded by Ti-shi Ras-pa.

(The name of the 'mother school', i. e. bKa'-rgyud, may be added to the names of all these sub-schools.)

34 Phag-mo Gru-pa rDo-rje rGyal-po (1110-70) one of the chief disciples of sGam-po-pa (q. v.), was the founder of the important monastery of gDan-sa-mthil. His descendants in the powerful rLangs family succeeded in a direct line from uncle to nephew to the abbatial throne of this monastery and came to enjoy a hegemony over Tibet in the XIVth century. The above 'Eight Minor Schools' of the bKa'-rgyud were all founded by Phag-mo Gru-pa's disciples.

The scholar-saint called Khyungpo Nenjor³⁵ attended on two Indian *dākinī*, on Rahula,⁶³ Maitri³⁷ and on a hundred and fifty other such scholar-saints; his teachings, when introduced into Tibet, were called the Shangpa Kagyü.³⁸ Today there are no followers who hold to the principle of this school's doctrine; but in both the Sakya and Kagyü the continuity in their line of initiations and authorisations remains.

100 Furthermore, the doctrine known as *Zhijé* ('Appeasement') of the Indian, Dampa Sangye,³⁹ is the holy Dharma of Machig Labdrön which cuts down demons. Besides these there are many other different doctrines of the *Mantrayāna* in Tibet. Apart from differences in the names of all those systems mentioned above, there are not in fact many real distinctions between them; the one aim common to them all is the final attainment of enlightenment.

110 It is also said that the Sakyapa and the Gedenpa⁴⁰ are entrusted with the order to expound and that the Nyingmapa and Kagyüpa are entrusted with the order to practise. In actuality, the ancient scholars said it was like this: "The initiators of the tradition of the teachings in Tibet are the Nyingmapa. The source of myriads of upholders of the teachings is the Kadampa. The promulgators of the completely perfect teachings are the Sakyapa. The middle path of the unchallenged teachings is that of the Kagyüpa. The sun that illuminates the doctrinal texts is Tsongkapa. The lords of the profound and broad *tantra* section are both the Jonangpa and the Shalupa.⁴¹" This explanation is indeed quite correct.

35 Khyung-po rNal-'byor (978-1097?) is said to have been a *bon-po* first, later converted to the rDzogs-chen and Phyag-chen traditions. He went to India for pilgrimage and study and received teachings from the two *dākinīs* mentioned here. Their names were Niguma and Sukhasiddhi. Returning to Tibet he received full monastic ordination under Glang-tha-pa rDo-rje Seng-ge. The Shangs-pa bKa'-rgyud school descends from him. It is not considered to belong to the main bKa'-rgyud school and therefore does not appear in the list given above.

36 Rahula, one of the eighty-four *mahāsiddhas* of India, is said to have attained enlightenment in old age on meeting a *yogin* in a cemetery ground to which he had retired in despair after the death of all of his family.

37 See n. 29 above.

38 See n. 35 above.

39 Dam-pa Sangs-rgyas, an Indian *yogin* from a Brahmin family of South India, is said to have lived for one hundred and fifty years. He was active in Tibet during the latter half of the XIth Century at which time he introduced the meditational practices referred to here—*gcod* ('Severance') and *zhi-byed* ('Appeasement'). The teachings concerning these practices were diffused by his disciple *Ma-gcig* ('The One Mother') Labs-kyi sGron-ma.

40 See n. 19 above.

41 See n. 27 above.

The 'treasure'⁴² of the Nyingmapa is that which was hidden by the great teacher of Urgyen,⁴³ Padmasambhava, who having come to Tibet and given many ordinary and extraordinary teachings to the King⁴⁴ and his subjects, then hid these treasures in the ground and in the minds (of his disciples) to act as the guardian that would
 120 protect the teachings and beinridu sñng the Age of Degeneration. At the arrival of the appointed time these are revealed by the excellent emanated ones for the welfare of the teachings and of beings. The so-called 'pure revelations in the mind' and the 'oral traditions' abound in both the Ancient and the New *Mantrayāna* Schools. Some scholars argue against this 'treasure'. However, from an examination of what constitutes the need for this treasure and from an enquiry into the basis of the revealer's
 130 mind, we can see that this 'treasure religion' is supported by the three kinds of logic.⁴⁵ Take care, therefore, not to belittle it since this would entail the grave crime of abhorring the Dharma. The *Prajñāpāramitā* (*Śatā-sahasrika*) and other hidden treasures were revealed by Nāgārjuna⁴⁶ and *tantras* of the Mantrayāna tradition were discovered by sages in the *stūpa* of Dhumathala⁴⁷ in the country of Urgyen. In actuality there are many treasure texts in India as well. There are many proofs other than these and I decline to give an extended account of them here.

42 In Northern Buddhism it is recognised that there is a need for supplementary revelations of the Dharma in order to meet the particular conditions of each age. For this reason Padmasambhava, the renowned *yogin*-sage whom the Nyingmapa claim as the second historical Buddha, is said to have hidden texts and objects which are later found by predestined persons. Collectively known as *gter-ma* ('treasure'), they fall into the two main categories of *sa-gter* ('ground treasure') and *dgongs-gter* ('mind treasure') the latter being first revealed to his disciples who, in their later lives would then diffuse them at the appointed time. As may be expected, a good deal of controversy surrounds the cult of *gter-ma* both within and outside Tibet.

43 U-rgyan (or O-rgyan) is the old kingdom of Uddiyāna in the upper Swat Valley region of what is now Pakistan. It was the birthplace of Padmasambhava who is therefore known in Tibet as U-rgyan Rin-po-che (The Precious One of U-rgyan). See G. Tucci. *Tibetan Painted Scrolls* (Rome, 1949), pp. 148 & 374.

44 The king referred to here is Khri-srong lDe-btsan (740-c. 798).

45 The 'three kinds of validity' (*tshad-ma gsum*) are:
 (1) the validity of quotations from scripture (*lung-gi tshad-ma*);
 (2) the validity of visible proof (*mngon-sum-gyi tshad-ma*);
 (3) the validity of reasoning (*rjes-dpag-gi tshad-ma*).

46 Nāgārjuna, the famous Indian dialectician from a Brahmin family of South India; together with Aryadeva he founded the Mādhyamika School around 150 A.D. He is said to have recovered the 'treasure' of the *Perfection of Wisdom* (*Prajñāpāramitā*) texts from the realm of the *nāga* serpent-kings in the ocean.

47 I have been unable to find any references to this '*stūpa* of Dhu-ma-tha-la in the country of U-rgyan'.

The essence of the path leading to the realisation of all those teachings mentioned above is the arising in the mind of renunciation from worldly matters. The basis of this renunciation is adherence to the rules pertaining to any one of the seven sets of *Pratimokṣa* vows.⁴⁸ Whichever one of these disciplines is adopted we should reflect on the difficulty of obtaining a human birth, on how difficult it will be after death
 140 to obtain the favourable condition of human life as it is now. The great significance of gaining human birth is that it is like the Wish-Fulfilling Gem. Being mortal, however, human beings quickly die. The time of death is uncertain for the old, the young and the middle-aged alike and while the conditions on which death depends are many, those on which life depends are few. Enemies and friends are as changeable as the days, the months and the four seasons. In the continuous reflection on all this be sure to recollect impermanence.

After death consciousness does not disappear into the sphere of space. It is not true that a man will be reborn as a man or that a horse will be reborn as a horse because all beings are the offshoot of their own *karma*. The coming into being of the
 150 upper and lower divisions of the abodes of various beings⁴⁹, of the greater and lesser states of enjoyment, all the powers of dominion, beautiful and ugly physical forms—all these different manifestations—are the karmic results of virtue, evil and of the mixture of both (virtue and evil) by which the different forms in this existence are produced. These virtuous and evil *karmas* each fall into ten categories.⁵⁰ There are four kinds of karmic

⁴⁸ The 'seven sets of *Pratimokṣa* vows' (*so-thar rigs-bdun*) consist in observing the oaths of:

- (1) temporary vows (*bsNyen-gnas*; Skt. *Upavāsastha*) e. g. fasting.
- (2) male lay devotee (*dGe-bsnyen*; Skt. *Upāsaka*)
- (3) female lay devotee (*dGe-bsnyen-ma*; Skt. *Upāsikā*)
- (4) male novice (*dGe-tshul*; Skt. *Sramaṇera*)
- (5) female novice (*dGe-tshul-ma*; Skt. *Śramaṇerikā*)
- (6) fully ordained monk (*dGe-slong*; Skt. *Bhikṣu*)
- (7) fully ordained nun (*dGe-slong-ma*; Skt. *Bhikṣuṇī*)

This list differs slightly from that given in the *Byang-chub-sems-dpa-i sa* (*Bodhisattvabhūmi*); instead of no. 1 above we find *Śikṣamānā*, 'a woman who observes the rules valid for the *Śramaṇerikā*, without being herself a *Śramaṇerikā*'. See Guenther (1959), pp. 106 & 110.

⁴⁹ The 'upper and lower divisions of the abodes of various beings' (*gnas-ris mtho-dman*) are as follows: (A) The 'three happy classes of beings' (*bde-'gro gsum*): (1) gods (*lha*); (2) humans (*mi*); (3) demi-gods (*lha-ma-yin*). (B) The 'three evil classes of beings' (*ngan-'gro gsum*): (1) the inhabitants of hells (*dmyal-ba*); (2) tormented spirits (*yi-dvags*); (3) animals (*dud-'gro*).

⁵⁰ The 'ten evil actions' (*mi-dge-ba bcu*) are: (1) to kill; (2) to steal; (3) to commit adultery; (4) to lie; (5) to cheat others; (6) to abuse others; (7) to speak foolishly; (8) to covet others' property; (9) to harbour ill will and (10) to possess wrong

result: the maturation of the act, the natural outflow of the existing situation, the general result and the result of the act experienced in the next life.⁵¹ According to this system the results of virtuous and evil actions ripen at different times. One cannot speak on the *karma* of deeds not performed but since the karmic potentiality of deeds actually performed is inexhaustible, it will come to ripen without fail on the perpetrator of the deed, whoever he may be. These karmic results manifest themselves either in the visible conditions of this very life or in any succeeding life. For the certainty, uncertainty or otherwise as to the moment of this experience, you must see the detailed teachings on karmic result in the *sūtras* and *shastras* and in the instructions on these. The essence of the Buddhist religion is contained in the Four Noble Truths⁵² and in the Chain of Interdependent Origination⁵³; the profound observance of their import consists in the action of accepting or rejecting the virtuous or evil causes together with their concomitant result. By the performance of actions beings are caused to wander in the six classes of existence⁵⁴ which are divided into the three lower and the three higher states. In short, there is not even an atom which has no contributory cause in the world of sensual desire, in the world of form and in the formless world; and these three are tormented by the suffering of suffering, by the suffering of change and by the suffering of conditioned existence.⁵⁵ In particular the six classes of beings are separately troubled by their own particular forms of suffering. As a result of unvirtuous action comes suffering, whereas from virtuous action performed while in a state of misery comes

views. The 'ten virtuous actions' (*dge-ba bcu*) are: (1) to protect life; (2) to give alms; (3) to be faithful; (4) to speak the truth; (5) to create harmony; (6) to speak gently to others; (7) to speak sensibly; (8) to be easily satisfied; (9) to have loving kindness and (10) to possess right views.

51 For a detailed explanation of these karmic results see Guenther (1959) Chapter VI, "Karma and its Results". However, the 'result of the act experienced in the next life' (*byed-pa'i bras-bu*) is not mentioned by sGam-po-pa in this work.

52 The 'Four Noble Truths' (*bden-pa bzhi*) are: (1) the truth of suffering; (2) the truth of the cause of suffering; (3) the truth of the cessation of suffering and (4) the truth of the path to the cessation of suffering.

53 The 'Twelve Branches of Interdependent Origination' (*rten-'brel) yan-lag bcu-gnyis*; Skt. *Pratītya Samutpāda*) consist in the conditioning of (1) ignorance by (2) *karma* formations; *karma* formations by (3) consciousness; consciousness by (4) mind and body; mind and body by (5) the six sense fields; the six sense fields by (6) impression; impression by (7) feeling; feeling by (8) craving; craving by (9) grasping; grasping by (10) becoming; becoming by (11) birth; birth by (12) old age and death. See *Buddhist Texts Through the Ages*, ed. by E. Conze (1954) pp. 65-82.

54 See note 49 above.

55 This triple division of suffering is listed and explained in reverse order in Guenther (1959), pp. 55-73. See also *Kun-bzang bla-ma'i zhal-lung*. ff. 63 a 1.5-65b 1.3.

180 rebirth in a higher state. Due to his unshakeable *samādhi* a man of the world is thrown into the formless state of pure meditation. Those, however, who have not severed the roots of *saṃsāra* are thrown by their enthrallment with desire into existence and so fall back into *saṃsāra*. To stay in this place of *saṃsāra* is therefore like living in a pit of fire or in a nest of poisonous serpents. On that account do not hanker after the pleasures of *saṃsāra*. Cause renunciation from this world to arise in your mind.

The root of entering on the path to enlightenment depends on attending on a spiritual friend who has a mind disciplined by constant listening to spiritual teachings, is moral, filled with the thought of enlightenment, has right views and great loving
190 kindness, is capable of dispelling one's doubts and has himself received initiations and observes their vows. Attending on a lama who fulfills these conditions, one should act upon his word as if it were a command. If faith and devotion arise, attainment will be gained and for this purpose it is important to adhere to a good lama. The advice of the lama is like imperishable nectar and one should practice whatever one hears without losing mindfulness, contemplating it and concentrating one's attention on it. By hearing alone, however, benefit will not be obtained, just as without drinking water thirst cannot be quenched. On that account one must stay on a solitary mountainside.

200 Taking refuge in the Triple Gem is the foundation of the path and since it is not only the foundation of all vows but also that which distinguishes 'outsiders' from 'insiders' it is observed by all gods and men. The amassing of virtuous merit for this life and the next is achieved by it. In the Buddha who teaches, in the Dharma which protects and in the Sangha which guides—in these three one should have full confidence. Cause belief to arise which is uncontrived and not merely talk. Observe carefully all these instructions on the taking of refuge.

The main content of the *Mahāyāna* is the mind of enlightenment. It is the butter that comes from churning the milk of the holy Dharma. Whatever
210 *sūtra* or *tantra* you practice without it is like a log or driftwood that has no substance.

Furthermore, since countless beings as incalculable as the sky's extent have been our parents in the sequence of our innumerable previous lives, the benefits derived from them are so many as cannot be conceived in the mind. We should therefore meditate with great loving kindness and compassion on all beings—whether they are friends, enemies or in between—and cause equanimity to arise in the love and hate of those both close to us and remote from us. Fully directing one's body, speech and mind towards
220 virtue, one should always have a good propensity and special aspiration to benefit others.

One should earnestly strive to remove defilements by acquiring merit. This is the method by which one causes right views to arise in the stream of one's very being.

If one exerts oneself by means of all four powers⁵⁶ in reciting *The Seven Elements of Religious Practice*,⁵⁷ and in prostrations, circumambulations and in teaching the *sūtras*, in murmuring *mantra* and *dhāraṇī* and in reciting the *Confession of a Bodhisattva*, then all the crimes and transgressions of evil deeds and defilements will be removed and one will become pure. The *maṇḍala* should also be offered since this is the essence of acquiring merit. The joining together of all one has gained by means of such visualisations as these with the wisdom of the void in realising the unreality of the three worlds is called 'the collection of transcending awareness'. The *Rūpakāya* is gained by means of the collection of transcending awareness. In order to strive in that manner both towards the acquisition of merit and the cleansing of evil and also for the purpose of causing a pure view to arise in the stream of one's being, firstly quiescence (*śamatha*) is sought on the nine stages of mental development.⁵⁸ Having discarded the five defects (which prevent the attainment of *samādhi*)⁵⁹ and adhered to the eight aggregates⁶⁰ (necessary to the state of *samādhi*), one gains the meditative absorption

56 The 'four powers' (*stobs-bzhi*) are: (1) the power of a 'support', i. e. a visualised deity (*rten-gyi stobs*); (2) the power to renounce one's sins (*nyes-pa sun-'byin-gyi stobs*); (3) the power of using all remedies (*gnyen-po kun-tu spyod-pa'i stobs*); and (4) the power of taking a vow not to commit sins (*nyes-spyod sdom-pa'i stobs*).

57 *The Seven Elements of Religious Practice* (*Yan-lag bdun-pa*) is the title of a prayer contained within the *Kun-tu bzang-po'i smon-lam* (*Prayer to Samantabhadra*). It extols the following actions: (1) to make prostrations; (2) to make offerings; (3) to confess sins; (4) to delight in the virtue of others; (5) to cause others to spread the Dharma; (6) to make supplications not to be delivered from *saṃsāra* and (7) to dedicate one's merit to the goal of enlightenment.

58 The 'nine stages of mental development' (*sems-gnas dgu*) are those experienced on the path leading to full 'collectedness' or meditative absorption. They are depicted allegorically in a chart showing the 'taming of the elephant of the mind', published as *Samatha: Mental Quiescence Meditation* (Library of Tibetan Works and Archives, Dharamsala). For a full explanation see the XIVth Dalai Lama's *The Opening of the Wisdom Eye*, (Bangkok, 1968) pp. 56-61 and, even more detailed, the reprinted edition of Tsong-kha-pa's *Lam-rim chen-mo* with interlineal commentaries by four scholars: *mNyam-med rje-btsun tsong-kha-pa chen-pos mdzad-pa'i byang-chub lam-rim chen-mo'i dka'-ba'i gnad-rnams mchan-bu bzhi'i sqo-nas legs-par bshad-pa theg-chen lam-gyi gsal-sqron zhes-bya-ba-las zhi-lhaq gnyis*, vol II, pp. 93 (1. 3)-96 (1.4).

59 The 'five defects (which prevent the attainment) of *samādhi*' (*ting-nge-'dzin-gyi nyes-pa lnga*) are: (1) laziness (*le-lo*); (2) to forget the meditational instructions (*gdam-sngag brjed-pa*); (3) mental dullness and agitation (*bying-rgod*); (4) 'non-association', (*'du-mi-byed-pa*); and (5) 'association' (*'du-byed-pa*). See the XIVth Dalai Lama. op. cit. pp.55-56 for a full explanation.

60 The 'eight aggregates necessary to the state of *samādhi*' (*'du-byed brgyad*) are: (1) love (*'dun-pa*); (2) effort (*rtsol-ba*); (3) faith (*dad-pa*); (4) watchfulness (*shin-tu sbyangs-pa*); (5) mindfulness (*dran-pa*); (6) awareness (*shes-bzhin*); (7) confidence

of 'nonconceptual clear happiness' after achieving a one-pointed visualisation which is
 240 either supported or unsupported (by an image). At this stage only the head of conflicting
 emotions is subdued. After it one should sustain in oneself the cultivation of insight
 (*vipāśyana*) and meditate with certainty on the void in order to destroy from its roots
 the ignorance of clinging to the self which is the primordial root of samsaric existence.
 Furthermore, one should carry out carefully a discriminating examination in order
 to destroy completely this clinging to 'I' which is the thought of 'I' born together with
 and dependent on the assemblage in the body of the five constituents⁶¹ of the
 personality. Having examined whether the self and this bodily complex are united,
 250 separate or otherwise, in accordance with how it is explained in the *Mādhyamika*
 teachings, one should sustain in one's being the idea that there is no selfhood in persons
 and also carefully enquire as to whether within the various constituents of the bodily
 complex there exists any selfhood of distinct elements assembled by means of consci-
 ousness or by the content of consciousness. When one then attains to the certain knowl-
 edge of the absence of self, one will sustain the experience spontaneously that all entities
 assembled by worldly and divine existence are unborn. The sameness of everything
 arises in the mind and the knowledge of the profound causation of all that is seen or
 heard is fully understood, shining unimpededly and spontaneously from the state of the
 260 unborn void. Once the unity of the void and causality has been understood and realised
 one should rest in equanimity for as long as possible in the *mādhyamikadhātu*,
 without being corrupted by attachments, without conceptual thought and motion.
 In short, the purpose of the *Prajñāpāramitā* meditation known as 'the pure view' is
 the coalescing of the alternating examination and practice of discriminative wisdom,
 270 unmoving from a single point and immersed in a state of quiescence, with the trans-
 cendental wisdom of insight (into voidness). Having attained the attitude that is free
 from all motion of the eight extremes,⁶² having meditated with proper attention and
 practised well the good path of the *bodhisattvas*, the result will be that, reaching the final
 limit of the ten stages⁶³ and the five paths,⁶⁴ one will attain to the great enlightenment

(*sems-pa*); and (8) equanimity (*btang-snyoms*).

61 The 'five constituents of the personality' (*phung-po lnga*) are: (1) form (*gzugs*); (2) feeling (*tshor-ba*); (3) perception ('*du-shes*); (4) mental phenomena ('*du-byed*) and (5) discriminating awareness (*rnam-shes*).

62 The 'view that is free of all motion of the eight extremes' (*mtha'-brgyad spros-pa kun-bral lta-ba*) means: (1 & 2) no cessation and no becoming ('*gags-pa med-pa skye-ba med-pa*); (3 & 4) no perpetuity and no interruption (*rtag-pa med-pa chad-pa med-pa*); (5 & 6) no coming and no going ('*ong-ba med-pa 'gro-ba med-pa*); and (7 & 8) no variety and no unity (*tha-dad med-pa don-gcig min-pa*).

63 The 'ten stages of a *bodhisattva*' (*sa-bcu*) are: (1) The Joyful (*rab-tu dga'-ba*); (2) The Stainless (*dri-ma med-pa*); (3) The Light-maker ('*od byed-pa*); (4) The

that does not reside in *samsāra* or *nirvana* and thus spontaneously fulfill one's own and others' intentions towards Buddhahood.

Alas ! At this time when the waxing of the five corruptions is⁶⁵ at its last stage
 280 some of the great beings who uphold the teachings have passed away to heaven and the world is full of people like myself who speak nonsense. The evil spirits are laughing and the good deities, having fled far away, are dispersed. May all those of great compassion give thought to the fact that the Buddha's teachings have now become like a lamp in a drawing. May all those who hold the teachings as precious strive to make effort in the actions of discarding prejudice and of studying the explanations of the doctrines and their realisation. Without ever losing attention from the ten spiritual actions,⁶⁶ be assiduous in making supplications and offerings and in the acquisition of
 290 merit. Cause harmony to arise in the monastic community and discard verbal sectarianism. Do not cut the Dharma into divisions and sections. Do not cause inconsistencies in any of the teachings. Discard blasphemies against the Dharma. Having understood

Radiant (*'od 'phro-ba-can*); (5) The Invincible (*shin-tu sbyang dka'-ba*); (6) The One Which is Present (*mngon-du gyur-pa*); (7) The Far-ranging (*ring-du song-ba*); (8) The Unshakeable (*mi-g.yo-ba*); (9) The One Having Good Discrimination (*legs-pa'i blo-gros*); and (10) The Cloud of the Dharma (*chos-kyi sprin*). See Guenther (1958), pp. 239-256 and also the XIVth Dalai Lama (op. cit). p. 85.

64 The 'five paths' (*lam-nga*) leading to enlightenment are: (1) The Path of Preparation (*tshogs-lam*); (2) The Path of Application (*sbyor-lam*); (3) The Path of Seeing (*mthong-lam*); (4) The Path of Practice (*sgom-lam*); (5) and The Path of Fulfillment (*mthar-phyin-pa'i lam*).

65 The 'five corruptions' (*snyigs-ma lnga*) are those pertaining to: (1) life (*tshe*); (2) conflicting emotions (*snyon-mongs*); (3) sentient beings (*sems-can*); (4) time (*dus*); and (5) views (*lta-ba*).

66 The *Chos-spyod thams-cad-kyi man-ngag mngon -par rtogs-pa'i rgyud* enumerates the 'ten spiritual actions' as follows:

/yi-ge 'bri mchod sbyin-pa dang/
 /nyan dang klog dang 'dzin-pa dang/
 /'chang dang kha-ton byed-pa dang/
 /de sems-pa dang sgom-pa ste/
 /spyod-pa 'di bcu'i bdag-nyid-ni/
 /bsod-nams phung-po dpag-tu-med/

“To write, make offerings and give alms;
 To listen to, read and hold to (teachings);
 To keep these in mind and recite them by heart;
 To reflect and meditate on them;
 The substance of these ten actions (causes)
 An infinite heap of merit.”

The *Mahā-vyutpatti* (909) has *rab-tu ston-pa* in place of *'chang-ba*, which may therefore be taken as erroneous for *'chad-pa*, 'to explain'.

that all aspects of the teachings, which are themselves as broad as the ocean, are present in a mind that has been tamed, then practice it. By always cultivating peace, discipline and relaxedness in one's body, speech and mind one should attend to the knowledge so acquired and to care in one's actions.

300 In accordance with the prophetic dream of King Kṛiki,⁶⁷ the eighteen divisions of the *śrāvakas* in India caused the teachings to fall into discord.⁶⁸ On account of that they gradually declined and were then spread to Tibet in the north. There the Sakya, Geluk, Kagyü and Nyingma schools were established by the devil of philosophical systems. The teachings were agitated by disputes and so became disturbed. As a result of partiality both one's present and future lives are wasted and oneself and others brought to sin. As there is essentially no meaning in this at all one must give it up with certainty and guard the teachings of the Buddha which, on account of the fact that he attained to the stage that is without fear, cannot be destroyed by anyone from outside. As it explained in the *sūtras* the teachings can only be destroyed from within, like a lion killed by the ravages of worms in its stomach.

310 Keeping one's recollection close to this, one should take care in practising abstention from evil and adherence to virtue. If householders make offerings to the Triple Gem and strive to make effort in virtuous actions with a mind to benefit others, then in this and all other lives happiness will arise. As I am near to death and burdened by old age, although it is certain that good devotion alone is not sufficient to further the teachings of the Buddha yet shall I still try hard in making aspirations towards the increase of these teachings.

320 May Tendzin Gyamtsho (the XIVth Dalai Lama) live long as the excellent source of beneficial happiness in the Land of Snow. May the Panchen Lama the protector who is the emanation of *Amitābha*, the Karmapa, the Sakyapa who is the emanation of *Māñjuśrī* and other great beings who uphold the doctrine—may they prosper in all their lives and actions and may the rulers, ministers and subjects of India come to the happiness like that of the first *kalpa*. May the teachings of the Buddha

⁶⁷ The dreams of King Kṛiki (Kṛkī Raja) were explained to him by the Buddha Kāśyapa as a sign that evil things would befall the Dharma during the *kalpa* of Buddha Śākyamuni. In one of his ten dreams the king had seen eighteen men fighting for a roll of cloth and each tearing a piece for himself. Yet despite this the roll remained miraculously intact. The Buddha Kāśyapa explained the dream as indicating that Śākyamuni's doctrine would split into eighteen schools (see below), each possessing the means of obtaining enlightenment; despite this division the path to Buddhahood would remain intact.

⁶⁸ For a full discussion of the eighteen schools into which early Buddhism is traditionally reckoned to have been divided, see A. Bareau *Les Sectes Bouddhiques du Petit Vehicule* (1958), I, pp. 571-606 and also E. Conze *Buddhist Thought in India* (1962) pp. 119-120.

once more be widely spread and may the sound of the Dharma-drum of the *tripitaka* penetrate up to the peak of *samsāra*. May all these blessings be fulfilled.

Thus this *Opening of the Door to the Dharma* was written quickly with great devotion by a man from the great land of Tibet, the foolish and ignorant Chökyi Lodrö who holds the name of the incarnation of *Jamyang Khyentse*, on the exhortation of the Political Officer of Sikkim⁶⁹. By its virtue may this work come to be like a medicine for the teachings and for living beings.

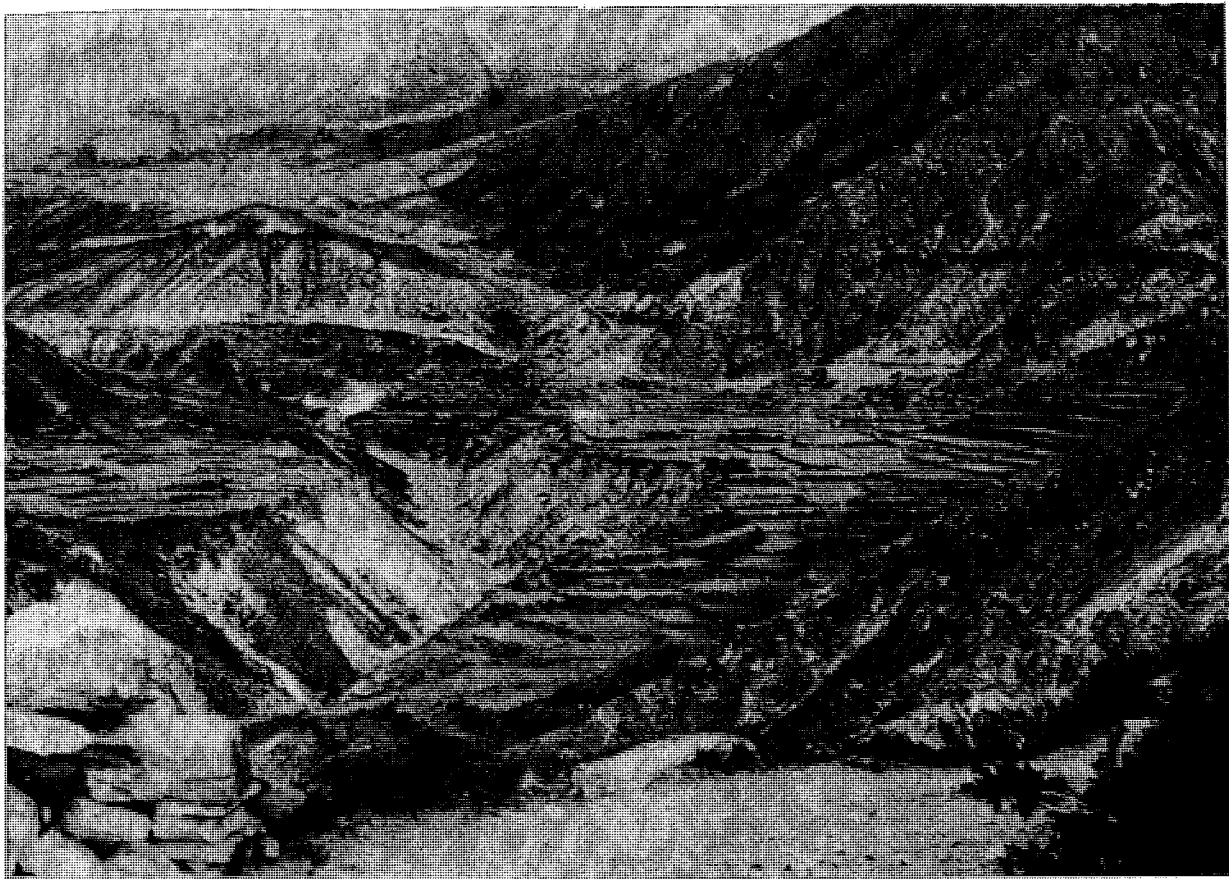
330

Sarbadā Maṅgalaṃ !

⁶⁹ Although '*Bras-spyi Blon-chen*' means "Prime Minister of Sikkim," it is the title which was previously used by the Indian Political Officer in Sikkim. The incumbent of that time was Apa Saheb Pant.



JANYANG KHYENTSE CHOKYI LODRO, 1896-1959



1. Nar Village on the right with barley fields below.



2. Phu Village.