The Tantric Philosophical Prose and Poetry of Longchenpa

Religion and the Literary in Tibet

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Passage(s) to be discussed by D. Germano

Summary

We will focus on exploring the philosophical prose of Longchenpa in his tantric writings. We are excluding his philosophical poetry only because of the group’s choice to arbitrarily divide poetry and prose in relationship to philosophy, a particularly problematic division in terms of understanding Longchenpa’s philosophical writings (see below). In addition, we will focus on his tantric rather than exoteric philosophical writings simply because the former are more distinctive and thus more interesting than the latter in terms of form and content.

Longchenpa (klong chen pa, 1308–1363) was a pivotal figure in the Nyingma school and generally viewed as its chief philosophical architect, if one person were to be identified as such. Prior to him, writing on exoteric Buddhist literature and subjects was quite limited within Nyingma circles, with Rongzom Chokyi Zangpo (Rong zomchos kyi bzang po) and Rok Bandhé Sherab Ō (Rog ban dhe shes rab ’od, 1166-1244) being the most prominent exceptions. Longchenpa was distinguished within Nyingma circles by his extensive writings on exoteric Buddhist topics; while earlier Nyingma figures may have studied such literature, they failed to produce much writing on it, much less the brilliant mastery that Longchenpa evidenced. This is particularly manifest within The Treasury of Tenets (grub mtha’ mdzod) and The Wish-Fulfilling Treasury (yid bzhin mdzod) within The Seven Treasuries (mdzod bdun), and The Great Chariot (shing rta chen mo), the auto-commentary on verse of The Relaxation of the Mind-as-Such (sems nyid ngal gso), within The Relaxation Trilogy (ngal gso skor gsum).

In addition, earlier Nyingma tantric writings – tantras, commentaries, and synthetic works – were often overwhelmed by ritual esoteric and associated deity-centered narratives, but within the Great Perfection were also noted for a strongly philosophical cast. Indeed, such literature became one of the Tibetan nuclei of what is sometimes called philosophical Vajrayāna. In contrast to some Tibetan tantric writings, which insisted on simplistic reduction of tantric thought to Mahāyāna exoteric thought, Nyingma literature clearly explored philosophical innovation within tantric discourse that had complex relationships to Mahāyāna antecedents, but could be in no way simply reduced to them. This was explicitly in references to the “insight” (shes rab) or “view” (lta ba) being both different and superior in tantric literature compared to exoteric Mahāyāna literature. This has led us astray as a field, since we have tended to simplistically identify philosophy with Mahayana-based writing in Tibet, or even more inexcusably, implicitly with Mādhyamaka and Pramāṇa. This has hampered scholarly inquiry into the philosophical
character of tantric writings, much less comparative work that fluidly addresses philosophical topics across esoteric and exoteric literature.

Longchenpa’s philosophical contribution to such Great Perfection writings are threefold. Firstly, he organized the complexities of the Great Perfection in its Seminal Heart (snying thig) form into an architectonic system that was deeply philosophical in its structure and agenda. This is reflected above all else in *The Treasury of Words and Meanings* (tshig don mdzod) and *The Treasury of the Supreme Vehicle* (theg mchog mdzod) within *The Seven Treasuries*. Both are entirely devoted to a philosophical understanding of the Great Perfection in the Seminal Heart form (snying thig), the former in a more focused manner, and the latter in a considerably more lengthy fashion including many other topics beyond the core philosophical topics. It is true that both have extensive detail on contemplative practices, though not presented with the kind of detail present in other writings where the intent is clearly to be used as a handbook. The integration of philosophical discourse with detailed reference to contemplative practices and experiences is characteristic of his tantric philosophical writings. There are also such writings in the great collection of *The Seminal Heart in Four Parts* (snying thig ya bzhi), which has five parts, three authored by Longchenpa. Each part consists of many individual texts, including a ritual, contemplative, and bio-historical narrative texts, but also philosophical texts. These include major philosophical treatises, such as *The Ocean of the Profound* (zab don rgya mtsho) in *The Seminal Quintessence of the Sky Dancer* (mkha’ gro yang tig).

Secondly, Longchenpa blended Great Perfection esoteric subjects with Mahāyāna-based exoteric themes by injecting both into each other, such that we find terminology and themes relating to Buddha-nature, emptiness, mind-only, epistemology, and logic in his core Great Perfection writings, while his Mahāyāna writings often are situated within a larger Great Perfection perspective. Thirdly, he contributed powerful philosophical poetry focused on the earlier forms of the Great Perfection, or philosophical strands of the Seminal Heart, typically with auto-commentary that provided prose reflections and citations of the relevant scriptures. This is exemplified in *The Treasury of the Reality’s Expanse* (chos dbyings mdzod) and *The Treasury of the Abiding Reality* (gnas lugs mdzod) within *The Seven Treasuries*, though *The Relaxation Trilogy* also is representative with its three root poems, and associated auto-commentaries.

For the present purposes, we will focus on the Great Perfection philosophical prose. Practically speaking, I do not believe there are major differences in form or content between his various major writings on this front. We will thus draw characteristic examples from *The Treasury of Words and Meanings*. I have chosen a few passages that reflect characteristic types of philosophical discourse in Longchenpa’s writing:

1. Passages structured on the model of a logical debate
2. Passages structured around syllabic-based hermeneutical reflections on terms
3. Passages focused on experiential processes related to contemplation

In reviewing these passages, I would suggest that we consider how these converge or diverge with normative exoteric philosophical discourse in Tibet in form and subject matter, as well as the role played by aesthetic considerations.
1. Passages structured on the model of a logical debate

i. The Seven Views of the Ground

The following is a famous discussion of the “seven views of the ground (gzhi)”. “Ground” in this context refers to reality. Each view is discussed in a debate style where first a proponent’s position is stated, then Longchenpa’s refutation is articulated, and then he concludes with a summary of the inner meaning of that refutation. This citation is one of the seven views and is found in chapter one, p. 164ff.

2.1.1.1. The assertion that the ground is spontaneously present

Proponents of this position claim the following: the spontaneously present abiding reality is without fragmentation nor does it lapse into partiality, as it is characterized by all the dynamic qualities being primordially spontaneously present.

My refutation of such assertions: if all the dynamic qualities were spontaneously present, then it follows that the fruit of separation from adventitious stains (i.e. manifest enlightenment) would also be spontaneously present, since all the dynamic qualities would always already be primordially spontaneously established. Furthermore, such a position would entail the impossibility of anyone at all straying from the ground, and the incoherence of any notion that these errant strayings can be cleared away, since it would logically follow that the fruit is always already present within the causal impetus. If everything was spontaneously present, then by virtue of even cyclic existence being spontaneously present, freedom itself would become impossible, since by force of a causal impetus (cyclic existence) and its fruit (freedom) being necessarily temporally distinct from each other, it would follow that the latter couldn't be spontaneously present when the former was. From The Six Spaces Tantra: [164]

That very ground of spontaneously present variety
Is not the genuine ground itself.

If it were, it would entail the following:
By sentient beings properly exerting themselves in meditation
The freedom of Buddhahood wouldn't ensue,
Since spontaneously present dimmed awareness would continue to pollute them.

If you respond by saying they become free via the presence of awareness,
Won't even the fruit (of enlightenment) still not involve freedom?
Analogically it resembles how black charcoal
Cannot be changed into a white colored substance,
No matter what you try to clean it with.

Since a causal impetus and its fruit must be (temporally) distinct from each other,
Again, the former cannot be spontaneously present when the latter is.

My summary of these refutations' overall significance: we don't maintain the ground is spontaneously present in such a fashion - cyclic existence is not established by force of the ground's essence being originally pure; transcendence is not established by force of the ground's nature being thoroughly pure; and the ground thus remains within an identity primordially beyond all defects, since it involves neither (cyclic existence nor transcendence) and is beyond intellection or verbalization. In this way, in its own terms the ground isn't spontaneously present as such, and thus this quality shouldn't be attributed to it other than to merely indicate that the ground is the pure source-potential of spontaneous presence. Again from The Six Spaces Tantra:

The ground abiding in such a manner

Has an identity indicated by spontaneous presence.

**ii. The Difference of Mind and Primordial Gnosis**

The following is passage discusses the relationship of ordinary mind (sams) to primordial gnosis (ye shes). Obviously we can see the use of logical frameworks dominating the passage. This citation is found in chapter four, p. 238ff.

2.4.2.2.1.2. The defects of not understanding (the difference between our ordinary mind and primordial gnosis)

If you don't differentiate between the mind and primordial gnosis, it entails the defect of your not becoming liberated from the vicious cycle of distorted appearances (the mind's objects), since the root of these apparent objects won't be cut. The Tantra of the Lion's Perfect Dynamism describes it thus:

"Realization via reality's presence will be difficult" is said in view of the presence of the mind's distorted objects. The distorted appearances of the mind's objects are the phenomena of cyclic existence itself, and can be summarized into the sextet of visible form, sound, scent, taste, tangibility/texture and mental objects, all of which manifest from the mind's karmic propensities like imagined strands of hair; as for where they manifest, they manifest to a distorted mind. The objective dimension of primordial gnosis, on the other hand, is sky-like pure reality, and the manifestations of radiant light within it as the extremely vast pure land-presences of the Spiritual Bodies and primordial gnoses.
People very frequently err in interpreting certain explanations found in these texts - "If you recognize the mind's own condition, it is primordial gnosis", "these current appearances are the radiant light of primordial gnosis", or "when you realize the mind, it is primordial gnosis" - and thus claim that primordial gnosis is simply the non-conceptual dimension of our ordinary mind, and so on. Since this is a tremendous error, at this point I will give a rough sketch of its defects though they should be obvious. Since the mind involves (dualistic) fixation, it would follow that fixation is present in primordial gnosis as well. Since the mind is stained, it would follow that primordial gnosis also is. Since the mind manifests as a phenomena of cyclic existence which, as such, must be overcome (to attain enlightenment), it would follow that the primordial gnosis does so as well. According to The Distinction Between the Two Truths:

   Conceptuality is the reifying activity
   Of the ordinary mind and its specific operations in the three realms.

Furthermore, since these appearances are distorted appearances, it would follow that radiant light is a distorted appearance; since these appearances are present to ordinary sentient beings as their common frame of reference, it would follow that radiant light would be part of ordinary beings' common frame of reference as well! If you believe that, it would follow that everyone would be freed just like the real visionaries. Since these ordinary appearances and mind seem to be born, die, mutate and change, it would follow that primordial gnosis and its manifestations would do likewise. By considering these defects and the many others I haven't even mentioned, you must realize the stupidity of relying on the positions of people who are even more ignorant than ignorant dimwits! Having advised you thus, I will now show that asserting the fruit of Buddhahood involves the mind as its ground is totally confused as to the cause and effect (or "ground and climax") operative here, and thus is a perverted position to hold. [240]

Along these lines, The Tantra of Self Arising Awareness has the following dialogue (asterisks mark the protagonist's words):

*Some people's claims involve (erroneously) searching
For the "climax" (the "fruit" of enlightenment) within their ordinary mind.

To counter these claims, you should ask them this:
"What's the extent of the mind's substantiality?"

*Their elaboration in response to your question will be like this:
"Since the mind has no substantiality... (how can I answer your question?)"

You should follow up by asking "Then what are the mind's characteristics like?"

*Their response to that question will be along these lines:
"The characteristic of the mind is reality".

You should move to counter that statement by asking them
"Does subject-object dualism exist within reality or not?"
*Their elaboration in response to your question will be like this:
"How could subject-object dualism exist within reality?!
Analogically it's like the characteristics of the sky,
Since there is no subject-object dualism..."

You should then again counter them by asking
"Does subject-object dualism exist in the mind or not?"

* Their elaboration in response to your question will be like this:
"Though subject-object dualism exists in the mind,
It is because subject-object dualism doesn’t exist within reality
(That we made that statement)."

Again, you must counter them with this follow-up:
"You have contradicted your previous thesis,
Since the mind and reality were supposed to be identical.

If subject-object dualism is operative within the mind
Buddhahood would be unobtainable through meditative exertion,
The reason being that subject-object dualism exist within the mind."

* They will then attempt to counter you with this objection:
"If the absence of mind is Buddhahood,
Then how can it ever be attained?"

Your elaboration in response to this question should go like this:
"We don't seek for the "climax" ("fruit of enlightenment") in the mind,
Since a variety (karmic propensities and so forth) emerges within the mind..."

Since our ordinary mind is an adventitious obscuration, it isn't feasible as the support and cause of Buddhahood; on the other hand, since primordial gnos is primordially present, it can be the Buddha-nature. Presenting these two (mind and primordial gnos) as if they were one is utterly untenable, just like the ludicrousness of maintaining the sun and a bank of clouds (obscuring it) are identical. We don't maintain that the "fruit" (of enlightenment) is within the ordinary mind, but rather we describe this climax ("fruit") as emerging from empty, radiant pure primordial gnos, just as The Tantra of Self Arising Awareness says:

I don't maintain the "fruit" is within the mind,
Since awareness' primordial gnos does exist.

The Tantra of the All Good One's Enlightened Spirit-Mirror also speaks on this:

Assertions that appearances are the Reality Body obscure me.
Assertions that whatever appears are the mind obscure me.
Assertions that primordial gnos is the mind obscure me.
To expand on this, nowadays common fools say, "Appearances are your own mind! [241] Appearances are the Reality Body! Primordial gnosis is our mind!" Really there's no difference between such people and the insane who say whatever pops into their mind: "The head is the ass!" "Fire is water!" "Darkness is light!" Thus I consider these people ignorant, since they are even more conceited than such madmen. If appearances are our mind, then it follows that our mind has colors and so forth. It would entail that even when you are absent, your mind would exist in the area where you previously were, since the appearances there continue to exist (despite your leaving). Furthermore, it would entail that through one thing being born, everything is born; and through one thing dying, everything dies. When ten million people see a vase, it would entail that the entire vase is (part and parcel of each person's own particular) mind, and just so, all those individuals would be of a single mind. Since all phenomena appear in the scope of a Buddha's "enlightened knowing of things in all their plurality", it would entail that cyclic existence is the Buddha's primordial gnosis. When a sentient being sees a Buddha, it would necessarily follow that this Buddha is distorted, since s/he is the sentient being's mind. Additionally it would entail that this sentient being is a Buddha, since the Buddha is the sentient being's mind. This position would also entail that these appearances could become totally adrift in a single instant, just as in a single instant our mind's movements drift here and there. Thus these and many other absurdities are entailed (by identifying appearances with the mind).

If appearances are the Reality Body, then it would entail that appearances are beyond appearance and non-appearance, since the Reality Body is beyond appearance and non-appearance. It would follow that the Reality Body would be a distorted appearance, and that it would be apprehensible in terms of a substantial thing and its concrete qualities, since these appearances are distorted appearances apprehended in terms of substantial qualities. Alternatively, it would follow that it would be impossible for these appearances to appear to (ordinary beings') distorted perspective, since the Reality Body is the ultimate reality and, as such, can never appear to a distorted perspective. This is very clear in the following quotes, such as Engaging in the Spiritual Heroes' and Heroines' Way of Life:

> The ultimate is not an object that your intellect can experience;  
> The intellect is said to be totally obscured (i.e. "conventional").

From The Adamantine Cutter Discourse:

> The Guides are the Reality Body,  
> Yet this reality isn't something for you to turn into an object of knowledge,  
> And you cannot know it as such.

As for identifying primordial gnosis with the ordinary mind, I have already refuted such a claim above. [242] To sum it up in brief by putting this entire herd of "bulls" in a single corral, they aren't worthy of my countering them with scriptural citation and logical reasoning, just as Dharmakirti explains in his Ascertainment of Valid Cognition:

> Since the perverted paths are limitless in number,
I won't elaborate on them here.

**iii. The Proof of Self-Freedom**

This passages discusses “proofs” in relationship to self-freedom, in the context of a discussion of different types of freedom. This is in the section discussing Breakthrough (khregs chod) contemplation in chapter 8 (p. 358ff).

2.8.3.2.2.1.3.1.2.2. Natural freedom (literally "self-freedom")

In reliance upon the key point of antidotes being irrelevant within natural freedom it is taught that there is no need to depend on the Spiritual Master's oral precepts to become free. Though all the visual and auditory phenomena emerge, they naturally emerge from self, and though free, are naturally free in and of self. Analogically, it is like the sky and clouds, or ocean and waves. Because it is thus, without being like faulty meditations, views and conduct which rely on other objects, the so-called "actual freedom" should be understood as the exhaustion of phenomena.

In discussing natural freedom there is the triad of the comprehension of natural freedom, the proofs of natural freedom, and the manner of being naturally free. The comprehension of natural freedom is the significance of antidotes being irrelevant. Since appearances themselves are naturally free in their very appearance, there is no reality at all which is separate from appearances. Aside from emptiness and so forth likewise being free via themselves, there is no separate process, factor or antidote which frees these dimensions. [359] Analogically, like a hangover ("beer illness") is destroyed by beer, poison is destroyed by poison, iron is cut by iron, and so forth, the emotional distortions themselves are free via themselves, and thus are termed "naturally free".

As for the proofs establishing natural freedom, there are proofs via reason, the scriptural proofs, and "the aphoristic" proofs. Its proof via reason is the proof via the logic of its own reality. Since all freedoms are self-freedoms, it proves that it is not something "untied" or "set free" by another. If it were freed via something other than itself then it would be just like one thing appearing with different forms is not tenable, since the psyche's freedom being its own would be in direct contradiction with the otherness of the supposed agency bringing it about. Just as a given thing's characteristics are established via the thing itself, self-freedom (and not other-freedom) is logical and coherent.

As for scriptural proof, *The Series on the Mind* says:

> Freedom is self-emergent, and not from other.

The proof via "aphorism": it is established and proven by the aphorism of "within the great self-freedom there are no grounds for debate". In this way appearances are naturally free, since their freedom doesn't depend on extrinsic antidotes.
As for its manner of freedom, it is nothing other than simply being naturally free in and of itself. Other scriptures as well explain that those dominated by desire are freed through making desire into the path, while here except for appearances manifesting as free directly in and of their own appearance, there is no other cause or condition of freedom. Since that is free in itself, it is devoid of any basis for its endurance and thus lacks any ground or root. Since there is no site of reversal other than Mind-as-such itself (devoid of any ground or root), there is no site of freedom and hence no birth of itself or its freedom is experienced. In the absence of a place from which they emerge, there are no separate existing phenomena which are not that itself (Mind-as-Such), and thus there is "natural freedom". Analogically, it is like the knots of a snake are free without being untied by anyone at all.

2. Passages structured around syllabic-based hermeneutical reflections on terms

Skipping this due to space limits.

3. Passages focused on experiential processes related to contemplation

i. Breakthrough

This is a fairly typical set of poetic reflections on experience in the context of the Breakthrough (khregs chod) contemplative practice. It is found in chapter eight, 339ff.

2.8.3.2.2.1. The instructions on the breakthrough

Though there are extremely many ways to give instructions on the breakthrough practice, I will here follow the great Chinese master Śrīsimha by discussing it in terms of three topics: indicting everything within the great original purity of phenomena's exhaustion; confining them within the naked unimpededness beyond action; and chaining them within the great sameness of total freedom.

2.8.3.2.2.1.1. Indicting everything within the great original purity of phenomena's exhaustion

Since all the phenomena encapsulated by appearances and the fictive worlds therein (summed up by cyclic existence and transcendence) are always already primordially and manifestly expansively awakened into Buddhahood within the depths of the sky's great perfect Sameness, the rope (of attachment) is cut without any need for diligent exertion or goal oriented striving. Thus the objects manifesting externally in varied fashion, all of the physical environment and life forms within it, are empty of truth in their lighting-up and primordially free in terms of the eight analogies of magical illusion. Furthermore,
other than magical illusions merely appearing without ground and beyond extremes, they are not experienced as existent nor non-existent, as true nor false. Through their remaining within the primordial wakefulness of groundless equilibrium, there are no phenomena apprehended in terms of adoption or rejection. In that internally their manifestation as images within your own mind are not established objectively in terms of origination, cessation, or endurance, in essence they are beyond any identifiable limits. Since within the mind there is not even the slightest bit of something to be construed as the view or meditation, there is no apprehension of something to be experienced or attained. As you don't need to fetter natural sky-like awareness by means of the cage of antidotes with their rejections and adoptions, via phenomena being gathered all together right now within this state which is inherently cleansed, uniform in its natural purity, free flowing, uninterrupted, primordially awake, and devoid of the stains of intellectual fabrication, they are indicated as the great absence of the names of cyclic existence and transcendence. [340] In that they are thus primordially expansively awakened within the wisdom of the three realms' total freedom, they have never wavered from the state of the radiant sky's vast depths. Since however appearances and their labeling may manifest they have never wavered from the state of awareness, they are primordially indicated and revealed as similar to the four elements' miraculous displays having never wavered from the sky's expanse - you must interiorize the significance of this!

**ii. Direct Transcendence**

*This is a fairly typical type of discussion of visual and visionary experience in the context of the Direct Transcendence (thod rgal) contemplative practice. The passage is explaining the first of the four visions experienced in that practice. It is found in chapter eight, 378ff.*

2.8.3.3.2.2.2.2.3.2.2. The introduction to your own natural state via this immediacy

The self-presencing adamantine linked chains seen via applying these key points are the natural radiation of the sacred original All Good One, the initial Buddha present primordially within yourself. Through today seeing this natural radiation you become equal in fortune to the primeval All Good One himself. Experience the joy of seeing your own essence for yourself! Right today you will see this manifestation of self-awareness' primordial presence in adamantine linked chains! This introduction is explained in *The Tantra of the Self-Emergent Teaching*: [378]

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Whomever thus sees
Is equal in fortune
To the original All Good One.
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The Tantra of Unimpeded Sound says:

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Since the linked chains' nature
Is such that they are totally purified of conceptuality,
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Through their non-distortion you are expansively awakened into Buddhahood.

As well as:

Since for the fortunate one who meets with immediacy
The name of cyclic existence's three realms is absent,
S/he incisively cuts through these three states of existence.

To expand on this, the linked chains are principally explained as the luminous channels' radiation, while their individual components are indicated as all of the nuclei and five lights. This is based on the following statement:

The linked chains, by virtue of their many enumerations...

All the luminously present empty forms at the time of such vision are the gnostic manifestations of your enlightened nucleus of bliss-energy's natural radiation, like the external manifestation of a crystal's efflorescence. These linked chains' vibrations and pulsations, constant movement as they enter and depart your field of vision, alternately increasing and decreasing presence, as well as their capacity to appear objectively derive from the conditional impetus of your five internal winds' activities, just as sun rays striking a crystal act as the condition impelling rainbow light's shining forth from within it. To expand on this, when the vacillating karmic winds enter within (i.e. dissolve) via your meditative control with the gazing postures and gazes, this operates as a single key point crucial both in cutting off the mind and mental factors' distorting flow of conceptual projections and contractions, and in stabilizing the luminous visions such that they remain clear without vibrating or pulsating. This is because in that it is solely these internal winds that act as the conditions of both the mind's "horse" and the shining forth of the luminous visions, during these practices the key is to bind those winds right where they stand. By virtue of these fivefold winds becoming purified within the internal expanse when you arrive at the ultimate exhaustion of all phenomena, all your experiences of distorted appearances and distorting thought as well as all your enlightened visual experiences of the luminous spiritual realms naturally self-dissolve within the site of the originally pure internal expanse (since those self-same winds act as the principal causal impetus of both). The gateways of spontaneous presence shining forth having thus vanished within the expanse, spontaneous presence no longer exists in terms of concrete appearances aside from its presence as a subtle dimension of latent depth-radiance, and thus this state is termed "remaining within the Reality Body's single flavour devoid of appearances". Then since by force of the fivefold winds' dissimulations being exhausted you will never again stray from the expanse, the ground itself ripens into the fruit whereby it is said "you seize hold of your own-place". [379]

Thus you must first experience the direct transcendence visions shining forth and then it is crucial that you are divested of any attachment as you meditate upon them. Subsequently it is necessary to bring them to the point of exhaustion, since having brought awareness together with the winds, you must ultimately seize hold of your own-place. Thus the dimension of your internal winds must be purified, while once the
dimension of your awareness' radiation has intensified (as revealed in the unfolding mandalic visions), you need to again bring it to exhaustion within the internal expanse. The underlying intention of this is a difficult to realize point - I myself realized it only after a long time through the kindness of my own Spiritual Master.

2.8.3.2.2.2.2.2.2.3.3.3. Piercing to its key points via sustained meditative practice

This involves two sections: a general discussion of awareness' essence as the linked chains, and the actual taking of it into your own experience meditatively.

2.8.3.2.2.2.2.2.2.3.2.3. A general discussion of awareness' essence as the linked chains

This involves three topics: identifying awareness' essence as the linked chains, explaining the classifications of the (Eyes) which gaze (upon the visions), and the instructions on gazing at its self-manifest presence.

2.8.3.2.2.2.2.2.2.3.1. Identifying awareness' essence as the linked chains

Just as a face's reflection arises in a mirror, the empty and radiant originally pure awareness lights up in adamantine linked chains as the natural radiation of its incisive vision. Since like the sun and its rays these linked chains' relationship to the fundamental gnostic awareness is established as a single identity in that the former derives from the latter, the effect is labelled with the cause's name - it is termed "the lighting-up of the awareness' adamantine linked chains". In the words of The Tantra of the Lion's Perfect Dynamism:

The fundamental energy of self-presencing awareness  
Is present as the linked chains of primordial gnosis.

From The Inlaid Jewel Tantra:

The Body of the linked chains  
Lights-up manifestly, is difficult to take hold of,  
And within the essence of awareness...

The Great Esoteric Tantra Devoid of Letters also describes them:

Its essence emerges in the manner of linked chains,  
Minute, flashing, and mobile.

In The Tantra of Self-Arising Awareness:

The luminous Body endowed with the five primordial gnoses,  
Is intensely radiant in linked chains;  
Moreover these enter and depart from your field of vision in constant movement,
As a sign of freedom in dependence upon the key points of awareness and the winds, as a sign of freedom in dependence upon the nuclei, minute nuclei link together within the junctures of the chains' curves. As a sign of freedom in reliance upon the key points of the channels, they are present as a minute, coiling succesions of subtle nuclei. Thus with these three, even though you don't see the fundamental awareness itself you will be freed via the keypoints in the forceful power of these dynamic qualities based upon awareness. As a sign of experiential familiarization being necessary without the mere vision of awareness sufficing, these linked chains correspondingly exist as one nuclei linked to another.

2.8.3.2.2.2.2.3.2.3.1.2. *Explaining the classifications of the (Eyes) which gaze (upon the visions)*

Herein are three sections: identifying the measure of experiential familiarization via the two Eyes; showing the actual experiential familiarization with the self-presencing visions via the three Eyes, and detailing the components of its classification into five Eyes.

(i) When with the eye of insight you see the linked chains of awareness in its self-presencing incisive vision, in the first instant you verbally and conceptually differentiate out their presence; in the second instant you directly realize the linked chains' characteristics; and in the third instant you are expansively and perfectly awakened into manifest Buddhahood. However when you see them with the watery eye orb, you must proceed sequentially through the optimization of the four visions. In addition, when thus seen with one's physical eyes the linked chains appear as minute and flashing, in constant movement as they enter and depart from your field of vision, and undulating as their coils alternately open outwards and contract inwards. Through training on the triad of surya, candra, and aloke (i.e. sunlight, moonlight and lamplight), the supreme realization comes to pass. In this way the Eye of Insight is possessed by those residing within the levels of the spiritually aware mystics, while the watery eye orb is found in ordinary humans.

(ii) The three Eyes are found in the three gazes. To expand on this, since the Eye of reality exists in the Reality Body you look upwards; since the Eye of gnosis exists in the Perfect Enjoyment Body you look to the side; and since the Eye of Insight exists within the Emanational Body you look down. In that sequence, through seeing directly with "reality" you definitively ascertain reality itself; through seeing natural radiance with "primordial gnosis", your wisdom-knowledge expands; through seeing beyond language with "insight", the blessing inspiration not reliant upon study, reflection or meditation emerges from that insight. As for gazing in terms of these three Eyes, upturning the gaze with the reality-eye is the key point in clearing away the karmic imprints and propensities downwards and out. Looking to the side evenly with the gnostic-eye is the key point in integrating cyclic existence and transcendence within the state of sameness. Looking down with the insight-eye is the key point in effecting the actual descent of the gnostic visions.
PASSAGE ONE

[2.1.1.1.1] 

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[2.1.1.1.3]  

PASSAGE TWO

[2.4.2.2.1.2]
नेपाली टेक्स्ट
[240]
Your translation is probably reading from a different edition (there are lines in the translation that do not appear here in this edition).
ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ་ཐེ

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The text is not legible, and it cannot be accurately transcribed.
PASSAGE FOUR
This head (khregs chod) and b.2.ii (thod rgal) aren’t actually spelled out in TDD’s sa bcad (or in the outline sa bcad that you wrote); make sure the subhead text reads as you want it to...
PASSAGE THREE

[2.8.3.2.2.2.1.3.2.2] བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་གཞོན་

[134b]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་གཞོན་

[122a]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་གཞོན་

[122]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[340]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[340b]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[30]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[20]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[12]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[10]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[8]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[6]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[4]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[2]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[1]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[122a]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[30]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[20]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[10]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[8]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[6]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[4]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[2]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་

[1]བོད་ཡི་ཨ་བཟིང་ཤེས་པར་བཟོད་
རང་བོད་ལས་བོད་ཀྱི་ཐོག་ རང་ངོས་ཏེ་རིང་ རང་ཤུགས་ ནོས། ་

རང་ཤུགས་ཀོང་ཐོག་པའི་དེ་ཿ་ལ་ཏེ་མཐོང་བོད་ལས་ཞབས་ལ་བོད་ ཐེག་པའི་ཐོག་ཏེ་འདིས། རོ་རོ་ཨ་ཨ་ སུ་སུ་སུ་སུ་ཨ་ཨ་ཨ་ གེ་མཛད་དུས་ཀྱིས་རིི་ཤིན་ཤིན་ ལུས་ཀྱིས་ིས་པའི་ [359]དེ་རོ་རོ་ཨ་ཨ་ སུ་སུ་སུ་སུ་ཨ་ཨ་ཨ་ གེ་མཛད་དུས་ཀྱིས་རིི་ཤིན་ཤིན་ ལུས་ཀྱིས་ིས་པའི་[135a]དེ་རོ་རོ་ཨ་ཨ་ སུ་སུ་སུ་སུ་ཨ་ཨ་ཨ་ གེ་མཛད་དུས་ཀྱིས་རིི་ཤིན་ཤིན་ ལུས་ཀྱིས་ིས་པའི་[135a]དེ་རོ་རོ་ཨ་ཨ་ སུ་སུ་སུ་སུ་ཨ་ཨ་ཨ་ གེ་མཛད་དུས་ཀྱིས་རིི་ཤིན་ཤིན་ ལུས་ཀྱིས་ིས་པའི་[135a]དེ་རོ་རོ་ཨ་ཨ་ སུ་སུ་སུ་སུ་ཨ་ཨ་ཨ་ གེ་མཛད་དུས་ཀྱིས་རིི་ཤིན་ཤིན་ ལུས་ཀྱིས་ིས་པའི་[135a]དེ་རོ་རོ་ཨ་ཨ་ སུ་སུ་སུ་སུ་ཨ་ཨ་ཨ་ གེ་མཛད་དུས་ཀྱིས་རིི་ཤིན་ཤིན་ ལུས་ཀྱིས་ིས་པའི་[135a]དེ་རོ་རོ་ཨ་ཨ་ སུ་སུ་སུ་སུ་ཨ་ཨ་ཨ་ གེ་མཛད་དུས་ཀྱིས་རིི་ཤིན་ཤིན་ ལུས་ཀྱིས་ིས་པའི་[135a]དེ་རོ་རོ་ཨ་ibri་}
PASSAGE FIVE

[2.8.3.3.2.2.2.2.3.2.2]
བོད་ལ་གཤེག་པ་འདི་འཛིན་ལ་རྣམ་གསར་མཐུན་པར་བཞིན། དཔེར་བོད་སློབ་དཔོན་
དབུས་མཐོང་། དཔེར་མི་མཛད་བུ་གྲོས་བུས་དབུས་མི་མཛད་བུས་
དབུས་མཐོང་། དཔེར་ཨོ་བུ་བཟོ་[378]བཞག

འཇུག་བུག་བཅོས་བོད། །

ཉོན་མི་གནས་འབྱིན་དེ། །

མཉིས་བཤིང་མཐུ་བཞི། །

ིར་བཞིན་བཤིང་བཞི། །

མཚན་བཤིང་[148a]བཤིང་བཞི། །

ིར་བཞིན་

མཚན་བཤིང་བཤིང་བཞི། །

མཉིས་བཤིང་[148a]བཤིང་བཞི། །

ིར་བཞིན་

ིར་བཞིན།
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བདོ་སྡུལ་བསྡུས། མཛད་སྲུང་པོ་གསེར་ལེགས་པ་མི་དུ་བཞིན་པའི་སྐད་མཚོན་ཚིག་བཅས་ཏེ། རྩིས་རྫོང་ཁུང་བ། [379]

དཔལ་སྡོད་ཀྱི་བདེ་བསྡུ་བབས་བཅས་པས་ཡོད། བསེམས་དཔོན་ཚིགས་བསྲིས་པའི་བཅས་པར་མི་ལ་བཞིན་ན་དངོས་པོ། བར་ཆེ་དཔོན་རེ་གྲེ་ཐོ་བོ་བཅས་པ་དྲ་བཞིན་དུ་མི་བཞིན་ནས། ཉིན་ཉིན་ཐོབ་པའི་བཅས་པ་དྲ་བཞིན་དུ་མི་བཞིན་ནས།