

The Homology of Emotionality and Rationality

(Part II*)

Herbert Guenther

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Abstract

*University of
Saskatchewan*

The dichotomy between emotion and reason has been a feature of western thought extending back to Plato in the 3rd century BCE. From the Buddhist point of view, however, both emotionality and rationality are seen as obscurations of the individual's original luminous being. Rationality obscures the lumen naturale by differentiating original experience into subject and object, understood both egologically and egocentrically. Emotionality obscures the lumen naturale by responding to rationality's depiction of reality positively or negatively, by embracing or resisting it, and by attempting to abet or curtail it. Both rationality and emotionality are biological phenomena: rationality is an intellectual obscuration and emotionality a kind of instinctual obscuration. Both together poison the atmosphere for human experiencing.

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Tibetan rdzogs-chen 'ultimate completeness' thinking starts from the idea of Being, which—as Martin Heidegger has shown—is not a thing or being, and thus not quantifiable. It views all objects of experience from the vantage point of the integral unity of wholeness that, in its lighting-up, unfolds its inner dynamic

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spontaneously as a holo-movement, displaying itself and enhancing its performance and beauty. Basing himself on the sources pertaining to the emergence of rdzogs-chen thought, and elaborating the ideas of Padmasambhava, Vimalamitra and Arisingha (the Daoist Hva-shang Mahayana), the scholar-poet kLong-chen rab-byams-pa (1308-64) has given a most lucid interpretation of the homology of rationality and emotionality.

Homology is “the same organ in different animals under every variety of form and function.”

Richard Owen (1843)

So far certain process patterns as more or less surfaces of something deeper have been discussed at length, while the underlying dynamic has been mentioned only in passing. Like the triune surface, the underlying dynamic, too, has a prominently triune character that does not contradict variations and fluctuations counted separately and cumulatively. All are described in vivid images taken from the domain of our being-in-the-world, with special emphasis on their feeling tone. The Tibetan terms for the three underlying dynamic facets prominently mentioned are *'gyu-ba*, *g.yo-ba*, and *'phro-ba*. However, before detailing their meanings, two passages referring to these terms in connection with related terms may be adduced here. The first is taken from the *dGongs-pa zang-thal*, a huge collection of so-called “re-discovered” works by Rig-'dzin rGod-kyi-lde-m-'phru-can (1367-1408). The text begins with a relatively short statement to the effect that all beings have (1) the potential of becoming *erlichtet*⁵⁵ (*sangs-rgya-ba/sangs-rgyas*) and (2) the way to realize this status, provided that the individual is already so programmed by Being's goodness *par excellence* (Kun-tu-bzang-po), and that from the perspective of the experiencer this is more of the nature of an option rather than an instance of predetermination. The text then proceeds to outline the other option he has, and pursues this by getting deeper into what is so aptly described as “errancy” (*'khrul-pa*). (See Appendix III below.) There is a long second passage relevant for the present context (cited in Appendix IV), taken from a lengthy work by rDo-rje-gling-pa (1376-1405).⁵⁶ This chapter is devoted to the whole's going astray.

Special attention should be paid to the analogy before the concluding admonition to transmit what has been said to future generations. The elements in this analogy span three generations living in a single household (*khyim*). There is, first of all, the “patriarch” (*khyim-*

bdag) somehow pointing to the past while still being a presence in the present; then there are the husband (*khyo*) and wife (*chung-ma*) with their four sons (*bu*) constituting a “family” in the present; and, lastly, there are the wives of their sons, the daughters-in-law (*mna'-ma*) from the perspective of the present family, who with their husbands, the sons of the present family, form the nucleus of a family pointing to the future.⁵⁷

Repeatedly reference is made to a “quivering” (*'gyu/'gyu-ba*) in what is spoken of as the ground and reason for there being things/meanings (*gzhi*), or as we might say, initiating a symmetry break in Being’s “perfect symmetry” that proliferates into further symmetry-breaking phases that, from the perspective of the ubiquitous experiencer (himself a “perfect symmetry” and a broken symmetry, the whole and yet only a part of it), are felt as the source of his predicament. But lest we should blame this “quivering” to be the sole culprit, we should remind ourselves of the fact that it is only one subliminal phase in a uni-trinity of subliminal luminously- felt “tremor-like” ongoing to which we referred in Appendix II as a “quivering” (*'gyu-ba*), a “trembling *qua* centrifugal trend” (*g.yo-ba*), and an “emission (of light)” (*'phro-ba*); its/their luminous quality is destroyed by the ubiquitous participant-experiencer’s thematizing-fragmentizing-dichotomic “thinking” with its cold rationality. Therefore, rather than indulging in some facile blaming, one should “look deeper” and befriend what makes one “tick.” As the scholar-poet Klong-chen-rab-‘byams-pa says:⁵⁸

There are six procedures to raise one’s fragmentizing-rationalizing mentation (*rnam-rtog*) to (the level of being one’s) friend:

- (1) By putting up with (one’s) sensory perceptions (*rnam-shes*) that pass away by themselves (*rang-yal*) like a chilling breeze

(One’s) self-originated *Urwissen*⁵⁹ (*rang-byung ye-shes*) emerges from (deep) within (one’s self).

- (2) (With) the quivering (*'gyu-ba*), symbolically expressive (*rang-dag*) cleansing (the air) like a stroke of lightning in the atmosphere,

This quivering into whatever it has (taken shape) emerges as an *Urwissen* that illuminates by itself (*rang-gsal*) (whatever comes into its orbit).

- (3) By putting up with (one’s) organismic mentation⁶⁰ (*dran-pa*), getting cleared up by itself (*rang-sangs*), like muddy water,

In whatever (shape it assumed) it emerges as the self-

originated (*rang-byung*) [resonance domains'] regents' intentionality.

- (4) By putting up with any notion (*rtog*), [Being's] creativity in its entirety, as (one's) friend,

It emerges out of [Being's] hollowness (*khong*)⁶¹ as [Being's] intentionality (*Sinnsetzung*) (*dgongs-pa*) that has nothing to do with acceptance and rejection.

- (5) By putting up with (one's) apprehending (something) (*'dzin-pa*), having done (with its apprehending) by itself (*rang-zad*), there being no (apprehendable) object (*yul-med*), as (one's) friend,

That which has and is no ground, (with any) visibility (as something) having passed away, emerges as the *Urwissen*'s reach and range.

- (6) By putting up with (one's) own outward-directed glow (*rang-gdangs*), radiatingly illuminating whilst symbolically expressive (*gsal-dag*), a vortex in symbolic expressiveness (*klong-gsal*), as (one's) friend, [Being's] *Urwissen* in all its brilliance and leaving no trace behind, emerges out of [Being's] hollowness.⁶²

For a *rnal-'byor-pa*⁶³ who takes these procedures to heart,⁶⁴ There emerges, out of (his) very fragmentizing-rationalizing mentation, [Being's] *Urwissen*.

Just as from dry wood an enormous fire starts burning,
So the emergence of each and everything as (one's) friend
should be very dear (to one's Self).

The retention of the many Tibetan terms may be a nuisance, but be reassured that they are primarily meant to visibly highlight the self-reflexive autonomous character (*rang*) of what is an on-going process and its luminous dynamic.

The beautiful image of a lightning's illumination is used once again by Klong-chen-rab-'byams-pa in connection with Being's "quivering" and the experiencer's feeling of "standing free" when all that has restricted his luminous nature "falls off" (*grol*). His words are:⁶⁵

Thus the six kinds of (one's) understanding/innerstanding's dissipative mode (*grol-tshul*)⁶⁶ are (as follows):

- (1) From the very time onward that the objects of the external world light up (as objects)
Their dissipation right on top of their lighting-up resembles

rivulets from glacial ice.

- (2) From the time onward that the notions of the internal world are noticed (as notions)

Their dissipation right on top of their noticing them resembles water bubbles receding into the water (from which they have surfaced).

- (3) From the time onward that in the in-between⁶⁷ (of the external and the internal) hesitancy quivers,

Its dissipation right on top this quivering resembles a lightning discharge in the atmosphere.

- (4) From the very time onward that a spoken name (*ming*) is uttered,

Its dissipation right on top of its naming (*ming*) resembles the melodious sound of an echo.

- (5) From the very time onward that an objectively valid axiom (*grub-mtha*)⁶⁸ is claimed,

Its dissipation right on top of its being claimed resembles the fading away of a rainbow in the sky.

- (6) The climactic (experience) of having achieved (something) (*bsgrubs*) dissipates right on top of its achievement (*grub*) is

Like the fulfilment of (one's) needs and wishes through the king of jewels,⁶⁹ (which is to say that)

Auto-dissipative in its eigenbeing⁷⁰ (*rang-bzhin rang-grol*) (and by implication any) counter-agencies (*gnyen-po*) having returned to their own legitimate source (*rang-sar denges*),⁷¹

That for which there is no name (*ming-med*) and which (stands) divested of any objective (encumbrances) (*yul-bral*) is (Being's) spontaneity as its intentionality (*Sinnsetzung*) (*dgongs-par lhun-gyis grub*).

Thus superior beings (*rab*) (find) their freedom (*grol*) in the phase transition from birth to death (*skye-shi bar-do*).⁷²

“That for which there is no name” (*ming-med*), points to the marvel and mystery of Being that, from a dynamic perspective, is also and always a Becoming in which the triad, 'gyu-ba (“quivering”), g.yo-ba (“trembling qua centrifugal trend”), and 'phro-ba (“emission (of light)”), is a fascinating experience that does not allow itself to be reduced to some everyday triviality. Rather, in its mysteriousness it expresses itself in symbols (*brda*) as a challenge to look deeper in one's attempt to find

oneself and realize one's self/Self. In an impressive series of symbols Padmasambhava outlines what we might call an ontogenetic process involving five phases. He starts by saying:

In a temple that was decidedly (of the nature of a) voiding-*cum*-radiating
 A raving-mad all-energetic person looked around, (but)
 There was nothing whatsoever and he did not see anything.
 There his (normal) thinking was stunned, his (ordinary) memory failed him, and his (usual) intellect was wiped out.
 His excitement did not know of any word he might utter to point out and speak of what has no limits whatsoever.
 This is the symbol of the "Before" being immune to a naming it.⁷³

The next phase or, as we might say, the "perfect symmetry's" first symmetry break or approximation symmetry that foreshadows the principle of complementarity, runs in Padmasambhava's symbol presentation as follows:

In a precious temple radiating in five colors
 A rainbow-person riding on a mirage-horse looked around and
 In this temple, in (another) temple of a radiating-*cum*-symbolic expressive
 (proto-) light (he saw) standing
 One deity slightly trembling and (another) deity not in the least trembling.
 This is the symbol that points out the ground and reason for there being *erlichtet* (spiritually alight) beings (*sangs-rgyas*) and mentation-(dominated) beings (*sems-can*).⁷⁴

Being's closing-in onto itself that started from a mysteriously dynamic, though nameless "Before", which became a virtual ground and reason for there being beings, continues its closing-in onto itself, and with it, sets up boundary situations in what becomes the common basis of an unfolding process. This common ground is still virtual, but virtual in a modified manner. It is illustrated as follows:

Riding on a stallion (that was) the elemental force "wind"
 (expressing itself as) a quivering,

A person (who was) (Being's) cognitive capacity and
 excitability (*shes-rig*), as well as the egological self and
 its background mentation (*vid-sems*),
 Had arrived at a temple that had originated from the inner
 dynamic of (this phase's) radiant light (*'od-gsal*), and
 was looking around.
 A few deities resided there unwavering,
 A few deities were there shaking and shivering.
 This is the symbol that points out the boundary situations of the
 common basis.⁷⁵

While in the previous symbolic presentation the rider was a virtual person of the nature of a rainbow, in this second stanza set the rider is, though not yet concretely, spoken of onto-psychologically. He is ontologically seen and felt as a self-manifestation of Being's cognitive capacity (*shes*) and excitability (*rig*), and psychologically seen and felt as the egological self (*vid*) inseparable from its background mentation (*sems*). These contrasts specify the previously mentioned boundary situations that, as will be remembered, expressed Being's approximation symmetry, not the nameless perfect symmetry. Accordingly, the non-descript horse (*rta*) has become a distinct stallion (*rta-pho*), and lastly, the former proto-light (*'od*) is about to become a brilliant radiance (*gsal*), by which the compound *'od-gsal* is usually translated. I say, "about to become," because we are still moving in an intra-psychic reality of possibilities, potentialities, and probabilities.

This "about to become" as a dual opening is elaborated by Padmasambhava in the immediately following symbol presentation by the teacher/revealer, the Lord of (Being's) Mystery (*gsang-bdag*) who says:

Riding on a stallion that was (of the nature of some) foggy breath
 A person who was (of the nature of a) whimsical monkey (came
 to) two temples in the boundary situation-regions (of
 the common basis mentioned before) of which the one
 pertained to (an individual's) moving upward, and the
 other pertained to (an individual's) moving downward,
 and
 Having opened either temple's doors looked around (to see)
 what was in there.
 He opened the door of the temple, precious in its radiance-cum-
 [general]-symbolic expressiveness (*gsal-dag*) and its
 observable [specific] symbolic expressiveness (*rnam-*

dag) (that had) evolved from (Being's) brilliant light
 ('*od-gsal*) (turned into the individual's) disposition to
 become a luminous (being) (*ngang-dangs*);
 He opened the door of the temple (that was an utter) darkness
 (that had) evolved from a hamlet that was the pitch-
 black clinging to an ego (*ngar-'dzin*), into which the
 (virtual) individual was about to rush.
 (The above) are the symbols for the gate through which (one)
 may go and rise to higher levels ('*char-sgo*) and the
 gate through which (one) may (start) going astray
 ('*khrol-sgo*).⁷⁶

Since as embodied beings, despite our being luminous beings, we
 tend to go astray due to our stubborn believing and clinging to an ego.
 The following presentation deals with this giving in to the deceitful and
 deceptive assumptions that result in our being caught in *saṃsāra*, this
 tiring "running around in circles." This is what the concluding symbol
 presentation has to say:

When riding on a stallion (that was Being's) quivering ('*gyu-
 ba*) (turned into) the egological self (*vid*),
 A person (whose) intellect (*blo*) was the (compresence of)
 excitability-cum-ordinary thinking (*rig-sems*) and
 organismic mentation-cum-(distinctly)-conceptual
 thinking (*dran-rtog*)⁷⁷
 Had come to three cul-de-sacs ('*phrang*) (that were the) three
 envelopes (*sbus*) (in which he was "sheathed"),⁷⁸
 He met a blind woman (that was of the nature of a) stick (made
 of) the three poisons.⁷⁹
 (She addressed him):
 "What's wrong with you not looking at my emblematic world⁸⁰
 of darkness?
 Look around in this temple of darkness and
 Take that which does not exist to be something existing,⁸¹
 Take that which is not true to be true,
 Take that which is impermanent to be permanent,
 Take that which is of ultimate existential validity to be
 conventionally valid,
 Take (Being's) pure symbolic pregnancy (*ka-dag*) to be impure
 (*ma-dag*), (that is), not symbolically expressive,
 Take happiness (*bde-ba*) to be frustratingness (*sdug-bsngal*),⁸²

Take non-duality to be duality,
 Take the non-substantial to be a multiplicity (of *things*),⁸³
 Take the understanding/*inner*standing to be non-
 understanding/non-*inner*standing,
 Take the pure symbolic pregnance to be shrouded (that is, a
 concealing),
 Take one who is *erlichtet* (spiritually alight) (*sangs-rgyas*) to be
 a (non-thinking) thinking individual (*sems-can*),
 Take *nirvāṇa* to be *saṃsāra*,
 Take the three bodily seen and felt fore-structures (of your
 existence) to be the three poisons,
 Take the three psycho-imaginal-*cum*-psycho-physical
 dimensions (*zhing-khams*)⁸⁴ to be [in the first
 dimension] the loathsome worlds of the denizens of
 hell, the spirits tormented by hunger and thirst, and the
 animals, and
 Take [in the second dimension] a cairn, a rope, and a mirage to
 be a human, a snake, and water, respectively.”
 This is the presentation of (the nature of) errancy and errancy’s
 lighting-up as *saṃsāra* by way of symbols.⁸⁵

Having discussed at length the gate through which the evolving
 egological self (*vid*), emotionally tainted, embarks on a course of errancy
 (*'khrul-pa*) that leads it farther and farther away from its source, and
 involves it deeper and deeper in *saṃsāra* with its deceptive allurements,
 Padmasambhava now lets the teacher/revealer speak of the co-present
 gate through which (Being’s) *Urwissen* (*ye-shes*) as the “Man of Light”
 sallies forth, and as the authentic Self (*bdag-nyid*) does away with the
 spurious inauthentic self (*vid*) and what it stands for. (The allegory is
 translated in Appendix V.)

The retention of the Tibetan terms is intended to facilitate an
 understanding of our imaginal (not to be confused with imaginary) aspect
 in which symbols prevail, and, by their dynamic character, make us see
 the world, in which we live and of which we are a part, with “fresh eyes.”

What we call the “world” or “universe” is not an appearance *of*
 something or a creation *by* someone, but a lighting-up (*snang*) that in its
 lighting-up is already and always interpreted probabilistically (*srid*). This
 interpretation points to a deeper, or if one prefers, higher level that, if we
 are honest as far as this is possible in the progressive narrowing of
 ourselves, can only be specified as “having no name” (*ming-med*).
 Interpretation presupposes intelligence, a reading in-between, where

according to its graded quality things can go wrong, which is so aptly summed up by one's going astray into mistaken identifications (*'khrul-pa*), as detailed in Appendix V. This same intelligence may, instead of narrowing itself, open itself up to itself and be an *Urwissen* (*ye-shes*) that is qualitative through and through. This qualitative character as contrasted with the quantitative character of what is a *holon* (whole) or wholeness—names we put on the nameless, and thereby unwittingly slip into the quantitative—is experienced by us who are integral and participatory factors of this wholeness, as having a luminous, luminescent, and radiating character, if not to say, being this very luminosity, luminescence, and radiance. Moving in this imaginal, intrapsychic dimension, we are, as the allegory tells us, such that our “disposition is to subtly radiate (due to our make-up being) a subtly radiating (*feinstofflich*) radiance (*dvangs-gsal ngang-dvangs*).”⁸⁶ Although in this phrase the emphasis is on light, this light carries with it some materiality or substantiality, as we in our matter-mindedness would say, which I have tried to convey by the German word *feinstofflich* (“subtle stuff”).

This intertwining of the “material/substantial” and the “imaginal/intrapsychic” sets the tone of this allegory. The first instance is the “stallion and the monkey,” prosaically stated as a race horse and its rider, where the stallion/race horse intimates the speed of the ongoing process of self-realization, and the rider intimates the intelligence that has overcome the monkey-nature of the instinctual, rooted in the misunderstood vibrational energy of the whole as both an elemental force called “wind” (*rlung*) and a flow pattern of the whole called “rivulet” (*chu-gnyer*). The second instance is the rider's arrival at a temple that is uncompounded in the sense that it is not a construction in the ordinary sense of the word, but is the very dimension where meanings are stored in the sense of potentialities, as well as in *statu nascendi*, and thus is the whole's core intensity. There the rider meets a deity who is the symbolic pregnancy's beginningless outward-directed glow. Stated differently, the rider encounters himself in and as what he really is. The outward-directed glow, as the following shows, is the rider's multifaceted aspects of his mentation that in the deity's glow finds its own dynamic still-point (*rnal-ma*), subtly intimated by the image of a child's return to its mother after its escapade. This still-point or quietude is both insubstantial and unrealizing. Its insubstantiality characterizes the feeling of certitude (*gdeng*) that because of the whole's intelligence has, cognitively speaking, nothing to do with correspondence, but goes much deeper and beyond the egological framework. Its unrealizing force is not a negation of the world, but a seeing with fresh eyes. The third instance is the taking

up and dissolving in (one's) legitimate dwelling (*rang-sa*). This image betrays Padmasambhava's acquaintance with, and maybe, indebtedness to some trends in Gnosticism. In the words of Giovanni Filoramo, "The process of Gnosis is, in the final analysis, a movement of penetration into the recesses of the Pleroma, which coincides with an *anachôrêsis*, a return to one's own origins, and an *epignôsis*, a remembering of one's own celestial home...."⁸⁷

The fourth instance reinforces the dynamic character of the *Urwissen* in its eradication of errancy and its overt effect as *saṃsāra* by resorting to a distinctly military jargon. It "shakes *saṃsāra* out of its hole," meaning that it casts the soldiers (the metabolic-organismic mentation) in their trenches into disarray and makes them come out in the form of some lighting-up (*snang*), and then repulses their reorganizations and reformations in the form of probabilistic groupings (*srid*). In other words, it does away with the phenomenal, and its low-level interpretation and assessment. This allegory affirms this result of a serene calmness in which the obsessive urge to do something, one's busy-bodying and meddling with what is not one's business, has been eradicated, and has opened up a supra-conscious sense of letting be (*Gelassenheit*), so conspicuous in artistic depiction of the *erlichtet* One (the "Buddha"-thing) who is, strictly speaking, even beyond what is called *erlichtet* (spiritually awake, spiritually alight).

Lastly, the image of the jewel (*nor-bu*) illustrates the above-mentioned intertwining. The term *nor-bu* is a short form of the lengthy term *yid-bzhin-gyi nor-bu*, meaning the "Wish-granting Jewel" in which the *yid* refers to the egological self that continues (*bzhin*) having wishes whose fulfillment comes from a higher order that, in the last analysis, "has no name" (*ming-med*).

As long as the subject-object dichotomy prevails, this low-level excitability with its organismic-emotional vagaries poses a real danger, and in particular, our emotions, so aptly described as "pollutants" (*nyon-mongs*, Skt. *kleśa*), play a vital role in persisting all the more stubbornly as we try to prevent them from being heard in the futile attempt to set up and live in an impersonal world governed by rationality. In his typical scholastic and yet poetic diction Klong-chen-rab-'byams-pa admonishes us:

There are six occasions to feel terrified about once one knows
what they really are:

Worldly affairs are like an elephant sinking deeper and
deeper into a swamp,

The love and affection of relatives and kinsmen [are] like

a jailer,
 The pleasures of this one's lifetime are like an old dog
 holding tenaciously to a bone,
 Evil conduct due to (spiritual) unexcitability is like a
 blind person falling into an abyss,
 The effects of the five poisons are like being bitten by a
 poisonous snake,
 Attachment to the six sense objects is like being stung by
 a bee; [thus]
 In view of these occasions causing terror, it is important to fling
 them far away.⁸⁸

Since as social beings we are always with others and inasmuch as it is the
 emotions-pollutants that sour our relationships with them, they are
 likened to enemies that have to be overpowered. Klong-chen-rab-
 'byams-pa points out the manner of doing so in highly figurative and
 evocative diction:

- There are six means to conquer the powerful foe that is the
 emotions-pollutants:
- (1) Since by occasional good deeds the emotions-pollutants are
 not broken up,
 It is important to assiduously and not impatiently continue
 one's efforts in progressing spiritually;
 - (2) Since the emotions-pollutants that have been there from the
 beginning are difficult to subdue,
 It is important to rely on a friend who has the (necessary)
 expertise;
 - (3) Since the waves of dichotomous mentation are billowing
 high, whereby it becomes difficult to crush one's belief
 in a self,
 It is important to raise the army of the prerequisites⁸⁹ and
 to strive for what is salutary and wholesome;
 - (4) Since it is difficult to cure the chronic disease that is
saṃsāra once and for all,
 It is important to always rely on the life-giving Teacher-
 supreme (*bla-ma*);
 - (5) Since it is difficult to quench the raging fire that is the five
 poisons,
 It is important to secure (the help of the) ocean that is the
 raising of one's mentation to its higher level of

refinement and consummate perspicacity;
 (6) Since it is easy to be led down the road on which evil deeds
 are piled up,
 It is important to climb higher and higher on the staircase
 leading to liberation.⁹⁰

However, if one cannot crush the emotions-pollutants, one can at least be on guard against their assaults, and so Klong-chen-rab-'byams-pa offers this advice:

To be surrounded by six night watchmen that are the
 counteragents (of the emotions-pollutants' clandestine
 assaults) means:
 As day and night steal your life span, be the watchman to
 counteract (the theft),
 As the five poisons consume by fire your very existence, be the
 watchman to counteract (this conflagration),
 As desires are insatiable, be the watchman to counteract (this
 craving),
 In the midst of fierce actions, be the watchman to counteract
 (their devastations),
 In the midst of meaningless actions, be the watchman to
 counteract (their blindness),
 In whatever you do by body, speech, and mind, be the
 watchman to counteract (their negative effects),
 (Surrounded by these six night watchmen), the bandits that are
 the emotions-pollutants will have no opportunity to
 attack (and rob) you.⁹¹

Ultimately, however, overcoming the negative aspects of the emotions-pollutants and seeing them as friends is achieved by the realization of the unity of all that is and the recognition of the coequality of all that is. As Klong-chen-rab-'byams-pa declares:

By knowing the six kinds of beings that move about to have been
 one's fathers and mothers, one will necessarily deal with
 one's enemies and children as coequal,
 By knowing wealth and (other material) possessions to be
 mistaken identifications (*'khrul-snang*), one will
 necessarily deal with gold and brass as coequal,
 Since in Being-as-such (*gshis*) there exist neither karmic actions

nor their effects, one will necessarily deal with good and evil as coequal,
 By knowing the six perceptual patterns to be (Being's) creativity (*chos-nyid*), one will necessarily deal with composure and post-composure states (*mnyam-rjes*) as coequal,
 Since the emotions-pollutants and (Being's) *Urwissen* (modes) are (Being's) radiance (*gsal-ba*), one will necessarily deal with acceptance and rejection as coequal,
 Since (one's) *Dasein* (*gnas-lugs*) has from its very beginning been (Being's creativity's) symbolic expressiveness (*dag-pa*), one will necessarily deal with *saṃsāra* and *nirvāṇa* as coequal,
 Such coequality awareness is a superb visionary experience (*rnal-'byor*).⁹²

This stanza is packed with technical terms whose use not only highlights the intertwining of the mundane and the supra-mundane, as well as the static and the dynamic from an experiential perspective, but also goes beyond any self-limitation as to the one or the other facet of the whole. There is the *'khrul-srang* and the *dag-(sng)*, dynamic features of Being-as-such (*gshis*) in its creativity (*chos-nyid*) that, from the perspective of symmetry transformations and symmetry breaks, evolves into our *Dasein* (*gnas-lugs*), comprising and fluctuating between *saṃsāra* and *nirvāṇa*: none of these are absolutes in traditional Western philosophical systems. Then there are the composure and post-composure states tied to sense perceptions through contemplative exercises that remain limit situations, which, at best, allow the practitioner to have a glimpse of something—note the objectifying tendency of this kind of thinking—transcendent and pervasively encompassing. What is or may be just a glimpse becomes a reality summed up in the term *rnal-'byor*; this may describe a process or a person. Usually rendered as Yoga and Yogi from the Sanskrit root *yuj*, meaning, “to harness,” the Tibetan so-called translation describes the process of linking oneself to the dynamic still-point (*rnal-ma*, *rnal-du bab-pa*) from which an undistorted view of the world (including ourselves) becomes possible.

Throughout the long history of Buddhism, its adherents have tried to comprehend the emotions-pollutants and to deal with them according to their levels of understanding. These levels as a group-awareness were not only assessed hierarchically, but also presented as intellectual-spiritual movements called “vehicles” (Skt. *yāna*, Tib. *theg-pa*), because they transported the aspirants along the long road to self-realization. All the while the emotions-pollutants are a force to be

reckoned with. Thus Klong-chen-rab-'byams-pa tells us:

There are six cognitive factors concerning the condensed meaning of the (various) intellectual-spiritual movements:

- (1) One must know the emotions-pollutants to be blemishes of (one's) original (cognitive nature) (*tha-mal*),
- (2) One must know the giving up of the emotions-pollutants to be the way of the śrāvakas and Pratyekabuddhas,
- (3) One must know the enjoyment of the emotions-pollutants to be the way of the "Buddha-sons" (Bodhisattvas),
- (4) One must know the transmutation of the emotions-pollutants to be the way of the (followers of) "(Being's) Mystery speaking" (*gsang-sngags*) (Tantrists),
- (5) One must know the thorough knowledge that is one's eigenbeing (*rang-bzhin*) to be the self-originated *Urwissen*,
- (6) One must know that the dissipation of acceptance and rejection has nothing to do with a frenzied search for doing something,

If one has these (cognitive qualities), one is no longer dressed in the garment of the emotions-pollutants.⁹³

In this translation of Klong-chen-rab-'byams-pa's stanza, a few terms in their Western traditional rendering have been retained. These are the śrāvakas, the "listeners who also make others listen," the Pratyekabuddhas, "persons who have become *erlichtet*, but keep this experience for themselves, rather than being socially communicative." These two groups form the so-called *Hīnayāna* or "Lower Vehicle" (Tib. *theg-dman*). Then there are the "Buddha"-sons or Bodhisattvas forming the *Mahāyāna* or "Great Vehicle" (Tib. *theg-chen*). Lastly, there are the Tantrists forming the *Vajrayāna* or "Diamond Vehicle" (Tib. *rdo-rje theg-pa*), sometimes also called *Mantrayāna*. Within this classification of the intellectual-spiritual movements, the first two (*Hīnayāna* and *Mahāyāna*) took a distinctly mechanistic, if not to say, materialistic approach in dealing with the emotions-pollutants, conceived of as "substances" that had to be dug up and thrown out of the system. Regrettably, for each substance a different "shovel" was necessary. The impracticability of such a naïve notion is only too obvious. No less or only slightly less mechanistic and materialistic was the approach of the "Buddha"-sons (*rgyal-sras*), the "(spiritual) sons (*sras*) of those who had gotten the upper hand (*rgyal*)"⁹⁴ over the emotions-pollutants," otherwise known as the

Bodhisattvas, who instead of rejecting or repressing them, used them judiciously. Three quotations from the *Cittaviśuddhiprakaraṇa*⁹⁵ illustrate this point: “Just as a washer-man makes a dirty garment clean with some dirty substance/ So a knowledgeable person cleanses himself of his dirt by this very dirt,”⁹⁶ “Just as someone infected with poison may be detoxified by the poison itself,”⁹⁷ and “Passion-lust indulged in by dull-witted persons becomes a fetter/ The same passion-lust indulged in by smart persons grants liberation.”⁹⁸

Returning to Klong-chen-rab-'byams-pa's compact passage, we find a number of terms that require some explication. One of them is, in its full form, *tha-mal-gyi shes-pa*, rendered here as “(one's) original cognitive (nature),” wherein “original” has the added meaning of being basic and unsophisticated. Its dynamic character has been described by Klong-chen-rab-'byams-pa himself in a short essay incorporated in his *mKha'-'gro yang-tig* collection.⁹⁹ There we read:

Sages, having whatever emerges, the (whole's) excitability's
 mentality,
 Unapprehendable,¹⁰⁰ unvitiable, untransformable, (its)
 disposition (to become alight) settled in itself,
 Dispatched into the original cognitiveness's very auto-
 dissipativeness,
 Make this their own mentality, the well-informed *Urwissen*
 horse
 Effortlessly arrive at its destiny that is ultimate happiness.
 Alas! Regarding deluded persons, (their) mentality is faint-
 hearted (and)
 They [attempt to] melt and tame [their timidity] with (its)
 antidote that is the (whole's) original cognitiveness.¹⁰¹
 How sad! Through such endeavors *saṃsāra* (becomes) their
 bondage and
 They have no chance of standing free (*grol*)¹⁰² of its
 tribulations.¹⁰³

Another term is the compound *gsang-sngags*, which in the present context is rendered as “(Being's) Mystery speaking.” In this term the emphasis on the speaking in the sense of an imperative to which the omnipresent experiencer is bound to listen. There are two works in which the *gsang-sngags* is elucidated in identical words.¹⁰⁴ The relevant passage has this to say:

There is the triad of *gsang-sngags*, *rig-sngags*, and *gzungs-sngags*:

Concerning the *gsang-sngags*, its “stuff”/*Wesen* (*ngo-bo*)
Demonstrates the duality of (one’s) critical acumen (*shes-rab*)

and tender-heartedness (*snying-rje*)¹⁰⁵,

Concerning the *rig-sngags*, its “stuff”/*Wesen*

Is (one’s) critical acumen and *Urwissen* (modes) (*ye-shes*),

Concerning the *gzungs-sngags*, its “stuff”/*Wesen*

Is (one’s) critical acumen and in-depth appraisals (*ting-nge-dzin*).

Concerning the speaking of this triad, its hermeneutic (*nges-tshig*) is

That it protects (*skyobs*) the (whole’s) cognitiveness (*shes*)

(from going astray into mistaken identifications). [That is to say,]

It eliminates the ground-inherent (*gzhi-gnas*, *seinsmässig*)
sediments (of experiences),

It eliminates the sediments of [the] perverse view (due to)

(one’s) excitability/excitation (*ma-rig log-lta*), and

It eliminates the sediments of instantaneous experiences.¹⁰⁶

As usual, this seemingly straightforward quotation is a treasure trove of technical terms, some of which we have already encountered, but in the present context need further explications. Thus, the emphasis on the rather special way of speaking has, in its Indian context, led to the coinage of the word *mantra* as a tool or vehicle for the movement called *Mantrayāna* (Tib. *sngags-kyi theg-pa*). *Mantrayāna* and *Vajrayāna* (Tib. *rdo-rje theg-pa*) reflect the principle of complementarity, in that the latter, the “diamond” presents rest (invariance, indestructibility), and the former, the “speaking” presents movement by spelling out the richness of the latter. In the words of Padmasambhava, “*gsang* means ineffable (and, hence), not having become an object of discursiveness, *sngags* means to be spoken of as the source of capabilities.”¹⁰⁷ Concerning the term *ngo-bo*, occurring in connection with each “speaking,” he says, “*ngo-bo* means not being a particular existent, non-referential, the ground and reason for (there being what is called) enworldedness (*kun-’byung*).”¹⁰⁸ Turning to the *rig-sngags*, its very component *rig* shows this speaking to be suffused with an intensity that is ecstatic with no trace of excitability/excitation left. Its operational modes are (one’s) critical acumen (*shes-rab*) and *Urwissen* (modes) (*ye-shes*) that are mutually

enhancing. In the words of Padmasambhava, “Concerning the *rig-sngags* its ‘stuff’ (*Wesen*) / Is (one’s) critical acumen and *Urwissen* (modes).”¹⁰⁹

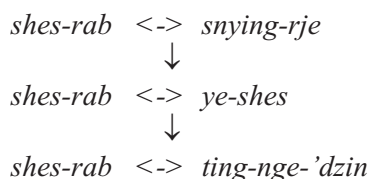
The third and last mode of speaking is called *gzungs-sngags*. Its traditional Western “translation” is a mere substitution of the single Sanskrit word *dharāṇi* for the Tibetan compound *gzungs-sngags*, and as such fails to convey what the Indians and Tibetans actually understood by it. Moreover, it does not take into account the operational term *ting-nge-’dzin* (or its short form *ting-’dzin*), usually translated or rather mistranslated as “concentration” and/or “profound and abstract meditation” (Skt. *samādhi*) with which it has little or nothing to do. The term *ting-nge-’dzin* describes a “holding to”, and implicitly, a “being held by” (*’dzin*) a tinkling sound (*ting-nge*) that is the (whole’s) speaking (*sngags*). Since this speaking is of a “higher order” nature, or if one prefers, pertains to one’s intra-psychic realms and their beyond. Since this speaking’s aim is to be heard judiciously, I have coined the term “in-depth appraisal(s)” in line with Padmasambhava’s description: Concerning the *gzungs-sngags*, its “stuff” (*Wesen*) / Is (one’s) critical acumen and in-depth appraisals.¹¹⁰

Similarly, the term *gzungs*, occurring mostly in compounds, denotes some strength or hold that has been popularized by the original Indian and now English word *mantra*, with the added connotation of being some magic spell, calling to mind the aphorism of the influential German Romantic poet and theorist Novalis (Friedrich Leopold, Freiherr von Hardenberg (1772-1801)): “*Jedes Wort ist ein Wort der Beschwörung. Welcher Geist ruft—ein solcher erscheint.*” (Each word is a word of exorcism. Which spirit calls—such a one appears.)

The strength of this speaking (*sngags*) lies in its protecting the mind (from going astray). There are in the Tibetan language two different compounds explicating the Indian term *mānastrāṇa*, “protecting the mind.” The one is *yid skyob-pa* in which *yid* refers to a person’s egological mentation, and obviously belongs to some later tradition with Naropa and rDo-rje-gling-pa being the leading proponents.¹¹¹ The other is *shes skyob-pa* in which *shes* refers to the whole’s cognitive informative and self-organizing dynamic, with Pamasambhava being the outstanding visionary in the earlier evolving rDzogs-chen (syncretistic/holistic) movement, having crossed the barriers posed by the sediments of karmic (both mundane and supra-mundane) and status-related experiences.

It will have been noted that in each “speaking” (*sngags*), one’s critical acumen (*shes-rab*) that is always discriminative-appreciative in the sense of differentiating between that which is wholesome and

conductive to one's growing up and maturing into wholeness and that which is not, occurs in conjunction with specific operational qualities. Thus we have the following schema:



This shows that *shes-rab* itself is a graded intensification (*rab*) of the Being's cognitiveness (*shes*) in the sense of its progressive closing-in onto itself. Since we, as embodied beings, are the whole (Being-*qua*-approximation symmetry of Being-*qua*-perfect symmetry),¹¹² and yet only an aspect or part of it, we can heed Klong-chen-rab-'byams-pa's dictum:

(One's physical) body is a configuration of regents,
 Whatever speech (one) utters is a *gsang-sngags*,
 Whichever emotion-pollutant is born is the *Urwissen*'s lighting-up in concrete form.¹¹³

In this dictum we can easily discern the universally accepted formula of "body, speech, and mind" that, in the Tibetan context, reads *lus*, *ngag*, and *vid*, with *vid* understood as *nyon-vid*, "the instinctively-emotionally-affectively tainted egocentric egological mentation." On closer inspection, however, it turns out to be the whole's *Urwissen* (*ye-shes*) that in the process of its lighting-up loses something, though not all, of its brilliance in becoming a distinct pattern. In its becoming and being a pattern it has something to say (*ngag*), and what it has to say is the whole's *Urwissen*'s voicing its mystery (*gsang-sngags*). This speaking or voicing is tied in with another pattern, one's physical body (*lus*), the whole's final closing-in onto itself as a configuration—a *dkyil-'khor*, a center-*cum*-periphery—of "regents" (*rgyal-ba*), presiding over the resonance domains that constitute one's physical body from a dynamic perspective. They are "seen," that is, experienced as corporeal patterns or schemata (*sku*) of the whole's *Urwissen*. As such they point to a level beyond themselves. An interesting closing point is that the formula "body, speech, and mind" will have to be read "mind, speech, and body." If, furthermore, for argument's sake, we equate "mind" (*vid*) with "emotionality" and *Urwissen* (*ye-shes*) with "rationality," we find that both are complementary to one another by giving meaning to each other.

If there were only emotionality, we would not know what emotionality means, and the same holds good for rationality. The decisive point, however, is that both have their source in Being's (*gzhi*) inner dynamic (*rtsal*) that in its lighting-up (*snang-ba*) displays Being's "intelligence" (*shes*) and excitability (*rig*), and thus makes of Being a non-equilibrium and open system.

Appendix III¹¹⁴

As to the (as yet) undeveloped (elementary) ground the co-existent/co-emergent low-level excitability (*lhan-cig-skyes-pa'i ma-rig-pa*) acts as the modifying factor in the reticular causality (of Buddhist thought), while the conceptually fragmentizing low-level excitability (*kun-tu-brtags-pa'i ma-rig-pa*) fattens the sediment of believing something to be what it is not. (The outcome of the cooperation of these two low-level excitabilities is that) all the sentient beings of the three realms (that constitute) *saṃsāra* (exemplify) the process of going astray. That which is termed *sems* ("mentation," "psychic background," "ontic foundation") is something that, if (one tried to make it) stay, it will not stay, (and) if (one attempted to) dismiss (get rid of) it, it will not go. It is a fiercely blowing wind, a suddenly gusting wind, a rapidly whirling wind, [and] an ever-thickening darkness. Given the (necessary) conditions, it will rush into the five pollutants *qua* poisons. In the absence of the (necessary) conditions, it is yet there, subtly surging, flitting, [and] quivering.¹¹⁵ To this *sems* there pertains birth, old age, illness, death, transmigration, and transformation (as) an uninterrupted vacillating (*g.yo-'gul*). To give an example, (this vacillation) is like a breeze, a cloud, a fog patch, and a wave. Hardly has one cold breeze cleared the air when another cold breeze stirs; hardly has one cloud and fog patch passed away when another cloud and fog patch is about to thicken; hardly has one wave broken when another wave is about to crest. There is no interruption (in this vacillation).

When irritation/aversion arises in this *sems*, it is like a fierce and chilly winter storm raging; when desire/attachment arises, it is like water rushing downhill; when dullness/infatuation arises, it is like a fog patch thickening; when pride/arrogance arises, it is like wind and rocks battling with each other; when jealousy/envy arises, it is like water tumbling into a ravine. The result of all this is the misery of the three evil existences.

All the material bodies of the sentient beings, the shapes (*gzugs*) the low-level intensity has assumed, are born from the *sems*. It is in its (domain) that birth and death never stop. Therefore the theses of the

nine spiritual pursuits [deriving from and remaining within the confines of this *sems*] do not understand the meaning of no-birth and no-death, because they commit the error of not distinguishing between *sems* and *rig-pa*. Every (-thing called) birth is a *sems* (sponsored) birth; every (-thing called) transmigration and transformation is a *sems* (sponsored) transmigration and transformation. Similarly, all that (which is said to be) illness, old age, death, the ups and downs in life, something to be so and to be not so, and an utter frustration has arisen from *sems* alone.

That birth and death do not exist in *sems*, I, Kun-tu-bzang-po, have never declared. If it comes to the question of non-birth and non-death, I refer to *rig-pa*; *rig-pa* has nothing to do with birth and death.

When, furthermore, in the case of each and every sentient being's death, their *sems* riding on the horse that is their vibrational energy, leaves the lungs, while after having gone out by way of the trachea through the mouth and nose with the sound *ha*, it does not (completely) pass away with the sound *hu* (yonder into the ground), but stays this side [in the ground's closure]: outwardly (seen) this is what is said [when] that breathing has stopped; [and] inwardly (felt) this is what is said to swoon. [All together experienced,] this [says] that mind (*sems*) and body (*lus*) have separated. The *sems*, similar to a fog patch, evaporates, the *lus*, similar to earth and stone, is discarded as something inanimate. Such dying (process) is a *sems* ("located") dying. Each and every dying (process) has originated from the *sems*.¹¹⁶ The *rig-pa* has nothing to do with birth and death at that time. Since each and every thesis of the nine spiritual pursuits does not understand the meaning (of no-birth and no-death), there is no interruption in (what is called) being born and dying. By merely hearing this my *dGongs-pa zang-thal* ("The meaning-bestowal (*Sinnsetzung*) by which both the external and the internal is irrealized"), *saṃsāra* comes to an end; by merely becoming alert to it, *saṃsāra*'s way is repulsed; and by merely listening to Being's calling, within fifty or one hundred human years the spiritual awakening will occur. If this is made a living experience, a person of high intelligence will become *erlichtet* ("spiritually alight") after three years, a person of medium intelligence will become *erlichtet* after five years, and a person of low intelligence will become *erlichtet* after seven years, but the (adherents of the tenets of the) other spiritual pursuits will not see this meaning, even if they meditated¹¹⁷ for a thousand years.

Appendix IV¹¹⁸

Wow!

Although as has been shown before there exists no errancy in Being
(the ground)

The going astray into the duality of *saṃsāra* and *nirvāṇa*
Will be shown to be (Being's) quivering mode (emerging from) Being's
vortex.

It is from the difference between Being (*gzhi*) and Being's cognitive
capacity (*gzhi-shes*)

That (Being) has been separated into *saṃsāra* and *nirvāṇa*.

Without having performed the slightest meritorious act,

This very Being has since its pre-beginning (*ye-nas*) moved in the
direction of becoming *erlichtet* (*mngon-sangs-rgyas*),

Without having performed the slightest wickedness,

It has roamed about in the three realms with its six kinds of beings.¹¹⁹

Moreover, this first pre-beginning abidingness

Is the quaternity of Being's originary mode of awareness:

- (i) (Being's) own vibrational energy,
- (ii) (Being's) excitability (as Being's) nakedness,
- (iii) (Being's) sky/space/*spatium* (as its) radiating-voiding, and
- (iv) (Being's) task-posed-and-accomplished awareness mode,

Indivisible, (they) are (Being's) unitary eigenbeing (that)

Abides like Chinese or Indian yogurt¹²⁰ about to form.

In it fluctuations have originated as follows:

By the vibrational energy *qua* originary awareness mode (*ye-shes-rlung*)
(Being's) excitability has been roused,

By (Being's aroused) excitability, the sky/space/*spatium* has been
opened (so as to) see the gates,

The inner dynamic of (the ground's) excitability in the task-posed-and-
accomplished originary awareness mode (remains) unblocked;

Whether there is an (actual) trembling (*g.yo*) or not, there is
yet a slight trembling,

Whether there is an (actual) quivering (*'gyu*) or not, there is yet
a slight quivering.

Although there may be no fluctuations (*g.yo-'gul*) in the ground (itself),

It is in the inner dynamic of (the ground's) excitability that (such)
fluctuations have originated.

The quivering in this (excitability) is called *yid*.

As the spontaneity-*qua*-suprasensual concern's inner dynamic –

“A first's”¹²¹ golden vapor or

A small bird's vapor from its beak or
 An eagle's gliding (in the sky) for no (perceptible) reason or
 A part of a horse's tail split into a hundred parts –
 The (ground's) very excitability quivers in (its having become the) *vid*.
 Called the co-emergent unexcitability (*lhan-cig-skyes-pa 'i ma-rig-pa*),
 (it)

Immaterially lies dormant (in) the unfolding (material) world (as a
 container) (*snod-phe*), (but)

Rising above (its) (nothingness-)“stuff”/*Wesen* (*ngo-bo*), the all-ground,
 (Its) eigenbeing (*rang-bzhin*) (is) the ultimate defect (*skyon-chen*) in the
 going astray (*'khrul-pa*).

The ground's own uncertainty inner dynamic is (then) conceptually
 fragmented.

As such it is threefold:

- (a) a low-level unexcitability that is wholly conceptually
 fragmentizing,
- (b) a co-existent/co-emergent (low-level unexcitability) and
- (c) an ego/self (low-level unexcitability).

The causal momentum (*rgyu*) in the wholly conceptually fragmentizing
 (unexcitability), being of the same caliber as (the two other
 unexcitabilities),

(Acts) like (a person) brushing aside food and clothes with his hands.

With respect to what lightens-up as the visible from (Being's)
 excitability/excitation (*qua* unexcitability/unexcitation)

Many subtle and coarse notions arise;

The halo with its five colors

Arises from the vortex of the “empty”¹²² sky/space/*spatium*

(Being's original) excitability/excitation is blocked and (by its dynamic)
 quivers into the *vid* (the individual's egological and egocentric
 framework).

This itself gets divided into a hexad:

- (i) An all-around-and-everywhere searching *vid*,
- (ii) A coming-to-a-decision *vid*,
- (iii) A determining/clinching-the-decision *vid*,
- (iv) An each-and-every-quivering appropriating *vid*,
- (v) A multiplicity-gathering *vid*, and
- (vi) An instinctively-affectively-polluted *vid*.

Through their quivering the halo is subjected to selective
 discursiveness:

Is that halo over there me or

Has (that halo) over there originated from me (here) or

Is the very me (the halo) over there?

By the notion that believes in duality (Being's) nothingness/"stuff"
/Wesen (ngo-bo) is vitiated.

From (Being's) very *Urwissen* (Being's) unexcitability/unexcitation
 (comes as its) going astray.

By not cognizing the auto-lighting-up (as coming about) by itself,

The very *las-kyi rlung* ¹²³ radiates in (five) colors, [in this way]

What is called (Being's) co-existent/co-emerging
 unexcitability/unexcitation has originated.

The region of its birth is in the vortex of the *chos-sku*.

(If it is asked) "Who is not cognizant of whom," (the answer is given)

By way of an analogy (*dpe*):

Like the owner (*bdag-po*) of a mirror

Looking (at himself) in it

Is not cognizant (of the fact that the image in it) is his own
 shape, but

Takes the light, the face, the region, and the lighting-up
 separately, (meaning that)

The tetrad of the light, the face, the looking, and the selective
 discursiveness,

In terms of temporality, does not (involve a sequence from
 something) before (to something) later.

The actual meaning (*don*) (of this analogy) is that in the "empty"

sky/space/*spatium* (Being's) (1) excitability/excitation and
 (2) unexcitability/unexcitation,

(3) the (proto-) light's lighting-up and the very inner dynamic,
 the *Urwissen* modes as functions of the ecstatic intensity,
 are co-existent/co-emergent.

The dominant causal momentum on the same level as its co-existent/co-
 emergent modifiers

By not (re-)cognizing its non-dual own inner glow (*rang-mdangs*)

Fetters (itself) by taking (the dominant momentum and its modifiers)
 separately as (something) external and (something) internal

Like a stomach's exterior and interior.

The same (argument) holds good for (Being's)
 unexcitedness/unexcitability;

It is the same with (Being's) not-going-astray (*ma-'khrul*) (meaning
 that)

The very ecstatic intensity (*rig-pa-nyid*) is
 unexcitability/unexcitedness (*ma-rig*).

A not-going-astray (*ma-khrul*) *buddha* goes astray (*'khrul*) into a
manu.¹²⁴

Furthermore, the duality of the objective dimension (*yul*) and the owner
of the objective dimension (*yul-can*) -

The radiating *Urwissen*'s six objective dimensions -

Has originated as the *sems*¹²⁵ believing in (their) duality.

Seeing a (white) conch shell as being yellow and

Seeing gold as being (something) black

Are not (just) optical errancy modes, but (Being's, the whole's) own
errancy.

While the ground (Being-*qua*-being) (*gzhi*), [does not do] anything,
(but)

By not recognizing (its) indeterminacy inner dynamic (*rtsal*) as what it
is,

Thoroughly mixes its cognitive capacity (*shes-pa*) with the dirt of

The quivering, and (its) fading, and (its)

Purposing, (so that)

The knowable (*shes-bya*) is fettered as (its) own *Existenz*.¹²⁶

The (subject) apprehending the epistemologically objectifiable in the
twelfefold interconnectedness

Goes astray on *samsāra*'s very pre-beginning beginning.

Within the *chos-sku*'s flawless symbolic pregnance

The affectively-emotionally tainted *yid*,

By looking interiorly, takes (the *chos-sku*) as an ego/self and,

Arguing that it has only one observable quality, goes astray into this
ego-self (postulate).

The egological-egocentric *yid*'s perception, by looking exteriorly,

Runs after the six regions (presenting themselves) to the five gates (of
perception) and

Conceptually takes the non-existing for (something) existing,

As for instance, taking a cairn to be a human being,

A rope to be a snake, a mirage to be water.

(Thus) the very perceptions by the five gates of perception

Are vitiated by the *yid*'s perception.

As to the all-ground's perception (*kun-gzhi'i rnam-par-shes-pa*),

The affectively-emotionally tainted *yid* vitiates it into the ego/self
(postulate) and

From its conceptualizing aspect concerning the duality [in] lighting-up
(embarks on its course of) going-astray.

The triad of *ngo-bo*, *rang-bzhin*, and *thugs-rje*,

Though existing (as) particular existents (*dngos*), through the
(experiencer's) unexcitability/ unexcitation,

Originate as the triad of (A) causal momentum (*rgyu*), (B) causal
modifiers (*rkyen*), and (C) result (*'bras-bu*).¹²⁷

The four causal modifiers, (namely,) the causal momentum modifier (*rgyu'i rkyen*), the epistemologically objectifying modifier (*dmigs-pa'i rkyen*), the dominance modifier (*bdag-po'i rkyen*), and the compatibility/contemporaneity modifier (*mtshungs-pa'i rkyen*)

By their gathering constitute (what is meant by) errancy.¹²⁸

(A) The causal momentum modifier is (Being's) creativity (*chos-nyid*),
The epistemologically objectifying modifier is the proto-light's
lighting-up (*'od-srang*),

The dominance modifier is (Being's) excitability/
excitation (*rig-pa*),

The compatibility/contemporaneity modifier of the (above
mentioned) three modifiers

Are as errancy called the immediacy (modifier) (*de-ma-thag*).

The time of this going-astray is as follows:

There is a going-astray when in the belief in the duality of *rig*
and *ma-rig*

The *chos-nyid* presences (itself) as an (objective) region (*yul*),

There is a going-astray when the six (operations of the) *yid*
engage (themselves) in (their respective) objective
regions,

There is a going-astray when a concept (*rnam-rtog*) is taken to
be the Self (*bdag*),

There is a going-astray when (Being's) lighting-up is
discursively dealt with (*dpyad*) apart from (its)
conceptualization,¹²⁹

There is a going-astray when what is uniform
(isomorphic/symmetrical) is (deemed to be a welter of)
partialities,

There is a going-astray when (Being's) own inner dynamic
(*rang-rtsal*) is taken to be someone else's (dynamic)
(*gzhan*),

There is a going-astray when the *yid* makes exaggerations,

There is a going-astray when self and other is conceived of as a
duality,

There is a going-astray when a distorted understanding phase
space (starts) quivering,

There is a going-astray when the apprehendable-apprehending
is looking downward,

There is a going-astray when the being-so and the being-not-so
are made a hesitancy (about it),

There is a going-astray when the *rig-pa* is made to go on a
searching spree,

There is a going-astray when the not-being-so is taken to be a
being-so.

(B) The quivering (*'gyu-ba*), riding on the horse of (Being's) vibrational
energy, (has four features:)

An obscuring, a veiling, and an unexcitability,

A region/object-*qua*-modifier, an apprehending-*qua*-subject, and
a moving away (from the center) (*g.yo-ba*),

A hope/expectation, a fear/dismay, and the *yid*'s emergence
(*'char-sgo*),

The power of the sediments (of past experiences) thickening
(into becoming actual experiences)

There is a going-astray when their (operating) at one and the
same time is looked at as being sequential.

(C) The result of the going-astray is the world as a container (*snod*) and
(the living beings as) the elixir (*bcud*) (in it).

(As to the "container") by not being aware of (the experiential
fact that)

The (five-) colored (five) *Urwissen* modes (*ye-shes*) (and) the
five elemental forces (*'byung-ba*)

Have been such that from the beginning (*gdod-nas*) in the very
inner dynamic of (Being's) *Urwissen*,

They have existed in a manner (that does not allow) the one to
be added to or subtracted from the other.

The five-colored halo,

By having subjected it to selective discursiveness goes astray
into the five elemental forces.

Founded on the sky/space/*spatium* (*nam-mkha'*) (as the
founding) (Being's) vibrational energy (*rlung*) (as the
elemental force) "water" (*chu*)

By eleven-thousand (drops?)

Tumbles down (forming a) sphere.

By subjecting the "pure/luminous ground" (*gzhi-dag*) as a
mirror (like) *Urwissen* mode (*me-long-ye-shes*)

To selective discursiveness, it goes astray into the (elemental
force) "water."

By subjecting the "pure/luminous ground" as a
consistency/compatibility *Urwissen* (*mnyam-nyid-ye-
shes*)

To selective discursiveness, it goes astray into the (elemental
force) "earth" (a.k.a.) "rock."

By subjecting the “pure/luminous ground” as a specificity-
 initiating *Urwissen* (*so-sor rtog-pa'i ye-shes*)
 To selective discursiveness, it goes astray into the (elemental
 force) “fire.”

By subjecting the “pure/luminous ground” as a task-posed-and-
 accomplished *Urwissen* (*bya-grub-ye-shes*)
 To selective discursiveness, it goes astray into the (elemental
 force) “wind.”

By subjecting the “pure/luminous ground” as a meaning-rich
 field *Urwissen* (*chos-dbyings-ye-shes*)
 To selective discursiveness, it goes astray into the (elemental
 force) “space/*spatium*” (a.k.a.) “sky.”

This pentad of *Urwissen* modes is the ground and reason (for their
 being) (*gzhi*) (which)

By being subjected to selective discursiveness is taken to be the pentad
 of objective regions (of interest) (*yul*).

It is like that for which there is no name (*ming-med*) going into having a
 name (*ming-du song*).

The pentad of elemental forces (‘*byung-lnga*), being (Being’s) “No”
 (*med-bzhin*), gradually settle morphologically.

Under the impact of the external pentad of objective regions (of
 interest)

The internal *sems* dichotomizes (the external *objective* regions (of
 interest) and the internal *sems*) as a *subjective* ego and a self,
 (with the result that) the five proto-lights (‘*od*) (into which the
 ground has transformed itself)

Are unable to radiate (*gsal*), covered/concealed by a tetrad of elemental
 forces.

This unexcitability is *sems* (which implies that)

Having originated from it (*byung-ba*), they are what is called
 “elemental forces” (‘*byung-ba*).

The one supporting the other,
 Fetter (themselves) from head to feet.

The *sems*’s lighting-up mode is threefold as

An aesthetic pattern that is (Being’s) proto-light (‘*od-gzugs*), an
 aesthetic pattern that is (Being’s) flesh (*sha-gzugs*), and an
 aesthetic pattern that is (Being’s) excitability (*rig-gzugs*).

From this triad the split into *saṃsāra* and *nirvāṇa* occurs,

By selecting (the one or the other) as an objective region (of interest)
 (one) craves for (Being’s) lighting-up.

By taking (either) in its capacity of not-being-so as being-so and
 Subjecting it to selective discursiveness, there is the going astray into a

world as container (*snod*), (consisting of)
 The axial mountain (with its)
 Four terrace-steps and four alcoves (and)
 Leisure pools and seven mountains,
 The continents and the environing horizon, (all in all)
 The realms of a trichilio-cosmos and so on.¹³⁰
 Founded on it, the elixir (*bcud*) as (the exteriority's) interiority,
 Has the following definable errancy modes (*'khrul-lugs*):
 The errancy's ground and reason (for its being) (*'khrul-gzhi*) is
 laid by the five *Urwissen* modes,
 The errancy's causal momentum (*'khrul-rgyu*) is provided by
 the two kinds of unexcitability/unexcitedness,
 The errancy's causal modifier(s) (*'khrul-rkyen*) are provided by
 the five phase spaces, (and)
 The errancy's result (*'khrul-pa'i 'bras-bu*) is achieved by the
 yid.¹³¹
 Taking (*bzung*) the *ye-shes* and the *ma-rig-pa* as (objective) regions of
 interest,
 The *rlung* and the *sems* gather as the (subjective) factor (*'dzin*),
 (apprehending the objective regions) at their face value (*der*),
 [and]
 Enter the envelopes (that are) the five elemental forces.
 The *rlung-sems*'s quivering (*'gyus*) into the *yid*
 (Gives rise to) a variety of forceful (intra-psychic) factors - an ocean
 (*rgya-mtsho*) (in depth) and a vibrational energy (*rlung*) (in
 expansiveness);
 There, (from) the *ye-shes* heat and moisture originate.
 On this very ocean in its enormity,
 Like adding yeast to pulp,
 The earth's visible quality in utter smoothness settles
 With its smoke and steam [like someone about to] wave a flag with his
 hands.
 Their luminous (*feinstofflich*) "stuff," a halo,¹³²
 Has originated as the triad of *sba phub tsam-pa*,¹³³ (but)
 As the unitary proto-light's lighting-up it has no *eigenbeing*.
 The errancy's result founded on it
 Settles firmly as the nothing whatsoever concerning (what) exists (as
 some particular existent) and a non-being-this-or-that,
 As the non-existence of any (sense) perception, and
 The four extremes of the dimension of no-(more)-patterns (*gzugs-med*
 mu-bzhi).¹³⁴

The halo (has) two levels:

(a) An upper level's

Ten localities that have settled by degrees (in which)
The embodied beings of the pure *Brāhman*-realms and so on
In the manner of an ascending to higher and higher levels,
Are claimed to be the (residents of) 'Og-min,¹³⁵ the gods, and
demigods, (while)

(b) The three realms that are not so pure and high (are those of)

The animals, the (hungry and thirsty) spirits, and the denizens
(of the hot and cold) hells, (to which are added)

The sentient beings participating in the four kinds of birth¹³⁶ as
forming a forth (group).¹³⁷

When thereafter (this halo) is subjected to selective discursiveness by
the *yid* and

Is gazed at by the *yid*'s visionary eye,

The world in its probabilistic interpretation (*srid*)¹³⁸ is seen as an egg
(consisting of) a proto-light.

Having fully seen its beauty

The *yid* links up with it and

Becomes wrapped up in an egg (-like) beauty-attached mentation
(*sems*).

By the sun (*nyi-ma*), fully lighting-up, heat is generated,

By the jewel (*nor-bu*), flawless (in itself), moisture is generated.

Externally (this union) is a (brute) strength (*shed*) befriending (another
brute strength),

Internally (this union) is said to be desire-attachment ('*dod-chags*) (like)
a bird's egg and to be

Irritation-aversion (*zhe-sdang*) (like) a snake's egg, and

Arcanely (this union) is the (unity of) efficacy (*thabs*) and
discriminative-appreciative acumen (*shes-rab*).

At that time there is no food to eat [in the literal sense of the word],
(rather)

There is an engagement with and enjoyment of the five sensuous and
sensual potentialities pertaining to the world of desires.¹³⁹

Founded on (the elemental force) "earth," visible patterns
originate,

Founded on (the elemental force) "water," audible patterns
originate,

Founded on (the elemental force) "fire," olfactory patterns
originate,

Founded on (the elemental force) "wind," savoury patterns

originate,
 Founded on (the elemental force) “sky/space/spatium,” tangible
 patterns originate.
 By the *rig-pa*’s piloting (*kha-lo*), looking outward,
 The five sensuous and sensual potentialities pertaining to the world of
 desires become a craving for (their) objective dimensions (*yul*),
 By reversing (*kha-log-pa*) the cognitive capacity to an inward looking,
 It becomes the subjective (*’dzin*) mentation (*sems*) founded on the five
 objective dimensions;
 The five or three pollutants (*nyon-mongs*) become the five poisons
 (*dug*):
 Founded on “earth,” dullness-delusion (*gti-mug*) originates,
 Immobilizing (one) with the iron shackles of
 unexcitability/unexcitation, (and becomes)
 The dullness-delusion (that as a) lasso fetters (one)
 from the neck (downward);
 Founded on “water,” desire-attachment originates (and
 becomes)
 The desire-attachment that is attached to the flavors;
 Founded on “wind,” jealousy-envy originates (and becomes)
 A jammed door (that is this) very jealousy-envy;
 Founded on “sky/space/spatium,” arrogance-egotism (*nga-
 rgyal*) originates (and becomes)
 The arrogance-egotism that wraps (one’s) head [so that
 one does not see anyone else];
 Founded on “fire,” irritation-aversion (*zhe-sdang*) originates
 (and becomes)
 The irritation-aversion that torments (one) with an
 excessiveness of the norm that is fire,
 Surrounded by an army of anger and indignation;
 [Thereby] (One) is made immobile by the lasso of the subject-object
 dichotomy from (one’s) feet (upwards) (and)
 (One) sinks down in the swamp of past sediments and future (recursive)
 experiences (that)
 Plot (one’s) very maturation [in this sordidness].
 Since the inner dynamic of the five poisons is altogether complete by
 itself,
 It connects the interstices between the *manu* (humanity) dimension
 (based on the poisons’) karmic blunderings (and thus)
 Matures into the immeasurable (specimens of the) six kinds of beings
 who move about (*’gro-ba*),¹⁴⁰
 Like the buckets on a water wheel, one coming after the other,

In a sequence of good and evil, a human body is assumed.

In this way the triple world system of ours with its

Five psychophysical aggregates, five senses,

Five limbs, five vital internal organs,¹⁴¹

Five objects, five pollutants,

Five *sems*, five *yid*, five *rtog-pa*¹⁴² (that)

By their subject-object dichotomy are established as *samsāra*.

Starting from the five psychophysical aggregates (*phung-po*), the (five)

psychophysical underpinnings (*kham*s), and the five

psychophysical horizons (*skye-mched*) of their operations,

(making up)

The subject-object dichotomy, (with the consequence that)

(One) suffers in *samsāra* for a long time.

In a room that is of the nature of three (hierarchically ordered levels of one's) psychophysical complexity,

From its irritation-aversion component there come about acts of killing and murdering (whose)

Result is the origination of the hot and cold hells;

From its desire-attachment component there come about miserliness and jealousy-envy (whose)

Result is the origin of the hungry and thirsty spirits;

From its dullness-delusion component there come about ignorance and stupidity (whose)

Result is the origination of the imbecile and daft animals;

From its arrogance-egotism component there come about (the notions of) an ego and a self (whose)

Result is the origination of destitute humans;

From its jealousy-envy component there come about anger and indignation (whose)

Result is the origination of the demigods.

Through the origination of individual ego-fixations among the six kinds of beings moving about with their belief in an ego/self,

All the gods and demons (*lha 'dre*) of (one's) phenomenal and probabilistic universe originate.

That which has nothing to do with a god is worshiped as a god,

That which has nothing to do with a demon is loathed as a demon,

That for which there is no name is given a name, (all of which)

Originates from taking (one's) dichotomous, representational thinking for a demon.

Among the denizens of hell, there originates the Lord of Death

(*gshin-rje*),
 Among the spirits, there originate female demons (*mo-'dre*)
 (while)
 All the male demons (*pho-'dre*) originate incidentally,
 Among the animals, there originate serpents and poisonous
 snakes (*klu gnyan*),
 Among humans, there originate all the goblins (*gnod-sbyin*),
 Among the gods, there originate the *phyva* and the *dbang-*
phyug ¹⁴³ and
 All the planets (*gza'*) and stars (*skar-ma*).
 Among the demigods, there originate the *gza'-srin*, ¹⁴⁴
 These and the other six kinds of beings are fettered by the
 subject-object dichotomy.
 Since this is thoroughly kneaded into (Being's) very
 unexcitability/unexcitation
 (Its) very knowability lights-up as dirtiness (whereby)
 The *sems* has arisen as immeasurable by (one's) organismic mentation.
 (Being's) facticity is thoroughly kneaded into (one's) thematic-
 representational thinking (and)
 Since the (subject) apprehending component in the six kinds of the *yid*
 does not cease operating,
 Even (one's) meaning-structure (*chos-sku*) is fettered by being assumed
 to be something objective.
 Since that which has no parts is deemed to be made up of atoms,
 Even (Being's) radiance (*'od-gsal*) is (but) a latent tendency.
 Since the referents of the four causal modifiers are impure/opaque,
 (Being's) lighting-up rises as a plurality.
 Since this very lighting-up is a lighting-up of objective regions of
 interest,
 It becomes the birth (-place) of the individual affinities-with-Being *qua*
 resonance domains.
 The egological mind (*yid*) *qua* concealment as the cognitions believing
 in an ego
 Arises clearly like lightning without rain.
 The speech (*ngag*) *qua* concealment, discursively dealing with the
 objective regions of (one's) interest,
 Is simultaneous like rain and lightning.
 The body (*lus*) *qua* concealment is the pollutants *qua* attachment,
 aversion, and (the latter two's) incitement.
 These pollutants (with their) belief in an ego, like lightning and hail,
 (Make the experiencer) sink down in the ocean of tribulations
 throughout the three aspects of time.

The iron hook of evil existences will hold (one) from deep below;
 The enemy that is the pollutants that fetter one by one's self
 Are like an insect's saliva [with which its fetters itself in its cocoon].

Among the denizens of hell and their ilk its fire lights-up as
 water.

Among the spirits it (lights-up as) hunger and thirst.

Among the animals it (lights-up) like fog.

Among the humans their psychophysical aggregates (*phung-po*), their psychophysical underpinnings (*kham*s), and

Their psychophysical horizons (*skye-mched*) light-up as the five
 elemental forces (*'byung-ba*).

Moreover there are (moments of) happiness, sorrow, and equanimity.

Among the demigods (this lighting-up is) that of cuirasses and
 weapons.

Among the gods (this lighting-up is) that of the sensuous and
 sensual potentialities pertaining to the world of desires.

Like a swiftly moving wheel (these six kinds of beings)

Stay for a long time in the continuously on-going *saṃsāra*.

Thus, these various lighting-up phenomena

Are like seeing a rope as a snake.

Taking what is not something to be something

The external and the internal settle as the duality of the (world as)
 container and the (living beings as the) elixir (in it).

Among the six kinds of beings who move about (constituting) the elixir,

There are four (kinds of) birthrights with their

Happiness and frustration concerning their

Engagement in (what is) the measure of their life span and the measure
 of their embodiment:

Through dullness-delusion there comes about "miracle"-birth,

Through arrogance-egotism there comes about "egg"-birth,

Through irritation-aversion there comes about "heat-moisture"-
 birth,

Through desire-attachment there comes about "womb"-birth

(With) four-hundred and four kinds of diseases and

Eighty-thousand kinds of misfortunes and

Eighty-four thousand kinds of pollutants spreading.

There is a split between an *erlichtet* (*sangs-rgyas*, spiritually alight)
 being and a (unthinking) thinking being (*sems-can*).

A relevant analogy of errancy is the following:

The all-ground perception (*kun-gzhi'i rnam-shes*) is similar to a
 household (*khyim*),

It stores a wealth of subject-object patterns,

The emotionally tainted *yid* resembles a wife (*chung-ma*)
 (who),
 Distinguishing between the head of the family (*khyim-bdag*)
 and the apprehending (subject, 'dzin), takes over the
 role of the apprehending subject,
 The *yid*'s perception resembles a husband (*khyo*) (who),
 Entering the gates of perception, stores tasks (to be
 performed),
 The perceptions of the four gates of perception¹⁴⁵ resemble
 sons (*bu*) (who)
 Separate the whole (assets) and appropriate their
 (respective) shares,
 The body *qua* perception¹⁴⁶ resembles daughters-in-law (*mna'-*
ma) (who)
 Thoroughly engage (themselves) in the attachments and
 aversions (that go) with the subject-object dichotomy,
 Thereby the wheel of the six forms of existence is kept rolling.
 Listen carefully, Sems-dpa'-rdo-rje!
 The errancy mode (occurring in) the supra-sensual concern aspect of
 (Being's) spontaneity
 Within the Dasein (*gnas-lugs*) (that is) the three *Urwissen* modes¹⁴⁷ has
 been explained (by me).
 You reveal (this explanation) to future generations.
 With these words (the teacher/revealer Kun-tu-bzang-po) in and as a
 brilliant light (*lhan-ner*)¹⁴⁸ entered the vortex of an utter (ever
 expanding) vastness.

Appendix V¹⁴⁹

And now continuing (what has been said above) the *Urwissen* will now
 be spoken of by way of an allegory:
 Riding on a stallion (that was of the nature of) a flash of lightning in
 (the five colors of) the rainbow,
 A person whose disposition was to subtly radiate (due to his make-up
 being) a subtly radiating (*feinstofflich*) radiance (*dvangs-gsal*
ngang-dvangs),
 Flanked by the sun to his right, (and)
 Flanked by the moon to his left,
 Brandishing a sword round his head, (and)
 With a knife having killed the vibration (-like) and rivulet (-like)
 monkey,

Came to an uncompounded temple, the core intensity of the dimension
of meanings (stored or in *statu nascendi*),

Where he met a deity, (Being's) symbolic pregnancy that since its
beginningless beginning had an outward directed glow:

(His) insubstantial still-point (*rnal-ma*) having become the
symbolic pregnancy's irrealizing (force),

(His) egological self (and Being's) excitability (*vid-rig*),
mentation-*qua*-ontic foundation and (his) intellect
(*sems-blo*), and (his) organismic mentation and
rationality (*dran-rtog*) meeting the mother (-like) core
intensity of (what is his) disposition to subtly radiate –
Eradicating errancy,

(His) *Urwissen* settled in its legitimate dwelling (*rang-sa*) (and)
The phenomenal (*snang-ba*) dissolved in its legitimate
dwelling.

(Being's) core intensity emerged from (Being's) vortex (and)

The *Urwissen* submerged in (its) dimension of meanings, stored or in
statu nascendi.

(He) affixed the seal of invariance (to this state) (and)

Cut down the trunk that are the three poisons (and)

Abolished the abyss of the six kinds of living beings.

(He) shook *saṃsāra* out of its hole (into which it had
entrenched itself) (and)

Repulsed its probabilistic formations.

(He) found the precious jewel (*nor-bu*) (and)

(He let) sun and moon rise within the womb of darkness.

(He) put a spell on the poisons (to neutralize them).

(He) possessed the tool that turns things into gold.

(He) drank the elixir (of immortality) present in all foodstuffs.

(He) slept in the vortex of utter happiness.

Having found the wealth that comes with the jewel (he) relished its
inexhaustible treasures.

Having understood the meaning of symbolic pregnancy (by standing in
it) he abolished the abyss of the six kinds of living beings (and)

Having found the insubstantial certitude (*gdengs*) there existed for him
neither a becoming *erlichtet* (*sangs-rgyas*) nor a running around
in circles (*saṃsāra*, '*khor-ba*).

Having dissolved by himself in his legitimate dwelling (*rang-sar rang-
grol*) there did not exist for him even the names of desire-
attachment and irritation-aversion.

The (duality of) regions of cognition and the cognizing mind (*yul-sems*),
of the apprehendable and the apprehending (*gzung- 'dzin*), of

negation and affirmation (*dgag-bsgrub*), of separation and elimination (*dbye-bsal*) do not exist (for him).

The biased [views] and partiality (expressing itself in such notions as) enemy and friend, as well as the craftiness (one uses in) rejecting and accepting (someone or something), do not exist (for him).

Once the five poisons have been eradicated, not even the name of *samsāra* exists (for him).

Once the obsessive urge to do something has been eradicated, the effort to effect something does not exist (for him).

This is the presentation of the gate through which (Being's) *Urwissen* arises by way of symbols.

NOTES

⁵⁴ Ed.: Thanks are due to Asso. Editor Michael Berman for an extensive initial editorial work on both Parts I and II of this paper.

⁵⁵ Ed.: Guenther commonly translates *erlichtet* “spiritually alight”

⁵⁶ Its title that imperceptibly fuses with the invocation formula is *Chos thams-cad-kyi don bstan-pa rdzogs-chen thig-le nyag-gcig ye-nas bya-btsal bral-ba*. This work is found in various editions of the *rNying-ma rgyud-'bum*, all of which abound in misspellings and other editorial failures.

⁵⁷ However, it should be noted that to speak of “daughters-in-law” reflects the prevalent Western (Christian) notion of and insistence on monogamy. In parts of Nepal and Northwest India (Lahaul and adjacent areas, politically Indian, culturally Tibetan), the practice of polyandry is still alive. The word “polyandry” is slightly misleading. It does not mean that a woman has several husbands from different families, but that she is married to the brothers, i.e., the male children of the family into which she marries. This practice has a long history. It is already mentioned in the Indian epic, the *Mahābhārata* (Draupadī and her six husbands).

⁵⁸ *Man-ngag mdzod* (sDe-dge ed. Cha, 51b), stanza 420.

⁵⁹ Ed.: Guenther translates *Urwissen* as “pristine awareness” in Part I of his essay.

⁶⁰ I have borrowed the term “organismic mentation” from Erich Jantsch, *The Self-organizing Universe* (Oxford; Toronto: Pergamon, 1980), 163, where he states, “Metabolic and neural mind meet at a level which I should like to call the level of the *organismic mind*.” And p. 169, where he states, “If we call the activities of the neural mind mentations, we may subdivide the later into the three levels of organismic, reflexive and self-reflexive mentations... We may therefore also say that organismic mentation is an integral aspect of

the organism in its holistic self-expression and its environmental relations.”

⁶¹ The human body in its aliveness, Being’s self-expression, is built on a template of an energy grid whose inner hollowness (*khong*) is that space (*mkha*) that is, as we would say, subsequently filled with bones, muscles, and organs, thus constituting its ontogenesis.

⁶² See preceding footnote.

⁶³ Usually rendered as yogi, a person who practices yoga in its Hathayoga form involving various physical postures. In rDzogs-chen thought a *rnal-’byor-pa* is understood as a person who mentally links himself to Being’s creative still-point.

⁶⁴ Tib. *nyams-su len-pa*. Prosaically this word is rendered in English as “to practice.” The Tibetan term, as the above literal translation shows, involves a deep feeling on the part of the experiencer.

⁶⁵ *Man-ngag mdzod*, Cha, 53ab, stanza 425.

⁶⁶ On the precise meaning of the interchangeable terms *grol-tshul* and *grol-lugs* see Part I of this essay in *Canadian Journal of Buddhist Studies*, No. 1, 2005, 18 ff.

⁶⁷ *bar-du*. This expression is a cryptic reference to what is called *bar-do*, meaning what we would call a “phase transition.” As such it is expressly referred to in the last line of this quotation.

⁶⁸ Literally rendered/paraphrased this technical term means, “something has been achieved and that is the end of the matter.”

⁶⁹ The topics (5) and (6) are closely related to each other as evinced by the use of *bsgrubs* and *grub*, forms of the verb *’grub-pa* “to achieve,” “to fulfill,” “to complete.” Linguistically speaking topic (6) is a prime example of the truncation of Tibetan words to meet metrical requirements. Thus, *nor-bu’i rgyal* is short for *nor-bu’i rgyal-po*, a synonym for *yid-bzhin nor-bu*, the “Wish-granting Jewel.” It may not be out of place to emphasize the use and significance of the term *yid* that refers to one’s egological and egocentric mentation that in the present stanza is taken up in topic (3) as *yid-gnyis*, rendered as “hesitance” – “should I go this way or that way.” Because of its egological and egocentric working it is a far cry from what is said to be an understanding/innerstanding (*rtogs*).

⁷⁰ Ed.: Guenther’s coinage “eigenbeing” draws on the German *eigen* “own.”

⁷¹ This sentence is a paraphrase of the Sanskrit compound *prahāṇa-pratipakṣa* used in connection with the instinctive-affective-emotional pollutants (*nyon-mongs*, Skt. *kleśa*) that have to be given up and countered to pave the way for an understanding/innerstanding. While the egological and egocentric mentation (*yid*) carries with it the notion of an “I have to do something,” “I have to give up something and I have to counter what pollutes (poisons) my small world,” the tenor of this stanza

shifts to a self-organizing situationality of meaning from a dynamic non-egological perspective (*dgongs-pa*), an achievement that comes spontaneously (*lhun-gyis grub-pa*), evocatively stated by Klong-chen-rab-'byams-pa, *Man-ngag mdzod*, Cha, 54b: "Clear like the sun in the sky when its clouds have disappeared."

⁷² This sentence involves three coded expressions: "superior beings" intimates the hierarchy of human beings as graded into individuals of low, medium, and superior mental capacities. "Freedom," one of the most misunderstood and misused words in the English language, intimates a person's feeling tone when the shackles that fettered and held him captive in his assumptions and presuppositions fall off and dissipate (see Appendix I in *Canadian Journal of Buddhist Studies*, No. 1, 2005). The "phase transition from birth to death" intimates a person's growing up mentally-spiritually, and becoming a "superior being" during his lifetime.

⁷³ *sNing-po bcud-spungs nam-mkha' klong-yangs-kyi rgyud*, (sDe-dge ed. 2: 339b-340a; Taipei ed. Volume 55. p. 609 column 1). Though substantially identical, the two editions differ in their terminology. The *phyang-chad* of the sDe-dge edition, reads in the Taipei edition *phyad-kyi*, a contraction of *phyad-de-phyod-de*, meaning something like "this or that." Similarly, the *rlung-smyo* reads *rlung-rnyo*. In either case, the *rlung* refers to (the whole's) vibrational energy.

⁷⁴ *sNing-po bcud-spungs nam-mkha' klong-yangs-kyi rgyud*, p. 609.

⁷⁵ Ibid.

⁷⁶ Ibid.

⁷⁷ Both *rig-sems* and *dran-rtog* describe a twofold complementarity in which *rig* and *sems* (also referred to as *ma-rig* "not-quite-excitabile") are complementary to each other in the sense that the one gives meaning to the other, on the one hand, and the complementarity of *dran* and *rtog* in which *dran* refers to the metabolic and neural operations as organismic mentation and *rtog* to the thematic-conceptual, on the other hand. In other words, *rig-sems* is complementary to *dran-rig* in the sense that one gives meaning to the other by being with each other.

⁷⁸ This fluctuation between the material-physical, the cul-de-sacs or narrow mountain trails that lead nowhere near one's destination, and the psychological-imaginal, the envelopes, becomes now ever more mythopoetic. The cul-de-sacs are the realms of desire (*'dod-pa'i kham*s, Skt. *kāmadhātu*), the realms of aesthetic color forms and patterns (*gzugs-kyi kham*s, Skt. *rūpadhātu*), and the realms of no-patterns or no-patterns approximations (*gzugs-med-kyi kham*s, Skt. *arūpadhātu*, *ārūpyadhātu*). On *srebs*, see Appendix IV. In a slightly different wording this quotation is also found in Herbert Guenther, *The Teachings of Padmasambhava*, (Boston: Brill Academic Publishers, 1996), 120-122.

⁷⁹ These are desire-attachment (*'dod-chags*), irritation-aversion (*zhe-*

sdang), and dullness-insensivity (*gti-mug*).

⁸⁰ *g.yung-drung*. Its representation is the swastika, a prehistoric symbol used by the pre-Buddhist Bön-pos. It is both turning to the right and turning to the left.

⁸¹ The implication is to take Padasambhava's radical "No" to be an existing *thing*.

⁸² *bde-ba* ("happiness") is both physical and mental. The term *sdug-bsngal* ("frustratingness") is a compound of *sdug* ("pleasure") and *bsngal* ("dissatisfaction" and even "pain"). It, too, is both physical and mental.

⁸³ These are the *chos-sku*, *longs-sku*, and *sprul-sku*.

⁸⁴ On the indigenous interpretation of this compound see Herbert Guenther, *The Creative Vision: The Symbolic Recreation of the World According to the Tibetan Buddhist Tradition of Tantric Visualization Otherwise Known as The Developing Phase* (Lotsawa, 1987), p. 56. The *zhing* as a psycho-imaginal dimension is related to the three fore-structures of the ubiquitous experiencer. With respect to the *chos-sku*, this dimension is called '*od-gsal rdo-rje snying-po*' *i zhing* "the dimension that is a radiating light (that is) a diamond (that is) (Being's) core intensity." With respect to the *longs-sku* it is called *tshangs-pa rnga-sgra*' *i zhing* "the dimension that is a Brahma kettledrum," and with respect to the *sprul-sku*, it is called *tshangs-pa chen-po* "*Mahābrahma*." The designations of these fore-structures are highly significant. The *chos-sku*'s appositional designations as a radiating light (literally, a proto-light having become a radiance) that also is a diamond (literally, the Lord of the mineral world) and also is (Being's) core intensity, intimate a human being's "real" nature to be luminous and indestructible, as well as sheer energy. The *long-sku*'s designation as a Brahma kettledrum intimates the human being's sonorously communicative nature, his always being with others, where Brahma is a mythopoetic expression of the purity of what we would call "sociality" (not to be confused with some sociological theory). The *sprul-sku*'s designation as *Mahābrahma* intimates the human being's "purity" in an ultimate sense, and as such, serves as what we would call a guiding image. These "higher order" facets "spill over into," if not to say, pervade the "lower order," the psychophysical dimension (*kham*s). The idea of the *zhing-kham*s calls to mind Johann Wolfgang v. Goethe's exact translation of a statement by Plotinus (205-270 CE): "*Wär' nicht das Auge sonnenhaft, die Sonne könnt' es nie erblicken*" (If the eye were not of the nature of the sun, it could never see the sun).

⁸⁵ *sNing-po bcud-spungs nam-mkha' klong-yangs-kyi rgyud*, 609.

⁸⁶ I have added the expression "subtly" in the sense in which the late physicist David Bohm uses and explicates the word "subtle"; see *On Creativity* (U.S.A.: Routledge, 2004), 106-107:

The word “subtle” has a root *subtext* meaning “finely woven.” You may think of nets of consciousness that are finer and finer, or we may think of capturing finer and finer aspects of the implicate order. This could go on indefinitely. Then it is up to the individual. I think there is an intelligence that is implicit there, a kind of intelligence that unfolds. The source of intelligence is not necessarily in the brain. The ultimate source of intelligence is much more enfolded in the whole.

Bohm’s idea of an explicate order, an implicate order, and super-implicate order comes very close to the rDzogs-chen thinkers’ triune idea of wholeness.

- 87 Filoramo, Giovanni, *A History of Gnosticism* (U.S.A.: Blackwell Publisher, 1992), 58.
- 88 *Man-ngag mdzod*, Cha, 5b-6a, stanza 40.
- 89 These are merits and a critical acumen.
- 90 *Man-ngag mdzod*, Cha, 12b-13a, stanza 106.
- 91 *Ibid.*, Cha, 14a, stanza 118.
- 92 *Ibid.*, Cha, 33a, stanza 276.
- 93 *Ibid.*, Cha, 10b, stanza 27.
- 94 The term *rgyal*, short for *rgyal-ba*, denotes a regent of any of the five resonance domains (*rigs*) that constitute the aggregate or conglomerate of an individual who is both physical and mental. As regents they have their own distinct entourage (in Sanskrit *kula*, Tib. *rigs*). As regents they point to a higher authority that is Being-*qua*-being. A political interpretation of this idea has been given by the German mathematician and philosopher Gottfried Wilhelm Leibniz (or Leibnitz) (1646-1716).
- 95 The author of this work is Āryadeva who seems to have lived slightly before the beginning of the eighth century CE. A critical edition of the (incomplete) Sanskrit text and its two Tibetan translations was prepared by Prabhubhai Bhikhabhai Patel who died before its publication in 1949: *Cittaviśuddhiprakaraṇa* of Āryadeva (Calcutta: Viśva-Bharati Studies, 1949), No. 8, [A 936/5, B 24/21].
- 96 *Cittaviśuddhiprakaraṇa*, śloka 38.
- 97 *Ibid.*, śloka 36 (second half).
- 98 *Ibid.*, śloka 42.
- 99 The title of this essay is *Nam-mkha’ rab-’byams* and is found in the first volume of the *mKha’-’gro yang-tig* collection. It also is the first in a trilogy and deals with a radical cutting through of impediments (*khregs-choc*).
- 100 I suppose that the printed *ma-gzung* is the scribe or block-carver’s mistake. As the immediately following *ma-bslad* intimates, *ma-bcos* (“unimprovable”) is intended as the frequently used phrase *bcos-bslad med-pa* shows.
- 101 The significance of these two lines is the fact that deluded

persons, exemplaries of (mental-spiritual) unexcitability and excitedness (*ma-rig-pa*), resort to mechanistic methods of overcoming their weakness. For them everything, specifically their mental laziness, is some *thing* that can be overcome by what looks like an alchemical process.

- 102 On the exact meaning of *grol* see the first part of this paper in *Canadian Journal of Buddhist Studies*, No 1, 2005, p. 26, fn. 6.
- 103 *Nam-mkha' rab-'byams*, columns 399-400. There is a marked difference between the two terms *kye-ma* ("alas!") and *kyi-hud* ("how sad!"). The former is an exclamation of sadness; the latter involves weeping and wailing in addition.
- 104 The one is the *sPros-bral don-gsal* by Padmasambhava and his editor sKa-ba dpal-brtsegs (sDe-dge ed., 1: 27ab). The other is the *Thig-le kun-gsal* by the Indian abbot dPal-ldan seng-ge'i 'od-can and his editor and translator Vairocana (sDe-dge ed., 4: 254b). This work is frequently quoted by Klong-chen-rab-'byams-pa for obvious political reasons. The author (or compiler?) was an Indian, not, like Padmasambhava, a foreigner.
- 105 The literal meaning of this compound is "the heart (*snying*) being the master (*rje*)."¹⁰⁵ It is a descriptor of what is more than "compassion," as it is usually translated. The German word *Herzlichkeit* exactly expresses the meaning of *snying-rje*.
- 106 *sPros-bral don-gsal*, 1: 27ab.
- 107 *Rin-po-che spyi gnad-skyon sel thig-le kun-gsal-gyi rgyud*, 2: 315a.
- 108 Ibid.. This term is a summary expression of the sentient beings' (*sems-can*) accumulated sediments of karmic blunderings and their resultant six statuses, such as humans, gods, and so on, and within them mutually related dress codes and social status levels.
- 109 *sPros-bral don-gsal*, 1: 27ab.
- 110 Ibid.
- 111 On Naropa see Herbert Guenther, *The Life and Teaching of Naropa* (United Kingdom: Oxford, 1963).
- 112 On the idea of "perfect symmetry" and "near-perfect symmetry," another term for "approximation symmetry," see Part I, Appendix I (CJBS, 2005, number 1).
- 113 Zhal-gdams gsang-ba'i dum-bu (in *mKha'-'gro snying-tig*, volume 2, column 54).
- 114 *dGongs-pa zang-thal*, volume 4, columns 116-119.
- 115 The photostatically reproduced text reads *greng-gyu g.yo-bun*, which is quite unintelligible.
- 116 It is significant that only the outwardly seen (*phyi*) and the inwardly felt (*nang*) phenomena are described, while the arcanelly experienced (*gsang*) phenomenon is not mentioned. The reason seems to be that the outwardly seen and the inwardly felt are phenomenologically accessible superpositions on and held

together by the ground's lighting-up.

117 Tib. *bsgom*. A translation of the Sanskrit word *bhuvant* that literally means "to bring into existence" has been interpreted by the rDzogs-chen thinkers as meaning "(the experiencer's) participation in bringing the intra-psychic images to life" in order to come to a deeper understanding of oneself (one's Self). As self-presentations (not re-presentations) of the psyche they are a challenge to the experiencer. The above sentence contains a slur on the non-Buddhists who, too, speak of (or practice) meditation, but turn these images into fixations whereby the practitioners (as they like to call themselves) become fanatics in the realm of *ma-rig-pa*.

118 sDe-dge edition, 25: 85a-88b.

119 The three realms are the psychophysical dimensions of desires, of aesthetic patterns, and of no-more-patterns; the six kinds of beings are, in the higher regions, the gods, the demi-gods, and the humans; in the lower regions, the animals, the hungry and thirsty spirits, and the denizens of the various hot and cold hells.

120 *rgya-zho*. Here *rgya* has the double meaning of "Chinese" (*rgya-nag*) and "Indian" (*rgya-gar* ← *rgya-dkar*).

121 The mTshams-brag edition reproduced in the Taipei edition, volume 55, p. column 1 has *dpa'-bo* "hero" instead of *dang-po* "first" which seems to be the block-carver's attempted clarification that actually fails to clarify the contrast between the golden vapor from the mouth of Being-*qua*-being, anthropically imaged as Kun-tu-bzang-po, and the vapor from the mouth (beak) of a little bird.

122 It should be remembered that the Tibetan word *stong/stong-pa* has a verbal character unlike our traditional rendering as "empty," which is a thoroughly static notion suited to describe a container. To speak of an "emptying" sky sounds awkward. Even to replace the static "empty" by the dynamic "voiding" does not overcome the implied negativity. The paradox is that this "emptiness"/"voiding" is the "quivering" (*'gyu-ba*), leading to and becoming the egological and egocentric framework (*vid*).

123 For practical reasons two aspects of Being's vibrational energy (*rlung*) are highlighted. The one is the *ye-shes-kyi rlung*, "the vibrational energy *qua* (Being's) *Urwissen*," and the *las-kyi rlung*, "the vibrational energy *qua* (Being's) malfunctioning as the individual's karmic blundering."

124 rDo-rje-gling-pa's use of these Sanskrit words is rather revealing. He uses the word *Buddha* in the sense of a highly developed personage, and contrasts this personage with the Hinduist *manu*, an idealized progenitor of the human race, also known as *svayambhuvamanu*, "self-originated *manu*." In this notion of "self-originatedness" (Tib. *rang-byung*) both rDzogs-chen and

Hinduist (Brahmanical) thinkers find a common ground.

- 125 Usually rendered as “mind,” this term describes one facet of the unitrinity *sems* ↔ *yid* ↔ *rnam-shes* in which *sems* corresponds to what we would phenomenologically describe as the individual’s “ontic foundation,” *yid* corresponds to the “egological and egocentric framework,” and *rnam-shes* corresponds to the “sense perceptions.”
- 126 The Tibetan *rang-gi rgyud*, usually spelled *rang-rgyud*, has much in common with *Existenz*, a term I have borrowed from Karl Jaspers (1883-1973), *Philosophy* (Chicago: University of Chicago Press, 1969-71), vol. I, 56: “*Existenz* is the never objectified source of my thought and actions. It is that whereof I speak in trains of thought that involve no cognition. It is what refers to itself, and thus to its transcendence...Standing on the borderline of world and *Existenz*, possible *Existenz* views all existence as more than existence.” Although often considered as an existentialist, nothing could be farther from the truth. All the terms that he uses are not intended to convey a doctrine, but to explicate the human situation or man’s *Dasein* (Tibetan *gnas-lugs*) in order to awaken him to his authenticity (authentic man, Tibetan *bdag-nyid* and/or *bdag-nyid-chen-po*). Put in another manner, when man becomes himself (*rang-rgyud*), he is *Existenz* (Being-qua-being, Tibetan *gzhi*). However, man’s tendency to lose his authenticity is tantamount to his “going-astray” (*khrul-pa*), to become instinctively-affectively-emotionally corrupted and so get “stuck” in his *Dasein* that he then mistakes for his “real” being. The similarity between Jaspers’ thinking and that of the rDzogs-chen followers is striking, so much more so as they were centuries apart and were not aware of each other.
- 127 Here (A), (B), and (C) are headings of the respective sections detailing the topics that make up what is referred to as errancy or a going-astray.
- 128 This description shows that Buddhist causality is reticular, “net-like,” not catenational, “line-like.” The image of a net reflects the Roman gladiator’s throwing a net over his adversary to incapacitate him for a quick kill.
- 129 The implicit allusion to the verbal compound *rtog-dpyod*, Skt. *vitarka-vicāra*, has traditionally been explicated as meaning that *rtog* is the striking of a bell and *dpyod* is the ringing of the bell. The one cannot be without the other. The going-astray is the assumption that the striking of the bell is one thing and the ringing of the bell another thing.
- 130 This description of the external world is a collation of Buddhist and Brahmanical cosmological notions. In addition, in its mundane aspect it is envisioned as a *mchod-rten* (anglicized as *Chorten*, Skt. *stūpa*), a “site for worship.”

- 131 Analytically speaking, the discussion of the *bcud* follows the same pattern as the one of the *snod*.
- 132 The term '*od-sgor*, occurring twice in this passage, is problematic, and its rendering by "halo" is tentative. Moreover, somewhat later in this passage, the term '*od-kyi sgo-nga* (literally, "a proto-light (in the shape of) an egg") is used instead.
- 133 This whole line is rather unintelligible because of the so-called "triad." There exists the compound *sba-phub* meaning a "cane/rattan (military) shield," but *tsam-pa* remains dubious. As *tsam* it means "only," but as *tsam-po* it means "about the size of." Usually *tsam-pa* means, "flour of roasted grain," mostly barley. Mixed with water or beer it is the staple food in Central Tibet.
- 134 Here dimensionality is as infinite as the sky, as infinite as the perceptual capacity, as infinite as a nothing-whatsoeverness, and as infinite as the not-being-(something)existent and the not-being-(something) non-existent.
- 135 "In no way inferior to Being," or, as we might say, it is an approximation symmetry of the perfect symmetry.
- 136 The four kinds of birth are "from a womb," "an egg," "moisture," and "spontaneity."
- 137 This description of the halo is a prime example of counting: 3+3+3+1.
- 138 What we call "world" or grandiloquently "universe" is in the Tibetan language a compound: *snang-srid*, meaning "a lighting-up and (its) probabilistic interpretation."
- 139 The Tibetan phrase '*dod-pa'i yon-tan* occurs in its short form '*dod-yon* eight lines later. The translation takes the context into account.
- 140 The Tibetan language distinguishes between "beings who move about" ('*gro-ba*) and "beings who have opinions" (*sems-can*).
- 141 These are the heart, the lungs, the liver, the kidneys, and the spleen.
- 142 Another set of descriptors is *sems*, *yid*, and *rnam-shes*. In any of these cases, these terms refer to the individual's ontic foundation, his egological and egocentric "self," and his perceptual activities.
- 143 The *phyva* pertains to the pre-Buddhist Bön religion and has to do with prognosis; *dbang-phyug* is the Tibetan rendering of Skt. *īśvara*, another name of *Śīva*.
- 144 This word is not listed in any of the available dictionaries. In all likelihood it seems to signify the planets (*gza'*) as flesh-eating demons (*srin*).
- 145 They are the eyes that see, the ears that hear, the nose that smells, and the tongue that tastes. Their characterizations as "gates" shows that seeing and so on are not merely receiving impressions from the outside, but also shape them.
- 146 It is through our body (*lus*) over which the four sense perceptions

are spread out, that we, quite literally, are “in touch” with our environment and even shape it. Figuratively, and maybe not quite figuratively, we create our own heavens and hells.

¹⁴⁷ Tib. *ye-shes-gsum* refers either to what is called the ground (*gzhi*), the way (*lam*), and the goal (*'bras-bu*), or, ontologically-functionally to the *gzhi-gnas-kyi ye-shes* (*seinsmässiges Urwissen*) pertaining to the meaning-structure of ours (*chos-sku*), the *mtshan-nyid-'dzin-pa'i ye-shes* (the epistemology-oriented *Urwissen*) pertaining to our sociality (being-with-others) (*longs-sku*), with us as “subjects,” and the *yul-la khyab-pa'i ye-shes* (the “object”-dimension-encompassing *Urwissen*) pertaining to our being guiding images (*sprul-sku*).

¹⁴⁸ This is a rather free translation of a code term for a deeply felt and seen experience. It actually comprises three facets that have been explicated by Rong-zom Chos-kyi bzang-po (11th century) in his *Theg-pa-chen-po'i tshul-la 'jug-pa mdo-tsam brjod-pa* (a manuscript in the author's possession), fols. 145b-146a:

There is the triad of *lham-me*, *lhan-ne*, and *lhang-nge*. From among them *lham-me* means unburdened (*ma-brdos-pa*), *lhan-ne* means untrembling (*ma-g.yos-pa*), and *lhang-nge* means unconcealed (*ma-bsgribs-pa*). From among them “unburdened” means that its lighting-up has no eigenbeing, but is like a simulacrum or the moon-in-the-water; “untrembling” means that it is unshaken by the pain of depression and elation, but is like the luminosity of a precious jewel; and “unconcealed” means that in the presence of the above two features there do not exist the concealment by a non-understanding and the concealment by a non-radiance so that there is a most brilliant lighting-up. It is like a brilliance that is unbearable to look at it.

¹⁴⁹ *Theg-pa-chen-po'i tshul-la 'jug-pa mdo-tsam brjod-pa*, 340a-b.