

It matters not what name may carelessly be applied to mind; truly mind is one, and apart from mind there is naught else.

That Unique One Mind is foundationless and rootless.¹

There is nothing else to be realized.²

The Non-Created is the Non-Visible.

By knowing the invisible Voidness and the Clear Light through not seeing them separately—there being no multiplicity in the Voidness—one's own clear mind may be known, yet the Thatness itself is not knowable.³

Mind is beyond nature, but is experienced in bodily forms.⁴

The realization of the One Mind constitutes the All-Deliverance.

Without mastery of the mental processes there can be no realization.⁵

as man is fettered to appearances he cannot transcend appearances; he remains bound to the Wheel of Existence and, like a feather tossed about by the wind, goes from death to death incessantly. Emancipation and the attainment of Divine Wisdom are synonymous.

¹ Reality, to be real, must be devoid of foundation or dependence upon something external to itself. Similarly, the One Mind, to be real, must be devoid of root or source or origin.

² This parallels the aphorism, 'Nothing save mind is conceivable'; and might be phrased, 'Nothing save mind is realizable'.

³ Were the Thatness knowable, dualism would be true; for there would then be an ultimate duality, the Thatness and the knower of the Thatness. The Absolute Truth is that the Thatness and the Knower of the Thatness are indistinguishably one; to know the Thatness, the knower must become the Thatness and cease to be the knower, even as one who would know existence must cease to exist.

⁴ Even as the rays of the Sun are experienced millions of miles away by beings on the Earth and in conditions unlike those on the Sun, so the microcosmic aspect or radiance of the One Mind is experienced in myriads of bodily forms into which the One Mind, like a Sun, shines.

⁵ Before there can be realization of the One Mind in its True State, there must be indomitable control of all the faculties and processes of the finite mind in order to inhibit them at will and thereby to experience the True State. Correlatively, the physical organism as a whole must be *yogically* disciplined. (See *Tibetan Yoga and Secret Doctrines*, Book II.) Plotinus likewise teaches that not until all thought and thinking are transcended can the Thatness be realized: 'If the primordial Principle thought, it would possess an attribute; consequently, instead of occupying the first rank, it would occupy only the second; instead of being One, it would be manifold and would be all the things which it thought; for it would already be manifold even if it limited itself to thinking itself. . . . Inasmuch as that is multiple which thinketh, the principle which is not multiple will not think. And as this Principle is the first, then intelligence and thought are entities

Similarly, although sesame seed¹ is the source of oil, and milk the source of butter, not until the seed be pressed and the milk churned do the oil and butter appear.

Although sentient beings are of the Buddha essence itself, not until they realize this can they attain *Nirvāṇa*.

Even a cowherd [or an illiterate person] may by realization attain Liberation.²

[III. THE CONCLUDING SECTIONS]

[THE GENERAL CONCLUSION]

Though lacking in power of expression, the author has here made a faithful record [of his own *yogic* experiences].

To one who has tasted honey, it is superfluous for those who have not tasted it to offer an explanation of its taste.³

Not knowing the One Mind, even *pandits* go astray, despite their cleverness in expounding the many different doctrinal systems.

To give ear to the reports of one who has neither approached nor seen the Buddha⁴ even for a moment is like harkening to flying rumours concerning a distant place one has never visited.

Simultaneously with the knowing of the Mind comes release from good and evil.⁵

later than the first. . . . As the Good must be simple, and self-sufficient, it hath no need to think. . . . That which thinketh is not thought, but what possesseth thought. Thus is there duality in what thinketh, but no duality is there in the First' (v. vi. 2-4, 6).

¹ Sesamum seed is one of India's chief sources of edible oil.

² The implication here is that literacy, or what we call 'culture', is not essential to realization of the highest spiritual experiences, for even an illiterate cowherd may attain Liberation. If, as assumed and as the colophon states, Padma-Sambhava composed this aphorism, he very probably had in mind as he formulated it his own cowherd pupil, Hūm-kāra, who attained such mastery of the occult sciences that he became a *guru* in his own right. (See the Epitome of the Biography, pp. 166-7.)

³ There is an overabundance of men who are prepared to explain, most elaborately, all things in heaven and in earth without really knowing anything about them. They become *gurus*, collect disciples, and pose as 'Masters of the Far East'. The Christ called them blind leaders of the blind, for they mislead no one save the blind. To one who has himself realized Truth, their explanations of it are quite unnecessary.

⁴ Or, in a freer translation, 'the Buddha within'.

⁵ Such a release is from all other dualities as well, the duality of good and

If the mind is not known, all practice of good and evil results in nothing more than Heaven, or Hell, or the *Sangsāra*.¹

As soon as one's mind is known to be of the Wisdom of the Voidness, concepts like good and evil *karma* cease to exist.²

Even as in the empty sky there seems to be, but is not, a fountain of water, so in the Voidness is neither good nor evil.³

When one's mind is thus known in its nakedness, this Doctrine of Seeing the Mind Naked, this Self-Liberation, is seen to be exceedingly profound.

Seek, therefore, thine own Wisdom within thee.⁴

It is the Vast Deep.⁵

[THE FINAL GOOD WISHES]

All hail! this is the Knowing of the Mind, the Seeing of Reality, Self-Liberation.

For the sake of future generations who shall be born during the Age of Darkness,⁶ these essential aphorisms, necessarily brief and concise, herein set forth, were written down in accordance with Tantric teachings.⁷

evil being here regarded as the root duality whence all other dualities spring, even the ultimate duality, *Nirvāṇa* and the *Sangsāra*.

¹ So long as man is fettered to appearances, to dualism, his thoughts and actions result in nothing more than after-death states of heavenly happiness or hellish miseries to be followed repeatedly by return to the human state. Thus he remains bound to the ever-revolving Wheel of the *Sangsāra*.

² This aphorism succinctly summarizes the *yogic* doctrine of concepts expounded above.

³ The fountain refers to rain, which has its ultimate source in the Great Waters. Similarly, good and evil seem to be other than they are; they, like all dualities, all concepts of the *sangsāric* mind, are inconceivable apart from their ultimate source in the One Mind. In the Voidness of the One Mind they cease to exist, as do all other dualities; for there, as in the Great Waters, is undifferentiated homogeneity.

⁴ This aphorism may be otherwise phrased: 'Seek, therefore, this Wisdom within thine own mind'; or, more literally, 'Therefore, thine own Wisdom, this [knowing of] mind, seek ye'.

⁵ Text: *Zab-rgya* (pron. *Zab-gya*): *Zab* = Deep, *gya* = vast. This abbreviated expression may be rendered in fuller form as, 'Deep and vast is Divine Wisdom [or this Doctrine]': or more concisely, 'It is the Vast Deep'.

⁶ Text: *snyigs-mahi* = *snyigs-mahi-dus* (pron. *nyig-mai-dū*), the 'degenerate age of evil' now prevailing: Skt. *Kali-Yuga*, 'Black [or Dark, or Iron] Age'.

⁷ Text: *rgyud-lung* (pron. *gyüd-lung*), which may be rendered either as

Although taught during this present epoch, the text of them was hidden away amidst a cache of precious things.¹

May this Book be read by those blessed devotees of the future.

[THE GURU'S FINAL CHARGE TO THE DISCIPLES]

Samayā; *gya, gya, gya*.

[Vast, vast, vast is Divine Wisdom.]²

[THE COLOPHON]

These teachings, called 'The Knowing of the Mind in Its Self-Identifying, Self-Realizing, Self-Liberating Reality', were formulated by Padma-Sambhava,³ the spiritually-endowed Teacher⁴ from Ugyān.⁵

'Tantric prophecy' or as 'traditional precept'. We may, therefore, otherwise render the phrase as 'in accordance with Tantric [or traditional] teachings'.

¹ This treatise, like the whole of the *Barḍo Thödol* Cycle, was recovered, when the time was ripe, by the *tertöns*, or Tibetan takers-out of hidden texts, all more or less of an occult or esoteric character. (See *The Tibetan Book of the Dead*, pp. 75-77.)

² Cf. pp. 202⁴, 238⁵, along with pp. 15-20 of the General Introduction.

³ Text: *Pad-ma-ḥbyung-gnas* (pron. *Pe-ma Jüṅ-nē*: Skt. *Padma-Kāra*), the ordinary Tibetan name of the Great Master of the Tantric occult sciences, popularly known outside of Tibet as Padma-Sambhava. As Sarat Chandra Dās, in the *Tibetan-English Dictionary* (Calcutta, 1902, p. 779), has written: 'Throughout Tibet, Padma Jungnas may be asserted to be more popular than Gautama the Buddha; and [where he is known] as *Guru* Padma, Ugyān Padma, and Lopön Hūṃkara, his votaries are full of belief in his present might and powers of assistance.' Among the Great *Guru*'s many names there are two others much used by Tibetans: *Guru Rinpoche* ('Precious *Guru*') and Ugyān Rinpoche ('Precious One of Ugyān'). They also call him simply '*Lo-pön*', the Tibetan equivalent of the Sanskrit '*Guru*', and of the English 'Teacher', or, 'Spiritual Preceptor'. Our Epitome of his Biography gives a number of other names, mostly initiatory.

⁴ Text: *mkhan-po* (pron. *khan-po*), a Tibetan appellation suggesting honour and prestige, applicable to a professor employed to teach, or to the head of a monastery, and, in general, to spiritually-endowed men of learning. 'In Tibet, the head of a particular college attached to a monastery, high priests who give vows to the junior or inferior *lāmas*, and professors of sacred literature, are called *mkhan-po*; also learned men, who as such are endowed with spiritual gifts [inherited] from their spiritual ancestors, are called *mkhan-po*. Again, learned men such as are sent to China are also styled *mkhan-po*.' (Cf. S. C. Dās, op. cit., p. 179.)

⁵ Text: *O-gyan* (pron. *U-gyān*), ordinarily transliterated into English as Ugyān, the country of Odiyāna, sometimes, but probably incorrectly,

May they not wane until the whole *Sangsāra* is emptied.¹

[Here the text ends.]

taken to be (as in the Tibetan *Lam-yig*) the modern Gaznee, in Cabul. (See S. C. Dās, op. cit., p. 1352.)

¹ This is a Mahāyānic technical expression referring to the vow of a *Bodhisattva* not to enter into *Nirvāṇa* finally until all sentient beings are liberated and the whole *Sangsāra* shall thus be emptied of them.

Self-Salvation

'Therefore, O Ānanda, be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the Truth as a lamp. Hold fast to the Truth as a refuge. Look not for refuge to any one besides yourselves.'—The Buddha.

The Book of the Great Decease, ii. 33
(after T. W. Rhys Davids' Translation).

BOOK III
THE LAST TESTAMENTARY
TEACHINGS OF THE GURU PHADAMPA
SANGAY

ACCORDING TO THE LATE LĀMA KAZI
DAWA-SAMDUP'S ENGLISH RENDERING

ཨོཾ། བཤམ་འཇམ་ལྷན་གྱི་ཞུས་གདམས་དེ་དེ་བ་བརྒྱུ་བ་བཞུགས་སོ།།¹

I. THE INTRODUCTION

ACCORDING to the late Lāma Kazi Dawa-Samdup, Phadampa Sangay (or, as the Lāma otherwise called him, Kamalashīla) appears to have flourished contemporaneously with Milarepa, Tibet's Great *Yogī*. This name Kamalashīla is the same as

¹ This title, in Tibetan script, photographically reproduced from that of our manuscript copy of the text, is in the late Lāma Kazi Dawa-Samdup's own handwriting. Its English rendering is, 'Herein are Contained the Profound Manifold Teachings of Phadampa Sangay'. The late Lāma preferred as an English title that which is placed here at the head of this Book, because, as the introductory portion of the treatise states, the teachings were Phadampa Sangay's last testamentary teachings to the people of Tingri. A xylograph version of this work, examined by Lāma Lobzang Mingyur Dorje, bears the title, 'The One Hundred Essential Teachings of Phadampa Sangay to the People of Tingri (*Pha-dham-pa Sangs-rgyas kyis Zhal-gdams Dhing-ri Brgya-rtsa-ma*)'.

A first-draft English translation of our text was made by the late Lāma Kazi Dawa-Samdup shortly before the Editor became his disciple. Owing to the passing away of the Lāma, the translation failed to receive the final revision which he and the Editor had planned for it. When the manuscript of the translation, accompanied by the original text, recently came into the Editor's possession, its last page, or pages, were missing. In its entirety the work appears to have consisted of approximately one hundred stanzas, most of which are couplets, a few being of three verses. The xylograph text referred to above consists of 102 stanzas. It is from our incomplete manuscript translation that the seventy-two stanzas herein given, in recension, were selected. Their serial order corresponds to that of the Tibetan text, the first being the first and the last the ninety-second therein. The Editor preferred to record the translated aphorisms, in keeping with the poetical character of the original Tibetan text, in a metrical rather than a prose form, although in some instances a prose version might have resulted in greater clarity of expression.

that of the Indian *Bhikṣhu* Kamalashīla, who, like the Great *Guru* Padma-Sambhava, went from India to the Land of the Snowy Ranges and taught the *Dharma*. He is said to have been of the Sva-tantra Mādhyamika School of Buddhism, and the author of a number of treatises which are now extant in the Tibetan canonical commentary called the *Tanjur*. There is also attributed to him a work (*Tarka*) expounding the different philosophical systems of India.¹ A traditional belief, cited by the late Lāma, that Phadampa Sangay (or Kamalashīla) lived for seven hundred years may possibly suggest that Phadampa Sangay was, in the eyes of his disciples, the Kamalashīla of the *Tanjur*, who was alive some three centuries prior to the time of Milarepa (A.D. 1052-1135). Or, otherwise, it may imply that Phadampa Sangay was believed to be a reincarnation of the said Kamalashīla.

Phadampa Sangay is said to have established the Shibyepa (*Shi-byed-pa*) School of Tibetan Tantricism. According to legendary accounts, he paid seven visits to Tibet, and on one occasion was miraculously transported to China. The foundation of the Tingri (or Dingri) Langgor Monastery, near Tingri, a town in Southern Tibet about fifty miles north-east of Lapchi (*Lab-phyi*), the Mount Everest of European geographers, is attributed to him;² and it was to the people of Tingri that his final teachings were delivered.

Phadampa Sangay established in Tibet a system of *yoga*, nowadays little known elsewhere, called Chö.³ His chief disciple was Ma-chik-lap-dön. The Apostolic Succession of the first twelve of the Great *Gurus* of this School is as follows: (1) Dorje Chang, the super-human *Guru*, (2) Padma-Sambhava, (3) Tilopa, (4) Naropa, (5) Jam-yang-ma-way Seng-ge, (6) Kha-do Sukha Siddha, (7) Thok-me, (8) Nāgārjuna, (9) Ārya Devā, (10) Saraha, (11) Birūpa, and (12) Phadampa Sangay.

Inasmuch as Phadampa Sangay's *yogic* system parallels that of Padma-Sambhava, the first of the human Apostolic *Gurus* of the Chö School, an epitome of it is here presented

¹ Cf. L. A. Waddell, op. cit., p. 31.

² Cf. S. C. Dās, op. cit., p. 815.

³ Tib. *Gchod* (or *Spyod*): pron. Chö.

to serve as an independent commentary, derived from Tibetan sources, on the 'Yoga of Knowing the Mind in Its Nakedness' expounded above in Book II.

The Introduction as contained in the text itself represents the *guru* as being near the time of his passing beyond sorrow, and these teachings, which he uttered extemporaneously, as being his last. Its translation is as follows:

'May blessings rest upon this [Book]!

'Dhampa Tsharchhen [the disciple] approached Phadampa Sangay [the *guru*] and supplicatingly said, "O Reverend Phadampa, thou thyself art growing old and going on from bliss to bliss, but what are we ourselves to do, or to whom can we look for protection and guidance?"

'The *guru* was overwhelmed with sadness; and his voice was broken with weeping as he gave utterance to the following verses, which were his last testamentary teachings to the people of Tingri.'¹

II. THE GURU'S TEACHINGS

'To give oneself, body, speech, and heart, to the cause of Holy Truth,

Is the best and highest occupation, O ye Tingri folk.

'Wealth and riches are illusory, loaned for the moment's use; Show not over-fondness for them, neither hoard them, Tingri folk.

'One's kindred are alluring visions, glamorous mirages; Break the tie, sever the knot of sentiment, O Tingri folk.

¹ After the manner of Milarepa, who delivered his teachings in songs and hymns, Phadampa Sangay sings these precepts. In Tibet, and commonly throughout India and the Orient, poetry is still considered to be the most appropriate literary vehicle for the expounding and recording of religious lore, as it was in the culturally golden days when the Ancient Mysteries and the Greek drama flourished. But, in the Occident, poetry has become unfashionable, and the use of language, both in literature and everyday life, is controlled by a utilitarian commercialism. As in the United States of America, where the ears of the many no longer hear the ever-present music of Nature, even the majestic sonorousness of the language of the Authorized Version of the Bible has ceased to be in popular favour, and Bibles called 'modern', in unmusical vulgar English, have appeared in many versions.

'Fatherland and homes are transient, even as a nomads' camp;

Let not fondness bind you to them; renounce all things, O Tingri folk.

'Even on one's birthday morning, omens of one's death appear;

Ever be alert and watchful; waste no time, O Tingri folk.

'One-pointedly devote yourselves to the Sacred *Dharma* Path;

It shall be, in the hour of death, your Guide and Boat, O Tingri folk.

'Infallible is *karmic* law, ever impartial, just, and sure;

Abstain from even the smallest wrongful act, O ye Tingri folk.

'In a dream-state are all actions, however righteous they may seem;

Transcend deeds, and seek ye knowledge of the Real, O Tingri folk.¹

'Ever transient is this world of ours; all things change and pass away;

For a distant journey even now prepare, O Tingri folk.

'The rhinoceros, deep in a jungle, thinketh he's immune from harm;

But look, the jungle is afire! is he safe now, Tingri folk?²

'Over the sea of birth and illness, age and death there is no bridge;

Build even now the Vessel that can cross it, O ye Tingri folk.

'Narrow is the ambushade of birth and death and the dread *Bardo*;

¹ All *sangsāric* states of consciousness are to be regarded as being illusory dream-states; and, therefore, even though one is performing actions in what men call the waking-state, the actions are as unreal as are actions performed in what men call the dream-state. Equally illusory are all *sangsāric* states of after-death consciousness. The Great Liberation is dependent upon transcending the *Sangsāra* and becoming a Fully-Awakened One, as was the Buddha. The True State, the Real, is the State of Quiescence, wherein there are no *sangsāric* thoughts or actions.

² The jungle is the jungle of worldliness, aflame with the fires of lust, hatred, and Ignorance, where man, like the rhinoceros, thinks himself immune from harm.

The Five Passions,¹ like armed bandits, oft waylay one on the Path:

Seek the sacred *Guru*; he'll conduct you safely, Tingri folk.²

'Once when found, the sacred *Guru* never afterward is lost; Visualize him overhead,³ and worship him, O Tingri folk.

'Should the *Guru* will to do so, he can reach one anywhere;⁴ Firmly fix your faith and reverence on your *Guru*, Tingri folk.

'He that hath the most of money may have most of avarice; Impartially, to every one, give ye alms, O Tingri folk.

'He that hath the most of power may have most of evil deeds; Hanker not for worldly power, O ye folk of Tingri land.

'Hesitate not, neither tarry, lest ye fail to gain the Goal; Be brave of heart and of fixed mind, even now, O Tingri folk.

'None can tell when Death, that grim and spectral enemy, will come;

Even now make preparations for his coming, Tingri folk.

'None can help one on the morrow after Death hath cut one off;

Hasten onward, ever goalward; win the Race, O Tingri folk.

'Surely, like the shades of evening slowly merging into night, Grim Death, pausing not a moment, cometh nearer hour by hour;

Even now prepare the means to baffle him, O Tingri folk.

'Fair are the flowers in summer, then they fade and die in autumn;

Likewise doth this transient body bloom and pass, O Tingri folk.

¹ The Five Passions are hatred, pride, lust, jealousy, and stupidity.

² In Tibet, and in India, it is generally believed that a competent *guru* can direct the spiritual progress of a disciple not only through the human state but also through any of the after-death states.

³ As in other texts of our Tibetan Series, and especially in *Tibetan Yoga and Secret Doctrines* (pp. 262 ff.), the *Guru* when meditated upon is to be visualized as seated in *yogic* posture above the crown of the disciple's head.

⁴ The *Guru*, here impersonally referred to, is the *Guru* Phadampa Sangay, who teaches of the ability of a truly great *Guru* to respond, telepathically and psychically, to a call for spiritual aid and guidance by a disciple anywhere, distance being no barrier.

'Glorious is this human body when illumined by life's light ;
Fearful, like the demon hosts, is the sight of it when dead ;
Perfidious its allurements ever are, O Tingri folk.

'Men meet in a mart, and then, when all their trading's done,
they part ;
So from kindred and from friends shall ye be parted, Tingri
folk.

'Know for certain that Illusion's shaky building will fall
down ;

Even now prepare efficient safeguards, O ye Tingri folk.¹

'The Eagle of the Mind is sure to take its flight with wings
spread free ;

Train yourselves to fly as freely, even now, O Tingri folk.²

'All the beings of the Six Realms have been our loving parents ;
Meditate with loving-kindness towards each one, O Tingri
folk.³

'Harmful foes inciting wrong thoughts are illusions *karma*-
wrought ;

Thoughts of vengeance, harm, and hatred cast away, O Tingri
folk.⁴

¹ The shaky building is the precarious human body. In the hour of Full Enlightenment, the Buddha proclaimed that Illusion would never build the house for Him again.

² This *yogic* training, to fly as freely before death as the Eagle of the Mind does when the fleshly body dies, is in the practice of projecting the 'astral' body, set forth in *Tibetan Yoga and Secret Doctrines*, pp. 246-76.

³ During the course of the infinite evolutionary outpourings of life, every living creature in every state of existence has been, at some time or another, a loving parent to every other sentient being. All living things, being ultimately one, are entirely interdependent in their relationships ; and, when this is realized, the *yogin* ceases to have hatred for any, no matter how harmful or inimical they may illusorily appear to be and are *karmically*. Nor will he do harm to the least of them. This, then, is the *yogic* science of harmlessness (Skt. *ahimsa*). (Cf. *Tibetan Yoga and Secret Doctrines*, p. 77².)

⁴ This teaching supplements that of the preceding stanza. Foes are the outcome of one's own actions. It is, therefore, folly to rebel against enemies. The right course to pursue is to transmute enemies into friends, by the all-conquering power of divine love. As the Buddha teaches, the more there is of hatred from others, the more should there be of love from the hated. Until mankind practise such wisdom as that set forth in the Sermon on the Mount, they will, by returning hatred for hatred rather than by returning love for hatred, continue to be fettered to Ignorance, and incessantly sow and harvest hatred, revenge, unbrotherliness, and war.

'Pilgrimage and doing reverence purge the body of its faults ;
Worldly business put aside ; it is never finished, Tingri folk.

'Chanting of the prayers of refuge purgeth foulness from
the tongue ;

Waste no time in foolish talking ; chant your prayers, O
Tingri folk.

'Humble faith and pure devotion purge the mind of wrongful
thoughts ;

Meditate the gracious *guru* overhead, O Tingri folk.

'Bones and flesh, though born together, in the end must
separate ;

Think not your life a lasting good ; soon it endeth, Tingri folk.

'Seek the True State, firm and stable, of the Pure Mind ; hold
it fast ;

That is forever the Enduring, and the Changeless, Tingri folk.

'Grasp the Mind, the holy treasure, best of riches of man's
life ;

That is the only lasting treasure, O ye folk of Tingri land.

'Seek and enjoy the sacred elixir of meditation ;

Once *samādhi* hath been tasted, hunger endeth, Tingri folk.

'Drink ye deeply of the nectar of the Stream of Conscious-
ness ;

'Tis perennial, thirst assuaging, cool and pure, O Tingri folk.

'Seek as your son the ever fair, immortal Child of Wisdom ;
That is the best and noblest offspring, never dying, Tingri
folk.

'Brandish the Spear of Reason aloft in the Voidness of space ;
Aspiration hath no frontier, nor obstruction, Tingri folk.

'Keep alert the Unrestricted, as a guard against distraction ;
Be calm of mind, but never slothful, O ye folk of Tingri land.

'Draw strength from the Unobstructed ; let the Stream flow
naturally ;

No suppression, no indifference, should there be, O Tingri
folk.¹

¹ In other words, the *yogin* is warned against forcible suppression of

'Seek in your minds the Bodies that are fourfold and inseparable;

Neither hoping, neither fearing for results, O Tingri folk.¹

'The *Sangsāra* and *Nirvāṇa* have their source in the One Mind;

But that Mind itself hath neither form nor substance, Tingri folk.

'Likes and dislikes leave no traces, like the flight of birds through air;

Cling not to experiences; ever changing are they, Tingri folk.²

'Unborn Truth, the *Dharma-Kāya*, like the Orb that giveth day,

Waxeth not nor ever waneth in its radiance, Tingri folk.³

'Rebellious thoughts are a house abandoned wherein robbers prowl;

Hidden gold they seek within it, but they find none, Tingri folk.⁴

undesirable or lower tendencies, passions, or thoughts. They are to be analysed in a psycho-analytical manner in order that their origin and characteristics may be thoroughly understood. Then, when their unsatisfactory and illusory nature is comprehended, but not before, the *yogin* is to transmute and transcend them. It is not by fearing, or trying to run away from, an evil that one progresses, but by facing it boldly and conquering it. Nor is one to go to the other extreme of weakly giving way to it, or of being indifferent to it. As set forth in the *Yoga* of the Great Symbol, there are various progressive steps in controlling, and, finally, in inhibiting the thought-process. One of them consists in allowing thoughts to flow naturally; thereby, little by little, the *yogin* attains psychic strength. (See *Tibetan Yoga and Secret Doctrines*, pp. 129-30.)

¹ The fourfold Bodies which are to be realized by the '*Yoga* of Knowing the Mind in Its Nakedness' as being an inseparable unity, are the three Divine Bodies, the *Tri-Kāya*, and the illusory human body of the *yogin*. There should never be hopes and fears concerning *yogic* success; for the result is inevitable if the practice be right.

² Strictly speaking, likes and dislikes are *harmically* traceable, although, practically speaking, they are, for the neophyte, as trackless or untraceable as the airpaths of birds. Since, as this stanza implies, they are the results of actions, or experiences, the *yogin* is advised not to cling to or hanker after worldly experiences or sensuousness.

³ The Truth, the *Dharma-Kāya*, the Thatness, is said to be the Unborn, the Unshaped, the Unbecome; that which is born, shaped, and become, is the Illusory, the *Sangsāric*.

⁴ This teaching is similar to that concerning enemies. Rebellious thoughts must not be fostered; they are as empty of good as the deserted house is empty of gold.

'Sensuousness is ever-fleeting, like the ripples on a pond; Seek ye not the ever-fleeting; 'tis delusive, Tingri folk.

'Though desires remembered charm one, as a rainbow's colours do,

No need is there to cling to them; show not weakness, Tingri folk.

'Bright and effulgent is the Mover, like the Sun when free from clouds;

In your own mind, [in its darkness], place no trust, O Tingri folk.¹

'Like the zephyr is the Free Mind, unattached to any thought;²

For no object have attachment; transcend weakness, Tingri folk.

'The seeing of Reality, like a dream by one that's dumb, Cannot be described in language to another, Tingri folk.³

'Blissful is the dawn of Wisdom, like the virgin's wedding night;

Till experienced none can know it as it is, O Tingri folk.

'Forms objective and the Voidness, in their essence, know as one;

Without circumference, and without centre are they, Tingri folk.

'Uncontrolled thoughts, like the gazings of a belle into her mirror,

Lead not to spiritual insight; know this truth, O Tingri folk.

'Like the frame and mounts of a violin are illusive bliss and pain;

¹ The 'Mover' appears to be synonymous with the One Mind, as the source of motion and of all *sangsāric* things. Its brightness and effulgence are contrasted with the darkness of the unenlightened microcosmic mind.

² The 'Free Mind', or Mind in its True State, is calm yet unimpeded, like a zephyr or gentle breeze, and transcendent over the thought-process.

³ It is only by realization that the indescribable, unpredicable Thatness can be known; it cannot be described in any language, for all languages are entirely dependent upon *sangsāric* concepts born of *sangsāric* experiences.

From the primary come the secondary causes, Tingri folk.

'All creation, within and without, is contained in one's own mind,

Like the water in the ice; seek to know this truly, Tingri folk.

'The erring Wheel of Ignorance, like the moisture in a meadow,

Never can be checked, though one trieth every means, O Tingri folk.²

'This human life, endowed and free, is indeed the greatest boon;

Piteous are they who waste it aimlessly, O Tingri folk.

'Like the magic *Chintāmani* is the Great Path of the Truth, Hard indeed to find, though sought for everywhere, O Tingri folk.³

'Life-maintaining food and raiment in some manner will be found;

So devote yourselves, most earnestly, to the *Dharma*, Tingri folk.⁴

¹ Both bliss and pain are the results of primary causes; they are an illusory duality. The one is inconceivable apart from the other, even as is good apart from evil. From the frame and mounts of a violin as the primary causes are produced as secondary causes harmonious sounds; but, as the Mahāyāna teaches, no sound is other than illusory.

² In spite of the doctrine that eventually, in the course of inconceivable aeons, all sentient beings will transcend Ignorance, one creation period meanwhile succeeds another, apparently interminably; and, from this practical viewpoint, there is no stopping the erring Wheel of Ignorance. The few attain deliverance from it; the many remain bound to it, and so pass from one state of existence to another incessantly, meeting death after death in this world and in other worlds. Foolish it is to count upon salvation by stoppage of the Wheel; one must save oneself by one's own efforts. The wise tarry not in pleasure-grounds of the senses; they enter the Path and attain Liberation.

³ The Great Path, the Mahāyāna, leads to the Great Liberation. Like the magic wish-granting gem, known in Sanskrit as the *Chintāmani*, it grants all right desires and petitions of those who are fortunate enough to have found it.

⁴ This suggests the command of the Christ: 'Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on' (St. Matthew vi. 25). And, in Chanakya's *Nītidarpana*, or 'Mirror of Morals' (xii. 20), according to the translation by Durga Prashād (Lahore, 1905), it is said: 'The wise should think of religion only, and not of bread; for one's livelihood is ordained from one's very birth.'

'Practise hardships and endurance in your youth and in your prime;

Difficult to change is habit when one's old, O Tingri folk.¹

'If when any passion dawneth there be sought the antidote, Infallibly all the symptoms will be cured, O Tingri folk.²

'Evermore bear in your hearts the pain and sorrow of the world.

Faith thereby regaineth vigour; trim your Lamps, O Tingri folk.

'Life is transitory, like the morning dewdrops on the grass; Be not idle, nor give time to worthless works, O Tingri folk.

'Like the sunshine from a clear space twixt the clouds the *Dharma* is:

Know that now there is such Sunshine; use it wisely, Tingri folk.

¹ It is anthropologically interesting to know that man's experiencing of life in Tibet as in Europe and the Americas results in the same deductions, as is here suggested by the *Guru's* saying, 'Difficult to change is habit when one's old', and by other universally human sayings elsewhere in the treatise. This evidence of mankind's mental at-one-ment gives added support to the thesis set forth in our General Introduction, on pp. 12-14, that the microcosmic minds of men are like single cells in a multicellular organism, symbolized by the macrocosmic One Mind. In observing this self-evident plitudinousness of a number of the precepts, we should remember that Phadampa Sangay is not addressing a group of learned *lāmas* in a monastic college but a group of simple-minded peasants in a Tibetan village, to whom, as he well knew, the commonplace rather than the philosophically abstruse deductions from life's experiences make the greatest appeal.

Platitudes when cut and polished become the precious gems of literature. They are then known as proverbs, elegant sayings, golden precepts, aphorisms of the *gurus*, and, in Bibles, beatitudes. So viewed, platitudes are expressive of the very quintessence of mankind's experiences throughout the ages; they set forth the principles and common denominators of life. Accordingly, the platitudes of our treatise ought not to be dismissed merely because they are commonplace. If made the bases for various exercises in meditation, as the *Guru* intended that they should be, they will be found productive of much spiritual fruit.

² The antidote for passions is Divine Wisdom, which teaches of their illusory and unsatisfying nature. When the antidote is applied *yogically*, through knowing the Mind, as taught above in Book II, passions are dominated; they are not to be forcibly suppressed, as is sometimes erroneously taught, but analysed, understood, and transmuted, and then applied to higher than mundane ends.

'Though one thinketh joys and sorrows come of causes opposite,
Yet within oneself are found their roots and causes, Tingri folk.

'If excess of faith should lead you to contempt of truth at times,
Meditate *karmic* results in the *Sangsāra*, Tingri folk.

'Associates whose acts are wrong tend to make one's own like theirs;
Keep yourselves detached from friendships that mislead one, Tingri folk.

'Associates whose acts are right help one on the Virtuous Path;
In the Wise and Holy have unwavering trust, O Tingri folk.

'Delusions born of Ignorance are the root of every ill;
Keep the Knower ever watchful, and controlled, O Tingri folk.

'By neutralizing all the Poisons, ye shall cut the Journey short;
Keep in your hearts the antidote; e'er apply it, Tingri folk.¹

'Not from effort that's half-hearted cometh Perfect Buddhahood;
Evermore be clad in Wisdom's armour, O ye Tingri folk.

'Propensities long entertained give direction to one's acts;
Deeds that have been done in past time recollect not, Tingri folk.²

'If ye fail to grasp a meaning, [to the *Guru*] make ye prayer;
Doubt ye not that understanding then will come, O Tingri folk.³

¹ The Poisons are sloth, anger, lust, arrogance, and jealousy; the antidote for sloth is diligence, for anger, love, for lust, self-control, for arrogance, humility, for jealousy, selflessness.

² In Chanakya's *Nītidarpana* (xiii. 2), according to Durga Prashād's rendering, above cited, occurs the following parallel maxim: 'Bewail not the dead past, nor think of the future; the wise think of the present only.'

³ The prayer is to be made either to a superhuman *guru* in a heaven world, such as a Dhyāni Buddha or a *Bodhisattva*, or to a human *guru*, who may be physically far distant. Apparently it is not necessary in Tibet to

III. CONCLUDING THOUGHTS: POWER, CONQUEST, SECURITY

It is by the practical application of such *yoga* of introspection as is set forth in this Book III by Phadampa Sangay, and, more fully, in Books I and II above by Padma-Sambhava, and in the three preceding volumes of this Tibetan Series, that the Journey from the mundane to the supramundane becomes realizable—without dependence upon any *guru*, god, or saviour. The Buddhas do no more than chart the course over which They Themselves have journeyed; salvation is not to be won through the grace and will of some supreme deity, but in virtue of self-directed effort. If man thinks himself to be insignificant and weak and helpless, he will be so; for man is what man thinks. 'All that we are is the result of what we have thought.'¹ When man recognizes that his limitations and bondage are of his own making, automatically he will become universal and free; when he knows that he is Buddha, he will cease to be man, and, mightier than Brahma and Indra, he will be Lord of Lords, God of Gods.

The greatest conqueror is the Conqueror of Self. The dominion of such a One is not over this world alone, but over all worlds and beings, over those who are not yet men, over those who have grown to manhood, and over those who are gods.

It is by looking within, in true oriental manner, not by looking without, that the Highway to Universality and Omnipotence and Freedom is discoverable. The eyes of the mundane see only the mundane, the transitory, the powerless, the insecure, the unreal; the supramundane, the non-transitory, the all-powerful, the all-secure, the real, can be perceived only by the inner vision.

Thus, for as long as the Occident continues to fix its gaze

conduct para-psychological experiments to ascertain if there be telepathy; for telepathy is recognized by all classes of Tibetans, whether learned *lāmas* or unsophisticated peasants, as being a quite ordinary outcome of a disciple's *yogic* training.

¹ The Buddha, in the *Dhammapāda*, i. 1, Irving Babbitt's translation (Oxford University Press, New York and London, 1936), p. 3.

upon appearances, it will suffer disillusionment ; the youthful enthusiasm of pioneer epochs, the mature pride born of worldly achievements in architecture, art, science, commerce, government, and then the hopeless despondency of national decadence foreshadowing inevitable fall, will continue to follow each other in an orderly and monotonous sequence, age after age.

Today, in France and all of Europe, as in the United States of America and Soviet Russia, the quest is for Security. But occidental man remains fettered to the evanescent and the insecure. Not until he has grown old enough and wise enough to cast aside his many toys and relinquish desire and ambition and greed will he be prepared to adopt the sole technique which can assure Security. Not until he has grown weary of the Insecure, to which he now so fondly clings, although with an increasing sense of misgiving, will he renounce it. Not until he has ascertained by bitter experience that his utilitarianism, his machines, his animal comforts, his technocracies, his various ideologies and schemes looking to social well-being and a Utopia here on Earth are no more than will-o'-the-wisps of the mundane mind, to lead him farther astray in the morass of sensuous existence, will he transcend the Illusory, and, entering upon the Wisdom-Path, attain the unshakeable and everlasting Security of *Nirvāna*.

Here endeth the fourth volume
of the teachings of the
Gurus concerning the
Yoga Path that
leadeth to
the Great
Liberation.

May this Book assist Mankind to transmute Ignorance into
Divine Wisdom.

‘As long as the sky endureth, so long will there be no end of sentient beings for one to serve; and to every one cometh the opportunity for such service. Till the opportunity come, I exhort each of you to have but the one resolve, namely, to attain Buddhahood for the good of all living things.’

Milarepa, from his last exhortation to his disciples, in
Tibet's Great Yogī Milarepa, page 271.