

# The Concise View

By Nāroṇa

BUDDHA VISIONS PRESS

Portland, Oregon

[www.buddhavisions.com](http://www.buddhavisions.com)

[contact@buddhavisions.com](mailto:contact@buddhavisions.com)

Copyright © 2015 by Eric Fry-Miller. All rights reserved.

In Sanskrit: *Adhisidhisamanāma*

In Tibetan: *lta ba mdor bsdus pa zhes bya ba*

I prostrate to Vajradakini!

Omniscient chief of refuges,

I prostrate to the protector of wanderers!

Following after scriptures and reasoning,

One comes to a conclusion about the concise true meaning.

All these phenomena of appearances and possibilities

Do not exist outside the mind of self-awareness.

Since it perceives and is luminous,

For example, it is like an experience of self-awareness.

If the mind was not that,

There would be no connection, and thus nothing would appear.

In that way, come to a conclusion about the relative.

It is taught that “all phenomena abide in the mind.”

The actual ground of phenomena is the nature of mind.

One can analyze it by dissecting it through reasoning and so forth,

But both this mind of natural luminosity

And the temporary defilements of discursive thoughts,

Whether the same or different,  
Are extremely profound.  
Since they are extremely profound, experts analyze them.  
There are explanations, but they are not written here.

The mind that perceives emptiness itself  
Is also the enlightened mind.  
It is also the Buddha family.  
It is the sugatagarbha.

By tasting it, as it is,  
It is also great bliss.  
It is also what is said to be “secret mantra.”  
It is method and wisdom.

It is profound and vast.  
It is the mother and father Samantabhadra.  
In the primordial wisdom of the state of the expanse of appearance and emptiness  
There is what is called the “primordial Buddha.”

Self-awareness, together with its defilements,  
Since they do not depend on anything else,  
Are self-arisen primordial wisdom itself.

Since it is awareness, it is clear.

Since it is self-awareness, it is non-conceptual.

Self-awareness can not conceptualize itself.

Since there is no activity of discursive thought,

The form of that mind is not conceptualized.

Clear non-conceptuality is primordial wisdom.

For example, it is like the primordial wisdom of the Sugata.

Therefore, in the luminosity of the nature of mind

The mind is primordial wisdom.

Realizing this, it is taught that “the Buddha is not to be found elsewhere.”

Nevertheless, that mind, temporarily

Defiled by discursive thoughts, leads to afflictive emotions.

Like water, gold, and the sky,

It is temporarily pure and impure.

Yet, in the mind of natural luminosity

There is not even a hair tip’s worth of substantiality.

For example, this is like a sky-lotus.

Since its existence is not established,

It doesn't exist and can not be established at all.

Since both are mutually dependent,

There isn't one without the other.

It neither exists nor doesn't exist.

This is because both are faulty logics.

One can also not say both do not exist.

Both being existent and non-existent is contradictory.

It is likewise not embodied.

It is also not-not embodied.

Therefore, it goes beyond all elaboration.

In this way, come to a conclusion about the ultimate.

It is taught that the "mind abides in space."

It is self-awareness beyond elaboration.

Nevertheless, it is appearing yet empty and empty yet appearing.

Therefore, appearance and emptiness are inseparable.

For example, this is like the moon appearing in water.

In that way, come to a conclusion about non-duality.

It is taught that “space does not abide anywhere.”

As for self-awareness beyond elaboration,

It is the actual ground of samsara.

It is also that of nirvana.

It is also the great madhyamaka.

It is also that to be seen.

It is also that to be meditated on.

It is also that to be attained.

It is also the truth of reasoning.

The cause, method, and fruition

Renowned in the three tantras

And what are renowned as the ground, path, and fruition

Are also aspects of this.

The root consciousness, the ground of all,

And whatever aggregates there may be in samsara

Are taught to be “dependent” on this.

*Emaho* The nature of mind, together with its defilements,  
Its manifestations like the beings of the six realms and so forth,  
Unto the limits of the element of space,  
Are the magical wheel of suffering beyond conception.

Undefined by discursive thoughts,  
This self-awareness beyond elaboration  
Is the non-abiding nirvana.

It is also Vajrasattva

It is also the sixth Buddha.

It is also the six families.

It is also youthful Manjushri.

It is also Vairocana.

It is also the dharmakaya, great bliss,

And that which is called “union.”

It is also the fourth empowerment.

It is also coemergent joy.

It is also natural purity.

All these and other enumerations

Renowned in the sutras and tantras

Are mostly based on this

And are composed for those according to their disposition.

*Emaho* The manifestations of the immaculate  
Nature of the mind gathered in the rupakayas  
And the completely pure realms,  
Manifestations of mandalas, and so forth,  
All these great marvelous manifestations,  
Appear, pervading the limits of space.

The philosophical tenets of non-Buddhist outsiders,  
Like a self, a chief, and so forth,  
Abide in the ocean of the wrong view.

Our tradition of the Sravakas,  
The Pratyekabuddhas, and the Chittamatrins,  
Grasp to both the grasper and the grasped  
And conceptualize a non-duality.  
Furthermore, they fall into the conceptual webs  
Of trueness, falseness, and the like.

In that way, without those mistakes, through the view,  
Meditation, and conduct,  
Actual enlightenment is attained.  
Just like the horse that has been shown the race track.

If one does not have the actual view,  
Erroneous meditation and conduct will arise.  
Thus, the fruition, as it is, is not attained,  
Like the blind without people to lead them.

How can my conceptual intellect, like a frog in a well,  
Stir the profound ocean-like actual meaning  
And ascertain its depth?  
May all the wise ones forbear my mistakes.

By whatever virtue that has been generated through this,  
May sublime fortunate beings  
Completely abandon the defilements of their errors  
And then give rise to the wisdom of realization!

This completes the *Concise View* by Lord Nāropa. In the presence of the paṇḍita  
Jñānasiddhi, Lotsāwa Marpa Chökyi Lodrö requested and then translated this.