

lanoo who has become Master assumes his new role in another cycle of enlightenment, in which he instructs other candidates to approach the same goal, but in different terms.

Thus, verse 101 addresses the figure beneath the Bodhi tree as a “Teacher of Compassion” and asks him to point out the way to all the others who are still on the outer side of the door, trying to enter, waiting in the darkness of ignorance for him to open that gate. The allusion to the enlightenment of the Buddha is still being carried on. For after the Buddha attained enlightenment, he considered keeping what he had learned to himself and retiring from the world. But instead he arose from under the tree and went forth to teach the “Sweet Law,” that is, the dharma, to others.

The voice of the Candidates in verse 102 is that of those in ignorance and darkness, awaiting the light of knowledge. They ask the Teacher of Compassion to reveal the Doctrine of the Heart. A gloss on that term introduces the dichotomy that is the principal theme of this Fragment:

Gloss 1. The two schools of Buddha’s doctrine, the esoteric and the exoteric, are respectively called the “Heart” and the “Eye” Doctrine. Bodhidharma called them in China — from whence the names reached Tibet — the *tsungmen* (esoteric) and *kiaumen* (exoteric) school. The former is so named because it is the teaching which emanated from Gautama Buddha’s *heart*, whereas the “Eye” doctrine was the work of his head or brain. The Heart Doctrine is also called the “seal of truth” or the “true seal,” a symbol found on the heading of almost all esoteric works.

The Teacher replies in verse 103 by beginning the exposition of the esoteric Doctrine of the Heart. He mentions two Paths, three Perfections, and six Virtues. The two Paths are the subject of this Fragment; their identity is unfolded as we read through it. The Sanskrit term *pāramitā* is translated as either “perfection” or “virtue,” and there are several lists specifying various numbers of such perfections or virtues. In the third Fragment, one of the three Perfections is said to be “entire obliteration of all earthly concerns” (gloss 34 to verse 306). The six Pāramitā Virtues are treated at length also in the next Fragment (verses 198, 207-13). They are said in verse 103 to “transform the body into the Tree of Knowledge,” explained as follows:

Gloss 2. The “tree of knowledge” is a title given by the followers of the