

Profound View In The Drukpa Kagyu

TEACHINGS OF THE SECOND DRUKCHEN
CALLED
CHARIOT OF ESTABLISHMENT,
TREASURE TROVE OF A MIND
ABSORBED IN THE PROFOUND MEANING

BY LOTSAWA TONY DUFF
PADMA KARPO TRANSLATIONS

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Introduction

This book is primarily about the ultimate view of reality as understood in the Kagyu tradition of Tibetan Buddhism in general and the Drukpa Kagyu tradition in particular. The book is based on a collection of oral instructions given by the second Drukchen, head of the Drukpa Kagyu lineage during the fifteenth century A.D., and recorded by one of his disciples. The second Drukchen had a number of names. One of them was “Gyalwang Je”.

i. Key Points of the Kagyu View of Reality Exposed

As the title of the book indicates, much of the teaching in it is for the purpose of determining the profound view of reality. There are a number of books available at the moment that have the same purpose but most of them present their determination of the view within the conventional framework of Buddhist teaching. Their presentations always rely on valid logic as the way to determine the view correctly. This book is unique in its determinations of the view using the unconventional tantric approach.

In the conventional approach of non-tantric teachings, “the view” always refers the conceptual understanding of reality that a practitioner develops and uses as a basis for their practice, practice which is intended to re-unite them with reality. However, in the tantric

approach, “the view” additionally refers to that reality known in direct perception. The tantric system has a unique and very special technique in which the guru introduces the disciple to reality directly; he does something so that the disciple gets a glimpse of reality in direct perception, not as a mere conceptual understanding. The name for this technique is called “introduction to the view”. Once the disciple has been given a direct taste of the view through this special type of introduction¹, that view henceforth guides the disciples practice of re-uniting with reality. Both non-tantric and tantric teachings speak of the “ultimate view” but the non-tantric, conventional system always gives a logical presentation, even if that presentation is extraordinary subtle and precise. The tantric system does use words to present the view in the same way but, by definition, it relies on the special technique just mentioned so that the final presentation of the ultimate view is known not through analysis but through direct experience.

This difference in the style of understanding of “view” that exists between the conventional sūtra system and the unconventional tantric system leads to another key point. The validity of the view known through logic cannot withstand the validity of the view known through direct experience of reality. The second Drukchen raises this point repeatedly in his debates with the scholars that visit him to argue about the view and uses it very effectively to defeat them. The Drukchen apparently did have a mind that was absorbed in the profound view, as the title of the text of his teachings states, and thus could use this key point to subdue people who insisted on their merely conceptually-understood view of profound reality. The text included here records his brilliant way of doing so on a number of occasions.

¹ Tib. ngo sprod, commonly called “pointing out” but the term means “introduction”.

There is a very valuable side effect of the second Drukchen's use of this key point to uphold the view known through direct perception as the ultimate one. As he debates with his visitors who are clinging to the logically understood view of reality, he highlights many of the key differences between the conventional approach that relies on a view known in conceptual understanding and the unconventional one that relies on a view known in direct perception.

Leaving that aside, the second Drukchen's teachings clarify another issue concerning the view that is frequently misunderstood. The highest tantric teachings for deity practice, called the Highest Yoga Tantras, are divided into three: mother tantra, father tantra, and non-dual tantra. The division occurs because the tantras of each of the three groups collectively have a particular emphasis on how to realize the view. Because of the differing emphases, it could seem as though the ultimate view is different for each type of tantra. However, the ultimate view of all tantras within the Highest Yoga Tantra is the same, it just that the expression of the view has a different emphasis in each of the three cases. The second Drukchen explains the differences and how the differences are really just facets of the same, ultimate view.

This raises a point about the view of the Kagyus in general. The Kagyu schools in general place a great emphasis on the practice of mother tantra and generally give their explanations of the view accordingly. Even the sutras and treatises on them that they use as the main textbooks for their tradition are affected by this choice. Anyone familiar with the Kagyu approach will probably be familiar with this mother tantra approach even to the point of mistakenly thinking that the particular emphasis of mother tantra is the view of all Highest Yoga Tantras. The teachings here of the second Drukchen will clarify what the view of Highest Yoga Tantra is and how mother tantra emphasises a particular aspect of that, something that will be helpful for any Kagyu practitioner.

Then, of the three types of Highest Yoga Tantra, non-dual tantra has the most direct presentation of the ultimate view, not mother or father tantra. There is only one non-dual tantra, that of Kāla-chakra², though there are many mother and father tantras. The second Drukchen's teachings included here give many presentations of the view specifically according to the non-dual approach, which, as just mentioned, is the approach of the Kalachakra tantra. This view has not been well-presented up till now in the West, so this is a further point of clarification contained in the teachings here. Moreover, the compiler of the Drukchen's teachings included a number of other teachings given in relation to Kalachakra, each of which presents another specific detail about the non-dual view and some of which give very interesting information about the Kala-chakra system.

Leaving that aside, there is another important facet of the Kagyu view that is exposed in the Drukchen's teachings but which will not be immediately evident. It is called the "Other Empty" system. The Drukpa Kagyu style of presentation of the view embodies and upholds the Other Empty approach the same as all other Kagyu schools. However, and unlike other Kagyu schools such as the Karma Kagyu, the Drukpa Kagyu does not use the words "Other

² The highest tantras were brought into Tibet in two waves. The first was at the time of the first spread of Buddhadharma in Tibet. The tantras brought in at that time were connected with the ultimate view expressed through teachings called Maha Ati (Dzogchen). The Nyingma school of Tibetan Buddhism is connected with them. The second wave was at the time of the second spread of Buddhadharma in Tibet. The tantras brought in at that time were connected with the ultimate view expressed through teachings called Mahāmudrā. The Kagyu, Sakya, and Gelug schools of Tibetan Buddhism are connected with them. There are many non-dual tantras that came in the first wave and are connected with the Maha Ati expression of the view but there is only one that came with the second wave and is connected with its Mahāmudrā teachings, that of Kālachakra.

Empty” in its presentation. Thus, another feature of the presentations of view in here is that the “Other Empty” approach is clearly demonstrated, even though the term is not used.

The “Other Empty” approach was a very contentious issue within Tibet and many works that trenchantly upheld or denied it were published. Because of this, Westerners have developed the idea that “Other Empty” is all about hard-headed philosophy. It is not. In fact, it is a style of presenting the view that seeks to get past the logical approach that can so easily dog the conventional approach of Buddhism and in doing so is very much in accord with the ultimate approach of the tantras. This fits: the Kagyu approach is that, as explained earlier, the tantric approach is the ultimate one so expressions of the view that either tend toward or are in harmony with that are used. “Other Empty” is therefore very much part of the Kagyu presentation. Here, the “Other Empty” approach is not seen as part of a text that is designed to argue the validity of the approach but is seen as a living quality within the expression of the view. This is important. It needs to be understood that “Other Empty” could descend into philosophical argument but actually is a practical way of expressing the view that really is used by practitioners on the way to enlightenment.

That is a small summary of important features of the second Drukchen’s teachings contained in here in relation to specific issues of the view.

ii. Gyalwang Je and his Lineage

The Kagyu tradition of Tibet began in the eleventh century with Marpa the Translator. He travelled to India where he received extensive teachings from great masters of the time—and returned to Tibet with them. The transmission of those teachings in Tibet

became known as the Kagyu tradition, meaning “the tradition of instructions given as commands for practice”. The hallmark of the Kagyu tradition has always been that of practice and of secret mantra (the actual practice of the tantras) in particular, following the oral instructions of the guru. The followers of the system in India and originally in Tibet, too, were lay-people who did not follow the monastic system intended to create the causes of a later enlightenment but who followed the yogic system of the tantras intended to gain enlightenment by practising enlightenment itself in the present.

Marpa had four main disciples but passed the lineage primarily to one called Milarepa, who became the most famous of yogins throughout Tibet. Milarepa similarly had several disciples but passed the lineage primarily to one called Gampopa. Gampopa on the other hand passed the lineage to several disciples which resulted in the development of several new lineages of the Kagyu tradition.

Gampopa had three yogin disciples who were very highly accomplished. They were a group of three men from the East of Tibet. One of them was called “Grey Hair from the East”. He and his subsequent incarnations were known as Karmapa and his lineage, the Karma Kagyu, became the central pillar of the various Kagyu schools that developed in Tibet. The second of the three men from the East was Phagmo Drupa. Most of the Kagyu lineages that came to exist other than the Karma Kagyu started with him and his great disciples. The third of the three men from the East was Saltong Shogom. Unlike the other two, he did not have many disciples and no lineages of Kagyu developed from him or his subsequent incarnations. His incarnations have been known as Traleg Rinpoche in more recent times.

One of the disciples of Phagmo Drupa was Tsangpa Gyare. He was famous for having an extraordinarily large number of students.

One of them was a yogin called Lingje Repa. The transmission of Kagyu teachings from Phagmo Drupa through Tsangpa Gyare to Lingje Repa and then on from him became another Kagyu lineage called the Drukpa Kagyu.

It has been common in Tibet for the incarnations of the founder of a lineage to be found quickly and for that and subsequent incarnations to be installed as the hierarchs who carry on the lineage. However, the Drukpa Kagyu lineage has an unusual history. Following Tsangpa Gyare there was Lingje Repa and then many other lineage holders of the lineage who were great masters but not incarnations of the Tsangpa Gyare. It was not until two hundred and fifty years after Tsangpa Gyare that his first incarnation was recognized. That first, recognized incarnation was enthroned as the head of the Drukpa Kagyu and since then, and in accordance with the system of Tibetan spiritual culture, an unbroken succession of incarnations have appeared, been recognized, and enthroned as the head of the lineage. These emanations of Tsangpa Gyare have always been given the title “Drukchen” or “The Great Drukpa” meaning the greatest of the Drukpas, the person at the helm of the Drukpa Kagyu lineage.

The title Drukchen is a specific title given only to the head of the Drukpa Kagyu lineage. Besides that title indicating rank within the lineage, the Drukchens have also always been accorded the title “Gyalwang”. The term Gyalwang is a translation of the Sanskrit “Jinendra” meaning “the conqueror who rules over and leads all the other conquerors”. This is an ancient Indian title that was taken up in Tibetan culture and used as a title for only a few beings of particularly high spiritual realization. There are many titles and epithets in Tibetan language indicating people of great knowledge and attainment. Many of these were given out easily, according to the view of the students of a teacher or political needs. However, this very high title Gyalwang has not been indiscriminately handed

out; anyone who has the title is universally recognized within Tibetan Buddhism not only as a spiritual leader by protocol but one of the truly great spiritual beings in the culture.

As you might expect, only a few masters in the whole period of Tibetan history have been given the title “Gyalwang”. The main ones have been: the Karmapa who has been the head of the Karma Kagyu tradition during his seventeen successive incarnations and who is regarded either as the highest or second highest of Tibetan lamas (he is usually called “Gyalwang Karmapa”); the Dalai Lama who has been the spiritual head of the Tibetan people through fourteen incarnations (he is usually called “Precious Gyalwang”); and the Drukchen who has been the head of the Drukpa Kagyu through eleven incarnations and who is usually called just “Gyalwang” or “Gyalwang Drukpa”. Not much has been known about the Drukchens and their lineage, the Drukpa Kagyu, in the West up till now but this should help to give a sense of just how highly regarded they are within Tibetan culture.

The Drukpa Kagyu lineage in Tibet was regarded as the consummate lineage when it came to actually practising and attaining realization. Of course, historically everyone tends to say that *their* lineage is the ultimate practice lineage. However, this statement about the Drukpa Kagyu is not mere badge-polishing by the lineage itself nor the proud words of a sympathiser. It really was the case in Tibet that the Drukpa Kagyu was regarded as the consummate practice lineage, so much so that this saying appeared and spread throughout Tibet:

“Half the valley are Drukpas,
Half of them live in caves (practising yoga),
Half of them (the ones practising in caves) have completed the path.”

The Drukchens have never been seen as the mere titular heads of the lineage but as the exemplars of it. One after the other, and like the successive incarnations of the Karmapas who are well-known outside of Tibet, the Drukchens demonstrated extraordinary spiritual attainment, understanding, and abilities.

From the time that the Kagyu lineage appeared in Tibet, Kagyu practitioners in general were known not for scholarship but for the practise of secret mantra and direct understanding of reality through their tradition's ultimate practice, Mahāmudrā. This has been true within the Drukpa Kagyu in particular. Nonetheless, many practitioners have appeared within the various Kagyu lineages who have been renowned for their mastery of both scholarship and practice.

The Drukchens have always been known for their mastery of practice but all of them have been known for their incisive intelligence, too, and the ability to express the dharma clearly. Some of them have also been known for outstanding scholarship as well. The fourth Drukchen, Padma Karpo, was one of the outstanding siddha-scholars of his century. He was so expert in scholarship that he was given the title Kun-khyen, a title which is reserved in Tibetan culture for the one or two masters in any given century who literally "know it all"³. Kunkhyen Padma Karpo as he is called, was such a masterful scholar that his prolific writings became known throughout all schools of Tibetan Buddhism and are still used in schools other than the Drukpa Kagyu, today.

The second Drukchen, Kunga Paljor, lived from 1428–1476 A.D. and gave the oral teachings that are presented in this text. He is

³ Sometimes translated as omniscient but that is a mistake, it has the meaning of "knowing everything there is to know in areas of study". There are other terms for someone who has the omniscient quality of a buddha.

most frequently known by the epithet Gyalwang Je, meaning “The Lord Gyalwang” with Gyalwang being the high title for all of the Drukchens as mentioned previously. He is remembered in the Drukpa Kagyu as a siddha of very high accomplishment and as someone who also had a brilliant mastery of the buddhist teachings at all levels. He was not the scholar-type of vast learning who produced a great literary corpus like Padma Karpo; his collected, written works are contained in just two volumes. Despite the small size, his collected works show his reputed mastery over the practice of secret mantra. And many of them, including the one translated here, show that he had did have a remarkable knowledge of the Buddhist tradition in general and that he could present his realization, using the language of scholars when needed, to give clear and sometimes breathtakingly sharp clarifications of the view.

iii. Gyalwang Je's Teachings in this Text

The text translated here contains over sixty of Gyalwang Je's oral teachings on the view. The teachings were heard by his disciple, Sonam Chogden, who transcribed them and arranged them into a single text called “*Chariot of Establishment*”, *Treasure Trove of a Mind Absorbed in the Profound Meaning*.

The words of the title “Treasure Trove” refer to the fact that this is a veritable treasure trove of teachings on the view, containing as it does more than sixty separate teachings on a variety of topics, with every teaching a mine of information on the view.

The presentations of the view in the text are presentations of the views of both conventional and ultimate systems taught by the Buddha that is, presentations of the view of the teachings of both sūtra and tantra. However, the teachings are given from the perspective that the tantric system is the ultimate system of the Bud-

dha's teaching, since the tantric system shows the view of reality most directly.

A mind that is absorbed in direct knowledge of the profound reality pointed at by those teachings knows that reality definitively and can therefore speak about it in a way that brings humans into direct contact with it. This text is a treasure trove of teachings that arose from the Drukchen, given that his mind was absorbed in direct knowledge of that profound reality.

Moreover, the teachings that were selected for this compilation were ones that had the quality of establishing, quite definitively, the view of this profound reality. Therefore, there is the sub-title of the book, "Chariot of Establishment". "Establishment" refers to the use of some means, not necessarily logic, to establish the view and "Chariot" is derived from the ancient Indian Buddhist way of speaking in which anything that was a major force in presenting a teaching or view, anything that definitively established a system of the view, was called a chariot. In colloquial English, it would be something like "The Massive Locomotive of Establishment" meaning the juggernaut that has the power to establish the view and, because it is correct, does have the right to mow down everything in its way.

The word "Establishment" is particularly pertinent and leads us into a discussion of the style of the book. Normally, in the Tibetan tradition, the title "Chariot of Establishment" would immediately suggest that the contents of the text were the logical argument that became the hallmark of Tsong khapa and his followers, who tended to view and argue everything using the views and logical methods of the sūtra system. The really interesting quality of this text is that Gyalwang Je does use the logical methods of those who insist on following the sūtras and arguing from that perspective but uses those methods to show that, in the end, the understanding that they

lead to is not the ultimate understanding. In other words, he uses the methods of sūtra as a means for drawing out the ultimate view of the tantras. And moreover, he often uses this logic to show the mistakes of detractors who were clinging to the logic and the understanding it provides.

I said just above that the presentations of the view in the text are presentations of the views of both conventional and ultimate systems taught by the Buddha, that is, presentations of the view of the teachings of both sūtra and tantra. However, the teachings in Gyalwang Je's text are presented from the perspective that the tantric system is the ultimate system of the Buddha's teaching, the one that shows the view of reality most directly. This perspective is that of the Kagyu school in general. Remember that the Kagyu school is primarily a yogic school where the conventional teachings of sūtra are understood but where the tantric teachings are accepted as the fact of the practitioner's life. The Kagyus are not scholars who assess both systems logically using the methods of sūtra then decide to follow tantra, all the while keeping their logical, sūtra-style minds. To the contrary, they are people who see that the sūtras have a way of getting to reality using the rational mind and who have said, "Fine, that's a good teaching but we do not wish to follow that style of teaching". They have made the decision to jump wholeheartedly into the tantric system's way of getting to reality and will now follow a style which does not rely on rational mind as the means to get to reality. Thus, the presentations of the view in this book do not come from the perspective of someone who is using the rational approach of the sūtras to assess reality in the sūtra system and the tantric systems both. Not at all. The Kagyus—and the Nyingmas likewise—see that kind of approach as a major error and simply do not do it.

Kagyus and Nyingmas in general, when presenting the view, do it like this. When they present the sūtra tradition, they present it us-

ing the terminology and approach of that system and when they present the tantra tradition they use the distinct terminology and approach of that system. Gyalwang Je does just that. In that sense, his writings are perfectly representative of the Kagyu view. This approach has hardly, if at all, been seen in print in English so far, so the text here is quite important.

Why make an issue of this? Well, as Gyalwang Je himself says on several occasions, a school or schools of Buddhism in Tibet by his time had descended into setting the view of the sūtra system as the highest view and then always presenting everything in those terms, even to the extent of overlaying the view and terminology of that system over the unique and higher systems of the tantras. He takes issue—as do the Kagyus and Nyingmas in general—with this kind of approach. It is generally seen by them as a mistake of fairly large proportions. Of course, these issues could be addressed in argument between the two parties. However, what has happened in Tibet over the centuries is that when parties of the two different approaches encounter each other, the parties that prefer the rational, highly logical approach of the sūtras, tend to be blinded to the non-logical immediacy of the tantric tradition by the very logic that they place such high emphasis upon. This can and did lead to intellectual dishonesty, then righteousness over one's own view, then to very strong emotions. Those strong emotions can and did lead to abuse and even warfare against the other school of the opposing party.

It is evident from reading Gyalwang Je that his ability to argue using the logical forms that fit with the sūtra tradition (syllogism, and so on) is just as good as any scholar. In other words, just because he has aligned himself with and finally prefers the unique system of the tantras, he is not scholastically corrupt. If anything, it seems the other way around. It is stated over and over again in the tantric tradition that direct, non-logical access to reality does not consist of in-

sight primarily into emptiness, as seems to be presented by some followers of the sūtras. To the contrary, the direct perception of reality in the tantras is one that embraces both appearance and emptiness in a fully immediate way⁴. As is said, “One thing elucidates all”, a tantric inspired phrase meaning, “If you can contact that underlying wisdom⁵ which is your own reality, then, without

⁴ There are many specialized terms for that in the tantras and Gyalwang Je presents many of them on numerous occasions in here. I am resorting to the slightly more sūtra-flavoured words here just so that the moderately informed reader can follow.

⁵ Wisdom in this book is used only as a translation of the Buddhist term *jñāna* in Sanskrit. It does not refer at all to the wisdom of a person with a lot of experience or learning that is, it is not like “oh, he is a wise man (because he is old and knows a lot)”. It is a most special word that means literally “knowing” but refers to that type of knowing which is at the very core of what ordinary people call mind. This type of knowing is not a conceptual, dualistic knowing at all. It is the kind of knowing that a person is left with after they eradicate dualistic, rational mind. It is exactly that kind of knower which a buddha has.

The word was translated into Tibetan with ‘ye shes’ meaning the kind of consciousness which is there from the beginning, even before a being made the fundamental mistake of developing a dualistic mind for himself. It has been translated as primordial awareness, and so on but it has the meaning of that kind of knowing which was there before dualistic mind, is there at the root of dualistic mind, and will be there after dualistic mind is gone. It is primordial in the sense that it is the root knower that is always there, whether dualistic mind is present or not.

A person who has access to their own “wisdom” has access to an unrestricted ability to know and understand. That ability can be quite magical compared to the abilities of a person who only has recourse to a dualistic mind, no matter how sharp the faculties of the dualistic mind might be. In the end, a person with access to their wisdom knows reality as it is, whereas a person using the logic of intellect can only ever conjecture about that reality. This is the very essence of this book and the very essence of the view that Gyalwang Je is expressing. Wisdom in the end is what knows reality directly and fully. That can never be achieved by staying within

(continued...)

reading any books at all, you can know everything". That translates in the current case to the possibility that someone like Gyalwang Je could, in the middle of an argument, slice the mistakes in an opponent's position to shreds without recourse to the lesser strength of rational-style logic but through the extraordinary qualities of wisdom itself present in his own mind. If you have not seen this, it can be hard to understand, but I have been with many great beings of the Kagyu and Nyingma traditions who, even though they do not have the intellectual knowledge of a subject, are able to produce the understanding necessary to overcome an opponent on the spot and purely on the basis of the non-conceptual wisdom that they have. It is astonishing to see, especially for those of us who have grown up through the rigours of Western, rational-minded training.

People bent on logic, whether they are scholars of Buddhism practising the true path or not, can easily be offended by someone's apparent lack of rational learning. They will tend to claim that the person concerned really doesn't understand the view because of their lack of rational approach to it. Then, when their opponent starts to exhibit extraordinary abilities at argument which either match or exceed their own, they run up against the wall of their own intellect. If they are lucky, this turns into an opportunity in which they realize their own mistake of relying on logic instead of the non-rational, past-logical thing (called wisdom) being pointed out by the logic. If they are unlucky, they will not be able to deal with it and any of several emotional responses will ensue. Both possibilities came to pass in Tibet. There are plenty of stories in the various Tibetan lineages of masters whose direct access to wisdom enabled them to subdue beings who were caught in their dualistic

⁵ (...continued)

logical means and those logical means can never in the end withstand the arguments brought on by wisdom.

minds. Often, the opponent would become a disciple because of it. On the other hand, self-righteous people with smaller minds, people affected by excesses of logic, did lose the basic, Buddhist message of non-aggression, and did attempt to overpower and/or eliminate their opponents who did not agree with their insistence that everything in Buddhism should be done from the perspective of a rational, logical mind. The Kagyu and Nyingma lineages bore the brunt of vicious attacks because of it.

Gyalwang Je's abilities at argument, whether they come from some rational learning that he did or from the immediacy of his realization, rival that of any learned scholar. His knowledge of the view, again whether from rational learning or wisdom, is also very extensive and profound. Thus his presentation of the view is quite rigorous even if very terse in many places. Again though, he does not fall into the trap of allowing the conventional approaches of the sūtra tradition—which just fit perfectly with logical scholarship—to override the profound view that Buddhism presents in either sūtra or tantra. He presents the innermost view of Buddhism and shows how it relates to the outer view of the conventional teachings of Buddhism in a way that cannot be argued with. He shows the view exactly of the Kagyu tradition and does so according to the style of the Kagyu tradition.

The Drukchens were not given the rare title Gyalwang simply as a matter of tradition but, as with the Karmapa, because of their greatness of realization. This point is important to this book. The presentations of the view that Gyalwang Je makes here are often given using the forms of logical scholarship but are not mere scholarship or polemics. The logical forms are always used to highlight the point that logical scholarship does not and cannot get to the profound meaning. Again and again he uses logic only to go past it and point to the core of ultimate realization. It is obvious from his

style of teaching that he is giving a view coming from realization and not just from books.

iv. Views of Buddhism in Tibet

For a long time now, the view of Tibetan Buddhism that has been presented and popularly accepted in the West has been the view of the established church of Tibet with a strong emphasis that the view expressed in the highest logical system of the sūtras, the Prāsaṅgika Madhyamaka, is the ultimate view of Buddhism both for sūtra and tantra. These presentations come with the sense that this is the only correct way to understand—definitively—the Buddha's teaching. However, the Kagyus and Nyingmas, and in some cases the Sakyas too, do not agree with this popularly accepted presentation. The Western students of these schools have been learning the approaches of their own schools quietly and have not written much about their own view. As mentioned before, this is the style of these schools—they are more interested in practise of the view and have less time for scholarship. Still, the texts of these schools have been starting to appear and with them the alternate presentations of the view that are favoured by these traditions that were not the established church in Tibet. This text joins these publications. It marks an important departure from what has appeared so far because it gives, in a very pithy but precise way, the view of the Kagyu school in reference to both conventional and unconventional levels of teaching of the Buddha.

Those who are not familiar with the view except as expressed by the established church of Tibet, the Gelugpa tradition, might be very surprised at some of the arguments and definitions in here. Gyalwang Je is presenting the view of the Kagyu system itself and it does happen to differ from some of the presentations of Tsongkhapa and his followers. When you know enough about the

differences between their views, you will be able to find many places where Gyalwang Je is arguing incisively against their kind of approach. However, and this is a key point, this is not a text designed to show that the view of another school is wrong and belittle or eliminate the other thereby. It is a presentation that straightforwardly establishes the view of his own, Kagyu school, and should be taken on that basis.

I would like to add here that this introduction is in the same vein. I have been asked to elucidate these matters in a foreword even though I don't wish to make an issue of them and in fact, in many ways I prefer not to discuss them. So I would like to state clearly here that in raising these points, I am not arguing against anyone but simply observing that there are differences. It is probably also important to mention that I have studied for many years with teachers of Gelugpa, Kagyu, and Nyingma traditions and have only the greatest respect for the dharma, meaning the truth, that I learned from each of them.

Nonetheless, if you want to get at the view, it is not enough simply to say that there are differences. You have to look into the different approaches and find out where the definitive answer lies. One of the problems in Tibet, like in any other place where there are sentient beings, was that people clung to their views and insisted that, just because their logic appeared to be impeccable, the view being proved by it must be correct. Or they would use the force of the fact that their school was the established one with lots of power behind it so it had to be followed. Well, what did the Buddha himself say about determining the view?

There is a very famous teaching of the Buddha in which he stated what should and should not be taken as reliable when trying to

find out definitively what is true. The axioms are the four reliances⁶:

“Do not rely on the person, rely on the words;
Do not rely on the words, rely on the meaning;
Do not rely on provisional meaning, rely on the definitive meaning;
Do not rely on consciousness, rely on wisdom.”

This applies here like this: just because a person or certain school of thought is well-known or its view has a pre-eminent position is not sufficient to mean that its position should be accepted as correct. Instead, the assertions of the school should be looked at. But even that is not enough; just because the words sound good the position expressed should not be taken as correct, rather the meaning of the assertions should be looked at. But even that is not enough; meanings can be either provisional or definitive and one should look for the definitive meaning, not the provisional one. However, even that is not enough; the logical presentations of consciousness (rational mind) might be correct in their own sphere but, because they are dualistic presentations, they may fail in the face of wisdom itself. That is in many ways what this book is about. It is saying that, in the final analysis, no matter how correct logical mind might be, it cannot, just as the Buddha said, match the insight of wisdom itself. I mentioned above that I have studied extensively with teachers of Gelugpa, Kagyu, and Nyingma traditions. When there has been an apparent discrepancy in the views, I have used the above words of the Buddha to resolve that discrepancy. Sometimes it has taken a lot of time and study for it to come clear but the above teaching has been able to point the way in every case; it is a very powerful teaching.

In short, just because a certain view has become well-known in the West is not a valid reason for assuming—or stating—that it is cor-

⁶ The four axioms are clearly presented by Gyalwang Je on page 271.

rect. Similarly, just because a certain teacher has become popular does not mean that his view is correct. There are other views and hero worship is not the point; it behoves everyone concerned to examine the matter impartially.

v. Zhantong and the Kagyu View

The view of the Kagyu and Nyingma is often connected with or styled as what is called “Zhantong”⁷. Zhantong is not a word that comes from the Indian Buddhist tradition. It started out as a phrasing of several Tibetan words in a statement made in the thirteenth century by a great Kālachakra yogin. The phrasing turned out to be a very good way to indicate a certain understanding of the view, so it was condensed to the Tibetan word “zhantong”. That word entered the language over time and ended up as a key term when describing the view, at least for some Tibetan schools.

Major forces within and aligned with the Gelugpa tradition have, for many centuries, claimed that Zhantong is a wrong understanding and have refuted it vigorously since its appearance. When the Gelugpa tradition presents the view according to their own system, they simply do not have the word “Zhantong” in the vocabulary of their presentation. Amongst their many refutations of the view connected with Zhantong, they say that the word has never existed in the words coming from the Buddha. This is specious argument because the term itself is a descriptive one, a convenience that points at a certain approach to the view. Since that is so, anyone claiming that there is something wrong with the term is effectively saying that one could never use the devices of one’s own language to try to highlight the meaning of the Buddha’s words. Taken to

⁷ Tib. gzhan stong: “other empty” meaning “something being empty of that which is other than what it is itself”.

the absurd, it would mean that Tibetans themselves could not use of Tibetan words that did not exist in India to discuss the Buddha's teaching.

Despite the position of the established church of Tibet on the subject of Zhantong, the Kagyu and Nyingma altogether, and some Sakya scholars too, do support the view of Zhantong and do claim that this is the view of their tradition. How do the Drukpa Kagyu approach this and what does Gyalwang Je do with it?

None of the early presentations of the Buddhist traditions of Tibet used the word Zhantong simply because the phrase was not part of Indian Buddhist terminology and because the term had not yet been coined and come into use in Tibet. However, the presentations of the Kagyu and Nyingma are full of particular wordings that evoke the idea "zhantong" and overall, their view is what later was called Zhantong, even if that specific wording was not used in earlier times. Later presentations of the view in both Kagyu and Nyingma sometimes explicitly use the word and sometimes not though the basic presentations are still the same and still are what came to be called Zhantong. For example, the Drukpa Kagyu tradition does present the Kagyu view but does not use the word Zhantong, even to this day, in presenting that view. They are a school who just use the original words as they have have been handed down since the time of Marpa and Milarepa. The Karma Kagyu tradition on the other hand came to use the term Zhantong regularly as a way of describing the Kagyu view. Authors such as Karmapa Mikyo Dorje and Jamgon Lodro Thaye used the term in their texts on the view and made many clear statements to the effect that their predecessors, the forefathers of the Kagyu had exactly that view.

Thus Gyalwang Je's text is interesting because it shows the Kagyu way of presenting its zhantong-style view without reference to the

word “zhantong” at all. The first chapter in particular gives a classic presentation of the Kagyu view, showing how the school views the three, outer turnings of the wheel of dharma and the fourth, inner turning of it. It is given in a very simple but precise way which, unless you are familiar with all of the issues that have been raised over these matters, seems deceptively simple. What might not be apparent is the elegance of his simultaneous presentation of his own school’s view and incisive refutation of the position of the established church. The cleverness of his presentation with refutation is hard to see unless you already know the views and arguments of the various schools involved but it really is amazing the way he has done it. The brilliance of this piece is not just that he does both at once with a great economy of expression but that he does not go out of his way to defend himself or negate anyone else’s position. He presents his view clearly and precisely, at the same time speaking in such a way that his opponent’s views are negated without him uttering a negative word.

The Kagyus do not need to be convinced of their view. However, as mentioned above, there has been acrimonious debate around this point since the time that the established church started to take issue with the presentations of other schools whose presentations differed from their own, so it is always interesting to see what the great beings of the various Kagyu lineages have to say on the matter. If you sum up Gyalwang Je’s style, he presents the Kagyu view as it has been done from the beginning within the lineage as a zhan-tong-style presentation. Some Kagyus prefer to use the term zhan-tong and others not. Gyalwang Je makes his presentation without the use of the word zhantong. And it turns out (through extensive study of the texts of and discussion with the gurus of the tradition) that this is the approach of the Drukpa Kagyu lineage in general. Moreover, he presents his arguments in the style of his lineage which is practise of the yogas of the tantric path. His presentation presents the quality that his lineage had little time or interest in

heavy-handed negation of other's views and expresses a general attitude of non-aggression in that regard.

As intimated earlier, some Tibetan schools, or at least some powerful people in or related with those schools, did try to refute and destroy other religious traditions in Tibet. This is not a mere story: the Drukpa Kagyu tradition, which originally flourished in Central Tibet, was nearly destroyed when powerful figures in the central government, who only believed in the teachings of the established church headquartered in Central Tibet, walked in and simply took over many of the Drukpa Kagyu monasteries in the central region, replacing the spiritual system in force with the one, just mentioned, of their own liking.

There is an interesting point here. One well-known activity of the established church was that it vigorously attempted to destroy anything connected with the system of Zhantong. Now, the established church tends to be attached to the logical system of undermining another's position by showing the consequences of the opponents position and how those consequences could not be tenable⁸. If one turns that logic back on the established church, you get the following. Anyone from the established church of Tibet that refutes the Zhantong system, not only refutes those who explicitly formulated and advocated Zhantong in Tibet (the followers of the Jonangpa School as they are called) but also refutes the entire Kagyu School and its approach because they too proclaim that they are a Zhantong school. However, the established church obtained nearly all of its tantric transmission and original view of the tantras from the Kagyu gurus of its founder, Tsongkhapa. Therefore it is a consequence of their refutation of the Zhantong system that they are also refuting the basis of their own system!!

⁸ this is called *prāsaṅga*

My refutation there was not done out of wanting to reduce the other school but simply, in passing, to point out that there might be a problem with their approach. Gyalwang Je and many other great masters of schools other than the established church have taken the same approach when writing about their own view. They wish to present the view of their school but are constantly “bothered” by voices who are attempting to drag them down. Unlike those voices, they have no interest in or need to abolish those other schools—live and let live—however, they do on occasion, as I have just done, use the very logical methods favoured by their detractors to point out the absurdity of their detractor’s position. Again, this is the quality of this text. The teachings in it are those of a great master presenting the view of his own tradition but his times had already seen excesses of one, established tradition trying to eliminate or at least undermine others so at some point, some reply by him is inevitable, even if that is not really the point at hand.

vi. The Profound View is the Non-Dual View

When glossing the meaning of the title earlier, I pointed out the words “Profound Meaning” referred to the fact that the view expressed in this text is the view of the tantras, not of the sūtras. However, there is a little more to it. Another key point of this book is that it presents a lot of the view from the perspective of the Kālachakra tantra. The new translation system held in the Kagyu and Sakya schools and then in the Gelugpa school following them, divides the Buddha’s teaching into sūtra and tantra. It then divides the tantras into four sections, three of which are outer and one of

which is inner. The inner one is called “unsurpassed yoga tantra”⁹. There are numerous tantras in the unsurpassed yoga tantra section and these, as Gyalwang Je himself clarifies in this text, are divided into three types according to the approach they take to getting to the final understanding of reality. The three are called mother tantra, father tantra, and non-dual tantra. Basically speaking, mother tantras are those that emphasis luminosity as a way of arriving at the reality of inseparable appearance-emptiness; father tantras are those that emphasis emptiness as a way of arriving at the reality of inseparable appearance-emptiness; and non-dual tantras are those that, from the outset, follow the path of inseparable appearance-emptiness, emphasizing the non-dual nature of luminosity and emptiness as the means to get to the goal.

In the new translation system, there is only one tantra that is non-dual, and that is the Kālachakra tantra. It is seen as the peak of the highest tantras for that reason. Many of Gyalwang Je’s explanations in this book are given from the perspective of the non-dual approach of Kālachakra. This is yet another interesting and valuable feature of this book; to the best of my knowledge, this is the first text in English that expresses the view of non-dual tantra from the Kagyu or Nyingma perspective.

Many Western students of secret mantra as expressed by Tibetan Buddhism often do not realize the differences in the approaches of the tantras. And since most presentations in print are of the deities that belong to either mother or father tantra, it has not been realized that the style of either of these is only one of three styles or even that there is a non-dual style. For example, students who practise the deities of secret mantra (yidams) preferred by the Kagyu tradition, which are mainly mother tantra yidams, often do not realize

⁹ Skt. anuttarayogatantra

that they are being led along a particular path which has its own distinct features and style and that this path does differ in many ways from the paths of father tantra and non-dual tantra. Similarly for those who practice say Guhyasamāja and Yamāntaka, which are popular in the Gelugpa tradition; they are practicing father tantra yidams and the practice has its own particular style.

I had the good fortune recently to translate a complete Kālachakra empowerment with Khyentse Rinpoche. As we went through the translation of related practice texts and then the five days of the empowerment itself, I found myself continually being confronted by the words of Gyalwang Je's text. That is, the non-dual tantra approach which is mentioned many times in here really is an integral part of the view of Kālachakra and it definitely does have a quality to it which differs from that of mother and father tantra.

Practising tāntrikas should thus find this text of interest: it not only shows you the non-dual approach but in seeing that, it also reflects back and gives you a better sense of how your own practice, of mother or father tantra, works.

vii. Maintaining the Style of the Original Text

This text deals with “philosophical” matters in a very precise way and with brilliant lines of argument but is not put together with the high degree of organization usually found in Tibetan philosophical works. In the Tibetan text, the various oral teachings of the Druk-chen are simply started and ended with the Tibetan equivalent of quotation marks with a couple of words added at the beginning of each so that the reader knows that they have left one teaching and moved onto another. There are none of the usual headings and

sub-headings which would be found in a text which was presenting and arguing points of the view. I have reflected this style as closely as possible by dividing the English into chapters where each chapter is a new teaching and where each chapter simply begins with the same words as in the Tibetan—"Gyalwang Je said...". (Actually, each teaching begins with "Je said" but this translates into "The Lord said" and the obvious resonance with the Christian genre of literature seemed too overwhelming, so I expanded the Je to its full form Gyalwang Je.)

I feel it important to use formatting features of Western texts to aid the presentation of Tibetan texts in translation but not to the extent that it overwhelms the style of the original. Therefore, I have avoided the temptation to come up with nice chapter headings and to put a lot of extra filigree around the simple style of the Tibetan. The original contains no table of contents, summaries, or enumerations of teachings; it is just a continuous flow of teachings that are marked off with the above words. However, to make it easier for the reader, I have added a number to each chapter and written a small summary of each chapter and put these into a table of contents.

Thus the presentation of the text in English reflects closely the style of the original, which is one of highly accurate and involved philosophy which is always brought back to an extremely practical sense. And that, after all, is the Kagyu style; they pride themselves on being a practice lineage but at the same time they are not without profound scholarship. All in all, the style of presentation of the text is an excellent representation of the approach of the lineage.

I think that as you read the text, once you have some understanding of the material (which admittedly is difficult and demands a good prior knowledge in many chapters), you will delight in the way that the Gyalwang's precision married to his way of speaking

of the ultimate, takes you to a practical understanding and a feeling that you really could go to those states of mind. In other words, this text has extraordinary blessings attached to it and if you are connected with those blessings, you could obtain a great deal out of it.

The first time I sent this to a publisher, it was reviewed by a panel of non-practising Buddhist academics. Apparently they were absolutely shocked that anyone could write such a thing as contained in the last paragraph. They wrote vehement criticisms of the book and rejected it in a most heavy-handed manner. That is good. It allows me to point out that purely logical mind, which is where they were coming from, is exactly what this book is not about, even though it uses the process of logical argument to get its message across. One of the key points in the Kagyu tradition is that devotion (meaning the special form of devotion to the guru which is not blind or idiot faith) is the way to realization. So, even though an author would normally expunge the previous paragraph in order to get his book published, I have left it there and made this comment.

This text is not presenting stuff purely for scholarly exercise. It is also not presenting the established church's view which has been taken up as definitive by so many Western academics. It is presenting stuff for getting to enlightenment. Getting to enlightenment according to the tradition that gave the teachings recorded in this text is sometimes aided by correct, intellectual understanding but in the end that does not help much. What is important is to get the profound oral instructions of the guru and then, with faith in his wisdom mind, to gather blessings from him and practise. This text reflects exactly that understanding and any reader of it who thinks that the previous paragraph is wrong somehow has missed or will miss the entire meaning of this book!

viii. Guide to Teaching One, an Extensive Teaching on the View

The first teaching is the longest teaching in the text and, together with the first few teachings, forms the bulk of the text. These teachings set out the view very clearly according to the Kagyu tradition in general and also take up particular issues according to the specific view of the Drukpa Kagyu. These teachings are presented very succinctly. The issues stand out very clearly for anyone well-versed in them but anyone without knowledge of the specifics will not see them or their implications. Therefore, I have written a guide to the first teaching specifically to highlight and clarify the issues and lines of thought involved. The guide follows this introduction, before the actual text of Gyalwang Je.

You will find small roman numerals marking the sections in the guide; these correlate to the sections of Teaching One marked with the same numbering system.

ix. Summary

The teachings of Gyalwang Je were heard by his disciple, Sonam Chogdan, who extracted what he thought to be relevant to the subject of the view and put them together in this text called “*Chariot of Establishment*”, *Treasure Trove of a Mind Absorbed in the Profound Meaning*. The text was later included in the *Collected Works of Gyalwang Je*. The text used for the translation was obtained from the Drukpa Kagyu Heritage Project in Kathmandu, Nepal, a project which I directed from 1993 till its completion just recently and

which has preserved and re-printed the writings of over one hundred volumes of the Drukpa Kagyu tradition.

Sonam Chogdan took it upon himself to take from the teachings what he saw as being crucial to practitioners in general and to arrange and write them down. In other words, this text is rather like the genre of Buddhist texts which has become popular in the West today, that is, a book which consists of transcripts of a variety of teachings round a theme or themes by a teacher. This is an interesting point because I don't think that there is a Tibetan text of this type which has been presented so far. This text then shows that this style of transcript was done in the Tibetan tradition, too.

More than that though, the text is not a highly scholastic presentation of the view that goes on for chapter after chapter, exploring all of the issues in a highly organized and logical way. Rather, it is oral teaching, in chunks, with each chunk addressing some particular issue. Thus again, this is a book on the view but it is presented in a way not really seen up till now. It is a Kagyu teacher of great realization and learning who, from his realization, has presented, using proper reasoning, specific issues of the view according to his own tradition. It has the strong sense of starting from realization and then using reasoning where necessary to inform. This is exactly the style of the Kagyus; they are a lineage (Tib. *brgyud*) where the guru's realization comes out as instructions or commands (Tib. *bka'*) for the practitioner. The instructions do not necessarily come out in a logician's style—and more often than not they don't (for example, see the songs of the great masters of the Kagyu tradition in *The Rain of Wisdom*). In this case, the instructions come out from realization in a style which is of that freer style but which tends to use very good logic in order to get the point of the view across.

Sonam Chogdan makes a good arrangement of Gyalwang Je's various teachings. First is a long, clear presentation of the view which

shows how Buddhist teachings arise from the space of reality, then it goes through the Kagyu approach to those teachings starting with sūtra and then tantra, and finally shows the differences between the approaches of conventional sūtra and of tantra. Note again that the tantra side is never lost or deliberately left out—the Kagyu lineage really is yogic lineage which makes the tantric teachings primary.

After the first chapter there is another long chapter in which the differences of view, vehicle, and tenet for sūtra and tantra are shown and again, from the perspective that the tantric approach is the ultimate approach.

After that comes a wealth of shorter teachings that weave a picture of the view of the tantras, putting the various aspects of the new translation system into place but always coming back to the pinnacle of the new translation tantras, the non-dual system of the Kālachakra. Along the way there are lots of short but incisive and, ultimately, extremely practical instructions on the various things that a practitioner needs to know about, for example, the samayas and their relationship to the restraints of the lesser yānas. Thus you will find that each teaching is useful but there is also a lot of meaning in terms of the arrangement of the material in the chapters. The final chapter is a poetic rendition of the nature of the Buddha's teaching taken across the three vehicles.

If I have waxed lyrical here and you turn to these chapters only to think them harsh and unpractical, please consider that this is not a nice book full of nice little teachings for the workaday, Western Buddhist on "how to work with the emotions", etcetera, etcetera. It is a text on the "view" with no punches pulled. As such it both requires and dispenses plenty of intellectual precision. However, again, the style of the text and the obvious brilliance of the teacher behind it, always provide a large door for this intellectual precision not to be a dry philosophical dissertation but a very incisive look

into the things that practitioners need to have clear and straight in the mind.

Sometimes you might find the English not euphonious. I have done my best to make it readable but in many places have retained the Tibetan word order and also the long sentences that characterize Tibetan literature. There is good reason for this. Tibetan texts usually have great meaning not only in the words themselves but in how they are arranged (the syntactic level). I have also deliberately used unusual word structures in places in order to get as much of the meaning in the Tibetan text out into the English as possible. Finally, and perhaps most importantly of all, if the text is hard to read in some places it is because the Tibetan is also difficult. It is a text about the view after all and not a simple one; it uses complex statements that often depend on the audience having considerable prior knowledge of the subject.

To help understand the text, I have written a narrative to the first chapter which is connected to various places in the text by a roman numbering system. I have also added copious footnotes, and a glossary too. One important point is that this is not the sort of text that you read like a story book. You have to read and re-read it; you will then find that levels of meaning will jump out at you. Also, you will often find something said in other chapters that will elucidate the meaning in the one you are reading.

In the end, this is a Kagyu-style text, and the understanding that it points to simply cannot be obtained without connection to the lineage. If you really want to know what this text is talking about (for example “the method of time” as it is called in one chapter), you will need to do what has been done since time immemorial and go to a Kagyu teacher for the direct, oral instructions about it.

With my best wishes,

Lotsawa Tony Duff
Kathmandu,
Nepal
May, 2008

Guide to the Meaning of Teaching One

- i The introductory section to this teaching, which begins on page 73, is the story of how enlightenment gives rise to the teachings on the profound view of that reality which then allow the beings who have fallen away from that reality to return to and join with it again.

Gyalwang Je starts in the single, all-containing sphere of reality. He points out that all of the Buddha's teachings come out of that sphere, and that therefore all versions of the teachings have the same fundament. The various teachings that appear from all-encompassing reality might have the same fundament but, of all of them, it is the vajra teachings which have a journey that allows reconnection with reality directly instead of conceptually. Gyalwang Je then outlines the whole path of the vajra vehicle, starting with the ground, continuing with all the key points of the path, and ending with the fruition of someone who has overcome all of their obscurations using that path. That fruition is a return to the original reality that the teachings come from. Thus, he shows that all of existence both enlightened and un-enlightened is contained in the one, all-encompassing sphere of reality¹⁰. This is the perspective of the tantras in general and one of the hallmarks of the non-dual tantras in particular, both Mahāmudrā and Maha Ati.

¹⁰ Tib. thig le nya gcig. Part of the unique terminology of the tantras.

- ii The first sentence sets out the ground. He says, “The root in all of the Mahāyāna vehicles—both the conventional vehicle of the bodhisatvas¹¹ and the non-dual vajra vehicle—whether you look at their textual or ultimate approaches, is one of being seated in the reality which is the nature of all dharmas, called “absolute bodhicitta” in the conventional Mahāyāna and great-bliss co-emergent wisdom in the Mahāmudrā teaching of the vajrayāna. Every presentation ever made by any of them has this as its basic approach”.
- iii Now, for the path of the vajrayāna. First he mentions the type of person who can enter such a path. He says, “Those people who enter the thoroughly realistic path of non-duality through the approach of direct as opposed to conceptual comprehension (in which there is the dualistic differencing of this here and that there) of the

¹¹ Throughout this book and elsewhere, you will find that I always spell bodhisatva and some related terms containing satva with one “t”. It might come as a surprise but the Tibetans, from the earliest days of translation, have kept two different spellings for satva depending on context. Bodhisatva and Vajrasatva are always spelled with one ‘t’. Sattva by itself and in some other terms is spelled with a ‘t’. This is not an accident or spelling mistake. This distinction is seen throughout Tibetan literature from the first introduction of Buddhist teachings into Tibet until the present. The difference in spelling does have a meaning according to such knowledgeable sources as Dilgo Khyentse Rinpoche, who explained the specifics and affirmed that the spelling with a single ‘t’ is intended and is not carelessness or a mistake. For those interested in pursuing the matter, even a cursory examination of Tibetan texts will show that bodhisatva and vajrasatva are always spelled with one ‘t’ and not two.

It seems that Western scholars in recent centuries, not having read a large swath of Tibetan literature, have just assumed that the spelling was always with two ‘t’s and this habit has become entrenched amongst non-Tibetans dealing with Tibetan Buddhism. However, Tibetan literature itself has always and does make the distinction mentioned above. This is something that translators should pay attention to; the mistake that we have engendered needs to be corrected.

nature of all dharmas are the very fortunate ones of great merit who connect with reality through the highest path, the path of the vajra vehicle, as opposed to the ones of lesser merit and fortune who connect with reality and make their way to it through the conventional understandings of the lower vehicles."

- iv Now he sets out the preliminaries that such a person must go through in order to access the vajra path. The necessary preliminaries are twofold. He says, "First, a person has to take the bodhisatva vows; that brings them into the Mahāyāna family and defines them as a member of that family. Then a person must be entered into a maṇḍala of the vajra vehicle. Just as taking the bodhisatva vows defines a person as a member of the Mahāyāna family, so being entered into a maṇḍala of the vajra vehicle determines the person as a member of the vajra group. Members of the conventional Mahāyāna vehicle are characterized as beings whose realization of superfactual bodhicitta is conceptual and hence has the quality of dealing in conceptual "pieces" and of having 'this' and 'that' that is, duality, in all of its perceptions. Members of the vajra vehicle on the other hand are characterized as have the direct experience of the reality of superfactual bodhicitta.
- v Once a person has been entered into a vajra maṇḍala, they have to start upon the path. First the author mentions the type of path. He says, "In the Mahāmudrā system, Vajradhara is the primordial principle. A Mahāmudrā practitioner thus becomes a person following that kind of system. The teachings of the system are the extraordinarily profound teachings of the fruitional path of actualizing enlightened body, speech, and mind here and now."
- vi Practically speaking, that kind of path has two parts. At the very outset, one has to have the introduction to the nature of mind. This is an indispensable prerequisite for actually practising the path. It is given by the guru and is very private. "The method of time" is a

key phrase in the terminology connected with the introduction to the nature of mind. It indicates the means by which the beginning student is introduced to their own nature of mind¹².

vii Next, the practitioner, having been introduced to the nature of their own mind, must now practise and develop their realization right to the end of the path. The essence of the practice is not the production of deities or higher perceptions but to cut directly to the reality which each person has within and which has been covered over till now with various types of dualistic clinging and grasping. Clearing out all the means by which conceptualization creates the difference of a this and a that is the single point which epitomizes the Buddha's teaching.

viii Now he gives the fruition of the path, which is the time when the practitioner returns completely to the reality of their original ground. In the vajra vehicle, like the lesser vehicles, the practitioner overcomes all forms of ignorant conceptuality that create the grasped difference of this and that. By doing so the phenomena produced by dualistic grasping are stopped and the conventional mindstream is eliminated. The practitioner opens up his inherent wisdom and the complete display of wisdom appearances with it. The experience of these pure appearances is the experience of bliss. Hence the practitioner returns to a wisdom which is a wisdom of co-emergent bliss-emptiness.

This is the original ground of the practitioner—the nature of all dharmas—that was at the root of all vehicles but now the practitioner has returned to it in such a way that the movement from that reality into dualistic confusion will not happen again. The person is now a fully awakened buddha.

¹² Tib. *dus thabs*. The term has been mistakenly translated for some time now; often as “timely method”.

- ix Gyalwang Je started by presenting all vehicles of Buddhist practice as part of the one, encompassing sphere of reality. In particular, he showed the ground, path, and fruition of the vajra vehicle. The Buddhist teachings emerge from the encompassing sphere of reality through the kindness of a buddha. The teachings stay and, after a period of time, degrade and disappear. This cycle repeats itself again and again. In our world, four buddhas have appeared so far and re-revealed the teachings. The last was the exceptional buddha called Śhākyamuni, “the Sage of the Śhākya Clan”. He was exceptional because most buddhas teach only the common or conventional or exoteric teachings called sūtra but he also taught the entire uncommon or non-conventional or esoteric teachings called tantra.

When Śhākyamuni Buddha presented these teachings he did so on four, major occasions. Each occasion was a universe-shattering event because on each occasion, he presented a new body of teaching concerning reality that had been lost from or not heard of in this and other worlds previously. These major events of setting out the precious path to liberation in worlds where they were unknown were called “turning the wheel of dharma”. There are good reasons for this apparently odd terminology all of which are related to the thought of the Ancient Indian culture of the time. The main thing for a modern-day reader to understand is that when you see the words “turned the wheel” or “turning of the wheel” it does not mean simply that the Buddha taught something but signifies an event of cosmic proportions in which a complete set of teachings concerning the path to reality is revealed in a place where such teachings have been lost or never heard.

Many will know that Śhākyamuni Buddha presented the teachings in three turnings of the wheel. These very well known three turnings of the dharma wheel were the three major occasions on which the Buddha showed the various levels of the common or conventional teaching. It is regarded in the tantras that the presentation of

the uncommon teaching, the tantric teachings, was a fourth, major occasion, and is referred to throughout the tradition as the fourth turning of the wheel of dharma.

Historically, practitioners who accept and practise the teachings only of the first turning of wheel have denied that the later turnings of the wheel exist. The practitioners who accept and practise the teachings of the second and or third turning of the wheel usually accept the fourth turning, whether they practise it personally or not. Gyalwang Je's assessment of the turnings of the wheel of dharma was not written from the perspective of the first type of person; it was written from the perspective of the second type of person in general and in particular from the perspective of a person who accepts and practises the teachings of all four turnings of the wheel. Thus, his arguments never descend to whether the later turnings of the wheel are valid or not which would be the perspective of the first person. Rather, they come from the perspective that all four turnings are valid but question what kind of meaning they have, whether they are provisional or definitive.

The issue of the meaning of any given turning is a very big subject in Buddhism altogether for, if one wants to understand the view that the Buddha was presenting, one has to be certain about the intended meaning of the teachings that he gave. Thus the subject of how the teachings contained in the various, four turnings of the wheel should be taken has historically been a big issue. In Tibet, it became a very hot topic. There was no disagreement over the meaning of the first turning of the wheel; all schools accept that it was provisional, not definitive. However, there were major points of disagreement over how the second and third turnings should be taken. The disagreements became so intense that they ended up causing warfare between monasteries of opposing views, sad to say. If there were no disagreement over how the second and third turnings should be taken, that is, what their meaning was within

the larger scope of the Buddha's teaching then significant parts of this book would not be written or would be written differently. The issue is that central.

At any rate, it is because of this disagreement that the next portion of the text takes the form it does. Gyalwang Je starts out the first sentence of this section by tying it to the previous introduction of a vajra vehicle that is the ultimate representation of the single, encompassing sphere of reality. Now, how should the view of that vehicle be understood?

A buddha's teachings emerge from the sphere of reality for the sake of the sentient beings who have become ignorant of that reality and who are, therefore, in an entirely unsatisfactory mode of existence. A buddha could teach just one teaching hoping that all could understand it or a buddha could give the teaching in various levels where the levels are presented according to the various capabilities of the beings who are to benefit from it. In Tibetan Buddhist thought, it is universally agreed that Śhākyamuni Buddha taught at various levels. It is universally accepted that the first turning of the wheel was a lesser level of teaching aimed in two ways. The first point of the teaching was to inform beings that the nature of their situation was unsatisfactory and it was delivered with a considerable push that sentient beings should liberate themselves from that situation. The second point was a complete teaching on how to gain an individual liberation that would at least get oneself out of unsatisfactoriness and into a satisfactory situation. Neither of these teachings is a definitive teaching, they are informative at the conventional level and point the way out but they do not reveal the depths of reality nor do they reveal methods that lead to full realization of those depths. For that reason, these teachings are called "provisional in meaning". The original Sanskrit term for that, 'ney-artha' means "a meaning that is not the actual thing that is being addressed but which serves to lead one along to the actual mean-

ing". The Tibetan term 'drang don' means "a meaning that serves to draw one along so that one will arrive at the actual meaning later". Everyone in Tibetan Buddhism agrees that the teachings of the first turning of the wheel of dharma are provisional.

The second turning of the wheel presented the teachings from a much vaster and also much more profound level. They were vaster because the liberation was not taught for oneself alone as in the previous set of teachings but was taught for the sake of every, single sentient being. In other words, in the first set of teachings one would aspire to and attain liberation solely for oneself. In the second level of the teachings one would aspire to becoming a buddha in order to extricate oneself from unsatisfactoriness but equally so that one would have the means and intent to extract all other sentient beings from their unsatisfactoriness, too. These teachings were more profound because the reality talked about in that turning was a much deeper presentation of reality than in the first turning. The hallmark of the approach to reality in this teaching is that of "characteristics" and "characteristic-less-ness". Reality was taught as "characteristic-less-ness", that is, an absence of the conceptual characteristics that are the stuff of a dualistic mind. The path itself was taught in terms of these conceptual characteristics and how to abandon them using logical mind.

The third turning of the wheel presented the teachings from the same vast and profound approach as the second turning. However, there was an emphasis on the innate portion of the mind that is the possibility of buddhahood and on approaches to reality based on that. In these approaches logical analysis is not used to deny the mistakes of conceptual mind but one takes the possibility of buddhahood as a fact to be brought forth. Thus there is a shift in approach.

The Tibetans have a huge disagreement over whether the second turning or third turning presents the definitive meaning, the actual meaning that the Buddha intended. The disagreement falls along these lines: the Nyingma and Kagyu traditions which were yogic traditions at root say that the third turning of the wheel is more definitive than the second. This presentation fits well with their understanding of the tantric teachings of the fourth turning. For them, the Buddha taught the four turnings of the wheel in a progression of increasing subtlety. That is the view presented by Gyalwang Je and all of the other Kagyu hierarchs. It is also the view of the Nyingma school in general. The Sakya tradition of Tibet is also a yogic tradition, however, one of their early, great masters (Sakya Paṇḍita) was of the opinion that direct yogic perception could not happen without reasoning as an antecedent. Thus, some Sakya masters have followed the approach of the Nyingma and Kagyu traditions just presented others, though, have put the second turning as higher than the third turning. Then, there is the most recent of the four main Tibetan traditions of Buddhism, the Gelugpa tradition. Following the presentations of their founder, Je Tsongkhapa, they accept that the second turning of the wheel is definitive. They also say that some parts of the third turning are definitive and some provisional in meaning. However, their emphasis is on the approach of the second turning of the wheel in which logic is used to get at reality.

The first through third turnings of the wheel are the conventional or common teachings of the Buddha. The fourth turning is the uncommon teachings called the tantric teachings. The difference between the common and uncommon teachings can be summed up in several ways but one that suits here is that the common teachings are causal and the uncommon ones are fruitional. The meaning is this: the common vehicles' teachings take the approach that one practises now to create the causes for a future result; the uncommon vehicle takes the approach that one practises the result now,

one actually embodies the fruition here and now. Most people would agree on the surface of it that the fruitional approach somehow seems special compare to the others and that is certainly the view that is adopted within Tibetan Buddhism.

In the first turning of the wheel, the reality that was spoken of was only a partial presentation as mentioned earlier. The reality spoken of in the remaining three vehicles is the same reality. However, there are degrees of how explicitly that reality is presented. Gyalwang Je makes this point over and again.

The Kagyu schools take the approach that the presentation of reality through the second, third, and fourth turnings of the wheel is increasingly subtle, even if the reality being described is the same. The Gelugpa tradition on the other hand has a very different approach. They insist that the presentation in the second turning is a pivotal presentation and they tend to let that wash over the later presentations, something which the Kagyus could never accept. You will see Gyalwang Je address this issue in the second chapter.

One of the problems here is the old saw: can you really get to reality, which is a non-dualistic situation, using dualistic, logical mind? The second turning says that you can and again, the Gelugpa tradition has made that into a prime approach. The Nyingmas and Kagyus however, say that you can't really, that the only way to get to non-dual reality is to go directly to it. The teachings of the third turning contain a thread that presents the fundamental knowing quality of mind without the dualistic paraphernalia: if one could get into that, one would have the mind of reality without any further ado. These teachings present a path for doing that but the meaning is a little hidden and they still rely on a conventional approach. The tantric teachings of the fourth turning take it a step further: using non-conventional terminology and a practical approach that leaves

rational examination behind, they explicitly show how to get to that fundamental knowing quality in immediate and direct perception.

For the Kagyus, the third turning is a step higher than the second turning. For them, the third turning contains the more subtle approach of the tantras, even if it is hidden within conventional terminology.

The arguments about these things have raged on and on for centuries now. To understand them fully requires a considerable amount of listening to the teachings of the various traditions involved. Still, the brief presentation made above, should help to clarify what is happening in this portion of the text.

- ^x In Indian Buddhism, before the dharma arrived in Tibet, there was a first level bodhisatva called Nāgārjuna who established very clearly the approach to reality embodied in the second turning of the wheel. There was also a third level bodhisatva called Asaṅga who clarified many of the meanings of the third turning of the wheel. In the debates over which of the second and third turnings are definitive, some have, essentially speaking, put Nāgārjuna's system as definitive. Others, including the Kagyus, take the innermost part of Asaṅga's presentation and make that definitive. However, in fact, it is not that one was right and the other was wrong. As Gyalwang Je points out, both of them and all of their followers, including the really great masters who stood out in Indian Buddhism (The six ornaments and two supreme ones) were beings who had correctly assessed and come to direct perception of reality. Thus, even though they presented the view of reality in differing ways, the differing presentations cannot be taken as signs of a differing reality. They all saw the same thing, they just wrote about it taking different approaches. This fits with one of the four "greatnesses" of the Kadampa teachings, which are so much part of the Gelugpa teachings. In other words, Gyalwang Je is having a very

clever dig at the Gelugpa followers here. The Gelugpa followers would like to say that Nāgārjuna really has the view. However, Gyalwang Je has just pointed out that Nāgārjuna and Asaṅga both have it and that right there fits with the Kadampa way of teaching which the Gelugpa tradition is founded upon.

Specifically, Nāgārjuna championed the use of logic and Asaṅga championed the yogic approach of contacting the inner, subtle mind of enlightenment. The Kagyus do not disagree with the former; it is a valid approach. However, they find the latter one to be more direct. Moreover, the latter approach, as said before, fits with the tantric approach which is the actual practice of the Kagyus.

At any rate, Gyalwang Je says, in cases where there is a disagreement, the person we have to turn to as the final arbiter is the Buddha because he is the one who is the final point of validity in our Buddhist system. What does the Buddha say? Well, the Buddha did make prophecies about each of these two bodhisatvas that were recorded in the Buddhist scriptures. Furthermore, the Buddha gives a clear mention of what their particular roles would be. Gyalwang Je concludes that, according to the Buddha, Nāgārjuna will be the one who will determine the view and Asaṅga will be the one who will determine the issue of which teaching is provisional and which definitive.

Gyalwang Je then shows how, according to the Kagyu School, the view was determined by Nāgārjuna. Nāgārjuna wrote many texts and later tradition has grouped them together into collections that fit with the four turnings of the wheel. There are four collections, each one relating to one of the four turnings. Each collection contains several texts and Gyalwang Je lists the names of each of the four texts that epitomize each collection. For example, the collection of stories contains *The Friendly Letter to A King* and others; the collection of reasonings contains the *Root Prajñā*, and others; etc.

For the Kagyus, the four turnings of the wheel correspond to a sequence of increasingly subtle presentation of the Buddhist view, as has been mentioned. The four collections of Nagarjuna's texts can be put into an order that corresponds to that exactly. This, for them is proof that Nāgārjuna was not merely a champion of the view of the second turning. Rather, they see his famous works on the logical approach to reality as the second of four successively profound levels of teaching that correspond to the four turnings of the wheel, and not the highest one of all.

Is there anyone else whose teachings fit with this kind of approach? Well yes! The great yogin Milarepa, one of the earliest and greatest forefathers of the Kagyu school, and accepted by all Tibetans as a master who went to the final attainment, gave many teachings and the sequence of four, increasingly subtle levels of presentation of reality can be seen in his works in a way that corresponds exactly with the sequence found in Nāgārjuna's works (and remember that they fit with the sequence of the turnings of the wheels of dharma by the Buddha himself).

The quotes from Milarepa's teachings come from two different songs. The presentation in these songs of the sequence of the view can be the subject of a whole book and I do not wish to present it here (it is in another book, called *The Other Emptiness* that should come out shortly).

Not only Milarepa, but his disciple, the great Gampopa, also presented this same progression of four steps that correspond to the Buddha's turning of four wheels. This can be clearly seen in Gampopa's famous four lines that sum up the whole of the dharma and which are called "The Four Dharmas of Gampopa". Gyalwang Je gives a brief assessment of how these four present the view in the same four steps.

And not only that but all of the great forefathers of the Kagyu system presented this same sequence of the view. He concludes that anyone who wants to proclaim that they are presenting the view of the Kagyu authentically would have to present it in just this sequence of four, increasingly subtle steps that correspond to the four turnings of the wheel that were taught by the Buddha, just as Milarepa, and the others, the forefathers of the Kagyu lineage have done.

The Kagyu approach to the Buddha's teaching was knocked down repeatedly by the established church of Tibet but it is the teaching of the whole Kagyu tradition and is not so easy to negate, when you really get down to it. It has been pointed out in the West in recent years that, for the first few decades of the transmission of Tibetan Buddhist teachings to the West, only the view of the Gelugpa church was known. Because of this, it was assumed by many for a long time that the presentation that comes from them is the only presentation of the dharma in Tibet. However, in terms of the view, that is not the case. There are profound disagreements over how the view is to be seen. The Kagyus and Nyingma's have a view which is expressed very differently from the Gelugpa church; this book helps considerably to present the core of that view.

Gyalwang Je continues with a presentation of how the Kagyu tradition determines the four truths. As mentioned before, the way of doing this is to classify each of the turnings or teachings within them as being either provisional or definitive. The Kagyu system, when taking account of all four turnings of the wheel presents a sequence in which there are two provisional level and two definite level turnings of the wheel. The first two turnings are provisional level and the last two definitive, just as the author lays out. Moreover, the first two are provisional of the provisional and definitive of the provisional and the latter two are provisional of the definitive and definitive of the definitive. In essence, it is done this way be-

cause, although the second turning of the wheel is a perfect presentation of reality from a logical approach, logical approaches are not as final as non-logical, direct perception approaches. Since the last two wheels embody the non-logical, direct perception approach, they are stated to be definitive in distinction to the first two which are provisional.

Note that this is not the only way to do it. In the Kagyu school, if you were not looking at the four turnings but only the three turnings, you would make the first as provisional, the second as provisional of definitive and the third as definitive of definitive; Jamgon Kongtrul lays out this approach in his *Treasury which is an Encyclopædia of Knowledge*. This approach does not contradict the approach given here at all; it is a subset of it.

Moreover, relative to the first turning, the second turning is definitive, and relative to the third turning, it is provisional. Some sophist might try to argue that it can't be both (probably because of attempting to insist that the second turning has to be definitive because that is what he has been told and he has never really stopped to think it through himself). But that is just hard-headedness; as Gyalwang Je says, one is speaking about inter-relationships here, not fixed facts. You might wonder why anyone would have to make this point. It is because people in Tibet did fall into the trap of believing what they were told and then, when confronted with another possibility, instead of applying clear-thinking to the matter—as the Buddha himself said should be done (see the chapter on the four reliances p. 267)—they would use every logical means possible to maintain their way of assertion. This is exactly the problem that led to the acrimony between the Established Church and other schools in Tibet. One of my teachers, a Kagyu lama who was sent to study at Sera when he was young and who thus became a Gelugpa lama, told me once that the best way to understand your own view was to study the view of the “far mountain” that is, the view

of your opponents. Interestingly, if you really take this to heart, there is the possibility that you might discover a new set of meanings in your own view that allowed the possibility of the other view, too. Either that or you might find that your attachment to your own view was a problem.

This should not be taken to mean that the understanding of the *Prajñāpāramitā*, which is the epitome of the teaching of the view of the second turning of the wheel, is being stated as incorrect. To the contrary, this presentation, within itself, is accepted as being the highest possible presentation of reality possible using the methods involved (of logical analysis). The Kagyus are not arguing that there is something wrong with Nāgārjuna's presentation of reality in texts like the Root *Prajñā* or in the Buddha's *Prajñāpāramitā* sūtras. Rather, they are saying that the meaning there is the very meaning pointed to by the third and fourth turnings, it is just that the latter two have methods which are more refined for getting at the same truth.

This is a very important point for Western people. We, with our highly trained rational minds find it very easy to resonate with style of the teachings of the second turning and therefore, very easy to believe that this is it! It is a teaching in the Kagyu lineage that there can be a great danger in over-training yourself in logical methods. If you spend years and years at it—as we have to do first when we are young by law in the West and then tend to continue on with—you develop such a strong habit of intellect that you can never break through it, into the wisdom mind that the tantric teachings show explicitly as the inner reality of a buddha.

Having made his presentation of how the four vehicles are presented in terms of provisional and definitive meaning, the author goes on to point out that there is another way of categorizing the four vehicles, and that is one that corresponds to the progression of

the sharpness of faculties of the practitioner. Note that sharpness of faculty here does not refer to the sharpness of intellect but refers overall to a being's spiritual development and the capability that they have because of it. If it were purely intellect that were the measure, you would have to make the second turning into the penultimate one because that is the turning in which hyper-sharp intellect is the most important tool. This seems to be what happened in the days of Tsongkhapa and his followers.

So, we arrive at the point where it is clear that there is a difference between the approach of the general Mahāyāna (the pāramitā Mahāyāna system) which does not include the tantric vehicle and the tantric vehicle itself. Gyalwang Je goes on for the rest of the chapter to make various distinctions between the general Mahāyāna and the uncommon Mahāyāna, also known as the Vajrayāna.

It is possible to differentiate between the common and uncommon vehicles by looking at their attributes. This has been done many times over the centuries by various great masters. A later chapter looks at just these kinds of distinctions. Here, Gyalwang Je relies on a quote from *The Lamp of the Three Modes* to pick out several differences between the styles of the practitioner of each vehicle. The basic point is that the uncommon vehicle does not have a more profound view (though the expressions of it might be more direct and effective) but does have especially refined methods compared with the common vehicle.

Still, Gyalwang Je points out, those are the observable features of an underlying difference but are not the root of the difference itself. What is the very root of the difference? I have already mentioned it many times earlier: it is the difference in how the view is actualized in the practitioner's mind. Is it actualized via a very sharp logical process in which mistaken items are eliminated so that in the end reality might come forth or is it a direct approach that accepts the existence of that reality and steps into it without logical analysis?

The former is the approach of the Prajñāpāramitā of the second turning of the wheel. The latter is the approach of the tantras of the fourth turning of the wheel.

There are specific words for these two approaches in logic. The first is called a *nam.dpyod*; a kind of analysis in which you look at the surface attributes and, using logic, turn away all appearances that are incorrect. In the end, you arrive at a lack of deluded appearances and that “lack” or emptiness of the deluded appearances is said to be their reality. The second is called a *yongs.dpyod*; a kind of analysis in which you do not negate what is wrong in order to be left with what is right but in which you embrace what is correct to begin with. In the former, analysis (*dpyod*) means logical analysis, in the latter *dpyod* does not mean logical analysis but “direct insight”.

These terms have other connotations, too. When you talk about *nam.pa*, the attributes of the first kind of analysis, it means you have to examine each thing, one by one by one. For example, in the Prajñāpāramitā, it says “no eye, no ear, no nose, no tongue...” and on and on; every superfluous has to be examined logically one at a time. This is the nature of logical, dualistic mind; it can only do one thing at a time. When you talk about *yongs.su*, the “all-inclusive, universal” quality of the second analysis, you are talking about insight that occurs without the use of rational analysis. It is talking about non-dualistic, wisdom mind that takes in the whole situation at once and sees it for what it is. In the end, the reality that is arrived at by each of these methods is not different, therefore it is not the case that the rational analysis of the second turning is being put down as a lesser view by the Kagyus. However, the effectiveness of the approaches that lead to that view is markedly different and the Kagyus are setting that up as a basis for distinguishing the uncommon vehicle as special compared to the common vehicle.

Then there is another way to see the difference between the approaches of the common and uncommon vehicles. The Buddha taught the three *prajñās* as a way of progressing on the path. First one has to hear, then one has to contemplate what one has heard and make proper sense of it—get it straight in mind, then finally one has to cultivate it (meditate on it) in order to make it part of one's being. The common vehicle's approach to that is an outer approach, it is hallmarked by conceptuality and approaches consistent with conceptual effort. The uncommon vehicle's approach to that is hallmarked by non-conceptuality and approaches consistent with no conceptual effort. Gyalwang Je gives an extensive breakdown of the three approaches in the two systems.

With the basic view of the Kagyu set out in this chapter, the next chapter goes on to make clearer distinctions between the views and approaches of the *sūtra* and *tantra* traditions.

"Chariot of Establishment"
Treasure Trove of a Mind Absorbed in
the Profound Meaning

Teachings of the Second Drukchen.
The Gyrlwang Je
Mipham Gyal wa'i Wangpo

Compiler's Preface

Namo Śhrī Gurave,
Namo Mahāmudrāya,
Namo Vajrayoginī¹³.

Homage to the excellent and holy, glorious guru who is the pervasive lord of all secrets and the embodiment of supreme bliss, and to Venerable Jetsun Vajrayoginī of stainless lotus.

The knowledge, love, activity, and capability of all of the Conquerors of the three times has emerged as the Dharma Lord, the Dharma King who is the source of every dharma, the holy Drukpa Rinpoche¹⁴. I have drawn on all the dharma doors, profound and vast, that he taught orally and recorded all the requisite ones here.

¹³ Homage to the Glorious Guru, Homage to Mahāmudrā, and homage to Vajrayoginī. A standard style of homage placed in the original languages of the teachings, Sanskrit, at the beginning of Buddhist texts. In this case the wording of the homage indicates that it is a text written about the tantras and about the Mahāmudrā system of the tantras in particular.

¹⁴ The knowledge, love, activity, and capability is a standard summation of all of the qualities of enlightenment. The qualities of enlightenment have emerged as the Lord of Dharma, Gyalwang Je, the holy, precious master of the Drukpa Kagyu tradition.

1. *Gyrlung Je said...*

The root in every one of the profound-and-vast and the non-dual vehicles, in the philosophical and ultimate systems alike, is non-departure from the nature of all dharmas, that is, from the reality which is absolute bodhicitta, great-bliss co-emergent wisdom, and every single one of the various presentations of ground, path, and fruition ever made by them has this one approach or journeyⁱ.

Those who enter this realistic path of non-duality through non-differencing knowledge of the nature¹⁵, have the merit of supreme good fortuneⁱⁱ.

The arousal of conventional bodhicitta in their minds defines them as bodhisatvas and then, in a similar way, entrance into the maṇḍala of non-piecemeal absolute bodhicitta determines them as members of the vajra familyⁱⁱⁱ.

Then, with emptiness and compassion non-dual in wisdom, they proceed to become Vajradhara-type people who hold the treasury of supremely profound enlightened body, speech, and mind^{iv}.

¹⁵ The vajra path which of all Buddhist paths is the closest to reality. This path is characterized by the type of knowledge it has of reality. It is not the differencing knowledge of the common vehicle that depends on rational mind (which always separates things into this and that) but the non-differencing knowledge of the nature of mind that is, the direct perception of luminosity.

They do so first by obtaining the transference of blessings from the glorious, holy guru then by relying just on an unmistakable teaching of the method of time^v. Then, they free themselves from every stain—deep stupidity of believing in solid things, clinging to common appearances, straying into the avenue of bias, grasping at differences^{vi}, and so on—until finally no things exist for them at all apart from the play of co-emergent wisdom^{vii}.

In relation to that^{viii}, the Dharma King, the Buddha Bhagavat gave his commands in three stages of turning the wheel of dharma. The first turning was provisional in meaning; this has been attested to by the learned and accomplished ones of both India and Tibet. Which of the second and third was provisional and which definitive has become a debate these days, however, the following can be said. Nāgārjuna-and-successors and Asaṅga-and-brother are renowned as the two founders of mainstream tradition and what they accepted and also what others have accepted following on from them are one and the same in that they both arrive at and settle upon suchness¹⁶. By the same logic, the ones renowned as The Six Ornaments and Two Supreme Ones also took positions that appeared to be different and contradictory but in fact within reality they had mastered the non-contradictory key point. Thus, there is the greatness of realizing that all the teachings are non-contradictory.

¹⁶ Tib. gzhol zhing 'bab pa: is a stock phrase for writers discussing the view. It means that one uses some means to arrive at a correct understanding of the view (logic gets at emptiness in the common vehicle, direct perception gets at unified appearance-emptiness in the uncommon vehicle) then, having determined it, settles into that reality in meditation according to that system.

On occasions where there appears to be disagreement, the conqueror himself is to be made the valid authority¹⁷. In the scriptures of the Bhagavat, it says,

“In the south, in the country of Veta
A bhikṣhu renowned as very glorious,
Called by the name “Nāga”
Destroyer of the sides of existence and non-existence...”

and,

“A bhikṣhu who will be called “Asaṅga”
Expert in the meaning of the śhāstras
Will thoroughly distinguish many aspects
Of provisional and definitive meaning in the Sūtra section.”

From this, we are to understand that the person to determine the view is Nāgārjuna and the person to distinguish between provisional and definitive meanings is Asaṅga, as prophesied.

All of Nāgārjuna’s teaching is collated into four collections: stories; reasonings; praises; and suchness. The collections are considered to be commentaries on the intent in a progression whose sequence corresponds to the sequence of the three wheels followed by the fourth, secret mantra. Thus, *Letter to a Friend*, and so on are associated with the first turning; *Root Prajñā*, and so on with the second turning; *In Praise of the Expanse of Dharmas*, and so on with the third turning; and *The Four Mudrās*, *The Five Stages*, and so on with the ultimate one.

The same progression that appears in that style of commentary appears in the teachings of the Great Jetsun Mila. He says,

¹⁷ Skt. *pramāṇa*, Tib. *tsad ma*: The Buddha is the one who has to be set up as the final authority in the sense that he is the one who has to be seen as having full and undistorted cognition of the matter.

“Complying with the appearances of you¹⁸
 Of lesser minds, the All-knowing Buddha said,
 “Everything exists”.”

and with that, the statements “unsatisfactoriness exists”, “source exists”¹⁹ effectively appear so the meaning of the four truths of the first command is present. Then he says,

“From the standpoint of the absolute truth,
 Let alone obstructors there are not even buddhas...”

which means the lack-of-characteristics of the middle turning.
 Then he says,

“The skilled ones who realize it to be so,
 Do not see consciousness, see wisdom;
 Do not see sentient beings, see buddhas;
 Do not see dharmins, see dharmatā...”

¹⁸ Milarepa was speaking with a group of very intelligent *ḍākinīs* and at one point said this to them. There is a great meaning in his words. Even though the *ḍākinīs* are very smart, their minds are still lesser minds because they do not see reality. Like all the other deluded sentient beings, they see solidified appearances. The Buddha started his teaching by speaking to beings at their own level and therefore spoke directly in his first set of teachings of “existence” and “non-existence”, meaning solidified existence and non-existence.

¹⁹ This is a play on the Buddha’s words that is not so evident in the English. In the quote, he says “everything exists” which is one of Buddha’s many statements from and characteristic of the first turning. The teaching given when the Buddha first turned the wheel at Sarnath was the teaching of the Four Noble Truths. In that teaching he said various things about each of the four truths, starting out in each case by saying that there is such a thing as that truth, that is, there is the truth of unsatisfactoriness (it exists), and so on. Thus Milarepa’s statement correlates with this first level of understanding given in the Buddha’s first turning of the wheel of dharma, that things do exist.

which means the complete ascertainment of the absolute dharma turning. And then he says,

“There is not self and other knowing;
Everything is a vast unification...”

which, showing all dharmas as the play of non-dual method and prajñā, is an exact match with the commentaries on the intent of secret mantra vajrayāna.

Likewise, Lord Dvagpo Rinpoche’s ‘Four Dharmas’ also follow the same progression. The first command, the dharma wheel of the four truths, concurs with the step, “mind follows the dharma”. It is—from the perspective that unsatisfactoriness is to be known, the source is to be abandoned, the path is to be applied to one’s mind, and the fruit is to be actualized—that cyclic existence is to be renounced, emancipation is to be sought after, and the path of complete peace is to be entered. The middle command, the dharma wheel of lack of characteristics concurs with “dharma turns to the path” in that both the side to be abandoned, total affliction, and the side of the antidote, complete purification²⁰ are understood to be without birth by nature and be superficialities characterized as cause and effect, dependent-related arisings, and are understood as such without mixing up the two modes. The final command, the dharma wheel of complete ascertainment of the superior meaning²¹ con

²⁰ When the Buddha laid out the Four Noble Truths, he divided them into two groups of two. The first two, unsatisfactoriness and its cause, he called ‘total affliction’ (Tib. kun nas nyon mongs pa) which really means ‘nothing but affliction’. The second two, cessation and its path, he called ‘complete purification’ (Tib. nam par byang ba). These two terms thus show the two sides of the situation, saṃsāra and nirvāṇa as being only affliction and the purification of that affliction respectively. The Buddha’s explanations were very much to the point.

²¹ don dam nam par phyed ba’i chos kyi ‘khor lo the third turning of the
(continued...)

curs with “the path’s²² confusion is clarified” in that when mind-ness, the non-composite, the nature luminosity is realized, due to seeing all stains as adventitious events that are not established via self-essentiality the path’s confusion can be clarified. Secret mantra vajrayāna concurs with “confusion dawns as wisdom” in that, by apparent existence co-emerging as great bliss without outflows, the play of the three kāyas, its transformations into confusion—passion and so forth—are not approached as something to be abandoned but are allowed to be complete in their essence which is svabhāvikakāya and great wisdom.

Likewise, in the great treatises of Lord Jigten Gonpo, Lord Lingre, Glorious Rangjung Dorje, this and only this way of commenting on the intent appears. Therefore, any commentary that genuinely has the intent of the Kagyus will definitely make its assertions likewise.

²¹ (...continued)

wheel in which the superior meaning truth is carefully dissected and definitely ascertained.

²² This line has been mis-translated for several years now, due to a misunderstanding of Tibetan grammar. Most translations give “the path will clarify confusion” but no Kagyu text and no Kagyu guru or scholar that I have ever met says that it should be understood that way. Everyone and every text agrees that it is that “the *path’s confusion* will be clarified”. The path’s confusion, as all Kagyu teachers put it, means the confusion at the time of the path. The reason for it being this way is that the definition of path being used here is one that has not been well understood in the West as yet. The path as usually defined in the tantras means “having fallen into obscurity regarding the ground, and hence being on the path”. Given this, the currently popular translation is quite bizarre because it really means “may the situation of having fallen into confusion dispel confusion”! May this mis-translation quickly be remedied. The third dharma of Gampopa should be: “Grant your blessings that the path’s confusion be dispelled”.

Further to that, each of the four can be both provisional and definitive. This is not contradictory. Just as a woman is a daughter relative to her mother and a mother relative to her daughter so each one can be provisional meaning as the first member of a pair and definitive meaning as the second member of the pair. The first command, the dharma wheel of the four truths, is the provisional meaning of the provisional meaning because it principally teaches the way things appear in relative truth. The middle one, the dharma wheel of the lack of characteristics, is the definitive meaning of the provisional meaning because it principally teaches the nature of relative truth that is, the way things are. The final one, the dharma wheel of complete ascertainment of the superior meaning, is the provisional meaning of definitive meaning because it teaches by thoroughly distinguishing between the two sides, consciousness and wisdom. The ultimate intent, mantra, is the definitive meaning of definitive meaning because it is the one that teaches non-dual wisdom's suchness in direct perception.

In addition, there is also a presentation in which the four are differentiated according to sharpness of faculty. The first three correspond to 'least, middling, and best' and the fourth to 'very best'. When the 'very best one' has the same four-fold scheme applied to it, the four tantra classes of mantra result. This is seen from the statement,

"From the standpoint of sharp faculties,
Mantra vehicle is especially distinguished²³"

where sharp means 'best' and four paired assessments—'best of the best' and so on—are then made.

²³ The *Treasury which is an Encyclopædia of Knowledge* gives a more full quote and indicates that it is from the text, *Lamp of the Three Modes*:

"Although they are the same meaning, in terms of non-mistakenness, having many methods and being without difficulty, and sharp faculties, the mantra vehicle is special."

A difference between pāramitā and mantra appears at that point. Overall, pāramitā and mantra vehicles are distinguished in method compared to the Lesser Vehicle thus, within the method vehicle, they are equally the Great Vehicle. However, there is a great difference in their followers' degree of skill in that method. Some followers are un-deluded in that they are highly skilled in the ways of the profound and vast; have more method due having more doors for entering those to be tamed; and proceed without hardship due to not abandoning desirables and making bliss into the path. Their approach is not amenable to all and will only be understood only by a fortunate few, therefore, these followers are set apart as having "sharp faculties".

Those were the features that illustrate the difference between pāramitā and mantra. However, the root of the difference is having the aspect of stoppage by attribute analysis versus having the aspect of accomplishment by overall analysis²⁴ that is, being a follower who cuts things off via something to be abandoned and an antidote versus one who proceeds via the non-duality of something to be abandoned and an antidote. The first one uses syllogistic reasoning to negate every conceptually-labelled named thing—self, truth, birth, thing, characteristic, nature, elaboration, etcetera—then teaches via non-self, not truly established, non-birth, essence-less-ness, characteristic-less-ness, nature-less-ness, freedom from every

²⁴ The two Tib. terms *rnam.dpyad* and *yongs.dpyod* are used to highlight the crucial difference between the approach taken by non-tantric and tantric vehicles in determining the view. A *rnam dpyad* is an assessment done using rational mind; it examines the (*rnam pa*) individual, surface attributes of something to come to a rational understanding of what the thing is. A *yongs dpyod* is an assessment done using non-rational mind to discover the (*ngo bo*) actual thing itself; as such it takes in the whole thing rather than examining its superficialities. Another way to translate them might be "individual, logical analysis" and "overall non-logical comprehension".

elaboration, etcetera. The second one uses skill in method regarding those dharmas considered by the former to be something to be abandoned—the self that pervades the animate and inanimate, joining the two truths in non-duality, co-emergent birth, the essentiality of all dharmas, characteristics universally complete, manifested nature, saṃsāra and nirvāṇa non-dual, all superficialities, etcetera—and teaches thing-ness which is to be established via an awareness which overall knows the nature.

We can go further. The view is determined first. However, at the time of cutting the exaggeration laid over what is, there is the difference between ‘looking outward’ and ‘looking inward’ as follows. When hearing is made principal, there is the distinction ‘in reliance on scripture and reasoning, exaggeration is cut externally’ versus ‘in reliance on upadeśha exaggeration is cut internally’. When contemplation is made principal, there is the distinction ‘individually discriminating prajñā’ versus ‘individual self-knowing wisdom’. When meditation is made principal, there is the distinction ‘paṇḍita’s analytical meditation’ versus ‘kusulu’s resting meditation’.

As for cutting exaggeration externally, Glorious Dharmakīrti said,

“Without refuting this the object²⁵,
To abandon that is not possible...”

²⁵ “This the object” is correct. This verse follows on from a preceding verse in the original which much be examined in order to understand the currently quoted verse. Since the currently quoted verse is usually presented without its predecessor, the verse is often mis-translated. The “this” refers to something mentioned in preceding verses of the original. What it is is clear from the accompanying commentary by the Drukchen which says that it is “the object which is the object causing the arising of *this* passion, aggression, and so on”. The subsequent ‘that’ refers to grasping at truth in the objects. Note the difference between the paṇḍita and kusulu styles of explaining this verse.

Here is what I think his intent was²⁶. “The object that passion, aggression, and self-grasping arises from is overcome by refutational reasoning with the result that since there is nothing grasped at, there is no grasping to it” meaning that when the object’s lack of truth is determined, the elaboration of grasping at truth in the object falls apart because an object is posited in relation to its perceiver. Then, as for cutting exaggeration internally, like Saraha said,

“To find what is in the house you go outside.

You question the neighbours having seen the owner.”

in other words, the co-emergent wisdom existing within oneself is brought to realization by the guru’s kindness²⁷.

Second, the distinction between individually discriminating *prajñā* and self-knowing wisdom is as follows. The first relies on examination and analysis—like melting, cutting, and rubbing gold—to discover a certain fact which is viewed as non-deceptive. The second is that, from a state of non-examination/non-analysis/non-alteration/non-fabrication, the fact of one’s own face shining forth from within self-arising wisdom is seen; that is called “individual, self-knowing wisdom”.²⁸

²⁶ This is the Kagyu way of commenting on these famous words and Gyalwang Je is aware of that. Other schools have their own interpretation based on their emphasis on the understanding of the second turning of the wheel.

²⁷ In other words, instead of recognizing what you have inside you, you go outside to look for it; outside, you question the neighbours about the owner, your self, even though you have already seen it because you live with it. Note that the Buddhist tantras *do* speak of a self but I will leave it at that otherwise I would have to write a book.

²⁸ There is the point here that individually discriminating *prajñā* uses conceptual reasoning to isolate one thing at a time. The term individual in

(continued...)

Third, the distinction between analytical meditation and resting meditation is the difference between cutting exaggerations of true and false based on the way things appear and resting in what is as it is based on the way things are. Also, the distinction between them is like the difference between what the *King of Samādhis Sūtra* says about the former,

“For a given dharma, non-self is to be individually discriminated.

If one meditates on what that is for each one individually,

That is the cause of the fruit obtaining nirvāṇa,
Any other cause will not bring peace.”

and the meaning of the latter one as stated by Saraha,

“The Archer advocated self-ness awareness
‘Free from all doings and not from accumulation’

²⁸ (...continued)

that case refers to the fact that the prajñā is isolating things, dissecting them so that each thing is individually correctly discriminated and known conceptually. The result is that, on the basis of that kind of individual discernment, one arrives at an individually discerned understanding that is taken to be non-deceptive and hence liberative. On the other hand, without any analysis whatsoever, in a state which is not modified at all by conceptual analysis, it is possible to meet face to face with one’s own mind. When such a meeting happens, it comes forth from the primordial state of knowing (wisdom) which is not produced in reliance on anything but only arises because of itself. This self-arising wisdom is an individual wisdom that is self aware, hence it is called individual, self-knowing wisdom. Note that the words for these terms “individually discriminating prajñā” and “individual self-aware wisdom” look very similar on the surface (and are often confused as being the same). However, they are light years apart in what they are and the paths to enlightenment that they represent. Prajñā discriminates things one at a time and in the end conceptually decides on a state; wisdom sees itself at one time and sees all of reality at once.

At that time the heart of every expert is covered with
poison.”

In addition, the tantra when it gives such as,

“This wisdom being great is subtle... ²⁹”

and,

“Not realized by conceptual process,
This wisdom is self-knowing.”

is asserting realization through reliance on the guru’s blessings.

Generally experts are of two kinds: experts in conventional areas of knowledge; and experts in the meaning of reality³⁰. The first is like the paṇḍitas who are expert in the five areas of knowledge and the latter is like the yogins who are expert in the meaning of reality.

Also, for the first, as Nāgārjuna said,

“Without relying on conventions
The absolute meaning will not be realized”

and, for the second, as Saraha said,

“When you become realized, that is everything—
Other than that, nobody will discover anything.
Reading is so, grasping and meditation too—
Śāstras arising in the heart also is such.”

²⁹ This key and oft-quoted line from the Hevajra tantra is translated according to a famous commentary by Khewang Sangyay Dorje, one of the greatest scholars of the Drukpa Kagyu tradition. There is considerable commentary on this line via the four modes of tantra. The overall meaning is that wisdom is great (vast, etc.,) and by being so is subtle, too. This line is also mentioned on .

³⁰ Tib. yang dag pa'i don la mkhas pa that is, “expert at or in the meaning of the authentic”.

The root of conventions is both scripture and reasoning. Scripture is finally defined³¹ as words expressed and reasoning is finally defined³¹ as examination using conceptual process. Because the meaning of reality³² is beyond being an object of speech, thought, consciousness, and expression, scripture and reasoning demonstrate sides of that meaning rather than manifesting it as it is. The *Highest Continuum* says that like this,

“Because it is subtle, it is not an object of hearing.
Because it is the superior meaning it is not thought.
Because it is the profound dharmatā, it is not
The object of a worldly meditation...”

Also, the common vehicle, because those to be tamed need to be gradually drawn along and entered, is principally provisional meaning and for that reason is also called “the causal vehicle”. The mantra vehicle, from the perspective that it best arrives at only suchness, is principally definitive meaning. For the first, as was said,

“Also, those meanings, the sequence of
The Buddha’s dharma, are the four types
Of mind’s assertions seen manifest;
The explanations of Vaibhaśhika path, and so on,
Make for the accomplishment of it.”

and, for the latter one, as it says in the *Samputa*,

“Why? The manifold dharmas
Like rivers flow into an ocean.
Emancipation itself is just one;
Many are not observed.”

³¹ mtha’ can

³² yang dag pa’i don

Also, in the context of causal and fruitional vehicles, the cause which makes for buddhahood is the two types of accumulation. Making the six pāramitās the principal way of practising the two types of accumulation brings the two accumulations to fruition as the profound dharmakāya and the vast two form kāyas. That is called “pāramitā vehicle taking cause as the path”. Making the dharmakāya and form kāyas into the path by the two stages corresponding to them, the development and completion stages, is known as “mantra vehicle taking fruition as the path”.

Also, emptiness having the excellence of all aspects³³ is the cause and making it into the path principally via pāramitā is called “taking cause as the path”. Supreme, unchanging great-bliss is the fruition and making it into the path principally via mantra vehicle is called “taking fruition as the path”.

Also, the cause or lineage which makes for buddhahood consists of the two types of lineage, the naturally present and developed lineages. To undertake accomplishment starting from those two causes is to make the cause into the path and to practise the uncommon

³³ Often translated as “emptiness endowed with the supreme of all aspects” but that is mistaken. This text clearly explains in two separate locations the meaning of the name. Moreover, these explanations are not peculiar to this text but are found throughout Tibetan literature. This is emptiness which is not “endowed with” anything but simply “has” or “possesses”. Furthermore, it possesses all aspects, compared with an emptiness which is a mere blankness and hence possesses no aspects. Since possessing the aspects is an excellence, it is emptiness which has the excellence of having all these aspects. Thus, the correct translation of the name is “emptiness having or possessing the excellence which is all aspects” that is, emptiness having the excellence of all aspects. It is decidedly not “emptiness which has the most supreme aspect of all aspects (that there are)” even though it could be and has been translated that way by those familiar only with Zhantong texts, since in those texts the aspects that it possesses are sometimes mentioned as the supreme aspects of enlightenment possessed by the sugatagarbha.

path of the fruition which is that accomplishment—the families which when divided and summed up are the five, one, or one hundred families, and so on,—is to make the fruition into the path.

Also, the cause being the unification of emptiness and compassion and the fruition being the suchness which is their non-duality, they have the difference of being incomplete and complete from the perspectives of common and special, or general and hidden, or temporary and ultimate, due to which they are also spoken of in those terms.

2. Also, Gyalwang Je said...

The six things of generosity and so forth exist for everyone, even - worldly beings. When the six are fully embraced by *prajñā* that realizes lack of nature and conduct that is skilled in method, they change to being “ones that have gone across to the other side”³⁴. When those six are practices of *śhrāvakas*, *pratyekabuddhas*, and *bodhisatvas* on the path of training, they have still not gone across the ocean of existence and peace entirely, therefore are still not the fully-characterized “ones that have gone across to the other side”. Therefore omniscience and the *prajñā pāramitā* are equivalent and that being so, fully-characterized *prajñā pāramitā* is posited only for the level of a complete buddha. Generally, the terms ‘buddha’, ‘enlightenment’, ‘*nirvāṇa*’, and just ‘going across to the other shore’³⁵ are used when referring to temporary³⁶ contexts but the terms ‘non-dwelling *nirvāṇa*’, ‘perfect, complete buddha’, ‘unsurpassable enlightenment’, and ‘truly gone to the other side’ show that it is the distinguished context.

³⁴ Skt. *pāramitā*, Tib. *pha rol tu phyin pa*: “that which has gone across to the other side” that is, that which has passed beyond the normal, worldly situation and gone to the other side of it. Sometimes called “transcendent”.

³⁵ Skt. *pāram*, Tib. *pha rol tu*: This phrase, here and elsewhere, is translated as “other side / shore”. The meaning here is in contradistinction to *pāramitā* which means to have *gone* to the other shore.

³⁶ That is, contexts of being on the path, on the journey.

Similarly, discipline, samādhi, and prajñā also exist as ‘other shore’ forms in the Tīrthika systems yet those ‘other shore’ forms of discipline, samādhi, and prajñā do not have the ‘abandonment’, ‘making into path’, ‘natural knower’, etcetera of the Buddhist path that make them into antidotes to the three poisons³⁷. Because of that, the Buddhist versions are distinguished compared to the other ones and so are expressed using the term ‘higher’ as in ‘higher training in discipline’, and so on.³⁸

The higher trainings of discipline, samādhi, and prajñā were taught as follows. When they were made primarily into the path of abandonment, they were taught in the *Root Sūtra*, etcetera of the śhrāvaka’s piṭaka; when they were made primarily into the path of skill in method, they were taught in the bodhisatva’s piṭaka; and when they were made primarily into the nature which is non-dual method and prajñā, they were taught in the mantra vehicles.

Then, in the mantra vehicle, what is the cause of being unbound and liberated³⁹ is made out as two-fold: method and realization

³⁷ Both non-Buddhists and Buddhists in India said that they had the three trainings of śhīla, samādhi, and prajñā as the overall training for their system. The non-Buddhists even called their practices “other shore” like the Buddhist ones are called “gone across”. However, as the Buddha pointed out, even though the names are similar, there is a distinction between the two which is that the Buddhist ones are taught in terms of “abandonment of affliction” and so on which make them into trainings that actually do function as antidotes to the basic three afflictions that cause beings to wander in cyclic existence. See also Chapter 31 for more on the higher trainings.

³⁸ This shows why the Buddhist trainings were not just called “the three trainings” by the Buddha but were called “the three higher trainings”.

³⁹ He is continuing on like this. The conventional way of talking about the three higher trainings is that they are the cause of being unbound from

(continued...)

each function to bring the result of being unbound. Method in the mantra vehicle has the distinction that it does not relate to the common vehicle methods which produce unsatisfactoriness so-to-speak, instead it makes outflow-less bliss into the actual object. Realization in the mantra vehicle is distinguished in that it does not relate as is done in the common vehicle to the determinations of *prajñā*—logical reasoning, syllogisms, and so on—that utterly differentiate dharmas, instead it makes self-arising co-emergence manifest through the blessings of the guru.

What then are the certainties⁴⁰ of view, vehicle, tenets, and so on for them⁴¹?

³⁹ (...continued)

saṃsāra and liberated into *nirvāṇa*. In the mantra vehicle they are not usually spoken of in the conventional language of the common vehicle. In the mantra vehicle, what would be the cause of being unbound and liberated in the common vehicle is spoken of as the two things of method and realization. Those two things each have their own function as un-binders from *saṃsāra*. Method in the common vehicle produces causes of enlightenment and higher states of mind but does so within the context of cyclic existence thus, in the moment it is still creating the unsatisfactoriness of cyclic existence. Method in the mantra vehicle on the other hand takes the non-dualistic bliss of co-emergent wisdom as the immediate result; the actual bliss of realization is the actual object of the practice. Realization...

⁴⁰ Paths, tenets, vehicles, and so on all have their own ways of asserting about what they are and how they work. The precise determination of any particular thing that comes on the basis of the assertions of the system is called an ascertainment (or you could say “certainty” in this case) of that system. In mantra, one way of examining a system is to look at the ascertainment / certainties of view, vehicle, and tenet which becomes the subject of the rest of the chapter.

⁴¹ That is, common path of the *bodhisatva* vehicle, and uncommon path of method of the mantra vehicle and the various ways that the path to enlightenment, which is summed up in the higher trainings, is taught in them.

VIEW

View, coming from the Sanskrit term “pāvyē”, means “by looking, to see in accordance with mind’s capacity”, that is, it means “which way a particular object, through being differentiated as pure, impure, or mixed, etcetera and each of those further differentiated as best, worst, or middling, comes to appear, be seen, or be comprehended”.

It says in the *Entrance to the Middle Way*,

“A preta’s rational mind seeing a river of water as pus
And faculties having floaters are the same...”

and the meaning is as follows. It is understood that one entity, a river, because of differing reflections of habitual patterns appears in different aspects. Since all of the reflections are really masked’s dependent relationship, they are, within their own circumstance, not mistaken. Nonetheless, the particular characteristics of arising, ceasing, and dwelling, etcetera that they have due to the timing of what appears and where are not in fact present anywhere. The rational mind that has such a comprehension is then made into the best⁴² sort whereby it un-mistakenly evaluates the mode of the two truths. Then, the apparent contradiction of one thing such as water having at the same time many ways of appearing in real masking yet nothing established in superior meaning is used repeatedly to cut the doubt, “Where is the river’s situation⁴³ established in real

⁴² There is a play on words in the text which is hard to see in the English but which is important to an understanding of the process being described. First an understanding is developed regarding the real masking situation. The understanding (jñā) is a rational mind which when made best (pra) that is, when it is turned into prajñā, results in the mind correctly evaluating the mode of the two truths. With that prajñā and the understanding first developed, the rest of the process is taken to completion.

⁴³ Tib. gnas tshul: the actuality, reality. Using this example, someone

(continued...)

masking itself?". When that key point is thereby known, one becomes liberated from the cognitions⁴⁴ which are doubts of that sort.

And for the advocates of things as consciousness only, who do not assert objects to be true externally like the Madhyamikas do with the establishment of those situations⁴⁵, where could there be the view at the *sattvas'* time?

The matter⁴⁶ is discussed in the text called *Summarized Vehicles* as follows. It says,

"A woman with the one body
Considered by ascetics⁴⁷, lusty ones, and dogs
As a corpse, something desirable, and food
Produces three types of view."

That can be connected with the explanation of Āchārya Upāsaka Gomi⁴⁸. He starts with,

⁴³ (...continued)

thinks, "Well, where is the real river in appearance that is, in the real masking?" and this conundrum is resolved by continual application of a proper understanding of the two truths. In the end, the view that develops is one in which the previous cognitions of a river never appear, that is, the normal appearances of a river which beings accept as being present but which, if you ask them about closely they begin to have doubts about, are liberated.

⁴⁴ Tib. 'du shes

⁴⁵ Just referred to above that is, that their realities are non-existent.

⁴⁶ That is, of the real masking and superior meaning truths.

⁴⁷ Someone who, in accomplishing a path, whether it be insider or outsider, bears all difficulties in accomplishing that path. For example, Nāropa and Milarepa who underwent many hardships in the Buddhist path and likewise the practitioners of the Indian traditions of yoga, etc.

⁴⁸ Chandragomin, I think.

“Regarding the one thing ‘river’, each type of migrator’s...
”

which points out how the differing appearances happen. Then he says,

“One thing, because minds take it differently
Is asserted to be not established in fact⁴⁹”

which makes the proof that the differing appearances are not established as one thing in reality⁴⁹.

It is said that,

“For what and where there is non-mistaken-ness
That and there have become pramāṇa...”

In the face of confusion, a syllogism of non-mistaken-ness is on one side uncertain. Accordingly, some experts verbally maintain a sense-faculty direct-perception intermediary pramāṇa, and thereby maintain that the water appearing to human migrators is fully characterized as ‘moist and wet’ but that this does finish up in being just being a story made by force of what individuals see for themselves. Then, some experts maintain that, on top of the ‘moist and wet’ one just mentioned, every one of the individual karmic types of appearance is established as non-mistaken but they finish up by accepting merely that the appearances are true in their lack of truth.

Generally, in distinctions regarding appearance, there are two presentations⁵⁰. The ultimate ascertainment, which is known as inner

⁴⁹ Tib. don, meaning dondam, superior meaning, what is real.

⁵⁰ This connects with the previous paragraph like this. The previous paragraph has pointed out that when you approach things conventionally (which is the approach of the common vehicles) that is, in real masking, even though you have a syllogism which is correct, it is still not perfectly correct because it is still operative on the side of real masking. Generally
(continued...)

mutuality⁵¹, is a presentation of wisdom appearances principally of the nature⁵². It is present in the beginning presentations of the Buddhist path⁵³, the ones of the common vehicle, but is hidden at that level; it is not the people of that vehicle but the yogins of the mantra vehicle who tell of inner mutuality. Inner mutuality is a presentation of appearances in which the appearances are principally transformations⁵⁴. The presentation which is well-known in the common vehicle is the presentation of karmic and habitually-patterned appearances in a situation where they principally function.

These two presentations of appearances agree with what appears in the precious statements of Protector Virupa, and others⁵⁵. There is a teaching of three types of beings in the *Highest Continuum*:

⁵⁰ (...continued)

speaking then, there are two approaches to appearances, one of which is the ultimate approach and one of which is the conventional approach. The ultimate approach is not something I've made up, he says, you can find it in the teaching of Path and Fruit of the Sakya Tradition derived from Mahāsiddha Virupa. Moreover, he says, you can see this approach in what is taught in *The Higher Continuum*. However even there, if you truly want to understand what it says from the ultimate level you will have to rely on the ultimate presentation of appearances, that is, the ultimate presentation of the Vajra Vehicle—and so makes his point.

⁵¹ There are two levels of ascertainment—ultimate and temporary—which are the ascertainments of the mantra and common vehicles respectively. Inner mutual relationship is a term that means the relative agreements and disagreements between the two vehicles and their mutual positioning/relationship that exists because of their respective ways of asserting the view and so on.

⁵² That appearances do have a nature, which is the wisdom nature.

⁵³ That is, at the beginning of the sequence which is common vehicle followed by uncommon vehicle.

⁵⁴ The mantra vehicle side.

⁵⁵ The Sakya tantric tradition of path and fruit, and other such authentic statements from the tantric tradition.

“According to the sequence impure,
 Impure-pure, and very pure
 “Sentient beings, bodhisatvas, and
 Tathāgatas” are spoken of...”

These three types of beings are then connected with the circumstances of impurity, one-sided purity, and universal purity respectively and those three circumstances do include all appearances from those of sentient beings up to buddhas. Still, even for the three of these, when distinctions are made from the perspectives of the modes that there is no distinction in dharmatā, that appearances are distinct in dharmins, and that there is non-dual equalization of taste of dharmatā-dharmin, and the ascertainment is made via the three levels of general, hidden, and ultimate, to have a perfect, complete presentation does depend on seeing the mode that is exclusive to the vajra vehicle⁵⁶.

One faction asserts that such a division of appearances does not exist. Basing themselves on the words in the *Descent into Lañka*,

“Seeing a picture like a sky-fire...”

and further on,

“These various marks
 Guide along the path of the Tīrthika;
 Make one fall into the domain of
 The śhrāvaka and pratyeka.

⁵⁶ In other words, even though there is apparently a high level teaching in the common vehicle which seems to differentiate the issue of appearances and how they arise for all the various types of beings, still, if you really want to make a perfect presentation of how appearances and emptiness are related, it can only be done by relying on the presentation that is exclusively found in the vajra vehicle, the one whose presentations have a manner (mode) which is not found in the beginning presentations of the Buddhist path that belong to the common vehicle.

When they become 'without appearance'
 Then the Buddha's and deva's hands
 Quickly move to their heads..."

we see them advocating "fully characterized wisdom without appearances" and see the indiscriminate, imprecise blather of "confused appearance arisen from a dominant-condition of mistaken mental faculty", "temporary-experience appearances of the grasped/grasping winds having entered the central channel", etcetera. These statements of theirs, which come through seeing one side only, the side of the common vehicle, are equivalent to asserting that the profound, hidden meaning of vajra vehicle is to be rejected. For example, this sort of statement that they make:

"It's non-presence and non-discovery
 Is argued by worldly ones and yogins;
 Worldly ones are undermined by yogins and
 Yogins also are undermined by the distinguished
 Rational minds of those in increasingly higher positions⁵⁷"

stops at merely propounding the turning away of something. If that is tenable, then the lesser vehicle's rejection of the greater vehicle's presentation also becomes tenable, so one ought to be careful!

There is a distinction between appearances of confusion and of temporary experience; they are equivalent in that they are both mind but there is the difference of being sullied versus purified. Then there is a distinction between the appearances of temporary experience and of realization; they are equivalent in that they are both

⁵⁷ This might be intended as a quote from the *Entering the Bodhisatva's Conduct*. The meaning is the same as a verse from the ninth chapter but the wording is different. Quotes are usually given from memory and it is not uncommon that they do not match the original, this is probably one such case.

unobstructed liveliness but there is the difference of knowing versus not knowing the nature⁵⁸.

Additionally, the appearances of confusion are of three types: double confusion; karmic appearance; and habitual pattern's appearance. Of them, the first is mistaken real masking, like the falling hairs seen by eyes with floaters⁵⁹. The second is like virtuous and non-virtuous behaviour giving rise to the two fruits of happiness and suffering or the individual karmas of the six classes⁶⁰ giving rise to the individual appearances of the six classes. The third is beginningless habitual patterns giving rise to appearances such as solid and concrete earth.

The appearances of double confusion are mistaken real masking; the appearances of karma and habitual patterns are authentic real masking; the appearances of purified clarity⁶¹ are the yogin's real masking and temporary experience and realization having been unified is the two truths inseparable. For the last two, the journey

⁵⁸ At the point of realization there is knowledge of the nature as it is that is, emptiness and compassion unified, etc., etc., which is not present or fully present in the various levels of temporary experience leading up to full realization.

⁵⁹ Usually horribly mistranslated as 'eyes with cataracts', etc. this refers to eyes with a disease known as *Muscaria volante* in Western ophthalmology. The disease is common to a large portion of the population and has the common term "floaters" given to it by the medical profession. Almost anyone who looks out at a clear source of light will see grey threads, sometimes twisted, sometimes straight, "out there" when in fact they are shadows being cast on the retina by fissures in the gel inside the eye. The point is that they seem real when in fact they are an aberration produced by an illness of the eye.

⁶⁰ Of migrators.

⁶¹ Tib. dvangs pa'i gsal snang

is the unification of training and the finalization is the unification of no-more training.

Then, the expression for the way that reasoning is used to do the training is “the view is determined” and for how the stages of pure appearances come about is “direct realization in the ārya’s mind-stream”. This difference between view and realization is the difference between the general and the hidden. The difference between the two comes out as follows. View and realization exist in the common vehicle, too. In the mantra vehicle, the view is determined in directly-manifest perception, therefore the two vehicles are equivalent in the sense that there is a process of making something manifest called “manifest realization”⁶² but there is the difference that the manifest realization of the common vehicle will happen in the future whereas that of the mantra vehicle arises in the present. Altogether, there is this difference, which is the difference between causal and fruitional.

VEHICLE

Vehicle is presented using the convention “a person who has the strength to carry a load or not”⁶³. In the common vehicle, three vehicles having a family to be tamed are distinguished—the śhrāvaka, pratyekabuddha, and bodhisatva vehicles which are the entrances for each of the families. In each of the three, a particular resolve is made for enlightenment according to the level of thought involved;

⁶² Tib. mngon par rtog pa: A key term of the common vehicle that indicates the particular realization that is manifested by a particular path.

⁶³ Using the convention in this case means using the example; vehicles are not defined as persons, they are defined as a particular ability as stated at the end of the definition. Adeu Rinpoche was very clear that vehicles are defined throughout Buddhist literature not as things but as (Tib. nus pa) ability.

that which is the ability to actually join with or bear those paths is the meaning of ‘vehicle’.

TENET

‘Siddhānta’ comes from the joining of ‘siddha’ and ‘anta’. There is the distinction that in the general meaning⁶⁴ it is set down just as “tenet (siddhānta, grub mtha’)” whereas in hidden meaning⁶⁵ it is set down as having a final import (mtha’) of accomplishment (siddhi, dngos grub)”. The general way of explaining it is,

“accomplishment (siddha, grub) made with scripture and reasoning which is final (anta, mtha’) since there is no exceeding that and going to something else.”

Beyond that there is also the specialized way of defining the component word “accomplishment (siddha, grub)” as follows. There is the definition that, past no accomplishment at the level of intentional conduct⁶⁶, there is lesser accomplishment at the path of seeing, middling accomplishment at the seventh bhūmi, and great accomplishment at the bhūmi of a buddha. Then, in the mantra vehicle, there is a presentation of a three-fold way of attaining accomplishment (grub pa): least is the attainment of “the four types of buddha activity”; middling is the attainment of the eight great accomplishments (siddhi, dngos grub); and best is the attainment of supreme accomplishment (siddhi, dngos grub). Of those three, the

⁶⁴ In the understanding of the common vehicle

⁶⁵ In the understanding of the mantra vehicle

⁶⁶ Tib. mos spyod: the activities done at the level of wanting or aspiring to the stage which is beyond, that is, activities performed in the context of the saṃsāric levels of the paths of accumulation and connection. Since by definition there is no real accomplishment until the path of seeing is reached, there is no (real) accomplishment at the lower level of intentional conduct. Intentional conduct as non-accomplishment followed by the three levels of accomplishment given above is a general presentation contained in the common vehicle.

lower two are seen as provisional meaning accomplishments so are not authentic accomplishment and, since for the third “supreme” is not different in meaning from saying “authentic”, to say “final import of authentic” as the definition of siddhānta coincides with the “final import of accomplishment (siddhi, dngos grub)” explained above; this explanation is, from among the four modes, an ultimate type of explanation. The extensive scriptural reference⁶⁷ that belongs here at this point would result in this becoming very long-winded so, to sum it up, *Repeating the Names* gives this:

“Completely dwelling in the final authentic (yang dag mtha’)”

and

“Gone to final accomplishment (grub pa mthar phyin) is without confusion...”

With the one demarcation, it asserts the great, final accomplishment (siddhānta, grub mtha’)⁶⁸ and also the mode of accomplishment, which it gives by making the precise classification that the stages of accomplishment occur through the mode of not allowing the samaya, conduct, and ascertainment of mantra to depart from the fruition.

The mode of accomplishment in the vajra vehicle on one hand has two aspects, the modes of ripening and freeing, and on the other hand has both having one essence so equivalent in all aspects. On the one hand, their differing functions result in the categories of the four empowerments and the two stages of the path. On the other

⁶⁷ having given his argument, scriptural reference (as is done throughout this text) to support it is required. The references required would be very extensive.

⁶⁸ The two special ways of defining grub mtha’ which is usually translated as “tenet” but which translation doesn’t work here which is the very point of the explanation.

hand, the mode of not departing from either of them sets up the four empowerments as prime to lead the practitioner along the stages. This is great skill in method. In relation to it, there is the demarcation in the general definitions of starting at seeing the signs of accomplishment named “attainment of heat” and, by coursing in the yogic disciplines of accomplishment without letting them degenerate, going up to the final limit, which is coursing in complete victory in every direction⁶⁹. Besides that general definition, the Kālachakra defines three levels of mark of accomplishment: initial, intermediate, and final. The mark of the initial level of accomplishment is the completion of the ten signs that the twenty-one thousand, six hundred moving karmic winds have been equilibrated⁷⁰ in the space of the central channel; the mark of the intermediate level is the purification of various types of moving karmic winds; and the mark of the final level is entire purification and completion of supreme, unchanging bliss. The import of that is that the supreme, unchanging great-bliss is being defined in three progressive circumstances: become manifest, beginning to increase, and gone to the final limit.

There are two thoughts that people have had towards this approach. Their thoughts are just discursive thoughts resulting in the claims that it is not final accomplishment (*grub mtha'*) and that it is not the final import of the authentic (*yang dag pa'i mtha'*)⁷¹.

⁶⁹ A clearer statement of these levels is given in chapter 6, p. 127

⁷⁰ Skt. *samāpatti*, Tib. *snyoms 'jug*

⁷¹ If you read this from the perspective of someone involved in the words, definitions, and—he is saying—sophistry of the common vehicle it comes out this way: we claim that what you are talking about are not (true) tenets (*grub mtha'*) and are not correct definitions of a system that concerns the authentic (*yang dag pa'i mtha'*). These people are so stuck in the sophistry of the common vehicle that they cannot conceive of a vehicle that begins

(continued...)

Those who claim that this is not final accomplishment (siddhānta, grub mtha') think that the scriptures and reasoning known in the common vehicle and just what they see through their own, rationalized sophistry is final accomplishment (grub mtha'). They are not familiar with the mode of the vajra vehicle and because of it, the sort of attainment through direct perception that exists in the vajra vehicle becomes just another mode of accomplishment for them, provisional in meaning that is, the usual approach. Thus, 'accomplishing no-accomplishment' and 'not wasting accomplishment'⁷² are seen by them only as the features⁷³ of mantra vehicle's accomplishment and the vidyādhara's. Because of doing just this, they name it "the fruition vehicle" and "the vidyādhara's piṭaka", and so on and with just that consider that they have distinguished it⁷⁴. Well, a chapter in the Kālachakra also uses the word in question. It says:

⁷¹ (...continued)

with wisdom and makes it definitions according to the realities that it experiences from that. In fact, when they do approach tantra, they insist on taking the words and definitions of the intellectual approach to reality that is engendered there and smearing them over the tantric system itself, thereby defeating and degrading the system. This is what he is trying to get at!

⁷² Not to waste one's efforts on accomplishment when non-accomplishment is the point.

⁷³ Where "features" specifically means something that is conceptualized. In this case, something that belongs to the realm of characterizing everything in intellectualization as was mentioned.

⁷⁴ That is, the distinction is nothing more than a distinction made with words and concepts that fits within their dialectical system and fails to take account of the actual properties of the vajra vehicle that they are in fact defining.

“In the world, for those whose *siddhānta*⁷⁵ is found in a textual system that remembers the parts of the Vedas and sophistry, there is no knowledge other than the *śhāstras* made by the poetry experts Vyāsa, Agnījāta⁷⁶, and so on. To say “knowledge” is to refer to changeless inner knowing and, in this world, what the most supreme sages have said is that “what the entire three worlds came from, the master of humans⁷⁷ once again dissolves into...”

and so forth. That says that the various types of fabricated knowledge—all types of knowledge that have become other than the meaning of reality—and any knowledge that has departed from one’s own ascertainment have various methods that lead to the final path. Therefore they are not final.

Then there are the ones who assert that it is not “final import of the authentic (*yang dag pa’i mtha’*)”. Due to the thought of the former position, they say that “sentient beings have not been thoroughly ripened, prayers of aspiration have not been thoroughly completed, and buddha-fields have not been thoroughly purified”. This is nothing but thinking! Everything that shines forth, everything that appears, for a vajra-vehicle yogin equipoised in co-emergent wisdom, shines forth unspoiled by the confusion of object/subject as a complete play of bliss/emptiness. So, yogins who have accomplished this “buddha fields have not been thoroughly purified” whatever it is (!) have, by reliance on the power of truth and bless-

⁷⁵ Read either as tenets or final accomplishment; it works both ways which is one of the points of the quote.

⁷⁶ Rishi Vyāsa, who is considered to be the writer of the Mahabharata, and Rishi Agnījāta (Tib. me skyes). Together, the two are considered to be responsible for the entire ancient corpus of literature that forms the basis of all Hindu religion; the Vedas, and so on.

⁷⁷ That is, the mind-stream.

ings with one-pointed mind, without so much as the discomfort of reading letters, the ability to ripen and liberate their own and others' mindstreams. Thus, although it was reasoned that "prayers of aspiration have not been thoroughly completed", such a yogin together with his retinue of ones to be tamed, whoever they are, will go to buddhahood in one group together. In other words, this vehicle does have the ability to enter these countless students of equal good fortune into the city of great emancipation from the ocean of saṃsāra! And so, to say that "it does not make for sentient beings to be thoroughly ripened" is yet again nothing more than assertion made without examination. Please think, what is the difference between their saying that "it is the unsurpassed vehicle but it is not the final meeting with the authentic"⁷⁸ and saying that "all parts of

⁷⁸ Tib. yang dag pa'i mthar thug pa. This is rather hard to translate and maintain the meaning. Much of this section depends on the use of the Tibetan 'mtha' meaning a limit or final place that 'grub' that you could arrive it. Logically, when a tenet is produced (grub), you arrive at the limits (mtha') of your system. The limits of your system are the final, logically produced determinations that your system supports. These final determinations are called your "grub mtha'", which translates well into English with "tenets". This is the well-known usage of the term. Equally though, a practitioner produces accomplishment (grub) through non-rational effort and actually meets with (thug.pa) the limits (mtha') of his system of practice, which is the level of reality that his system of practice ultimately (mthar.thug.pa) leads to. This is direct perception of reality and the direct understanding that is afforded by it is the yogin's "tenet" system.

The author is pointing out that a logically derived tenet is not the only usage of the word "grub.mtha'" in the tradition. It is also used to mean the tenet of a yogin, a tenet which is derived through practice and direct meeting with the reality afforded by his system of practice. Both logician and yogin produce a tenet system. The former by logic and the latter by non-conceptual practice. Each tenet has the power to overcome others' assertions; the first by logical means, the second by the power of the truth that is the tenet itself.

the journey have been completed but there is still some of the path remaining?"

The tathāgata's precious discourses in their entirety are comprised of what is to be explained, the spoken dharma⁷⁹ of the three piṭakas, and what is to be accomplished, the realization dharma⁸⁰ of the three higher trainings. Of them, the meaning of the three higher trainings has been precisely condensed into the guru's upadeśhas which have been called over and over again, until it is as well known as the sun and moon, "view, meditation, and conduct". The way it is done is that view is prajñā, meditation is samādhi, and conduct is discipline. When those three are divided into impure and completely pure, then the ones of the outsiders and insiders are distinguished; when the ones of the insiders are divided into lowest and highest from the perspective of the thought connected with it, then smaller vehicle and greater vehicle are distinguished; when, in the greater vehicle itself, they are divided into general meaning and hidden meaning, then sūtra and mantra are distinguished; when in the hidden meaning a division into lowest and highest is made, then outer and inner

mantra are distinguished; when in the unsurpassed one⁸¹ a division is made into method and prajñā via one being principal and the other secondary, then mother and father tantra sections are distinguished; when each of those is divided into common and supreme, then development and completion are distinguished; when they are divided into being with signs and without signs in the completion stage, then unelaborated and extremely unelaborated are distinguished; and when divided into 'showing via the sides

⁷⁹ Tib. lung gi chos

⁸⁰ Tib. rtogs pa'i chos

⁸¹ Anuttarayogatantra, which is the inner mantra section

distinguished by their respective parts' and 'being completed in every aspect', then temporary and ultimate stage teaching, and stage-less teaching are distinguished. All of those distinctions result from their differing ways of appearance after a division is made but all of them, when appearing as their one actuality or ascertainment, are the very basis itself of the division, co-emergent wisdom, free from every side⁸².

So, although the various ways-of-appearance, as many as there are, could be determined, instead one arrives at and settles on just the one way-that-it-is and then, on top of that, everything also shines forth as the play of that very way-that-it-is. Then, by making divisions on top of that way-that-it-is, every division becomes an existent fact⁸³; the divisions finish up in just being the ways-of-appearance so they do not go beyond being facts of the way-that-it-is itself. And, when that has become manifest, because it is without division into aspects, no dharmas which have not become the way-that-it-is are found at all. Thereby, the determination that has been arrived at, that "all dharmas are dharmakāya", does not have the faults of being mistaken or questionable, and, since it arises via the profound and vast as spontaneous presence itself, this meaning is what is to be determined, it is the ultimate way-it-is of the ground.

⁸² That is, all of the Buddha's teachings in their entirety are either scripture or realization. The realization dharma is summed up exactly in the guru's upadeśhas of the mantra vehicle. Those are known as "view, meditation, and conduct". Moreover it can be shown that they are actually śhīla, samādhi, and prajñā and from there they can be seen in all sorts of ways from being the non-Buddhist dharma to the very peak of teachings of the Buddhist dharma but, no matter how you divide them, in their final reality—which is the whole point that the upadeśha are driving at—they are co-emergent wisdom free from all one-sided understandings.

⁸³ Tib. don: Fact for the mind, that is, an object experienced

To get at them⁸⁴, first the dharmas to be determined must be heard about properly; if not heard, the connection between expressor and what is to be expressed will not be understood. Merely hearing, being like an echo, is not sufficient get to the heart of it; it is determined by turning the mind to it in accordance with how it is! Experience is born from that; if not experienced, it is just thinking, and, that being the movement of discursive thought, it cannot be relied on, is as unstable as a drawing on water. Manifestation comes from that, if not actually manifested, it remains as just temporary experience, a place that is clung to—like the honey that fascinates bees—and which does not get thoroughly abandoned. Allowed to happen just like that, it⁸⁵ is manifest without grasping, and in dependence only on this realization in directly-manifest perception named ‘manifest realization’, everything else in its entirety ends up being a cause of its continuity or superficies being made into the path⁸⁶. Moreover, by realizing it, the view becomes a distinguished one. It is not something which could be seen by individualized beings⁸⁷! It is the domain solely of individual self-knowing wisdom, therefore

⁸⁴ The dharmas of the dharmakāya, the ways things appear as an expression of the the way things are.

⁸⁵ Wisdom which is the mind of dharmakāya

⁸⁶ Either directly aiding its continuity or indirectly as in development stage.

⁸⁷ Tib. རོ་ཤི་སྤྱུང་བོ་ so so skyes bo: Individualized beings. This term is usually translated just as “being”, however, it has a greater depth of meaning than that. Beings are either ones born into cyclic existence or are spiritually advanced ones (Skt. āryā) who have transcended cyclic existence. Ones who have advanced spiritually have removed themselves from the confinement of taking birth as an individualized being. Ones who have not, have confined themselves to a birth as solidified, individual, karmic entities because of dualistic grasping. The term here has the connotation of “ordinary old, sentient being caught in cyclic existence without any special spiritual attainment that would make them superior”.

it is the ascertainment produced by yogins who have control of wisdom and, at the top end, āryas who have attained the levels⁸⁸.

⁸⁸ This is the far end, the other end from the initial end, the beginning levels of the common vehicle, that were mentioned at the beginning of the teaching. With that, he has gone from one end of the journey to the other. His eloquence and precision is astounding, if you look carefully.

3. Also, Gyalwang Je said...

There is the assertion that “discursive thought is wisdom”. Some deny it. The denial of it is made from the standpoint of the two truths being different and the assertion of it is made from the standpoint of the two truths being inseparable. The denial is made from the standpoint of cutting exaggeration externally and the assertion is made from the standpoint of cutting exaggeration internally⁸⁹; the former is made from the standpoint of relying on the words and the latter is made from the standpoint of relying on the meaning⁹⁰; the former is made from the standpoint where scripture and reasoning are principal and the latter is made from the standpoint where the guru’s upadeśha are principal. The former follows the principle of the sūtra system and the latter follows the principle of the mantra system.

The mode of cutting exaggeration externally is, in the words of Āchārya Dharmakīrti,

“Without refuting this the object,
To abandon that is not possible...”

meaning, “when the objects upon which passion, and so forth arise, are refuted and overcome, it is possible to abandon the seed of exis-

⁸⁹ These two styles of approach are commented on at length in various places throughout in the text, for example, on pages 81, 22481, 224 q.v.

⁹⁰ These are two of the famous four reliances mentioned by the Buddha and which are commented upon on page 267.

tence and possible to realize the view of emptiness but not possible to do anything other than that". The mode of cutting exaggeration internally is, in the words of Glorious Saraha,

"To find what is in the house you go outside.

You question the neighbours having seen the owner."

meaning, "self-arising, co-emergent wisdom's situation need not be sought away from oneself, rather, find it by knowing what exists within you!".

In the distinctions that I made above, "relying on the words" has the intent of seeking the definitive meaning through relying on the conventions of words which is stated in the Madhyamaka śāstras with the words,

"Without relying on conventions,

The superior meaning will not be realized..."

The latter half this distinction has been expressed in the words⁹¹,

"Co-emergence, not expressible by another..."

meaning, "the non-mistaken situation has to be realized in reliance on just the guru's upadeśha; reliance on word conventions can only approximate, not realize it as it actually is".

Then, there is the mode of the two truths. The mode of the two truths being different in essence, is as follows. "Superior meaning"⁹² stands for "parāmartha" where "pāram" is "best" or "su

⁹¹ From the *Hevajratantra*.

⁹² Two, key terms are discussed here. They are consistently translated into English as "absolute" and "relative". The original Sanskrit terms were precise and very meaningful; the Tibetan equivalents were literal translations that conveyed that meaning exactly; but the English "absolute" and "relative" simply lose the meaning. Because the terms are important and because the current English equivalents are so inaccurate, the glosses given
(continued...)

perior" and "artha" is "meaning". Thus we have something like "superior of meanings, the glory of purity" which is reduced to "superior meaning" in reference to "authentic situation". "Total obscuration" stands for "saṃvṛita" where "saṃ" is "true/real/authentic". Thus it comes down to "total obscuration"⁹³ which is that

⁹² (...continued)

here become extremely important. At the same time, because of the problem with the current English terms, the translation of passages like this can become difficult and/or unsatisfactory. Therefore, to get the meaning across fully, accurately, and unquestionably, I have translated the passage literally into English in the main translation and present it again here with the Tibetan in place. That way, students and scholars can see the terms in Sanskrit, Tibetan, and literal English and make the necessary connections:

"དོན་དམ" (don dam)" is the Tibetan equivalent of the Sanskrit "parāmartha" where "param" means "མཆོག་ (mchog)" or "དམ་པ་ (dam.pa)" "artha" means "དོན་ (don)" and thus we have something like "དོན་གྱི་དམ་པ་རྣམ་དག་དཔལ་ (don gyi dam pa nam dag dpal)" which is reduced to "དོན་དམ" (don dam)" in reference to "གནས་ཚུལ་ཡང་དག་པ་ (gnas tshul yang dag pa)". "ཀུན་རྫོབ་ kundzob" is the Tibetan equivalent that stands for "saṃvṛita" where "vṛita" is "སྒྲིབ་པ་ (sgrib.pa)" and "saṃ" is "ཡང་དག་པ་ (yang dag pa)" so it comes down to "ཡང་དག་སྒྲིབ་ (yang dag sgrib)"...

⁹³ Gyalwang Je skips a couple of steps in glossing this term properly. The term in Sanskrit means "nothing but / totally / really is obscuration". This means "the level has no non-obscuration to it; it is obscuration from top to bottom". Since it is obscuration from top to bottom, the beings who live in it have only it as their reference point; the totality of their experience is obscuration. Therefore, they take that as being true since it is what is true for them. The deluded appearance they live in is "total obscuration" but that is their reference point, so they call it "true" and that is what is called "total obscuration's truth. Total obscuration is usually translated into English as "relative" and total obscuration's truth is usually translated as "relative truth". The terms when translated accurately seem clunky but they accurately convey an important meaning which the usual equivalents com-

(continued...)

appearances of confusion, appearances that have become other than the way things are, are labelled as true; as was said⁹⁴,

““Delusion, because its nature is obscuration, is real masking;
What it fabricates, appearing as true,
Is really masking’s truth”. That is how the Sage said it.”

The mode of those two truths being inseparable is as follows. The two truths which, at the time of not being realized, appear to a person’s rational mind as very separate are in fact⁹⁵ just one thing. Thus, when the pairs “saṃsāra/nirvāṇa”, “discursive thought/dharmakāya”, “affliction/wisdom”, “thing to be abandoned/thing to be accepted” are taken on the basis of freedom from negation and establishment, acceptance and rejection, they do not need to be grasped at dualistically; they are inherent in great unification so have never experienced being grasped at as different.

Controversy has been raised over the descriptions “saṃsāra and nirvāṇa inseparable; equality of existence and peace; discursive thought is dharmakāya” and so on. These are descriptions reported by those who have found mind’s secret and woken up from confusion into liberation. The ones raising the controversy take the position that the items are different so their talk can only serve to tire out them, it cannot detract in the slightest from the experience of a yogin’s mind that has understood equality. The situation here is like that of children who of course agree to the existence from their own perspective of a perceiver and perceived⁹⁶ in regard to the

⁹³ (...continued)

pletely lack on the one hand and distort on the other.

⁹⁴ In the *Entrance to the Middle Way*.

⁹⁵ In fact, in reality, or even “in the superior meaning (absolute) truth)...

⁹⁶ Tib. gzung ba and ’dzin pa, that is, the mind manifesting itself as both a
(continued...)

articles conjured up by a conjurer, while the person who has woken up from the conjury has no need to cut doubts⁹⁷ about the conjured up articles. Moreover, the contradiction⁹⁸ that is being put forth and argued, namely, “if it is confusion, this contradicts it being wisdom”, is being propounded by duality-graspers amongst themselves, whereas the ones who advocate non-duality find such contradiction something to laugh at.

Those who, in reference to,

“Body-less body is the supreme body”

and,

“Form-less form is the excellent, holy one”

contradict the Buddha body⁹⁹ by saying, “if individualized beings themselves rationally determine that there is a body, this refutes not having one” are vile sorts. In the “body-less” essence of universal purity, the absence of body which is an accumulation of atoms but the presence of body due to wisdom pervading all the animate and inanimate is the supreme of bodies and is also called the “body⁹⁹ inexhaustible wheel of ornamentation”, “secret body⁹⁹, inconceivable”, and “all-aspected body⁹⁹”. Likewise, the absence of common speech produced by rational effort using the throat, palate, and so

⁹⁶ (...continued)

perceiver and perception known by the perceiver in an apparently dualistic reality.

⁹⁷ Cutting doubts refers to the deeper level of cutting confused understandings using rational mind’s *prajñā* to arrive at an understanding of the two truths. See page 92.

⁹⁸ ... by these people who historically have continually attempted to refute the Kagyu’s inner teaching as expressed by Gampopa that “discursive thought is wisdom”.

⁹⁹ Skt. *kāya*, Tib. *sku*.

on¹⁰⁰ but the presence of profound and vast embodied in unborn self-sound, the mantric speech that each of the migrators are able to hear each in their own tongues, referred to as,

“Expression in words abandoned,
The supreme cause of all expression”

is also called the “speech inexhaustible wheel of ornamentation”, “secret speech, inconceivable”, and “all-aspected speech”. The absence of confusion of a grasped/grasper¹⁰¹, and so on, the purity which is wisdom’s appearances pervading all of saṃsāra and nirvāṇa, referred to with,

“Beyond the dharmatā of consciousness,
Holder of the mode of non-dual wisdom”

is called “mind inexhaustible wheel of ornamentation”, “secret mind inconceivable”, and “all-aspected mind”.

To elaborate on this still further, it is necessary to present an awareness which is inseparable abandonment-realization. If what is to be abandoned is not naturally abandoned, it becomes necessary to abandon it purposefully; if one asserts that, then it becomes necessary that it be abandoned by rational effort; and then, what is to be abandoned having been established in the basic character¹⁰² like that, it follows that it cannot be abandoned. Therefore, “what is to be abandoned” finishes up just as an awareness of the non-establishment of it within primordial non-establishment. Likewise for realization; if it is not natural realization of the actuality¹⁰³ which is present in all dharmas, it follows that it must be realized through

¹⁰⁰ The classic description of how conventional speech is produced through the “production places and producers” according to linguistics.

¹⁰¹ Confusion of a perceived and perceiver which are the confused dualistic occurrences of the underlying essence of mind

¹⁰² Of a person, in their mind, as a concrete thing

¹⁰³ Tib. gnas lugs: reality, the way things are in their actuality

some other condition that is, a condition which involves conceptual effort, and then if one asserts that, that wisdom becomes composite, and who could assert composite wisdom?!—wisdom finishes up as just awareness of what is as it is!

Therefore, discursive thought is: unborn in nature. And dharmakāya is: not stopped in nature. Both of those are nothing but designations of names but if the meaning is summarized it is that “mindness¹⁰⁴ is by nature unborn and non-stopped”. The Kagyu Lords referred to this in their verbal assertions as “discursive thought-dharmakāya”. The fact of this has its proof in the core of those with the eye that views actuality and is possible through the satisfactory means¹⁰⁵ called “inseparable abandonment/realization”.

The Great Saraha said,

“In one root, two trunks—
From that reasoning, one fruit”

which also means that there is one root for the two, saṃsāra and nirvāṇa, and that, at the time of not being realized, there is perception of their difference, and when there is realization, there is the fact of them internally not departing from inseparability.

As was said,

“mindness alone is the seed of all;”

and,

“become external to the precious mind.”

¹⁰⁴ The essence of mind, what mind is at root.

¹⁰⁵ The proof given just above, which is acceptable to those on both sides of the argument...

4. Also, Gyrlung Je said...

Generally, just real masking and just superior meaning are not designated as “the two truths” just as the six of generosity and so forth which are not beyond the world are not designated as “the six pāramitās”. Well then, what is “the two truths” applied to? It is applied to real masking’s situation and superior meaning’s situation; those situations never being mistaken, they are designated as “truths”. Therefore it was said¹⁰⁶,

“Therefore “truth is related to actuality¹⁰⁷” and “falsity is related to not-actuality”. The Buddha did speak of actuality; he did not speak of not-actuality. Thus, truth is to be known by non-falsity.”

and,

“The buddhas’ teaching of dharma
Genuinely relies on the two truths.”

and, something gone outside the situation is called “external”.

Putting aside the view of superior meaning for the moment, even on the side of real masking, by not making the distinctions ‘the way things appear and the way things are’, ‘confusion and non-confusion’, ‘could/could not be a reliance for mind’, the divisions of real

¹⁰⁶ *The Treasury which is an Encyclopædia of Knowledge* attributes the second quote to Nāgārjuna.

¹⁰⁷ Tib. gnas tshul. Meaning the way things actually are, their reality.

masking and superior meaning truth are not distinguished and I see a very drawn out discussion. We assert that real masking obscures superior meaning, we do not assert that real masking's truth obscures superior meaning. Thus, the one called "mistaken real masking" means 'ordinary-old real masking', it does not mean 'real masking's truth', because it is defined on the basis only of confused rational mind, because it has not penetrated the situation, and because it has become the nature of obscuration. Obscuration is not provisional or definitive meaning at all; the ascertainment which is dharmin free from obscuration's situation is real masking's truth and the ascertainment which is dharmatā's situation is the superior meaning truth whereby dharmin and dharmatā inseparable is what is to be called "the two truths inseparable".

5. Also, Gyalwang Je said...

Some say,

“Emptiness having the excellence of all aspects found in *Unravelling the Intent*, Maitreya’s śhāstras, and so on is not the dharmatā suchness because it is just the discarding of one thing for its reverse. In the case of discursive thought the discursive thought is discarded for the mere reflection of no-discursive thought¹⁰⁸ and in the case of nāḍī, prāṇa, and bindu the impure is discarded for the pure¹⁰⁹.”

These people are not making a distinction between the two emptinesses—the one from sūtra which has all of the dharmas of the white side, giving and so on, in no-discursive thought of the three cycles and the one from tantra which has all things of the animate and inanimate in the play of self-knowing wisdom—so they are simply confused over the words “the excellence of all aspects”. Nonetheless, they declare victory! This happens specifically due to

¹⁰⁸ Reflection means mental image. According to Adeu Rinpoche, the no-thought means the blank state called in Tibetan had de ba, a mistaken state of meditation in which the practitioner sits there with no thinking occurring but also without the (Tib. gsal.ba) clarity needed for a proper meditation. Gampopa defines this clearly as a common fault of meditation.

¹⁰⁹ According to Adeu Rinpoche, overall this means that you are just going backwards and forwards within the same kind of situation, that you are not really getting anywhere.

their discursiveness that takes the two emptinesses to be the same because of not getting their respective meanings clear. It also happens in general through their considerations of the term “unchanging”.

If, as they say, emptiness having the excellence of all aspects explained in Kālachakra is not a special feature of mantra, then the emptiness taught as the hidden-meaning emptiness in the tantra section and its associated texts is contradicted. And, if they see it as the emptiness having the excellence of all aspects taught in the sūtras, then it would need to make manifest the supreme, unchanging great-bliss but that exceeds the reach of that system. And, if we follow their assertion that emptiness is the enlightened mind vajra subdivision of the three vajras, because the three vajras are the three secrets, it would follow that the three secrets, and so on also would have to be dharma language common to sūtra and tantra, in which case we have to ask, “which one becomes the uncommon dharma language?”

Furthermore, if the terms ‘upāya and prajñā’, ‘generated and generator’, ‘grasped and grasper’, etcetera are taken as self-characterized, it follows that the meaning of the component terms would never be realized. Doing this kind of thing does obscure non-dual wisdom¹¹⁰ because it is no other than dualistic grasping and because it has not abandoned manifest clinging to words. Also, the assertion that supreme, unchanging great-bliss is composite is extremely untenable; a composite yet unchanging bliss is laughable! The assertion¹¹¹ that the svabhāvikakāya is not the dharmatā also is untenable because “dharmatā/svabhāva” are not two separate things, and ‘ultimate

¹¹⁰ The whole point is non-dualistic wisdom—the other side’s mode of asserting things is such that it keeps them in duality and never allows them to get through to non-duality.

¹¹¹ ... of theirs, not quoted here but part of their statement.

kāya', 'wisdom', and so on—all of the many enumerations as have been taught—are the total play of one dharmatā suchness; to assert “kāya and wisdom are not different” would not be satisfactory¹¹². Altogether asserting such things is very bad¹¹³.

¹¹² Having shown the fault of kāya and wisdom being different he says, “Well, if you now want to assert kāya and wisdom to be not different, that also wouldn’t be acceptable”.

¹¹³ I .e., that the assertion at the beginning of the previous sentence, that kāya and wisdom are the same, would be bad. If you assert it, I’ll refute it and if you then assert its opposite, I’ll show you that that is unacceptable, too.

6. Also, Gyalwang Je said...

It said that,

For the vase empowerment, samaya mudrā;
For the secret empowerment, dharma mudrā;
For the third one, karma mudrā;
For the fourth one, mahā mudrā.

What is the reason for relating vase empowerment to samaya mudrā? There is no samaya not contained within the samayas of enlightened body, speech, and mind. The vase empowerment's manifest realization is development stage and since in that one practises without transgression of the body/deity samaya, the speech/mantra samaya, and the mind/dharmatā samaya, it is samaya mudrā.

What is the reason for relating secret empowerment to dharma mudrā? The secret empowerment's manifest realization is working the key points in the vajra body due to which the skandhas, dhātus, āyatanas, and so on are the nature of dharma. They are pure nāḍī which, having been cleansed, becomes avadhūti; pure prāṇa which becomes wisdom prāṇa; and pure bindu which becomes bodhicitta. Therefore, such dharma is not transgressed, and therefore it is dharma mudrā.

What is the reason for relating the third one to karma mudrā? The third one is making the bliss which is generated from a prajñīni into the path. That is, through an embodiment with the functions and

karmas (actions) of embracing, kissing, and so on, one's own mind-stream is purified and when that mind of purity is practised without departing from the play of bliss and emptiness, it is the karma mudrā.

What is the reason for the connection between the fourth empowerment and mahāmudrā? The fourth is the precious word empowerment. There is an introduction with words to the effect that this is the actuality of dharmas as-it-is then, never transgressing that sort of seal and there being nothing higher than it, it is mahā mudrā.

7. Also, Gyrlwang Je said...

It is taught that there are four yogas,

Yoga of a beginner;

Yoga of ones with a little mastery of wisdom;

Yoga of ones with mastery of wisdom;

Yoga of ones with authentic mastery of wisdom.

The yoga of a beginner is the one of individualized beings. This should not be taken to mean those who have just freshly entered the vehicle, rather, just as in the common vehicle a person who has just aroused bodhicitta is called, “a beginning bodhisatva”, so someone who has entered the door of the mantra vehicle and is a beginning trainee in the two stages of yoga is said to be at the “yoga of a beginner”. Then, until the attainment of heat it is called “yoga of ones with a little mastery of wisdom”. Then, until the accomplishment of yogic discipline, it is called “yoga of ones with mastery of wisdom”. Then, when yogic discipline has been finalized, it is called “yoga of ones with true mastery of wisdom”.

Generally, upon entering the door of mantra, one starts with Kriya tantra, proceeds through the lower tantras, and only at the end is empowered with the four fully complete empowerments. At first therefore, one trains in the paths of the three lower tantras, however, there is the question: that training will require certain conventions and meanings of yoga anyway, so why shouldn't the necessity be just to explain the yoga that has the two stages of fully-char-

acterized secret mantra yoga¹¹⁴? The answer to that is made clear by the difference between “main part” and “what is concordant with it”. In individual emancipation the levels of upāsaka, śhrāmaṇera, and bhikṣhu¹¹⁵ are equivalent in that each one has obtained the higher training but are different in that the training obtained by them is merely obtained, partially complete, and fully complete respectively. This same distinction should be understood here, too. It is like what it says in *Accomplishment of Supreme Unchanging Wisdom*,

“Therefore, a beginner should not do the activities of a yogin. A yogin should not do the activities of an accomplished one. An accomplished should not do the activities of an omniscient one.”

and in the vajra song called *Gold Rosary*, too,

“Unrealized ones should not do the actions of a realized one;
If they do, it is the same as beggars pretentious as kings.
Realized ones should not do the actions of the unrealized;
If they do, it is the same as the elephants wallowing in mud.”

Also, food, drink, and so on when used by ordinary people for their own enjoyment becomes obscuration; when used by yogins it be-

¹¹⁴ Where yoga throughout the sentence refers to anuttarayoga, the highest level of the four sections of tantra, and the only level that has the four, fully complete empowerments and two stages of development and completion.

¹¹⁵ At the level of individual emancipation (Skt. pratimokṣha, Tib. so sor thar pa) which is the practice of the lesser vehicle, a layperson, novice, and full monk are equivalent in that they have received the ordination of the training which is the level of individual emancipation but there is a difference in the degree to which they have received it.

comes gaṇachakra; and when used by accomplished ones because of their accomplishment becomes fruitional gaṇachakra. The difference between the yogins and the accomplished ones is the difference between blessing poison into amṛita so that poison does not turn into self-enjoyment and the ability to actually transform poison into amṛita.

And again, it is like the explanation in the *Glorious, Stainless Tantra* of fine body hairs turning into saffron flowers, excrement turning into incense¹¹⁶, and teeth turning into pearls, and so on.

By the way, the meaning of statements that appear elsewhere about not making a distinction between the doing of and accomplishment of threefold cleansing, blazing, and realizing does not relate to this.

¹¹⁶ Skt. sihla, turuska: an ingredient of incense. This is about beings who have attained realization having their corpse transform at the time of death into these finer things.

8. *Also, Gyalwang Je said...*

Some maintain that the view of Mahāmudrā is consistent with that of Hvashang's system.

Regarding this, it is necessary to proclaim that Āchārya Kamalaśhīla's negation of Hvashang's system was an authentic negation and, if that is asserted, it is necessary to proclaim that Kamalaśhīla's system was authentically established; that is reasoning that posits Kamalaśhīla as a validator¹¹⁷. Compared to that, when we establish the view of our own system, we say that Kamalaśhīla, and the others are Madhyamaka paṇḍitas because they follow Chandra-kīrti, Buddhapalita, and so on but assert that their specific view, that of Svātāntrika Madhyamaka, is not completely perfect. And when in that way we refute the other position, the thought that Kamalaśhīla's refutation did negate Hvashang also becomes incorrect!

Furthermore, if you assert disagreement with Hvashang's system then the following has to be considered. To start with, the reasoning that refutes the parts which are disagreeable and which is made on the basis of having seen its textual tradition will be contradicted

¹¹⁷ Lit. "pramāṇa being" a term used in logic to indicate a person who is taken as having a completely correct understanding of the matter at hand and who therefore can be set up as the valid benchmark for the matter, whatever it is.

by the declarations that the textual tradition does not exist due to having disappeared from view¹¹⁸.

Then, if you assert your negation in reliance on just the seeds ‘amanisikāra’¹¹⁹ and so on, that would be same as the Mantra vehicle being all the Tīrthika etcetera teachings in provisional meaning¹²⁰ which is going too far¹²¹.

¹¹⁸ The Tibetan literally says, “having been concealed” but it means “have becoming buried with the passing of time” that is, disappeared from view” which is what has happened to the texts of the Hvashang tradition.

¹¹⁹ Tib. yid la mi byed pa; see Gyalwang Je’s own interpretation of this term on page 191. The story of Hvashang these days is that he claimed in essence that the attainment of amanisikāra in itself was the point of the path. It amounts to this, if you stop the conceptual mind orienting itself towards anything, that will be realization of the superior meaning level of truth. That is clearly not a correct understanding of the Buddhist view and Kamalaśhīla apparently won the debate against Hvashang. Many Western scholars feel, based on some historical records that have appeared in the last few years, that this is not what Hvashang was saying. They say that the explanation Hvashang gave was not properly recorded and that he was unfairly villified. Gyalwang Je also is suggesting that maybe he was n’t wrong and does so in a way which should provide further fuel for thought.

¹²⁰ The mantra vehicle contains many of the ritual activities of the non-Buddhist traditions of India, such as fire pūja, and so on. If, on the basis of seeing that, you were to maintain the Mantrayāna were nothing but that, then you would have gone too far, just as, since you couldn’t have seen the whole textual tradition of Hvashang, since it no longer exists, if you rely only on defeating their system through bits and pieces such as the famous issue of amanisikāra, you would be going too far.

¹²¹ The meaning here is that some have said that, since Mantrayāna includes the practices of the Tīrthikas (which it does, for example, homa (fire pūja)) every teaching in the Mantrayāna system is provisional meaning intended to draw the Tīrthikas along into the insider’s path in general.

Further, if your assertion comes out to be making a negation of Hvashang's good and bad points of understanding both, then it is not same point reached by a Mahāmudrā person who, using the path of skill in method would not be making a negation of both, and there is the fault of not correctly assessing the earlier side¹²².

Further, if you advocate¹²³ non-realization of actuality because of a meditation which does not rely on individually discriminating prajñā¹²⁴, then everything that has been taught in the tantra sections of profound completion stage where there is no object of vitarka/vicāra¹²⁵ would be negated. Not only that but on the sūtra side also, since the profound situation is not an object of dialectics, we assert that it is necessary to depend on the upadeśha śāstra¹²⁶.

¹²² Tib. snga rgol, a debate term meaning something like "the defendant" that is, Hvashang and his position will not have been correctly assessed by them.

¹²³ That in Hvashang's system there is...

¹²⁴ Which is the claim made against them; they say Hvashang's system relies on merely on amanisikāra rather than individually discriminating prajñā.

¹²⁵ However, there is the problem there that mantra system also does not rely on the vitarka and vicāra (coarse and fine analysis) which are the secondary minds that provide the functionality of individually discriminating prajñā.

¹²⁶ That is, in our system of Madhyamaka, we do not see the profound as something that is accessed through logical process; we see that it is accessed differently and in accordance with the treatises written by Asaṅga after receiving teachings from Maitreya. (In short, we accept the zhan tong sūtra system as the final mode of accessing the profound, not the rang tong one that relies on individually discriminating prajñā).

And, if you assert that it is an antidote that is a consciousness¹²⁷ that labels conceptually, then it becomes something which, because it is done by the spiritually immature, individualized being's rational mind, is not something outside the realm of thought.

And if you say, "since, without relying on conventions, the superior meaning will not be realized, convention must be made principal" and accordingly assert realization of one's own superior meaning through reliance on one's own conventions, then we say, "it is necessary to realize the meaning of Mahāmudrā through relying on the conventions of the practice and core texts and so on of Mahāmudrā" and you are left without reply¹²⁸! And, if you assert realization of the superior meaning through reliance on just conventions, it follows that the conventions of the materialists will also realize the view of Madhyamaka and the conventions of the outsiders will also realize the tenets of the insiders, which goes too far!

And, if there were no difference in the view realized in sūtra and mantra, given the difference of having and not having skill in method, when revealing the view of mantra, all the distinctions of hidden and ultimate meanings would become meaningless and there would be, due to showing a teaching already taught, the fault of repetition. And that would be to dishonestly deny the direct perception seen as the distinction between general meaning and hidden meaning.

And if, without relying on upadeśha, there could be realization only by scripture and reasoning, then the upadeśha teachings would become meaningless.

¹²⁷ Tib. rig shes: a general term for "knowing consciousness" which is still in the realm of concept.

¹²⁸ Because who in their right mind would say that Mahāmudrā could be realized through the conventions of Mahāmudrā?

9. *Also, Gyalwang Je said...*

The outer one dependent on the coloured sand maṇḍala is the causal empowerment;

The inner one dependent on the body maṇḍala is the sign empowerment;

The secret one dependent on the bhaga maṇḍala is the method empowerment

The suchness one dependent on the wisdom maṇḍala is the real empowerment.

Further, the one dependent on coloured sand is provisional meaning of provisional meaning; via the approach of leading the person involved through the cleansing of the stains of their three doors, it works on the side of manifestation in rational mind¹²⁹. The one dependent on the maṇḍala of body is definitive meaning of provisional meaning; working the key points of nāḍī, bindu, and prāṇa which are the cores of the three doors, it purifies their stains. The one dependent on the bhaga maṇḍala is provisional meaning of

¹²⁹ The empowerment of the outer maṇḍala, taken in the overall context of the four empowerments, is not the actual empowerment—the actual empowerments start from the next level and go up. However, it is a method (using the various empowerments within its level which are the empowerments of the vase in its various forms) to take the person being empowered through a process of gradually cleansing the stains, the habitual patterns, of the three doors of body, speech, and mind so that faith, devotion, and interest in the further empowerments can manifest clearly in rational mind.

definitive meaning; by working at not allowing the kunda-like real-masking bodhicitta to decrease and making it increase, a facsimile wisdom of bliss-emptiness is generated—one is guided in its use so that, in the manner of cause and caused, it makes real wisdom manifest. The one dependent on the maṇḍala of superior meaning bodhicitta is definitive meaning of definitive meaning; being beyond relative relations such as ‘provisional and definitive’, ‘means and end’, ‘cause and caused’ in their entirety and being the fact which is self-arising and not-fabricated manifest, it is completely liberated from all sides and biases and parts—it is the unsurpassable ultimate.

For those of best faculties the three things ‘bestowal of empowerment, explanation of tantra, and provision of upadeśha’ are equivalent because realization of the empowerment having arisen in the mindstream, the ability to liberate is there and, as well as that reason, due to the approach of unmistakably showing the situation of all dharmas, sign and meaning are nicely met with, making tantra’s key points of performing ripening and liberation appear as one.

For medium faculties, by obtaining both empowerment and upadeśha following it, there is realization. The path of secret mantra, is finally defined¹³⁰ as the two things ripening and freeing. Empowerment ripens the mindstream and upadeśha frees the mindstream thus, there being no explanations of tantra not being included in the two, through relying on the key points of ripening and freeing it is possible to realize the entire meaning.

For the lowest faculties, first the bestowal of empowerment, then the explanation of tantra, and finally the provision of upadeśha must be obtained in that sequence. The bestowal of empowerment

¹³⁰ Tib. mtha’ can

is the synopsis, the explanation of tantra is the extensive explanation, and the provision of upadeśha is their meaning in summary. To go further with it, the synopsis enables understanding just roughly, it is the overall presentation; the extensive explanation makes a division of the particulars into their individual sections without mixing up the individual bits; and the meaning in summary, through condensing all of the divisions to their core, arrives at and settles on one thing. In short, all of the sūtras and tantras are taught in toto via those three which are 'showing, explaining, and summarizing'.



On the same topic, he also said:

Upadeśha is principally the profound side, explanation of tantra is principally the vast side, and bestowal of empowerment is principally the non-dual side.

And,

Bestowal of empowerment principally functions to ripen the ground, explanation of tantra principally functions to make certain the path, and provision of upadeśha principally functions to manifest the fruit.

It was said in the pāramitā vehicle,

"It was taught, "discipline, like the ground of movement and non-movement is the basis of all qualities"¹³¹"

¹³¹ This is a quote from Nāgārjuna's *Letter to A Friend*. The quote is translated literally so that the rest of the explanation makes sense. It means: "Just like the earth is a ground that supports sentient beings' movements (continued...)"

In terms of what you rely on, the door that is the source of all dharmas of secret mantra is empowerment. The door that is the entrance to it, is just that, too. Because of that, empowerment is well connected with the ground side.

The reliance itself is the entire ascertainment of tantra; through it, the entire “manifest realization” is generated in the mindstream. - All the stages of the path are entered either in a gradual way by learning every one of the stages of the four tantra sections or in a sudden way by being shown them condensed into the two stages¹³². In the pāramitā system, the higher training of samādhi is this same issue. In that system, the higher training of samādhi serves to open unfathomable numbers of dharma doors and in this system, explanation of tantra brings self-control¹³³ with respect to every dharma door.

Then, the provision of upadeśha is connected with the higher training of prajñā. Like in the higher training of prajñā where there is realization through complete separation of generally and specifi-

¹³¹ (...continued)

(which includes their non-movement), so discipline is a basis for the development of all good qualities”.

¹³² The two stages of anuttarayogatantra. See chapter 6 for a more extensive explanation of this point.

¹³³ Self-control and other-control are a pair of commonly used opposites in the tradition as a whole. Sentient beings on the whole do not have control over themselves. The mind is not in control of itself but is controlled by external circumstances, by its perceptions of the world outside. Thus they are not “self-controlled” but are “other controlled”. Sentient being gain control over all of the dharma doors through the dharma path. When that has happened, the mind is now in control of itself and no longer controlled by other, which is ultimate freedom. The pair of terms work together to get across the idea of either being in control and hence unaffected by other or controlled by other and hence not independent of other.

cally characterized dharmas using individually discriminating prajñā, here there is realization of all dharmas' situation in direct perception by individual self-knowing wisdom .

10. Also, Gyrluvanz Je said...

There are “bliss, clarity, and no-thought”.

When these are set out in terms of being bases of entanglement: bliss is the basis for connecting to the desire realm; clarity is the basis for the form realm, and non-thought is the basis for the formless realm. In becoming’s forward progression of dependent relationship, bliss arises earlier.

However, when these are set out in terms of being purifiers, they are as follows. Thought and no-thought are the roots respectively of being bound and liberated. No-thought is the basis from which liberation occurs; the appearances of clarity come forth from that; and bliss becomes manifest from that. For as long as those three: arise one coming after and dependent on another; are apprehended as different; and come with experience/experiencer and decrease/increase, they are temporary experiences in becoming. When they are complete in the state of one wisdom where, being beyond apprehension as dharmas that are a dichotomy of former, later, and shifting between the two, they are not fabricated, they are realization which is called “path-time indivisible three kāyas” and when that has been finalized, they are realization which is called, “the fruition-time three kāyas” or “totally omniscient buddha”.

At that time, all hopes and fears concerning abandonment/realization that is, saṃsāra/nirvāṇa, are complete in the state which is inseparable expanse and wisdom. The stains to be abandoned

have been, together with their habitual patterns, finally abandoned. Their exhaustion and absence of arising again is taught as:

“Exhausted and consciousness not arising”

and also, with the intent that dharmas to be accomplished and efforts of rational mind that would accomplish them are equally exhausted, is taught as

“Rational mind exhausted, dharmas exhausted.”

A statement regarding this has been made but has been made out of confusion over such phrasing. It says,

“With exhaustion of expanse and wisdom, no mind;
With exhaustion of holy dharmadhātu, no consciousness”

which indicates a realization to be made that is even vaster than the one indicated with “enlightened body, speech, and mind, inexhaustible wheel of ornamentation”, and so on!¹³⁴

Also, there is the statement,

“Bliss, and clarity, and no-thought—
These three are sidetracks of meditation...”¹³⁵

¹³⁴ In other words, he is saying to be careful; the two phrases that are used to express the highest level of realization have been re-stated by one party in way that suggests there is no awareness left at all when final realization is attained. That is definitely not the case; if it were, then there would be none of the inexhaustible wheel of ornamentation which is the experience of a buddha.

¹³⁵ This is a standard formulation of the Kagyu school’s teaching on Mahāmudrā. It appears throughout Drukpa Kagyu writings. Padma Karpo wrote of it in conjunction with the following statement and showed, as Gyalwang Je does here, how the two relate to path and fruition time versions of bliss, clarity, and emptiness. This is standard meditation instruction in this and the Kagyu schools in general.

This statement is made from the standpoint of bliss, clarity, and no-thought which are the temporary experiences of calm-abiding¹³⁶. It was said,

“Additionally, there is clinging to the bliss, there is grasping at the clarity, and in the non-thought there is a factor of rational mind at work. And, if one clings to the bliss temporary experience, one strays into the desire realm; if one clings to the clarity temporary experience, one strays into the form realm; and if one clings to the non-thought temporary experience, one strays into the formless realm.”

Whereas the statement,

“Bliss, clarity, and no-thought—these three
Are the very peak of meditation,”

is made from the standpoint of the bliss, clarity, and no-thought which are vipaśhyanā realization. The intent is this, “in dependence on bliss, saṃbhogakāya; in dependence on clarity, nirmāṇakāya; and in dependence on no-thought, dharmakāya is manifest.

¹³⁶ Skt. śhamatha, Tib. zhi gnas

11. Also, Gyrlwang Je said...

In general, the feature of unsurpassed yoga¹³⁷ is exactly “yoga of unified method and prajñā” or “yoga of unified bliss and emptiness”. For the particular, it needs to be further differentiated, which is done in relation to those features. When that is done, it is taught that mother tantra, due its process of the four joys, is classified on the side of bliss and father tantra, due to its perspective of the four emptinesses, is classified on the side of emptiness.

Now there might be this question, “According to that, since method is bliss and prajñā is emptiness, would it be wrong to say, “method tantra” and “prajñā tantra”?” The answer is they are taught as “method sealed with emptiness” and “emptiness sealed with method” so the understanding you have suggested does not occur and, except for just the phrasing given above, “yoga of unified method and prajñā”, such a way of talking is not implied in the tantra section’s teaching concerning the mode of making unification.

The intent of the tantra section is as follows. It is accepted that,
“any and all efforts at emptiness are made to manifest
bliss in a way which does not depart from that emptiness

¹³⁷ Skt. anuttarayogatantra, the highest tantra section of the new translation system

and performance of the yoga for bliss is done to manifest emptiness in a way that does not depart from that bliss.”

The root of the distinction lies in the fact that the teaching is for the temporary circumstance of rational mind of those to be tamed and uses real masking’s truth just for the rational mind as it stands. The mode of there being no distinction in (superior) meaning can also be understood from this. At the point when the distinction is being posited for the temporary circumstance, the Kālachakra teaches an upadeśha that creates a distinction between body and thought then teaches also that “it is, in accordance with tantra, hidden”. And, the meaning of this—“by a supreme, original buddha being unknown, mantra vehicle is unknown”—which is also taught in the precious tantra section, is that, too.

To continue with this, a practitioner whose body has been made principally into method will have a thought that is principally prajñā and one whose body has been made principally into prajñā will have a thought that is principally method; it is like males and females¹³⁸. Thought there means what? It is “the thought that is seeking what is meaningful” and that it is the thought for enlightenment¹³⁹ that sees meaningfulness in the accomplishment of other’s aims. These two types of tantric practitioner, having seen that the accomplishment of other’s aims in its entirety is present in a buddha, have a thought directing their efforts at a specific method of accomplishing buddhahood. For the mother tantra practitioners, the cause being used to make buddhahood manifest is the wisdom

¹³⁸ If a practitioner is principally working the key points of prāṇa, nāḍī, and bindu, their body is involved in method but the thought, or mind, that goes with that will be principally prajñā whereas if the body is being taken as emptiness, prajñā, then the thought involved with that will be method, bliss, like male and female beings go together. This is explained more fully in the remainder of the paragraph.

¹³⁹ Skt. bodhicitta, Tib. byang chub sems

of emptiness but the quick path to accomplishing it is bliss. For the father t̃antra practitioner, the cause being used to make buddha-hood manifest is the body of great bliss but the short path to accomplishing it is the path with the stages of four emptinesses.

Thus, in relation to the ultimate, there is the distinction between necessity and core necessity which then, at the temporary level, brings the distinction of body and thought; as well as that, at the temporary level, there is the mode of unification, and at the ultimate level, the mode of non-duality; and so on. These key points were previously explained. Using them, practitioners at the level of rational mind bring themselves into line with the thrust of what is contained in the tantra sections and thereby discover an unmistakable ascertainment from within.

The holy ones maintain that, “In the case of completion stage, principally working the key points of the nāḍīs is mother tantra and principally working the key points of prāṇa is father tantra” which is to the same point. The distinction lies in the difference between identifying the working of key points and apprehending the need¹⁴⁰ for working them.

The two approaches are related to each other as seen in these two statements:

“Nāḍīs are the body’s support and body is blisses support so, by working the key points there, bliss is produced.”

and

“Prāṇa is mind’s support and mind is emptinesses support so, by working the key points there, emptiness is made manifest.”

¹⁴⁰ By working them one obtains the various results of the practice.

When it comes to cleansing the impure mindstream, different presentations are taught for each approach but non-dual yoga is the point, therefore both aspects need to be accomplished without separating them off. With that in mind, it was said,

“In sum, initially these paths result in the “many supreme blisses” of the buddhas and the co-emergent yoga of all the directly expressive messengeresses.”

This scriptural statement, which is saying, “buddhas work at supreme unchanging bliss and messengeresses work at co-emergent wisdom”, has the intent that the father tantra practitioners work at manifesting unchanging great bliss via everything empty which is the ultimate fourth of their four emptinesses, and the mother tantra practitioners work at manifesting co-emergent wisdom via co-emergent joy which is the ultimate of their four joys. The difference between co-emergent joy and co-emergent wisdom is melting-bliss co-emergence and nature co-emergence.

12. Also, Gyrlwang Je said...

It has been said,

“It is the same: at times of the secret empowerment
Vajrasatva’s¹⁴¹ nicely drawn
Reflection clearly appears
In the stainless mirror...”

This means that: the root of the path of father tantra; the meditation stages of the secret empowerment; dharma mudrā; the stages of four emptinesses and completion stage directed primarily at clarity are all to the same point. And it has been said,

“Of all illusions
Woman’s illusion is special...”

This means that: the meditation stages of the prajñājñāna; karma mudrā; the stages of four joys; and completion stage directed primarily at the profound are all to the same point.

Both of those are hidden meaning, too. With these statements,

“Due to dwelling on the stage of unification
There is no training again or in something.”

and,

“In co-emergence what arises
Called nature co-emergent awareness

¹⁴¹ See the footnote on page 50 re the spelling of Vajrasatva.

Is one thing holding every aspect.”

co-emergent wisdom which is profound and clear¹⁴² is taught as ‘the circumstance of non-dual wisdom alone’, ‘the meditation stage of the fourth empowerment’, ‘bliss/emptiness, etc.’, become of equal taste itself’, ‘mahāmudrā’, and ‘ultimate meaning’.

Also, the intent of the three supreme empowerments is present in the assertion of great Lord Maitrīpa,

“Completion in graded sequence having three completions of small, middling, and great”

where ‘full’, ‘complete’, ‘accomplished’, and ‘supreme’ have the same meaning, similar to the phases of the moon where the descriptions given to it of ‘complete’, ‘full’, ‘accomplished’, and ‘supreme’ mean the same¹⁴³.

When the differences between developing and completion are distinguished, the following appears: development stage, the all-conceived stage¹⁴⁴ versus completion stage, the thoroughly existent¹⁴⁵ stage; development stage, inferior and non-profound that takes nirmāṇakāya onto the path versus completion stage, profound and supreme that takes dharmakāya onto the path¹⁴⁶; development stage, in which the extreme of appearance dissolves into emptiness ver-

¹⁴² The two sides of the profound and the clarity drawn out in the previous paragraph and put together in one wisdom.

¹⁴³ In fact, he is saying, the unification mentioned in the previous paragraph is still taught to have steps to it, and the words used to describe those are just like the words used to describe the various levels of a brilliance of an already full moon.

¹⁴⁴ Tib. kun brtags

¹⁴⁵ Tib. yongs grub

¹⁴⁶ Taking onto the path is another way of saying practice which incorporates those things as part of the path.

sus completion stage in which the liveliness¹⁴⁷ of emptiness shines forth as appearance.

¹⁴⁷ Tib. rtsal, the expressive capability of the emptiness

13. Also, Gyalwang Je said...

From *Lamp of a Compendium of Conduct*,

“What is ‘very un-elaborate’? Abandoning all frivolity then having the habits of food of dhyāna, only dwelling, a mudrā of wisdom, and staying in meditative equilibrium¹⁴⁸ is being very un-elaborate...”

“Abandoning all frivolity then” teaches the ascertainment of abandonment. “Food of dhyāna” teaches the ascertainment of food. “Only dwelling” teaches the ascertainment of activity. “A mudrā of wisdom” teaches the ascertainment of companion. “The habit of” teaches definitely doing it.

Furthermore, the breakdown just given teaches the sequence that should be followed: becoming free from activity and rational effort; enjoyment from within the state of yoga; no distraction from samādhi to something else; and continuously doing practice.

¹⁴⁸ Skt. samāpatti, Tib. snyom 'jug

14. Also, Gyalsung Je said...

The two assertions that, at the level of a buddha, there is wisdom and that there is no wisdom are not contradictory. Statements of the sort that, at the level of a buddha, there is “no path, no wisdom” because there is none of the wisdom that is posited based on one’s own mind stream which has become knower and known are appropriate and this approach is not in contradiction to the side of asserting that there is no wisdom. Statements made in regard to buddha having become the nature of non-dual wisdom—“the wisdom kāya, self arising”, “wisdom-bodied tathāgata”, “Homage to you the wisdom kāya”, etcetera—are not in contradiction to the assertion that there is wisdom since all the dharmas of a buddha never depart from great wisdom.

The two assertions that all views are abandoned and that all views are completed are not contradictory. If a statement like, “this is the supreme view” is made in order to engender certainty in another mind, then, because no matter how the name ‘good’ is designated it does not get beyond being a dharma of rational mind and since the view of actuality is not realized without going beyond all such elaborations, it is not in contradiction to the assertion that all views are abandoned. Every one of the stages of view, as many as have been taught, are defined because of the capacities and resultant biases of individual mindstreams and since the view must be realized from the state free from every such side in the yogin’s mind in direct perception, this is not in contradiction to the assertion that views are completed.

The assertions that in superior meaning there is no attainment of buddha and that it is obtained in mind are not contradictory. Given that dharmadhātu, the expanse of suchness, is present in every dharma, the former assertion intends that there is nothing new and the latter intends that there is something to be made manifest.

The two assertions that equipoise has appearances and that it does not have appearances are not contradictory. Equipoise in the state free of rational mind, since it purifies real masking's confusion's appearances in their own place and realizes that they never have existed in the basic character¹⁴⁹ is not in contradiction to the assertion of equipoise being without appearances. As is said with the phrase, "vivid wisdom-appearances", to actually be enjoying things in individual self-knowing wisdom is not in contradiction to it being with appearances.

¹⁴⁹ Tib. gshis: another word for "the nature of" which has the sense of innate character, fundamental disposition.

15. Also, Gyrlwang Je said...

The essence of *pramāṇa* is ‘non-mistaken-ness’. If that is divided up, there is non-mistaken-ness regarding the way things are¹⁵⁰ and non-mistaken-ness regarding the way they appear¹⁵¹. Of them, the first is superior meaning truth and the second is real masking’s truth. The first is what is to be realized through *pramāṇa* of the authentic¹⁵² and the second is what is to be completed through *pramāṇa* of conventions.

They are also, when taken from the perspective of the two types of *pramāṇa*—direct perception and inference—non-mistaken-ness regarding the fact, the self-characteristic, and non-mistaken-ness regarding the dharmas, the generality characteristic¹⁵³. In that case,

¹⁵⁰ Tib. *gnas tshul*

¹⁵¹ Tib, *snang tshul*

¹⁵² There is a very significant point here. This is the Tibetan term *yang dag pa’i tshad ma* which could easily be mistakenly translated as authentic *pramāṇa* with the possible misunderstanding that it was an authentic type of the conventional *pramāṇa* mentioned following it. However, that is not the case, this is the *pramāṇa* which is the authentic (meaning reality, and that meaning empty-luminous wisdom, not merely emptiness) itself. For example, a Buddha can tell you how something is and that will come from his knowledge of the authentic not merely from inferential reasoning that he has made using conventions. That shows the difference between the two *pramāṇas*.

¹⁵³ Tib. *don rang gi mtshan nyid and chos spyi’i msthan nyid*. These are
(continued...)

the function of these *pramāṇas*, in regard to just the fact and the fact's superface respectively, is to cut the entirety of what is unreasonable which is what has become other, and to proof every place to be evaluated by applying fresh, unmistaken reasoning to each one. The ultimate for doing that is all-knowing wisdom; it is a *pramāṇa* without mistaken-ness in regard to every knowable and is controlled¹⁵⁴. Additionally, the ones having the eyes of the guru's upadeśhas are not to be sought anywhere else than one's own mind¹⁵⁵.

¹⁵³ (...continued)

important terms but would require an exceptionally lengthy explanation. Suffice it to say that they mean the characteristic of something which is its final reality and the characteristic of something which is its conventional reality.

Final reality is known only by wisdom and never a mistake, which is the first of the two *pramāṇas*. Final reality is filtered by non-wisdom minds and distorted into mistaken reality whenever they encounter it (which is all time). This distorted reality could be called conventional reality. Conventional reality can be assessed both by wisdom and non-wisdom minds. Conventional realities are correctly known by wisdom minds always. Conventional realities are correctly known by non-wisdom minds sometimes—which is the second of the two *pramāṇas*—and not at others.

¹⁵⁴ It is not under the control of other (explained in 133) and hence—being controlled in itself—cannot be mistaken about or deluded by anything that it could know.

¹⁵⁵ In other words, if you want the *pramāṇa* that has the same eyes as the guru's upadeśhas, you will find it in your own mind, as ultimate realization.

16. Also, Gyrlung Je said...

The meaning of pāramitā is that, by having gone from the departure point which is this shore, saṃsāra, to the other shore, non-dwelling nirvāṇa, every unsatisfactoriness, cause and result together¹⁵⁶, has been crossed over, thus the end of saṃsāra's ocean has been reached. That, shown by separating it into ground, path, and fruition, is as follows. Textual Prajñāpāramitā is the scriptural¹⁵⁷ dharma. Journeying the five paths, ten levels, and so on in reliance on that is path Prajñāpāramitā, the realization dharma. Having gone to the end of that, one has gone to the end of abandonment/realization, and that is fruition Prajñāpāramitā, called "omniscient wisdom". That journey is the one path travelled by the buddhas because it is the destination reached by all past buddhas, is the source of every future buddha, and is the basis or support for every present buddha. It is also called "the mother who creates all conquerors of the three times".

¹⁵⁶ Some might translate "every unsatisfactoriness together with its causes and results" but that would be wrong. The Buddhist tradition defines unsatisfactoriness (duḥḥa) as being either causal or resultant. Resultant unsatisfactoriness is the unsatisfactoriness actually experienced by beings in cyclic experience. It comes in many forms, some of which are overt suffering and some not; whether it appears as suffering or not. These experiences all come about due to the maturation of causes. Although the causes have not been experienced yet, they are still part of the overall unsatisfactoriness of life in cyclic existence.

¹⁵⁷ Tib, lung gi chos.

17. Also, Gyrlung Je said...

Pāramitā has the meaning “causal vehicle” and mantra vehicle has the meaning “fruitional vehicle” but from the standpoint of the Combined Kadampa Mahāmudrā¹⁵⁸, every Kadampa path becomes a cause of Mahāmudrā. This is so because “every teaching is realized as non-contradictory” is the cause of the complete excellence of view which is free from exaggeration/denigration; “every discourse appears as instruction” is the cause of the complete excellence of meditation which is free from purpose/grasping; “the great negative conduct stops of itself” is the cause of the complete excellence of conduct which is free from rejecting/accepting; and “the conqueror’s intent is easily realized” is the cause of the complete excellence of fruition which has become manifest.

Someone might query, “You said that they were “causal vehicle” too, but Mahāmudrā is self-arising wisdom and because of that, isn’t it asserted to be free from causes and conditions?” Its essence is un-compounded so it is indeed free from causes and conditions, still, the style of graduated path practitioners is that, through cleansing the mindstream using the common vehicle, they come to have the fortune of entering the uncommon vehicle. Every vehicle high and low appears as its¹⁵⁹ methods because of which there is

¹⁵⁸ Tib. bka’ phyag gnyis which abbreviates bka’ phyag chu bo gnyis ‘dres, the combined Kadampa Mahāmudrā tradition of Gampopa.

¹⁵⁹ Essence Mahāmudrā.

not a fault there. There is nothing that does not become a part of cleansing the mindstream.

Someone might query, “Well, what is the difference between the two: having the fortune of mindstream cleansed through empowerment and having the fortune of mindstream cleansed through the common vehicle?” There is the difference of direct cause and indirect cause: empowerment performs the actual ripening whereas the common vehicle performs the ripening indirectly. For example, the bodhisatva restraints ascertain just the Mahāyāna family whereas the mantra restraints ascertain the embodiment in fact of the five families, Akṣhobhya’s family, and so on.¹⁶⁰

¹⁶⁰ Taking the Mahāyāna vows determines a person as a member of the Mahāyāna family which will eventually lead to the full realization of a buddhahood manifest as the five families at the sambhogakāya level. The Mantrayāna vows determine a person in reality as the embodiment of the five families. The first one leads there indirectly, the second is direct, the actual thing.

18. Also, Gyalwang Je said...

In the *Lamp of a Compendium of Conduct*, it says,

“without a samādhi without appearances coming from mind’s nature, it will not be possible to have direct perception of real masking’s truth”

where “mind” means consciousness; “nature” indicates discursive thought of the eighty natures; “appearances” means the three paths’ appearances¹⁶¹; and “without” means that the three poisons have been purified in the expanse. “Samādhi” is the nature luminosity, the basis of time, so it is saying “without having made that manifest, it will not be possible to manifest real masking’s truth”.

Additionally, *The Five Stages* clearly teaches the stages of making actuality directly manifest:

““Really masked truth’s illusoriness” refers to real masking’s truth—the superifice demonstrated by the twelve examples of illusion—free from concept and not confused. It is the nature luminosity’s complexion being experienced in direct perception in the yogin’s mind...”

¹⁶¹ The white, red, and black paths that is, the paths of desire, anger, and delusion.

According to this approach, the appearances of immature, individualized beings¹⁶² confused, rational minds are “mere, ordinary¹⁶³ real masking appearances”; the appearances of yogins’ temporary experiences are “real masking’s truth”; the appearances of realization’s wisdom are “superior meaning truth”; the two being unified is called “training’s unification¹⁶⁴”; and the finalized attainment of that is called “no-more training’s unification”.

The Five Stages teaches:

“The mantra kāya: for the purpose of utter accomplishment,
Development stage is the first.”

which is body isolated from common body. Then teaches:

“Just the referencing of mind¹⁶⁵
Is expressed as “the second stage”.”

which is mind isolated from grasped/grasping: Then teaches:

“The teaching as real masking’s truth
Is expressed as “is the third stage”.”

which is appearances that are yogins’ temporary experiences. Then teaches:

“Pure real masking’s truth
Is expressed as “the fourth stage”.”

which is realization of luminosity. And then teaches:

“The unifying of the two truths

¹⁶² See page 108.

¹⁶³ Tib. tsam po, ordinary, common and in this case with the sense of not special so also invalid.

¹⁶⁴ Fix the earlier one and write a footnote tying the two

¹⁶⁵ Just being concerned with mind and nothing else.

Is expressed as “the fifth stage”.”

which is the fifth stage, non-dual unification. The fifth stage is subdivided into two: the unifications of training and no-more training. The difference between them is the difference between realization and finalization.

19. Also, Gyrlwanz Je said...

“The yoga glorious Kālachakra’s Ka-string possessor’s A assemblage—therein is the purpose of humans’ liberation.”

‘Yoga’ there is not an expression either of the method side alone nor the prajñā side alone; it expresses “yoga with the meaning method and prajñā joined non-dually”. That non-duality is the glory of everything of saṃsāra and nirvāṇa so it glorious. What is glorious? Kālachakra, the Wheel of Time. ‘Time’ is supreme, unchanging great-bliss and ‘Wheel’ is emptiness having the excellence of all aspects, and that bliss and that emptiness joined as one is the non-duality. The words for what is to be expressed which are made up from the Ka string possessors—Kāli—and the A assemblage—Āli—¹⁶⁶and what is to be expressed which is non-dual method and prajñā are explained in expressors that also take the perspective of method and prajñā non-dual. Thereby, the need¹⁶⁷ which is humans’ (who have the six dhātus) liberation is done, so therein is the purpose which is supreme attainment.

¹⁶⁶ The consonants and vowels of the language respectively

¹⁶⁷ “Need” in this context refers, as in an earlier section, to the purpose, what is required by the practitioner doing the practices.

20. Also, Gyalsung Je said...

The system of the vehicle of characteristics asserts good and bad in regard to 'buddha', 'bodhisatva', and 'śhrāvaka retinue'. However the system of mantra does not end just there. Those who train in the mantra vehicle first have the stains of saṃsāra and nirvāṇa being grasped at as different and viewed as good and bad bathed with the water of empowerment. Then, in the development stage, they train just in the superficialities of inseparable saṃsāra and nirvāṇa. In the completion stage with signs, they train in joining those superficialities with non-duality by relying on the method of bringing the confused appearances of dualistic grasping into central channel. In the completion stage without signs, they take the root of dualistic grasping—appearances which are saṃsāra's habitual-patterns—and through being skilled at method, make them into the path without abandoning them, like turning glue to gold. Thereby, they also make the path of non-duality manifest¹⁶⁸, and, by entering equipoise on the meaning free from rational mind, the meaning which is wisdom without duality is allowed to shine forth in their mind-streams in direct perception. In sum, persons who train in the mantra vehicle, from beginners on, are principally skilled in the method of not seeing of good and bad anywhere at all, the cleansing of common discursive thought.

¹⁶⁸ This is yet another level of completion stage without signs. It is the ultimate level, the extremely unelaborate level. This is mentioned further on 106.

When realization is developed according to the mantra vehicle's method, every one of the superficialities met in places such as the eight charnel grounds and so on—the superficialities of corpses, rolangs, ghouls, demons, flesh-eaters, dancing skeletons, and so on—have the superficiality of real masking with an essence that does depart from being only wisdom. Thus, this method is one of developing skill¹⁶⁹ in wisdom which is the non-duality of the two truths. It is not one in which there is assertion of the superficialities common appearances and characteristics, a method which, since it only enhances erring concept, is not able to put an end to common appearances. I ask you, what need is there to create new habits of various types of confused appearance beyond the ones already present in your mindstream?!

There is the question, “Is that how the various confused appearances are empowered, blessed, and sealed into devas and devīs?” By just that sort of thing! In the context of development stage, habit patterns and seeds of non-dual saṃsāra and nirvāṇa are placed in the mindstream, thereby just as it is purified, so it also makes for having the fortune of total awakening¹⁷⁰.

¹⁶⁹ Tib. rtsal sbyong

¹⁷⁰ Tib, kun chub pa: one of the many epithets of Buddha.

21. Also, Gyalwang Je said...

The difference between sūtra and tantra, Bodongpa said, is the difference between having and not having the ritual of empowerment. Salugpa said that it is distinguished by various views and also method. The Gadanpa had many ways of asserting the difference, teaching “that difference is distinguished variously on the side of emptiness and also variously on the side of appearance where there is meditation on the maṇḍala of a deity”, and so on but he said that Ngog’s teaching it from the perspective both of protection of bliss and protection of speed was a good way to make the distinction. Also, from the perspective of my own system’s four-fold view, meditation, conduct, and fruition it is reasonable to make a substantial difference between them as follows.¹⁷¹

View: both are the same in that they assert freedom from elaboration but by mantra is special in that it also advocates co-emergent wisdom.

¹⁷¹ “Bodongpa” was a great 14th century Paṇḍit of the Nyingma tradition; “Salugpa” refers to one of the mainstays of the Sakya tradition; the “Gadanpa” is Tsongkhapa the founder of the Gelugpa tradition, with “Ngog” being one of the early translators of the Kadam tradition which the Gelugpa tradition champions; and then Gyalwang Je speaks for his own, Kagyu tradition. Thus, all four major traditions of Tibetan Buddhism are mentioned in terms of their views on the matter.

Meditation: because meditation is placement on the view, if there is a distinction in the view, there is a difference in the meditation—the meaning of which makes the view clear—and there is the distinction of having or not the two stages of method which accomplish the wisdom kāya directly and indirectly¹⁷².

Conduct: both are the same in that they abandon degradation¹⁷³ and accomplish virtue but from the perspective of what is called skill in method, being without difficulty, and so on¹⁷⁴, when the paths called “joining with yoga” or “accomplishment conduct” are differentiated into stages high and low, there is a distinction of having or not the four conducts—Samantabhadra’s Conduct, and so on¹⁷⁵.

Fruition: there are provisional meaning explanations that take up the issue of whether buddhahood can/cannot be obtained without relying on secret mantra and there are explanations that present kāyas and wisdoms but explanations the way they are given in mantra are hidden in other sys-

¹⁷² Development stage and completion stage accomplish the wisdom kāya indirectly and directly respectively and these are special features of the path of the uncommon vehicle that are not present in the common vehicle

¹⁷³ Skt. *pāpa*, Tib. *sdig pa*: that which is bad action, evil action. In Buddhism bad action degrades you and brings down, karmically, hence the translation.

¹⁷⁴ The phrases used to describe mantra vehicle as distinguished over the common vehicle because the superior method involved; this is fully described in an early section see 81, 102, 134.

¹⁷⁵ Four types of conduct which are only described in the mantra vehicle and which are graded from lower to higher.

tems so there is a distinction in terms of lack of explicitness¹⁷⁶.

¹⁷⁶ There are, in both vehicles, discussions about whether the sūtra path can actually lead to the final fruition and presentations of the final fruition. However, the fruition as presented in mantra vehicle is a very clear and complete explanation, the fullness of which is hidden within the explanations of fruition in the common vehicle. In other words, the explanations of fruition differ in their level of explicitness, with the mantra one being fully explicit.

22. Also, Gyalwang Je said...

The phrase “outer and secret vehicle three¹⁷⁷” does not mean “outer, secret, and vehicle, these three”, it means “in both outer pāramitā and secret mantra a three-fold journey is differentiated” that is, “outer has the three vehicles śhrāvaka, pratyeka, and bodhisatva, and mantra has the three outer, inner, and secret”. In mantra, the outer is the three lower tantra sections; the inner starts at the common development stage; and the secret—as in “arising from the three secret places”, and so on—is the yoga of the stage that completes the meaning of the three supreme empowerments, like for example was taught in, “what is known starting in yogatantra as the outer ten suchnesses, what is known starting in development stage as the inner ten suchnesses, and what is known as the uncommon one in completion stage as the secret ten suchnesses in the ten places having vajra”. Āchārya Kalacarya communicated this with the phrasing, “in completion stage, the secret suchnesses” and the Āchārya’s statement, “if those suchnesses are not known, although one might practise nothing will be accomplished” and his talk of the need to have expert knowledge of those ten items, and so on also should be understood in that way. Thus, the general statement

¹⁷⁷ Tib. *phyi dang gsang theg pa gsum* can be taken grammatically either as “the three: outer, secret, and vehicle” or “the three vehicles of the outer and of the secret”.

“outer secret vehicle three” has been connected with the particular statement, “the three vehicles, outer, inner, and secret”.¹⁷⁸

¹⁷⁸ There is a three volume collection of Indian texts on Mahāmudrā preserved in the Tibetan tradition. In Tibetan it is called the phyag chen rgya gzhung, “Indian Mahāmudrā Texts”. Āchārya Kalācārya’s teaching on the ten suchnesses is found in there.

23. Also, Gyalwang Je said...

There are four distinctions between outsiders and insiders: view, reliance, conduct, and fruition. View: outsiders have grasping at extremes; insiders advocate the four seals of certainty¹⁷⁹. Reliance: outsiders go to the worldly gods of Viṣṇu, Iṣhvara, and so on for refuge; insiders go to the Three Jewels for refuge. Conduct: outsiders sit at the centre of fires, insert the three shafts, and so on¹⁸⁰; insiders, having taken up the system of trainings proscribed and prescribed by the Bhagavat, abandon degradation¹⁸¹ and accomplish virtue. Fruition: outsiders are not able to journey above the peak of existence; insiders attain complete omniscience of a buddha.

¹⁷⁹ Tib, bkar btags phyag rgya bzhi. The four seals that signify the Buddhist view. These are four seals which, if present, show that the view of whatever being expressed is a view that accords with the view of the Buddha. These are also known as the "four seals of dharma" and "The Four Summaries of the Dharma". *The Illuminator Dictionary* gives them as 1) all compounds are impermanent; 2) all outflowed things are unsatisfactory; 3) all dharmas are without self; 4) nirvana is peace".

¹⁸⁰ These are practices which Buddhist texts ascribe to Hindu yogic traditions. In the first, the yogin sits as the centre of four fires laid out in the cardinal directions in the blistering sun of the Indian continent and thereby becomes a fifth fire. In the second, the yogin attempts to have the three spikes of the trident of Shiva enter his anus and either side of it. These are all regarded as mis-informed exercises which cannot carry one to enlightenment.

¹⁸¹ See footnote 173.

24. *Also, Gyakung Je said...*

The root of wandering in saṃsāra is grasping at a self or alternatively, grasping at the duality of self and other. The antidote to that is emptiness and compassion. Of the two aspects of the antidote, prajñā which realizes lack of self determines emptiness in particular so is the side of the profound view; the system of this chariot¹⁸² was opened up by Ārya Nāgārjuna and his lineage. Unsatisfactoriness carried into the path which is the mind training of bodhicitta determines compassion in particular so is the side of vast conduct; the system of this chariot was opened up by Ārya Asaṅga and his lineage. The realization of other and self as equality is the ultimate of all sūtra and tantra, emptiness having a heart of compassion. The practise of it is the lineage of blessings. The system for this chariot is the greatness that came from the mahāsid-dhas, supreme seers Tillipa, Nāro, and so on.

¹⁸² Tib, shing rta'i srol. Chariot is the standard Indian term for a major tradition of view and practice within Buddhism. An explanation is given in the Translator's introduction in relation to the title of the text.

25. Also, Gyalewang Je said...

In the circumstances of the Vinaya, by supplicating the āchārya as preceptor¹⁸³, he becomes the preceptor. Likewise, by initially supplicating someone appropriate to be a guru¹⁸⁴ he becomes the guru and, having become so, later when supplicated as the desired object¹⁸⁵, he becomes both aspects. Thus, prior to an empowerment the verses "Great joy, you..."¹⁸⁶ are a supplication to the guru and then, during the descent of wisdom and in each of the four empowerments, the supplication is a supplication to the desired object. Furthermore, the body of the empowerment procedure also has the two aspects of the need, that is, it includes the accomplishment of the temporary and ultimate needs, which are respectively the need which is showing the path to liberation in the empowerment phase and the core need which is being entered into the city

¹⁸³ Skt. upādhyaya, Tib. khan po: When one has a learned teacher, this is called the Āchārya in Sanskrit, slob dpon in Tibetan. When one needs to take vows from him, one requests him in the vinaya ceremonies to be a preceptor whereby he assumes that role. Likewise, in the vajra vehicle, when a student requests the vows of the mantra vehicle, the teacher becomes the guru and provides the vows of secret mantra.

¹⁸⁴ Someone suitable or appropriate etc., to be a guru

¹⁸⁵ The desired object is the particular deity that the supplicator wants to receive an empowerment of.

¹⁸⁶ Which are part of a standard supplication in the preliminaries to empowerment in the anuttarayoga system.

of great liberation in the meaning phase, together with path and fruit.¹⁸⁷

¹⁸⁷ This last sentence simply means that there are further supplications made throughout the process of empowerment. These occur in the phases of the actual empowerment itself and afterwards when one has actually entered the meaning and is now accepting further empowerments for the sake of others. The former is called the need or temporary need, the latter the core need or ultimate need. In the main empowerment there are many various supplications as mentioned in the previous sentence (“in each of the empowerments”) and in the subsequent empowerments when the further empowerments of Vajrāchārya and so on are being accepted, and when there are, following that, the supplications for the path and fruit.

26. *Also, Gyalewang Je said...*

The words uttered at the time of taking vows¹⁸⁸ have the two meanings of being commitments and aspirations, too. For example, in the case of individual emancipation one commits to train following the higher trainings of the arhats; in the case of common Mahāyāna, one commits to take up following the conquerors together with their sons; and in the case of the uncommon one, one takes up following and enacts the six families of conquerors, which is aspiration and commitment.

Also, saying, “I will hold to the vajra, bell, mudrā, and the authentic” which is indicating the vajra as body samaya, the bell as speech samaya, and the mudrā as mind samaya, and so on, means that one is not to be separated from vajra, bell, and so on, just as in the context of individual emancipation one is not to be separated from the begging bowl, dharma robes, and so on.

¹⁸⁸ Tib, sdom pa. Vows or vowed restraints. See chapter 32.

27. Also, Gyalsewang Je said...

Just as the pāramitā vehicle has the three vehicles of śhrāvaka, pratyeka, and bodhisatva defined in it, so those three vehicles also understand the system of Prajñāpāramitā due to which the lower two vehicles become understood as not departing from it. It is like what is said in sūtra:

“To assert training in the śhrāvaka vehicle also is to train in the Prajñāpāramitā. To assert training in the pratyekabuddha vehicle also is to train in the Prajñāpāramitā. To assert training in the level of omniscience also is to train in the Prajñāpāramitā.”

Especially, training in the mantra vehicle becomes training in the entirety of those vehicles. The mantra vehicle itself is the one that reveals the hidden meaning of all vehicles. The “vajrayāna” has the warriorship to overcome the incompatible aspects of all vehicles; it is not something that the other vehicles can dispute with.

In relation to the great peace meant in “The mantra vehicle’s victorious great peace, Kye!”, the peace of the śhrāvaka vehicle is a one-sided peace. The pratyekabuddhas understand the system of dependent, related arising thus they teach dharma to others through transformations but, in relation to the sign, method, and profound dependent relationship in mantra vehicle, they understand only some sides. Pāramitā’s view, conduct, and so on also are not connected with the key points of mantra practice’s stages of blessings;

compared with the uncommon vehicle it is a common vehicle and an incomplete vehicle that teaches just sūtra, so it is the sūtra side.

The mantra vehicle teaching as it exists should not be taken merely as an uncorrupted system that gives its explanations according to the sūtra side. It is necessary to relate to the mantra vehicle teaching with the certitude that it has the particular feature of being a lineage of uncorrupted blessings. It is taught that when it is not approached like that and hence is explained through pride of book-learning, then not only do the benefits and qualities that come from hearing and thinking not arise but it becomes the cause of the hells for teacher and retinue. If it were possible to realize it just by hearing and thinking without the key points that are made into certitudes in the tantric upadeśhas, many faults would accrue, for example even just the term “vajra words” would not be understandable.

28. Also, Gyalewang Je said...

Some people assert that “arousal of the mind for enlightenment for the purpose of liberating oneself alone from saṃsāra is what determines a pratyekabuddha” but that is not tenable. Pratyekabuddhas have the thoughts of arousing the mind¹⁸⁹ for the purpose of sentient beings for a limited duration, explaining the dharma teaching in worlds where a buddha has not arisen, and seeking peace themselves alone. Since Śhrāvakas also have such a thought, this assertion results in there being no difference between śhrāvakas and pratyekabuddhas from the perspective of the thought involved. Consequently, since the distinction between greater and lesser vehicles is defined from the perspective of the thought involved, the pratyekabuddha vehicle, which has been classified as a middling vehicle, would become meaningless.

¹⁸⁹ For enlightenment, that is, bodhicitta.

29. Also, Gyalwang Je said...

The phrase “not doing in the mind” has three, differing presentations given for it, because of the meanings found in “amanisikāra”. First, manayadisi in Sanskrit is the seventh case which in Tibetan is made as “in the mind”. The “ka” is “to do” and a negating particle “a” has been placed before it so it comes out to¹⁹⁰ “not

¹⁹⁰ The Tibetan phrase “yid la mi byed pa” is the officially set down equivalent of the Sanskrit term “amanisikāra”. The Tibetan term in the common vehicle is usually defined in just one way. However, there are in fact three meanings available to it because the source term “amanisikāra” in Sanskrit can be explained in three different ways. Some of those ways show a meaning that is consistent with the meaning of the mantra vehicle, a meaning different from the definition usually heard in the common vehicle.

The Sanskrit term “amanisikāra” is derived like this. The Sanskrit manayidisi is the root manas meaning the general, thinking mind in the seventh case; this is exactly translated into Tibetan with Tibetan “yid la”. This is important, because the words “yid la” in “yid la byed pa” can mean any of three Tibetan cases in relation to general, thinking mind but this information from Sanskrit identifies it as the seventh case which shows a noun that something else sits on or is supported by. Here, it shows that general, thinking mind is a support on which or in which something else sits. Next, the “kāra” at the end of the Sanskrit is the present tense of the verb “to do” which is translated into Tibetan exactly with byed pa. There is a negating term “a” at the beginning of the Sanskrit which makes into “not...” and the “di” of “disi” has been absorbed to give “amanisikāra” which is then exactly translated into Tibetan with “yid la mi byed pa”.

doing in the mind¹⁹¹” or “beyond rational mind¹⁹¹” or “not accessed by thinking¹⁹¹”. Additionally, the later particle “di” in the Sanskrit which has been absorbed so that it is not apparent in the Tibetan, gives “not doing in the mind¹⁹²” the meaning ‘without duality¹⁹²’. Additionally, “a” means ‘unborn’ so if we parse “manisikāra” as “doing in mind”, it comes out to “doing in unborn mind¹⁹³”. In sum, this group of three meanings are to be understood as the three perspectives “not doing in mind the marks of grasped/grasping¹⁹⁴”, “all dharmas naturally without referencing¹⁹⁴”, and “doing in unborn mind¹⁹⁴”.¹⁹⁵

¹⁹¹ Derived that way, amanisikāra comes to mean: 1) yid la mi byed “the general thinking mind not being a place where there is anything happening”; 2) blo las ‘das “beyond, not involved with, rational mind (which is a synonym for the general, thinking mind)”; and 3) bsam gyis mi khyab “not within the range of thought process”.

¹⁹² The removal of the Sanskrit “di” gives yid la mi byed “that which is non-doing in mind” which, given what has just been said, means gnyis su med pa “non-dualising” (since the opp. of having a functioning dualistic mind is the a mind that is not dualising).

¹⁹³ Going further, “a” in Sanskrit is related in the Buddhist teachings to skye ba med pa, “unborn”, so if the Sanskrit manisikāra (yid la byed pa) means doing within general thinking mind then amanisikāra comes to mean skye ba med pa yid la byed pa “doing in the unborn version of thinking mind”.

¹⁹⁴ 1) gzung ‘dzin kyī mtshan ma yid la mi byed pa, 2) chos thams cad rang bzhin gyis dmigs su med pa, 3) skye ba med pa yid la byed pa.

¹⁹⁵ The nett result of all of this is that the commonly used term of the sūtra system “yid la byed pa” is made much clearer to us (it does not translate cleanly into English and has been poorly misunderstood because of it). The term in the common vehicle refers to a particular secondary mind that appears with all primary minds, that is, it is always present in a dualistic mind, and has the function of keeping that thinking, dualistic mind directed towards its objects. Therefore, the negated form of that term is generally stated to mean “there is still a dualistic mind form (yid) but there is (continued...)”

¹⁹⁵ (...continued)

nothing happening in it, it is just sitting there, not actively engaging objects". Because of that, the other possible meanings of the negated form are either forgotten in general or over-ridden in particular by those theorists of the Buddhist tradition who insist that they know all the answers and are correct but who are not aware of the other meanings of the term.

The negated term not only means 1) "in dualistic mind but that mind is not engaging objects" as is accepted by people who only know about the sūtra conventions but also means 2) "not in dualistic mind", "not having the functions of a dualistic mind" and further even, 3) "being in a non-dualistic mind", "being in the kind of state where dharmas arise as the nature (the essence of mind, luminosity), a state where there is none of the occurrence (doings) of thinking mind".

His explanation here should be extremely useful to us. It points out meanings that anyone wanting to understand the tantras needs to know in order not to mistakenly interpret them as has historically been done by at least one Tibetan lineage. It also brings home yet again the point that there is a distinct difference between the approaches of the common vehicle, the sūtra system, and the uncommon vehicle, the tantra system. It illustrates the point that there could be a reference to non 'general thinking mind activity' that is not merely a negation of the objects that would otherwise be seen by that mind but could refer to the situation of the very essence of mind that will experience a full range of phenomena without there being any of the discursive, dualistic mind.

30. Also, Gyrlwang Je said...

In the context of the six-limbed yoga¹⁹⁶, one finds statements such as “by meditating on the three steadfast vajras” and “sattva, embodiment of the three secrets”. When the suchnesses of enlightened body, speech, and mind are not realized, the three are referred to as “the three secrets”. When the vajras of enlightened body, speech are un-diminishing, they have the meaning of co-emergence. Following on from that, in any approach where working one of those key points is the principle of practice, so-called “enlightened body vajra”, “enlightened speech vajra”, and “enlightened mind vajra” are explained separately without mixing them together, nevertheless, each of them also has those three inherently complete in it. That is, if a practitioner, by practicing according to his level of ability, accomplishes one of them, then, the remainder also are accomplished since they have one essence.

Similarly too, as the Dus Zhabs Hearing Lineage¹⁹⁷ says,

“By the best, suchness.

By the middling, life-force, etc.;

By the least, the six sequentially meditated on.”

¹⁹⁶ The yogas of the completion stage of Kālachakra; it has six limbs to it.

¹⁹⁷ Two brothers called in Tibetan, Dus Zhabs brothers were key lineage holders of the Kālachakra in India before its entrance into Tibet. There is a particular hearing lineage of instructions coming from them called the Dus Zhabs Hearing Lineage.

Each one also has inherent in it the complete set but when thinking of them individually, the empty forms are body vajra, the ten signs of the complete purification¹⁹⁸ of the ten winds are speech vajra, and the non-wavering placement of mind is mind vajra. In the context of capturing the life-force, one's body worked as a key point is body vajra, the function of winds made principal is speech vajra, and grasped/grasping pacified in the central channel's expanse is mind vajra. In the context of the samādhi of recollection, making manifest the level of wisdom body is the vajra body, purification of the twenty-one thousand, six hundred moving karmic winds in the expanse is speech vajra, and unchanging, supreme bliss, the ultimate one, is mind vajra. Connecting them like this is a very major point; as much as you discuss the three vajras or six limbs¹⁹⁹ in terms of this sort of path and the yogas which rely on this sort of thing—equal taste, non-duality, non-diminishing, co-emergence, total unfolding, and so on—please, do not ever, by turning them into just your own individual way of talking, change that way in which they are considered!

There is the question, “Doesn't the issue of realization versus non-realization give rise to the talk, “one essence, different superficialities”?”²⁰⁰ The words “different just in superifice” augment the

¹⁹⁸ *nam par byang ba*. The term complete purity means “the enlightened part that happens after the path is applied” and is in contrast to “total affliction” which means the un-enlightened side before the path is applied, which is nothing but affliction. See also footnote 20.

¹⁹⁹ That is, the six-limbed yoga which is the name of the completion stage yoga of the Kālachakra system.

²⁰⁰ This is a very difficult subject. In essence Tsongkhapa and his followers champion the idea that emptiness is correctly assessed as the first member of the four types of distinction (Tib. *tha dad bzhi*) called “one essence, different superficialities”. This is the assessment of the *paṇḍita*, the assessment of analytical intellect mentioned in the first chapter. Other schools have the

(continued...)

words “one essence” to the effect that, in this kind of vehicle, realization or no-realization, it is necessary principally to apprehend not the superfluous but the essence. Please remember to join this with modes of expression such as “this vehicle is fruition vehicle”; that, in the context of development stage, “the cause is sealed with the fruition”; “here in relation to good dharmas”; and so on.

So it is that in empowerment, there is apprehension within oneself of the meeting of meaning and sign that all dharmas arise and are certain as one nature; apprehension of difference via rational mind²⁰¹ is not being sought. In development stage, a habit is planted of rational mind’s engagement of lack of difference of saṃsāra and nirvāṇa. In completion stage with signs, effort is made at methods involving lack of difference, such as having prāṇa enter the central channel. In completion stage without signs, one presses at methods that allow lack of difference to shine forth quickly. If it does shine forth, then in the context of the branches of conduct, which is equipoise/post-attainment mixed and fourth empowerment of the very unfabricated completion stage, without relating to the former paths, the *seal* of non-dual wisdom is not transgressed and, that being ‘the supreme siddhi’ or having nothing else higher than it, it is *great*²⁰².

²⁰⁰ (...continued)

position that it is the second member of the four distinctions. This is the assessment of the kusulu, the practitioner. Neither is wrong, as long as it is kept in its proper sphere of reference. The problem is that the people following the analytical style of the paṇḍita in Tibet started to assert very vigorously that their assessment was true under all circumstances, which it is not.

²⁰¹ Rational mind knows things as an apprehension of different this and that; this sentence is pointing out that a different style of knowing is required in empowerment.

²⁰² That is, it is the final attainment which is Mahāmudrā; the seal and great (continued...)

²⁰² (...continued)

indicated in italics being the component words of Mahā (great) mudrā (seal).

31. Also, Gyrlwang Je said...

A “paṇḍika” or “tripaṇḍi”, since it is “a vessel that contains many sections”, is called a “section-vessel²⁰³”. From the perspective of what is to be trained in in the three higher trainings, it is a vessel that binds those many sections into one place. When dissected, there are countless topics of training found in them but when gathered up, they are as follows.

Every one of the explanations as many as were given of the characteristics of the higher training in discipline are, from the perspective that those to be tamed are either inferior, middling, or superior, gathered into three: those of the upāsaka, śhrāmaṇera, and bhikṣhu. It is like what *The Extensive Commentary* says,

“The climbing of a great mountain is done in stages and similarly, there are the upāsaka and the śhrāmaṇera and bhikṣhu and for them, until the approach of the former is complete, the latter is not to be done.”

When every one of the sections of the higher training of samādhi are gathered up, they are, from the perspective that those to be tamed are inferior, middling, or superior, gathered into three: the

²⁰³ Skt. piṭaka, Tib. sde snod: usually translated as “basket”.

“illusion-like samādhi”; “going-as-a-hero samādhi”²⁰⁴, and “vajra-like samādhi”²⁰⁵. As it says in *Ārya Maitreya’s Prayer of Aspiration*,
 “Illusion-like samādhi, and...”

None of the sections of the higher training of prajñā are not contained in the three omnisciences; they are, from the perspective of that those to be tamed are inferior, middling, or superior, gathered into three: ground all-knowing-ness; path all-knowing-ness, and complete omniscience; as is stated extensively in the *Ornament of Manifest Realizations*, and so on.

Following on from that, the realization taught as the three trainings via the section-vessel of scripture is the so-called “common section-vessel”. Their full teaching in presentations of their hidden meaning, ultimate meaning, non-literal meaning, and uncommon meaning which happen in the phase of determining the uncommon vehicle and its inner vajra body, other suchness, and so on, is called continuum²⁰⁶ because of relating only to stages of lineage—ripening, sign, method, and so on—and because the essence, even with being cut up into view, vehicle, tenets, and so on, resides in one continuum²⁰⁷.

²⁰⁴ Skt. śhuraṅgama samādhi

²⁰⁵ Skt. vajropama samādhi

²⁰⁶ The meaning of the Sanskrit word tantra.

²⁰⁷ “Continuum” also means mind-stream in this context and “lineage” in the previous reason has the same sense of lineage or continuum or mind-stream.

32. Also, Gyalsung Je said...

“Restraint” stands for “saṃvara”²⁰⁸.

In individual emancipation, it is used as “restraint” in the sense of restraint from bad conduct. In secret mantra, it used in the sense of restraining every possible appearance, all of saṃsāra and nirvāṇa, into luminosity or restraining many things into one.

Also: in individual emancipation it abandons harming together with its basis; from the standpoint of the bodhicitta restraints, it is something that accomplishes the entirety of others’ benefits; and secret mantrikas restrain²⁰⁹ all dharma into wisdom which the awareness of the equality or equal taste of the two.

Also, the three restraints²¹⁰ have one essence which is the abandonment of non-virtue and the accomplishment of virtue, and are one in being the method to abandon being afflicted. Using the example of a poison tree, individual emancipation abandons it that

²⁰⁸ The Sanskrit saṃvara was given the official Tibetan equivalent of sdom pa. The words in either language mean exactly “that which restrains you, that which binds you and holds you back from...”. This is frequently translated into English with “vow”, “vowed restraint”.

²⁰⁹ Or bind, which is also the meaning of the term sdom pa.

²¹⁰ Tib. sdom pa gsum: are the three sets of vowed restraints just mentioned in the previous paragraph: those of the Hīnayāna, Mahāyāna, and Vajrayāna.

is, cuts it down; bodhicitta by transforming the poison into medicine salves the potency of the poison; and secret mantra by transforming the poison into amṛita enjoys it. The need to eliminate the potency of the poison is equivalent in all three.

33. Also, Gyalsung Je said...

“Śhūnya” means just ‘empty’, ‘not there’, ‘not existent’ and the “ta” added to it is an assistive²¹¹ which makes it “emptiness”. What the term “emptiness” refers to is difficult to realize using the rational mind of individualized beings²¹²; it is only and particularly referring to that emptiness which is determined through views having the perspective of ‘what is’ or ‘upadeśha’, etcetera²¹³. Emptiness is like “dharmatā” which does not refer to a dharma’s mere generality but to that fact which is its²¹⁴ actual

²¹¹ Tib. phan pa’i rkyen. The Sanskrit grammatical term for any one of a group of word-parts that assist the creation of a word of further meaning from a root of some sort.

²¹² See page 108.

²¹³ This is saying that emptiness is only determined through views of the mantra system where the view is concerned with what really is, is determined through the profound upadeśha of the tantric system, and so on. In other words what the word is really referencing is not the emptiness known in a final way through the special instructions only of the tantric system.

²¹⁴ He is making the point that the ‘ta’ on the end of ‘śhūnyatā’ which we translate as emptiness, has the same sense as the ‘ta’ on the end of ‘dharmatā’. Dharmatā does not merely mean dharmas as they are taken in the general, conventional way but means the very is-ness of dharmas, their living actual reality. Likewise śhūnyatā does not refer some mere negation that is empty but to a vibrant reality which is and is not—that is, is empty—at the same time. When you have a sense of the use of the Sanskrit and Tibetan, it is easier to understand what he is getting it. The term dharmatā
(continued...)

ity or like “tathātā” which refers to the fact which is profound actuality. Emptiness is also the reason that “mind only”²¹⁵ must be understood as “mind consciousness only” and “mindness” as “wisdom”.

Emptiness having the excellence of all aspects has two explanations, one in sūtra and one in tantra. The sūtra system makes the completely white dharmas of generosity and so on into the aspects that are had over and above a prajñā of the nature-less three cycles; the *Highest Continuum* says,

“Emptiness
Having the excellence of all aspects²¹⁶
Generosity, discipline, patience, etcetera
Is termed ‘form’.”

The tantra system makes everything that there is in the animate and inanimate into the aspects which are had by emptiness in all-encompassing, great-bliss wisdom; this is taught in the *Kālachakra*.

²¹⁴ (...continued)

is never used in a way that conveys a mere “reality” of dharmas but conveys a sense of a vibrant inner reality of dharmas. The term śhūnyatā, he is saying, should not be understood as a mere emptiness as many have done but as a vibrant reality, which is also empty.

²¹⁵ Skt. Cittamātra, Tib. sems tsam

²¹⁶ Having/possessing the excellence of all aspects, see pages 6, 121, 122, 167, 226.

34. Also, Gyrlwang Je said...

The teaching that: the restraints of secret mantra²¹⁷ are “the tathāgata’s discipline”; the restraints of the bodhisatvas are “the bodhisatva’s discipline”; and the restraints of individual emancipation are “the arhat’s discipline” means training that is done in pursuit of and reference to its own complete emancipation²¹⁸.

²¹⁷ That is, vows: see chapter 31.

²¹⁸ That is, each of those is a training that pursues the particular emancipation belonging to its system: the emancipation of the tathagata’s, bodhisatva’s, and arhat’s liberation. The bodhisatva’s liberation is buddhahood like that of the secret mantra but the liberation of secret mantra is attained through the sambhogakāya tathāgatas rather than through the bodhisatva ideal.

35. Also, Gyalwang Je said...

As it says in the *Kālachakra*,

“The restraint of connecting with one wisdom;”

that is, all restraints are gathered in one²¹⁹. What it says in the tantra section,

“The restraint of wisdom which is unobscured regarding the three times...”

is contained in that. That is restraint by gathering all qualities in one then holding to it and it is also restraint in which all bad conduct stops of itself²²⁰. Lord Yang Gonpa, and others²²¹ taught it as,

“abandoned/antidote non-duality’s outflow-less restraint”

and Lord Protector of Beings²²² verbally said,

²¹⁹ Another chapter on the meaning of restraint (see chapters 31 and 33. This chapter summarizes all restraints as one, two, or three things.

²²⁰ The fourth of the four greatnesses of the Kadampa teaching is “that bad conduct naturally ceases”.

²²¹ The great guru forefathers of the Drukpa Kagyu tradition.

²²² Tib. ‘gro wa’i dgon po: in Drukpa Kagyu literature, this is usually a reference to Tsangpa Gyare or Lingje Repa. However, it is used for other masters in this and other lineages, too, and is also used as an epithet of a person’s guru.

“Not relating to the restraint of samaya protection; the distinction of an uninterrupted flow of outflow-less restraint.”

If summed up in two, there is nothing not contained in the two, method and *prajñā*; the path of skill in method and the path of complete liberation contain the paths of the common and uncommon Mahāyāna in their entirety.

If summed up in three, they are gathered in the samayas of enlightened body, speech, and mind; all restraints do function to free the three doors from every stain and, especially in mantra vehicle, the three doors are restrained into their essence of enlightened body, speech, and mind.

36. Also, Gyalsung Je said...

In keeping the restraint of the deity where the flower landed, it does not mean not holding the others, it means that you need to make that one principal.²²³

²²³ Another chapter on restraint. See also chapters 31, 33, and 34. This chapter means that the samaya of the deity of the family where the flower lands during empowerment is to make that buddha family principal during the practice that follows the empowerment.

37. Also, Gyalwang Je said...

The teaching in mother tantra that, “every time a woman is seen, three anticlockwise circumambulations should be made” and “every action should be made with three anticlockwise circumambulations” is to the effect that this path’s stages rely principally on the four joys and additionally, the path stages are wisdom which comes in reliance on a female prajñi²²⁴. Thus it is labelled “prajñājñāna” and in particular also, the bhaga itself is labelled as the source of dharmas. Such teaching is made to respect all women since they are also the support from which wisdom comes.

Additionally, in terms of ‘eating shit and piss’, and so on, an absence of discursive thought and, from respect, an equalization of taste is required where discursive thought is discursive thought of the eighty natures. In the context of the secret empowerment too, their stoppage is also required; here it is needed to train up in the wisdom of bliss/emptiness. Without discursive thought being stopped, there is no basis for the arising of the wisdom of bliss/emptiness, and without that arising, what will be trained up? And (he added) what will be realized?

²²⁴ That is, a female consort who provides the prajñā side; the male provides the upāya side.

38. Also, Gyälwang Je said...

Empowerment has two parts, the preparatory and main parts. Of them, the ground preparations determine the place where the empowerment is to be performed; the vase preparations determine the substances which will be used to make the empowerment; and the disciple preparations identify the basis of who will be empowered.

The main part has the two parts of being entered into the maṇḍala and empowerment.

Being entered also has two parts, being entered and seeing: being entered is being shown the doorway to seeing one's own suchness in direct perception through the power of blessings coming from wisdom that has been brought down; and seeing performs the seeing gradually or suddenly, either one, through the circumstance used that corresponds to one's own mental capacity, of coloured sand, body, bhaga, and/or bodhicitta.

In empowerment, the progressive steps of the ritual enter one into that maṇḍala and appoint and empower one as its master. Nonetheless, at the time of the basis, best is to have actual realization, middling is to experience the superficies, and least is at least to meet the signs. At the time of the path, because repeated familiarization with such vessel-and-contents of purity is to be performed, the two stages with retinue are meditated upon. At the time of

fruition, not departing from provisional meaning, there is no departure from definite meaning.

39. Also, Gyalwang Je said...

At the time of having made a vow, the understanding that one is “certain to change”, means that one is “at risk of change”.²²⁵

²²⁵ This is explanation of the Tibetan term “gyur ta re” which is used in relation to vowed restraints that have been taken. After they have been taken there is immediately the possibility that they could be broken or transgressed in some way, which is the meaning of being at risk of change from the initial condition of a perfectly pure vowed restraint.

40. Also, Gyakuvang Je said...

It is as taught that,

"The three doors dwelling within the samayas of enlightened body, speech, and mind, abandons the habitual patterns of transference and since that results in ignorance which is the root of the twelve dependent relationships being abandoned, the ignorant mind, by reversing its faint, is clarified."

Also,

"The shifting of the moon-factor body constituent results in cycling through the twelve branches in the direction of becoming."

and that,

"By purifying the twelve shifting prāṇas which are the embodiments of the twelve dependent relationships (ignorance, and so on) so that they are freed from obscuration, they travel as twelve aspects of true meaning and they also travel the twelve places and secondary places. This, like the completion of the sun's travel through the twelve time junctures come from the sun's having twelve houses, is the completion of the yogin's journey; it is the great appearance of the vajra sun."

Also,

“Completion of the sixteen joys purifies the sixteen factors of the external moon so that they are freed from obscuration. By dissecting the *kāya* which is one suchness, it becomes of four types and each of those also dissected into four—enlightened body, speech, mind, and wisdom—results in four sets of four; by utter dissection of the *kāya* which is one suchness there are the sixteen aspects dwelling in wanting²²⁶ without wanting²²⁷.”

²²⁶ Skt. *trīṣṭhā*, Tib. *sred pa*: the Sanskrit original means “thirsting” as in “thirsting after, longing for, the things of existence”.

²²⁷ When the sixteen aspects of the path of joy are accomplished like this, there is no thirsting itself but still there is the liveliness of the thirsting. In other words, by purifying these things one comes to the point where there is a display of what appears to be thirsting but it is not the impure dualistic form.

41. Also, Gyalwang Je said...

The teaching of outsiders is not teaching with explanation²²⁸. Because they are not expert at differentiating between how it is and is not and hence do not get at the situation as it is²²⁹, what they do teach is not well explained. The Bhagavat did penetrate the situation as it is, so he said, “the dharma which is well explained, the Vinaya²³⁰”. One’s conduct being in accord with ‘how it is’, it is thus also explained as “discipline²³¹”. In the subject of the higher train-

²²⁸ What he means is that the teachings of the various Indian spiritual traditions other than the Buddha’s are systems that simply prescribe ritual behaviour, not systems that explain carefully what is real and what is not and what is a correct path to it and what is not and what is true awakening and what is not, etc.

²²⁹ Tib. gnas tshul

²³⁰ The set of teachings that show behaviour which is in accord with what is and hence, if followed lead to one’s being becoming a situation that is a reflection of what is.

²³¹ The conduct of the Vinaya is one of behaviour that stays in accord with what is. In Sanskrit, this was termed *śhīla*, meaning a cooling down that happens as one defeats the heat of the afflictions and becomes in accord with what is. This was not literally translated into Tibetan, instead the Tibetans translated the meaning. They created the term “tshul khrims” meaning “a code (khrims) of behaviour that is in accord with the way of things (tshul). This has been translated in various ways in English “moral conduct”, “morality”, “ethics”. I prefer “discipline” since the meaning is “one’s personal discipline”

ings²³², conduct conforming to 'how it is' is called close conduct²³³; for example, like a worldly one calls someone close "a close one", here too, completing a mode of conduct was also taught as "coming-close completion"²³⁴. Also, by staying in 'how it is', 'how it is not' is pacified and tamed, therefore it was also taught as "vinaya"²³⁵.

²³² The three higher trainings of śhīla, samādhi, and prajñā or discipline, concentration, and intelligence. See also the discussion on page 90 ff.

²³³ Tib. nye war spyod pa

²³⁴ Another name for fully-ordained monks and nuns since they are the ones whose conduct is the complete form of the training in higher discipline. Higher discipline in the vehicle of individual emancipation, that is, in the vehicle where monastic vows are most important, are the three higher trainings of śhīla, samādhi, and prajñā; see the discussion on 90 ff.

²³⁵ Skt. Vinaya, Tib. 'dul ba means "to tame".

42. Also, Gyalwang Je said...

There are the terms, “Brahmin”, “Brahmā”, and “Great Brahmā”. Compared to a Brahmin who is known for his cleanliness of ritual purity, the Tathāgata, having cleaned up the two obscurations together with their habitual patterns, is known for being “Holy Cleanliness Gone-to-the-Other-Shore”²³⁶. This which appears in the Tirthika’s textual tradition²³⁷,

“Brahmā is isolated²³⁸. Brahmā is the Withstander of Difficulty²³⁹. Brahmā is tamed of faculty.”

²³⁶ In other words, a Brahmin is known as “cleanliness” and a buddha is “The Holy One, because he is not just cleanliness because of practicing empty ritual within saṃsāra but is the real cleanliness of having cleaned up completely the two obscurations that prevent buddhahood, the cleanliness of having gone to the other shore, nirvāṇa”.

²³⁷ In this case, a section from the Hindu Vedas is being quoted. The quote is the Hindu way of saying that their principal deity is totally at peace. They mention various qualities of Brahmā which are the qualities for them of someone who has ultimate peace. The Buddhists say, in their texts and using the same kind of wording, that the Buddha has the various qualities of someone who has reached final peace. So this section is about the differences between the enlightened principles of the two traditions, with the author presenting why the Buddha’s attainment is real attainment and the other not.

²³⁸ This is the Hindu way of saying that their principal deity Brahmā is devoid of all affliction and hence totally at peace.

²³⁹ Skt. Tapasyā, Tib. bka’ thub pa: literally one who is able to or who withstands difficulty. This is a term applied to religious mendicants and the
(continued...)

should be joined with²⁴⁰,

““Gone to the end of withstanding difficulty” referring to something done in relation to other migrators, not an object of ritual practice is ‘The Great Withstanding of Difficulty’, meaning patience, the patience of the Holy Withstander of Difficulties, it is supreme nirvāṇa...”

You might ask, “If withstanding difficulty is taken to its finish, what will this Great Withstander of Difficulty be?” It is the exhaustion of the arising of impurity in its entirety. Because of that, in complete analysis²⁴¹ the final meaning is “Withstander²⁴² supreme²⁴³ intellect arising” but this does not contradict saying in thorough

²³⁹ (...continued)

like who practise, undergoing all sorts of difficulties to attain their goal. It is often translated as “ascetic”. For the Hindus, Brahmā is the “great ascetic” of their system.

²⁴⁰ The Buddhists describe the Buddha in very similar language to that used by the Hindus when they describe Brahmā, including the use of the word “ascetic”. However, the Buddha pointed out to his disciples that there was a big difference between the asceticism of Brahmā and the asceticism of a buddha. Brahmā is the epitome of a system that relies on various ritual forms of asceticism (for example, sitting in the midst of fires, taking a vow not to let one’s feet touch the ground, and so on). The buddha pointed out that these are only cases of exerting patience in regard to difficulties that inflict suffering on the practitioner but do not lead to enlightenment. The Buddha pointed out that a buddha is the great ascetic because his asceticism is the patience that has been exerted in the trials of overcoming the ego. According to the buddha, this the practice of true spirituality that leads a person out of cyclic existence and onto supreme nirvāṇa, rather than the lesser spirituality of the various Hindu traditions which is merely based in ritual practice and does not lead to a final liberation.

²⁴¹ See footnote 24.

²⁴² Throughout this, “withstander” also has the meaning of sage.

²⁴³ Note the connection with “supreme” in the previous quote.

decision²⁴⁴, 'the one cause of the great arising'. This is similar to what it says in Kālachakra, that that final meaning of 'arising' is "the protector who will arise" etcetera; if it were not so, "the one cause" stated here and its statement that "the original buddha is causeless" it says "would contradict you".

Furthermore, just as the outsiders assert the four faces of God Brahmā are to be identified as the four Vedas, Kālachakra's four faces are to be relied on for the profound secret through their guiding discourse as the four chiefs, the four tenet's advocates, the four Brahmā vihāras, the four tantra sections, Kṛitayuga and so forth of the Tīrthikas.

²⁴⁴ See footnote 24.

43. Also, Gyalsung Je said...

There are four circumstances to the Bhagavat's discourses: the circumstance where provisional meaning is principal, the circumstance where definitive meaning is principal, the circumstance where provisional and definitive are completely differentiated; and the circumstance where provisional and definitive non-dual. The first three are the common vehicle and connect with the sequence of the three stages of turning the wheel of dharma. The last one is the hidden-meaning mantra vehicle.



Also, having been asked, "Do they have fully characterized view, meditation, conduct, and fruition of Mahāmudrā, or not?", he said,

All dharmas are totally conceived²⁴⁵, therefore they do not exist with a self-characteristic, and it must be asserted even in the common vehicle that "they lack essentiality". Now, since all these things which are never existent because of that reasoning, are by nature luminosity or do from the outset exist spontaneously, they are never non-existent! This cutting at the same time of the exaggerations of both existence and non-existence is co-emergent wisdom,

²⁴⁵ The name of the first of the three characteristics. It means that all dharmas are just products of the dualistic, conceptual mind.

the non-dualistic essentiality. When one abandons the general terminology of the common vehicles, that is spoken of as “dualistic appearances having subsided”. The unsurpassed yoga system of secret mantra²⁴⁶ calls it, “stains of grasping at difference purified”. The six yogas²⁴⁷ say, “appearances of grasped/grasping individually absorbed”. Mahāmudrā says, “the marks of dualistic grasping liberated in their own place” or “the chapter of dualistic grasping expunged”. From the stance of realization it is called, “seeing the truth of the common vehicle”. Mother tāntrikas say, “co-emergent wisdom become manifest”; father tāntrikas say, “wisdom of profundity-clarity non-dual”; and Mahāmudrā practitioners say, “mindness realized as dharmakāya”, “the buddha-thought shining forth in the mind”. This hidden, ultimate certitude is not just an addendum filling a deficiency, it is the single identification of the essence!

²⁴⁶ Skt. anuttarayogatantra

²⁴⁷ The six yogas of the six-limbed yoga which is the outer completion stage of Kālachakra

44. Also, Gyalsung Je said...

Mind's discursive thoughts arise and cease by the moment and, due to the cognitions of the aspects²⁴⁸ good and bad in what they perceive, have individual fruitions that are infallible. That is called "not stopping only at appearing but also being the basis of dependent related arising". The topics of the first wheel of the command are shown starting with this sort of approach.

The understanding that discursive thought lacks birth with a nature produces the understanding that all dharmas are emptiness. The meanings of the middle wheel of the command are shown starting out with this sort of approach.

That emptiness is by nature luminosity. Through seeing that all of the stains on the luminosity are adventitious, there is the complete ascertainment of suchness which is the meaning of the final wheel of the command

That suchness-luminosity is present non-dually with all the dharmas of saṃsāra and nirvāṇa and is complete in great wisdom without falling into bias²⁴⁹, which is the meaning of mantra vehicle.

²⁴⁸ Tib. nram par 'du shes pa

²⁴⁹ The completion of realization that all dharmas of saṃsāra and nirvāṇa are suchness-luminosity occurs with the full realization of wisdom which sees suchness (emptiness) and luminosity (appearance) simultaneously
(continued...)



Also, having been asked, “Is the liberation attained by the two styles of cutting exaggeration externally through reliance on logic and syllogistic reasoning and cutting exaggeration internally through reliance on the guru’s upadeśha the same?” he said...

Without relying on the guru’s upadeśha, the use of logic and syllogistic reasoning alone becomes a cause of liberation but cannot actually liberate, just like without actually eating, merely determining what to eat to alone cannot satiate one’s hunger.

Generally, liberation cannot happen unless the actuality of the two truths is realized. To do that, the common vehicle proceeds to distinguish two types of superior meaning, real and false, and two types of real masking, too. Drawing a fine line between the two truths and not mixing them together in that way makes it possible to understand the distinction between the way things are and the way things appear²⁵⁰. Then, in dependence on that, the distinction between direct and indirect also becomes understood²⁵¹.

²⁴⁹ (...continued)

without ever falling into a dualistic fixation that would take either one as a side in dualistic perception.

²⁵⁰ Tib. gnas tshul and snang tshul. The way things are and the way they appear can be used in various ways. Here it means the way things are in actuality that is, in reality, and the way they appear to be, which is the superficial perception of the that reality by beings who are perceiving through a deluded consciousness rather than wisdom.

²⁵¹ That is, when all of that has been understood, it becomes possible to understand that that is the indirect cause, not the direct one, and one can then move onto mantra vehicle for the direct approach. There are a num-
(continued...)

45. Also, Gyalsung Je said...

As it says in the glorious *Kālachakra Tantra*,

“At the juncture of the phases, Rāhu fully enters the pure disk with rabbit²⁵², and at the times of day and night the sun and moon are held.”

meaning that, on the fifteenth lunar day, which is the waxing moon’s juncture of the phases, and on the thirtieth lunar day, which is the waning moon’s juncture of the phases, the times when externally the moon is seized by Rāhu²⁵³ and the times internally when, the white and red elements having been gathered and expanded in heart centre, due to the temporary experiences of the three—from the white portion bliss, from the red portion clarity, and from them simultaneously non-thought—the temporary experience of fully characterized luminosity is born; and when winds of rasanā having returned into the central channel—discursive thought of the grasped—the winds of lalanā having gone into the central channel—the discursive thought of the grasper—and both entered winds having dissolved into the expanse of the central channel, non-dual wisdom is born in the mind stream; and when in the central channel of de-

²⁵¹ (...continued)

ber of discussions earlier in the text of direct and indirect causes.

²⁵² The Tibetan way of describing the moon. The European tradition considers that there is a man in the moon; Tibetan culture considers that there is a rabbit in the moon.

²⁵³ That is, that the moon is not apparent in the night sky (the new moon).

sire and freedom from desire supreme, unchanging bliss is born; and when in the central channel of emptiness and not-emptiness emptiness which is omniscience shines forth—these are the one process of outer and inner dependent relationship.



Also, he said...

The unchanging great bliss explained in Kālachakra and the co-emergent wisdom of mother tantra are equivalent and also the emptiness having the excellence of all aspects of Kālachakra and the luminosity of the fourth universal emptiness of father tantra are equivalent.



Also, he said...

Both the luminosity which shines forth because of the condition of the white and red elements having been gathered and expanded and the luminosity which shines forth because of the condition of the winds of grasped/grasping having been put into the central channel are the same in that each one is a temporary-experience luminosity. Their difference is distinguished on the basis of differing doors of method thus both are method path, not liberation path.



Also, he said...

The white element is the nature of the moon and the moon also has the embodiment of the sixteen factors; men, completing the element at the age of sixteen years, are the moon/method factor. The red element is the nature of the sun and the sun also has the embodiment of the twelve houses; women, completing the red element at twelve years are the sun/prajñā factor. Thus, the white and red elements are defined as method and prajñā and as it says in the *Hevajra tantra*,

“The day, the bhagavat with vajra,
The night, prajñā, are to be divided.”

night and day are defined as method and prajñā, and likewise there are many ways of defining method and prajñā, defining them as support and supported, defining them in relation to real masking and superior meaning, and so on.

46. Also, Gyrlung Je said...

“Attainment of accomplishment” is of two types, attainment of common siddhi and attainment of supreme siddhi, and each of them also is threefold small, medium, and great. The three levels of the attainment of supreme siddhi from small to great are: attainment of the four buddha activities is small attainment; attainment of the eight great accomplishments is medium attainment; attainment of universal activity is great attainment²⁵⁴.

The mark of the initial level of supreme attainment is as follows. When winds move from Lalanā, the five coarse elements and appearances of objects of outer grasping are generated. When winds move from Rasanā, the five subtle elements and dharma equivalents of internal grasping come about; various permutations of absorption result and mind’s discursive thoughts are generated²⁵⁵. When the ten winds included like that in grasped/grasping dissolve into the expanse of the central channel, the complete appearance of all ten signs is the initial level’s mark. Then all knowables—the three elements, the three times, the three existences, and so on—appear in direct perception as the play of the yogin-

²⁵⁴ That is, the three levels of common attainment.

²⁵⁵ Generally speaking, the five subtle forms of earth, water, fire, air, and space in the body absorb into each other in the various possible permutations and grasping at this as the inner side (compared to the outer side of appearances due to grasping the five coarse elements) is what produces discursive thought.

's self-knowing due to which emptiness having the excellence of all aspects, luminosity, shines forth and this is the medium one's characteristic. Following the work of stopping the twenty-one thousand six hundred moving karmic winds, the twenty-one thousand, six hundred supreme, unchanging blisses are complete in their own place and all the things of the animate and inanimate are complete in the total display of one great bliss which is the mark of the final one.

47. Also, Gyalewang Je said...

In the Kālachakra it says,

““Prajñātantra” came from the east face then again, “Yoga of Ensuing Knowledge²⁵⁶”, came from the west. The right face said “by the master of the conquerors, “Yogatantra”. The left face said, “Activity”, and so on.”

This is what it is saying. The left face showed Caryatantra using terms ‘activity’, and so on, in regard to clinging²⁵⁷ to outer objects, the types of habitual patterns of waking. The right face showed Yogatantra in regard to clinging to mere appearances of the mind due to the power of habitual patterns of dreaming. The front face showed Yoginī Tantra in regard to clinging to the no thought of all outer thoughts²⁵⁸ due to the power of wrong habitual patterns of thick sleep. The back face spoke of the Yoga of Ensuing Knowledge

²⁵⁶ Tib. *mal 'byor rjes su rig pa*: an alternative name for *bla na med pa'i naljor*, that is, *anuttarayogatantra*. The term is found here and there in the new translation tantras.

²⁵⁷ That is, in regard to purifying the clinging. Each of the four tantras mentioned functions to purify the clinging associated with each of the four circumstances. The four circumstances are waking, dreaming, sleeping, intercourse.

²⁵⁸ In sleeping all outer appearances dissolve and one does not think of them, this is called “all outer thoughts not thought of”.

Tantra in regard to clinging to bliss due to the power of the fourth²⁵⁹.

²⁵⁹ This can be understood if one understands that these are the purifications of the four circumstances.

48. *Also, he said...*

There are the “Four Brahmā Abodes” and it says in the sūtras,

“If you want to be born in the Brahmā abodes, you are to meditate on the four limitless ones.”

That scripture teaches temporary fruition. It leads one on through the abodes of contentment, showing those mere levels as meaningful but does so in fact for the purpose of arriving at the idea of excellence’s end²⁶⁰. For example, Devendra Kaushika stated,

“On the fifteenth day of the waxing moon and
Likewise on the eighth day,
The ritual conduct of the eight branches of fasting²⁶¹
Becomes me and like me.”

²⁶⁰ In the lesser vehicle the Buddha taught the four abodes of Brahmā, which are the four practices of love, compassion, joy, and equanimity. These practices result in one being born in the levels of Brahmā in the realm of form and as such are just worldly attainments. Why then would the Buddha teach these things as meaningful, which he does in the teachings on them in the lesser vehicle? It is because, although they lead apparently to fruition in cyclic existence, they also, if taken as part of the larger path, help lead the practitioner onto the final achievement of true excellence, which is the true spiritual attainment of an arhat in the lesser vehicle and of a buddha in the greater vehicle.

²⁶¹ Tib. bsnyen gnas a practice of fasting done in conjunction with taking eight vows. In India, laypeople would do this on the new and full moon days of the lunar month (the eight is also mentioned here) as part of their practice of keeping good conduct.

to which the Bhagavat said,

“Kaushika, please do not say such! In Kaushika’s statement,

On the fifteenth day of the waxing moon and

Likewise on the eighth day,

The ritual conduct of the eight branches of fasting

Becomes me and like me”,

the “becomes me and like me” is temporary fruition;

when the Bhagavat says “becomes me and like me” it is an ultimate fruition way of teaching!²⁶²”

²⁶² In other words, when the great god Indra speaks of things of ordinary attainment that lead to a position like his, that is the whole meaning. When the Buddha speaks of things like the Brahmā abodes and says that practitioners who practise them are like him, he means that the result is initially that you might obtain a birth in the Brahmā realms but the in the end you will become a buddha. Indra’s statement has to be taken literally whereas the Buddha’s statement has a hidden meaning to it.

49. Also, Gyalwang Je said...

What is known as “Kālachakra” has three parts: outer, inner, and other²⁶³.

Outer Kālachakra is described like this. ‘Time’ is one year. ‘Cycle’ is the two journeys, South and North²⁶⁴, and in each of these journeys there are six months making twelve and in each of those a division into waxing moon and waning moon results in twenty-four. Each of those additionally divided up into fifteen gives three hundred and sixty²⁶⁵. The reason for calling this “Kālachakra” is because that kind of approach makes a time cycle²⁶⁶ of one year or a time as-many-as-there-are-kalpas cycle²⁶⁷ and hence the name.

²⁶³ Generally speaking, outer Kālachakra refers to the external world and the astrological calculations that are made with rational mind because of understanding that outer world’s dependent relation with the inner world. Inner Kālachakra is the inner world of the body and the breaths and how that system works. Other Kālachakra is the system of relying on the maṇḍala of Kālachakra to progress through the stages of meditation to the ultimate meaning.

²⁶⁴ Of the sun moving north and south apparently in the course of one year.

²⁶⁵ Days in a year based on a lunar calendar for the months.

²⁶⁶ Time Cycle = Kālachakra.

²⁶⁷ The translation of Kālachakra that has become popular in the West is “Wheel of Time”. The Indian term “chakra” literally means “wheel” but also means “cycle” and also means “the overall situation of”. The text here (continued...)

Inner Kālachakra is described like this. The collection of breaths taken in one complete night-day is ‘time’. ‘Cycle’ is taught as the two journeys, right and left²⁶⁸, and these each additionally are the six great shifts’ equal and unequal paths to give twelve great shifts which, by the nature of dividing the shifts into half shifts, is shown as twenty-four sides²⁶⁹. Each of those also is assessed as having fifteen parts so that each of sixty breaths having like that what is labelled a small day night of three hundred and sixty, and so on, there is a complete cycle of time of one day. Because of that kind of cycle or because living creatures cycle in that kind of way, it is called “Kālachakra”.

Other Kālachakra is described like this. When of development and completion stages it is connected with development stage, it is connected with the purities: the complete purity of outer and inner time comes as the single kāya; the complete purity of the two journeys comes as the two feet; the complete purity of the outer and inner twelve shifts comes as the twelve shoulders; the complete purity of the sides²⁷⁰ comes as the twenty-four hands; the complete purity of greater and smaller day-and-night comes as the three hun-

²⁶⁷ (...continued)

is explaining, without any ambiguity, that the meaning is “Cycles of Time”. The term “chakra” in the name Kālachakra does not mean “wheel” at all. It means (the tantra that) concerns itself with cycles of time, from the minute to the cosmic and from the esoteric to the exoteric. It contains the sense of “the overall situation of time, too”. Although it is hard to change entrenched notions, there is no doubt that Kālachakra means “Time Cycles” not “Wheel of time”.

²⁶⁸ The breath coming and going from two nostrils, left and right.

²⁶⁹ This has a profound inner meaning but it would not be appropriate to explain it here. The same talk is thoroughly laid out in the text by Karma-pa Rangjung Dorje called *The Profound Inner Meaning*. “Sides” here means “specific parts”.

²⁷⁰ As mentioned in Inner Kālachakra above.

dred and sixty joints, and so on. In the completion stage, 'Time' is all dharmas being one in the essentiality which is unchanging bliss and that having the excellence of all aspects starting with the two journeys of method and prajñā, the six limbs²⁷¹, twelve true meanings, and so on is 'cycle'. Additionally, it says in the tantra,

"These, sealed by the three existences, are one cycle which is the single arising of the conqueror's bliss."

²⁷¹ Of the six-limbed yoga in the completion stage of Kālachakra.

50. Also, Gyrlwang Je said...

The particular development stage which is the close cause of completion stage, 'the profound development stage', is higher than other development stages. Additionally, from the standpoints of extensive and condensed respectively, the former would be the widely-known body maṇḍala and the latter like an empty courtyard which is a preliminary for completion stage.

51. Also, Gyrlwang Je Replied to This Question...

There are the various presentations of The Profound Inner Meaning's dissection of nāḍīs into branches, approach-accomplishment, and so on and the presentations of Mountain Dharma, the Six Dharmas, and so on—which is the principal system?

Generally speaking, within the way that the four tantra sections sit, there are the two circumstances of method and prajñā being equal factors and of them being principal and subordinate. Of those, the equally present circumstance is made clear through the approach-accomplishment, etcetera explained in Kālachakra. The standpoint of prajñā being principal, which is the intent of mother tantra, is explained through Mountain Dharma, the Six Dharmas²⁷², and so on.

In regard to the enumeration of chakras, the explanation of four chakras is principally the explanation of mother tantra; the *Hevajra tantra* says,

“Regarding the final meaning²⁷³ of “the stages of the enumerated chakras”, all such are four, four.”

²⁷² The six yogas of Nāropa.

²⁷³ Tib. mthar

The second explanation of six chakras is the intent of sūtra and tantra; as it says in *Notes to Vajra Verses on Approach and Accomplishment*,

“For that possessing six elements, the path of six limbs.
 For the nāḍīs of the six families, the six movements are
 defeated
 Due to which the six chakras are the actual six conquer-
 ors.
 The six groups of six subsumes all tantras.”

52. Also, Gyalewang Je said...

For development stage practitioners, the discursive thought principally to be purified is rational mind that clings to a common body and for completion stage practitioners it is rational mind that clings to an authentic object²⁷⁴. Those two stages higher and lower of rational mind that performs the purification of those clings are called “the very well-known two stages of the circumstance of the path”.

Someone queries, “Yes, but the Mahāmudrā you assert is one beyond rational mind. By presenting it also as having threefold ground, path, and fruition complete in it, is path Mahāmudrā a path of unifying the two stages?” If not, path Mahāmudrā would become beyond rational mind. If so, and you reply, “that contradicts it being the essence path of all sūtra and tantra”, then here in regard to unification, there is both that beyond rational mind and that not beyond rational mind. The stage with rational mind associated is the method which makes for the realization of ground Mahāmudrā and that having been realized, it is meditation for the purpose of heightening it and, without letting it degenerate, attaining finality in it; it is not fully characterized unification beyond rational mind. Therefore, this unification beyond rational mind, since it is called “the great development stage” within development stage, and likewise “the great completion stage”, “the great unifica-

²⁷⁴ It is that the object is the authentic and it is being clung to, not that there is an object and it is being clung to as authentic.

tion", and so on, and since from the perspective of the three things 'beyond rational mind', 'non-duality' and 'nothing missing', it contains a common basis with being 'mudrā' and with being 'great', it is called, "Mahāmudrā". Alternatively, since these three characteristics are completely present, for that reason also it is called "great". A great many other presentations of unification/beyond rational mind/non-duality, etcetera are expressed but they should be understood as "provisional meaning and temporary in being associated with rational mind".

53. Also, Gyalwang Je said...

The basis of purification, the development stage practitioner, and the appropriate purifier which is the working of the key points in the support which is the four chakras gives the fruit of purification²⁷⁵, which is the form kāyas principally being accomplished; this is the characteristic of the development stage. The basis of purification, the stage of being born in becoming, and the appropriate purifier which is the working of the key points in the support which is the stages of the four yogas gives the fruit of purification, which is the dharmakāya principally being accomplished; this is the characteristic of completion stage.

²⁷⁵ There is the place which is the basis of purification, the purifier which is the method used to do the purification, the support used in applying the method of purification, and the result or fruit of the purification.

54. Also, Gyrlwang Je said...

There is scripture that says:

“Ālaya is the cause of all,
It is not consciousnesses cause.
Ālaya is the cause of all,
It is not complete purification’s²⁷⁶ cause.”

The meaning of the first couplet is that the consciousness mentioned is the cause that acts as a support for all the dharmas of saṃsāra; when examined and analyzed it is not established so there is no cause of that ālaya consciousness other than itself²⁷⁷. The meaning of the latter couplet is that, since ālaya wisdom is like the basis or support for all dharmas of saṃsāra and nirvāṇa, there is no other cause generating such, therefore it is causeless²⁷⁸.”

²⁷⁶ In other words, it might be a cause of everything in saṃsāra, which is the side of total affliction, but it is not the cause of nirvāṇa, which is the side of complete purification that comes from following the path to its end. See also footnote 20.

²⁷⁷ This lays out the Cittamātra system. At the kun dzob level consciousness is the cause of all dharmas of saṃsāra but when analyzed it is not existent, therefore, that is, at the superior meaning level, the ālaya consciousness which is mentioned in the first line is the cause of all saṃsāra and, incidentally, nirvāṇa.

²⁷⁸ Then the next two lines follow on from the meaning established in the second line, stating explicitly that ālaya at the superior meaning level is wisdom and that that wisdom is the cause of all saṃsāra and nirvāṇa. Since this is really at the superior meaning level there is, in fact, no cause.

(continued...)

²⁷⁸ (...continued)

In other words, this verse goes very elegantly from what starts out as standard Cittamātra position and ends up with the final words squarely in the centre of the causeless wisdom space shown in the tantras.

55. Also, Gyalwang Je said...

Development stage has divisions into four branches and six branches due to which in completion stage also there are divisions into four branches and six branches.

The four branches of development stage—called “completion of body, maṇḍala of the supreme conqueror”, “completion of speech, action of the supreme conqueror”, “completion of bliss, bindu yoga”, and “completion of wisdom, subtle yoga”—are spoken of in the *Hevajra tantra* with²⁷⁹,

“This wisdom, being great is subtle...”

referring to the yoga which is difficult for individualized beings²⁸⁰ to realize.

The four branches of completion stage are done from the two standpoints of method path and liberation path. From the standpoint of the method path they are called, “body, nāḍī purification, body vajra”, “speech, winds purification, speech vajra”, “mind, bindu purification, mind vajra”, “stains of grasping at difference purification, wisdom vajra”. Those also are spoken about in *The Vajra Verses Coming From Uḍḍiyāna*:

“By cleansing the nāḍīs, stains of body are purified;
By cleansing the winds, stains of speech are purified;

²⁷⁹ See the same quote on page 84 for more information.

²⁸⁰ See footnote on page 108.

By obtaining no leakage, the stains of mind are purified.”

And Lord Lingje Repa said,

“My mind is the mind vajra of the Conquerors.
It dwells inseparable with the mind of all sentient beings.
Instead of thinking, “Where did it to go?”, look at mind!
If you see mind’s suchness, you meet with me.

My speech is the speech vajra of the Conquerors.
It dwells inseparable with each and every sound.
Instead of thinking, “No speaking”, look at all sounds!
If you realize the inexpressible nature, you meet with
me.

My body is the body vajra of the Conquerors.
It dwells inseparable with the body of all sentient beings.
Instead of thinking, “It is without birth place”, look at
the body!
If you realize the co-emergent nature, you meet me.”

In addition to that, according to the method path, by working the key points of body one is relieved of the force of speech and mind, so it is the sequence of enlightened body, speech, and mind whereas following the path of liberation, by working the key points of mind, one is relieved of the force of body and speech, so it is the sequence of enlightened mind, speech, and body. The manifest realization of their four empowerments are realized in accordance with the capability of each person’s own mindstream. For the manifest realizations whatever system they are, what is is determined and preserved as such; it is the same as there being no contradiction in gold having a different shape for every ornament made but being in essence gold. It is like *The Vajra Requests and Answers* says,

“The Protector of the World taught in the One Hundred and Forty,

“By mistaken meditation that does not dwell in the meaning it will not become manifest, like a barren woman.”

That is, when one does not dwell in the nature, it will not be seen by looking.”

The four branches from the standpoint of liberation path are: “body yoga of co-emergent body Mahāmudrā”; “speech yoga of co-emergent Mahāmudrā”; “mind yoga of co-emergent Mahāmudrā”; and “innate yoga of co-emergent Mahāmudrā”. Further, the primordial co-emergence of the common body and vajra body both being joined into simultaneity by upadeśha is the yoga of co-emergent body Mahāmudrā. The primordial co-emergence of common speech and vajra speech both being joined into simultaneity by upadeśha is the yoga of co-emergent speech Mahāmudrā. The primordial co-emergence of common mind and vajra mind both being joined into simultaneity by upadeśha is the yoga of co-emergent mind Mahāmudrā. The three doors in equal taste or mingled as one or totally unfurled or primordially co-emergent being joined into simultaneity by upadeśha is the yoga of co-emergent innate Mahāmudrā. Lord Gotshangpa said,

“The extent of what appears is the play of enlightened
body,
The unified appearance-emptiness Conqueror’s body;
The extent of what sounds is the play of enlightened
speech,
The un-diminishing self-sound Conqueror’s speech;
The extent of what is known is the play of enlightened
mind,
The non-dual wisdom Conqueror’s mind;
All-pervading, totally-unfurled, great bliss—
The guru who is equal to all the buddhas.”

56. Also, Gyrlung Je said...

Generally speaking, just that appearances do not stop is proclaimed not only on the tantra side but on the sūtra side too. As *Entering the Conduct* says,

“The things known through seeing and hearing
Here are not to be stopped;
Conceiving of them as true is to be stopped.”

That is, real masking’s grasping at truth, grasping at permanence, and manifest clinging to things is what ceases, not the appearances which, as mere dependent related arisings, are the basis of determining emptiness and so are not to be stopped.

And it does not end there because just that appearances do not cease for appearance carried into the path is also taught in the sūtras—as the *Descent into Larika* says,

“For those having the great methods,
Affliction becomes a branch of enlightenment.”

and,

“Just as the impure waste of city dwellers
Benefits the sugar-cane fields...”

And it does not end with the existence of a door of carrying it into the path either because its appearing as an assistant also has been very clearly taught; *The Sūtra Requested by Kāśhyapa* says,

“Fire and Grass-Wood have started a fight. Some come
up to Fire and, gathering Grass-Wood’s group into a

gang, say, “We are gathering into a gang, aren’t we!”

Fire replies, “His gang, however big it is, is our gang!”²⁸¹

Well, if skill in the method of carrying appearance into the path is not the principal distinction between sūtra and tantra, you might wonder, “What is it that makes the distinction?” Appearances dawning as illusion—real masking’s truth—and appearances dawning as emptiness—superior meaning truth—these two truths are the two truths of the sūtra side. Appearances dawning as the body of the deity—the transformation of the inseparable two truths—and appearance dawning as dharmakāya—the nature of the inseparable two truths—these latter two are the dharmas which make the distinction compared with the vehicle of characteristics; due to making the two fruition-time kāyas into actual objects, they are done in a yoga not positing them at a later time and from this perspective it is called, “making fruition the path”, which is the principal difference.

²⁸¹ I have translated the quote from the sūtra literally because otherwise the meaning is lost. The names Fire and Grass-Wood are the names of two people who have started a fight. In the end, Fire says, “bring on as much Grass-Wood as you want; since all of it is fuel for my fire, all is actually on my side, not yours!”.

57. Also, Gyrlwang Je said...

In *Ārya Vajrasatva's Samaya Becoming Manifest*, it says,

“In the maṇḍala of the chakravartins, and so on, whatever the empowerment is, it also “possesses the vidyā empowerment” that is, possesses the empowerment of Glorious Vajrasatva, the āchārya who is the root of every maṇḍala.”

That has both provisional and definitive meanings. Provisional meaning Vajrasatva is the sixth family as spoken of in “Vajrasatva, Lord of all families”. He is also the principal of all maṇḍalas and for this reason, if empowerment into one maṇḍala is obtained, one is empowered into the entirety of what could be done beginning with the tantra section of one's own place.

Definitive meaning Vajrasatva is per the meaning of the words,

“OM the sattva without beginning or end,
Vajrasatva of great joy,
Is the Samantabhadra totally embodied
With the way of Vajrātopā, the Lord of Lords,
Supremely Glorious Bhagavat, the first being.”

that is, the suchness of all dharmas become a non-dual wisdom embodiment is ‘the one possessing the mind which is vajra’ or Vajrasatva. This, like a Chakravartin King who controls the entire realm is beyond individualized ascertainment; this is the vajrāchārya of all maṇḍalas, the one who shows every tantra, and has become the books of all the upadeśhas. Anyone who claims that it

is not so loses their position in the face of many assertions such as—
'the one essence of all deities', 'every tantra does show the Vajra
holder's intent', and 'all the upadeśha of mantra have their final
meaning as the fourth empowerment'.

58. Also, Gyalwang Je said...

Positing concept/non-concept as the root of bondage/liberation is at the root of both common and uncommon vehicles; Āchārya Chandrakīrti said,

“Individualized beings²⁸² are bound by concepts;
No-concept yogins become liberated.
What concepts fallen away is,
“Is the fruit of fine analysis”, the Muni said.”

In the uncommon vehicle it gets connected with what is stated in the *Vairochana Saṃbodhi*:

“Discursive concept, great ignorance,
Is what makes one fall into saṃsāra’s ocean.”

The *Complete Commentary on Pramāṇa* with,

“In being connected with discursive concept
The meaning is not clearly apparent.”

explains that clearness does not arise within concept. Well, now that same text also says,

“Due to habituation, passion and so on are clear...”

and,

“By the pretension that passion collapsed is nirvāṇa and
By thieves, dreams and so on, one is tainted;
These which are not authentic also

²⁸² See page 108.

Are seen as present before one.”

and if you ask how that gives guidance, the answer is such words do not clearly show a meaning.²⁸³

²⁸³ Which is, in fact, a tremendous play on words! Since the text quoted is very much from the sūtra system, he is saying, “If you stick with concepts, you won’t get to any meaning clearly, for example, as with texts in the sūtra system that rely on concept and characteristics and definitions to show the dharma. If you want the meaning clearly, rely on the mantra vehicle.”

59. Also, Gyalwang Je said...

The following is taught regarding dependent relationship. In the great commentary of Kālachakra it says that the root of the eighty-four thousand dharma doors is “adharma”. The teaching in other sets of discourses that all dharmas are dependent related origination is the same point.

For example, in the widely-known Heart of Dependent Relationship²⁸⁴, the phrase, “all dharmas have arisen from a cause” shows the truth of unsatisfactoriness; the word “cause” in that phrase shows the truth of source; the phrase “the Great Śhrāmaṇera spoke these words” shows the truth of the path; and the phrase, “That which is the cessation of that” shows the truth of cessation. In that, the cause and the source are the cause and effect of impurity, saṃsāra, and the cessation and path are the cause and effect of purity, nirvāṇa. Thus, the pair unsatisfactoriness and source are total affliction and the pair cessation and path are complete purification²⁸⁵. In the phrase “the Great Śhrāmaṇera spoke these words”, “these words” stands for²⁸⁶ EVAM regarding which the *Kalāpa Sūtra of Terms*²⁸⁷ states:

²⁸⁴ Tib, rten 'brel snying po that is, The Essence of Dependent Origination.

²⁸⁵ See footnote 20.

²⁸⁶ Translates the original Sanskrit...

²⁸⁷ The name of one of the major Sanskrit grammar texts from India.

“EVAM means either “these words” or “assurance” or “it is just so”.”

Thus the former can also be taken as “the great śhrāmaṇera who has un-mistakenly taught the situation of suchness²⁸⁸”. Additionally, in the context of mantra vehicle, there is a need to find the meanings of the component parts E and VAM of the term “EVAM” without simply translating the whole as “these words (spoken by the Great Śhrāmaṇera)”. This is so because many texts—*The Sūtra Requested by Devendriya*, *The Clear Lamp Commentary*, *The Stainless Light*, and so on—teach generally that all dharmas are to be understood through relying on these two letters, and particularly that the heart of the mantra vehicle is shown through relying on the two letters E and VAM as EVAM.

²⁸⁸ Using the meaning given in the Kalāpa grammar as “it is just so”.

60. Also, Gyrlung Je said...

The following is taught when the two truths are being discussed. Each propounder of tenets has their own way of asserting tenets. Of them, the Vaibhaśhika system says,

“When something is destroyed or by rational mind
Eliminated, it is not engaged by rational mind.
For such as water-pots existing in real masking,
The superior meaning existence is other.”

meaning that pots destroyed by hammers and things able to be destroyed by conditions exist in real masking, they are the really masked side, and what exists in superior meaning are those other than that able to stand of themselves.

The Sūtrānta system says that dharmas of general characteristic are the really masked truth and of particular characteristic are superior meaning truth. Something which is able to fulfill a function in superior meaning exists in superior meaning and something which is able to fulfill a function in real masking exists in real masking. For them the two truths are like that.

The Cittamātra system is like this. The grasped aspect is to be evaluated and the grasping aspect is the pramāṇa. According to their

presentation of a pramāṇa fruition²⁸⁹ which is self-knowing²⁹⁰ awareness at fruition: the essence of mind which is mere clarity and knowing of an object is superior meaning truth; appearances in the form of objects which do not exist externally is the really masked truth; and mind and what arises from mind is the fact and distinct from fact²⁹¹.

The Madhyamaka system is as follows. As it says in,

“In real masking everything exists,
In the superior meaning nothing exists.”

so, in the way things appear, infallible cause and effect is real masking truth and in the way things are, dharmatā free from elaboration is superior meaning truth.

Then as well, there is this one. The Vaibhaṣhika advocates substance in the three times then, through the vanity of counting whatever is in twelve branches of the discourses of the Vaibhaṣhikas as the Sūtrānta system, becomes Sautrantika. That, by advocating that all the dharmas of the Sautrantikas are mere consciousness, arrives at Cittamātra. Then, by advocating that that consciousness is con-

²⁸⁹ A particular feature of the Cittamātra school's tenet.

²⁹⁰ Skt. svasamvedana, Tib. rang rig. It is important to understand that the understanding of “self-knowing” given in the Cittamātra school is not the same as the understanding of “self-knowing” used in Zhantong or the tantras. Western scholars studying Gelugpa literature have frequently assumed that the self-knowing of the Cittamātra that is shown to be impossible by the logic of the Madhyamike Prāsaṅgika is the same thing as the self-knowing of Zhantong and the tantras and that therefore the self-knowing of Zhantong and the tantras has been negated by the arguments being studied. That is completely mistaken for the simple fact that the self-knowing spoken of by Zhantong and the tantras is not the same as the one spoken of by the Cittamātra.

²⁹¹ That is, this is the distinction between superior meaning (the fact) and kun dzob (what arises from the fact).

fused by nature, the resulting advocacy of lack of essence or the advocacy of freedom from extremes becomes the Great Madhyamaka and this and the earlier one are to be understood as equivalent²⁹².

²⁹² This is a very elegant presentation of how the two types of Madhyamaka come about. The one presented in the previous paragraph is the standard presentation of Madhyamaka that comes from the second turning of the wheel of dharma. The one in this paragraph is what its advocates call Great Madhyamaka. It is also known as Zhantong, though not that he avoids using the term. He says that they are equivalent meaning that the view is the Madhyamaka view but the Great Madhyamaka distinguishes itself as having a better understanding of the luminosity that it empty. It derives its understanding by coming to the Cittamātra position then applying the Madhyamaka style of emptiness to that. The resulting tenet is very, very similar to the approach of the tantras and is favoured heavily by the Kagyu and Nyingma schools as the way to expound emptiness in the sūtras because of it. It is also called Yogacara Madhyamika or Yogacara Svatantrika Madhyamika.

61. Also, Gyrlwang Je said...

The term “supreme original” in the statement “supreme original buddha” shows that buddha is spontaneously present as the embodiment of all good qualities. What is the difference between this and fruition circumstances? By the term “awakened”²⁹³, ultimate abandonment which is awareness of purity as purity is understood and by the term “expanded”²⁹⁴, ultimate realization which is the nature become manifest is understood. There is no difference in essence but you might be thinking that if the essence of a person is the primordial purity called “complete buddha” in regard to having gone to the end of abandonment/realization, what need is there to put exaggeration on the essence of a person?²⁹⁵ Just as water is by nature pure but there is the comprehension that it has to be clarified, just as a jewel is naturally pure but still is to be rubbed and polished, and just as the sky is naturally completely clear but still has to be freed of clouds so, as the method for producing realization of what is as it is, the eighty-four thousand dharma doors were taught. All of those are determined to be non-contradictory on the

²⁹³ Tib, sangs pa: lit. “to wake up”

²⁹⁴ Tib, rgyas pa: lit. “to be expanded”

²⁹⁵ In other words, if at essence sentient beings are buddhas, why say that they have exaggeration going on concerning their essence? Well, jewels are jewels but when they are dirty their dirtiness has to be known so one has to talk about them as jewels with the exaggeration of dirtiness, etc.!

basis of one unique mind²⁹⁶ and, having suddenly realized the one point, gaining experience in that is called, “path Mahāmudrā”.

²⁹⁶ That is, with the experience of the one unique mind as it is, which thereby shows that all of those instructions were not-contradictory,

62. Also, Gyalwang Je said...

There are the presentations of sudden and gradual paths. Some say that unless the gradual path is travelled, sudden realization is not possible “just like there cannot be a top floor of a building without the lower and intermediate floors for it to sit on”. They present that argument nonetheless, they do not understand the key point: it is just as when a self-arising house in one single moment has bottom, middle, and top floors primordially, inherently complete there is no need to relate to conceptual effort which would accomplish it gradually. Following on from that, the realization of the actuality of all dharmas must be done as a sudden realization; connecting it with a one-sided presentation such as the top floor of the house is not it.

Further, this point is taught in the tantras by connecting it with similes:

“Great prajñā in one instant
Comprehends all dharmas.”

and,

“The great bliss of whose kindness,
Which shines forth in the instant...”

and from Saraha,

“Just like the way the jewel of the moon
Shines forth within great darkness,
Supreme great bliss thought of in

The instant defeats every single degradation²⁹⁷.”
 and from Tillipa,
 “Even the thick darkness accumulated in one thousand
 kalpas...²⁹⁸”

Gradual practitioners not only proceed gradually in the tantric vehicle but also enter in stages from the lesser vehicle and the common vehicle. The first is mentioned in the *Hevajra tantra*,

“Initially they will offer poṣhada.
 After that they offer the ten areas of higher training.
 Then the Vaibhaṣhika system is shown
 And likewise also Sūtrānta.
 After that the Yogācāra.
 After that the Madhyamaka is shown.
 Having understood all the stages of mantra
 Then, beginning with Hevajra...”

For the second, from *Lamp of a Compendium of Conduct*

“At first only, it is training in the levels of the Buddha’s vehicles.
 When that is learned, it is training in the samādhi of the vehicle which is one fresh remembrance.
 After that, it is to enter a division of the hundred families.
 Then it is training in samādhi of vajra enlightened body isolated of body.
 Then it is training in samādhi of vajra enlightened speech isolated from speech.
 Then it is training in samādhi of vajra mind enlightened isolated from mind.”

²⁹⁷ See footnote 173.

²⁹⁸ Is overcome in an instant by co-emergent wisdom.

63. Also, Gyalewang Je said...

There are the two things, 'person' and 'dharma'. Person, because it is just conceptual approach²⁹⁹, is not taken for a reliance; dharmatā, because it is without mistaken-ness, should be taken as a reliance³⁰⁰. Dharma has both word and meaning. The words, because they are like mist are not a reliance; the meaning, because it is like the core, is taken as a reliance. That meaning has both provisional meaning and definitive meaning. The definitive meaning, since it is principally made through real masking, is not a reliance; the definitive meaning since it is the superior meaning, is a reliance. That definitive meaning also has both consciousness and wisdom aspects. The consciousness side is individually discriminating prajñā and, because like a boat used to cross a river it is to be abandoned in favour of one's own state³⁰¹, it is not a reliance; individual self-knowing wisdom, because it is the ultimate level is taken as a reliance.

²⁹⁹ Tib, brtags pa: the approach of rational mind in which things are known one by one as this and that using conceptual means.

³⁰⁰ Generally speaking, when teaching any dharma it is taught that there is the practitioner of that dharma and the dharma itself. The former has faults of still being bound in concept, the latter is the purity that the practitioner strives for. For example, there is Dzogchen which is the person and Dzogchen which is the dharma. The former is the person practising Dzogchen and the latter is the actual fact of what Dzogchen is. The former is not a reliance the latter is.

³⁰¹ The state which is abiding in one's own wisdom.

64. Also, Gyalwang Je said...

The explanatory commentary of the *Highest Continuum* made by the great being Loden Sherab³⁰² also says that the distinct three meanings taught to engage the meaning of the one taste of objects in the dharmadhātu, naturally manifest enlightenment, are un-mistakenly taught as: realization of composite nature; realization exhausted of the composite; and the non-composite nature itself³⁰³. These correspond to steps of showing the nature of authentic real masking; showing that that real masking is non-existent; and the unmistaken nature of superior meaning³⁰⁴. Among those, the one called “the no reversion dharma wheel”³⁰⁵, is made out as the sūtra section³⁰⁶

³⁰² One of the principle translators of the later spread of dharma who was involved with translation of *The Higher Continuum* of Asaṅga and its commentaries. There is a lot of history around the various translations that were made at this time and whether they were accurate reflections of the meaning of *The Higher Continuum*. It usually comes down to whether the modern presentation of it, embodied in the Gelugpa system was correct or whether the alternative understanding of it, as favoured in the Kagyu and Nyingma systems is correct. This piece presents the Kagyu approach.

³⁰³ This is a statement of the meanings presented in the three, successive turnings of the dharma wheel in sūtra.

³⁰⁴ These are the meanings that those show, according to the author’s kagyu system of understanding.

³⁰⁵ The third of the three wheels, which gets this alternative name because it is said that, once you understand the full import of the teaching being presented in this wheel, you could never revert from it to the meaning embodied in one of the first two turnings of the wheel. This has some-
(continued...)

which is the certain one. When that has been entered, its meaning is not one to be abandoned³⁰⁷ and the meaning does not have any changes from it to something else to be made therefore, for that reason it is “the no-reversion one”³⁰⁸.

³⁰⁵ (...continued)

times been translated as “non-regressing wheel” but it is not that one does not merely regress, it is that one does not revert to an earlier and lesser level of understanding.

³⁰⁶ In the Kagyu and Nyingma schools this third turning of the wheel is posited as the part of the sūtras which is the final teaching of the sūtras; it is where the meaning of the sūtras can correctly be ascertained. This differs from the approach of the Gelugpa school who insist that it is primarily found in the second turning of the wheel and accordingly present the meaning of emptiness found in that turning as the place where the meaning of the sūtras is principally ascertained.

³⁰⁷ In favour of something other understanding.

³⁰⁸ Although some translators have set this out as “the non-regressing” dharma wheel with the thought that it means that one does not fall back from it, that is not the correct meaning; the meaning is that one, having arrived in this vehicle, does not revert to a lesser understanding.

65. Also, Gyalewang Je said...

It is taught that “One with no empowerment who...”—meaning someone who leads students without knowing the meaning³⁰⁹ of empowerment—“...with great conceit of conventions and pride of tantra and scripture gives the explanations will, together with their retinue, go to hell” because of which it is advised that a person should make the effort many times to ask about the meaning of empowerment. The *Union of the Buddhas* says this, which is to the same point:

“Not knowing that one which is secret,
Although performed, nothing is accomplished.”

That is saying “to understand empowerment, oneself is empowered in that dharma and thereby others can be entered into it”. When someone gives empowerment to others, the fact that their own mindness is under control internally enables appearances to be brought under the same control externally³¹⁰. In regard to this: the best level of appearances and mind being mingled is liberation in which possible appearance seals and supports itself; intermediate is

³⁰⁹ That is, who has not come to the experience of these.

³¹⁰ This is the requirement for someone to give empowerment. They have not only to have had the empowerment but they have to have accomplished the ensuing path sufficiently that they have contacted mindness and be in control of it. Mindness is a tantric term for essence of mind. Because their own mindness is controlled, the power of that allows them to affect the mindstreams of others and, temporarily overcoming the impure appearances therein, to show them the side of pure appearances.

appearance liberated on meeting; and the least is to understand the awareness which is the nature of the appearance³¹¹. It is necessary to have an awareness which can lead the disciples un-mistakenly; without one of those three key points, even though it might be said that there has been empowerment, what actually happened will have been mere reflection of empowerment. In the same vein, those who have attained finality in development stage and done the necessary count of recitations have the power to give empowerments for entering the childish, not the power to give supreme empowerments.

³¹¹ These are the three levels of empowerment that could occur because of the power of the guru's mind to change the appearances of the student's mind. The best is that the student's appearances are henceforth completely transformed; middling is that the student experiences the liberation of appearances; least is that the student at least contacts the essence of mind that contains the fundamental, non-dualistic awareness that is the root of appearances being liberated.

66. Also, Gyalewang Je said...

This wheel of the Bhagavat is the precious wheel within this world. It is made with three aspects of dividing spokes, holding hub, and stabilizing rim and this structure means that it is the destroyer of saṃsāra.

Saṃsāra divided into two aspects is first deep solidifying stupidity and then the unsatisfactoriness which it supports. The Buddha taught two things, one for each: compassion for the purpose of protecting from unsatisfactoriness and emptiness for the purpose of destroying grasping at things. The unification of those two brings liberation from saṃsāra, therefore it has the meaning of 'gone to the other side' which is also called 'vehicle'.

In the mantra vehicle, the grasping of things which comes forth from their suchness is self-liberated by what is called "the suchness of things". Through that, there is the vajra-like samādhi having the excellence of all aspects. And, that having been manifested, there is the vajra level of vajra holder, vajrācārya, vajrayāna, or vajra whatever-else which is the vajra of self-knowing wisdom. The achievers of that are called vidyādhara in this vehicle and correspondingly "the restraints of a vidyādhara" are explained from among the three restraints³¹².

³¹² The three sets of vowed restraints of the vehicles of individual liberation, bodhisatva, and vajra.

Śhubham!

*Verse of Aspiration by
Kunga Paljor
and the
Compiler's Colophon
by Sonam Chogdan*

Gyalwang Je said,

The final meanings established as sides, factors, and biases,
The purposes of oneself and others, explanations and de-
bate, and so on,
Are totally present here in this great maṇḍala
Of pervasive yet unmixed, thoroughly complete, mahā-
mudrā.

Respectfully venerating at the feet of the Holy Jetsun, Glorious Mi-
pham Gyalwa'i Wangpo, the practitioner Sonam Chogdan who
holds dear the nectars of his speech, has arranged them together at
Osel Gang, the very isolated and holy great practice place of Ralung
Thel. Śhubham!

Texts Cited

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Ārya Maitreya's Prayer of Aspiration; the prayer of aspiration made by the great bodhisatva Maitreya. One of five, major prayers of aspiration, viewed as especially useful for recitation in the Tibetan Buddhist tradition in general.

Ārya Vajrasatva's Samaya Becoming Manifest.

The Complete Commentary on Pramāṇa; Skt. *pramāṇavarttika*; the extensive commentary on the subject of *pramāṇa* written by Dharmakīrti. Included in the Tangyur.

Descent into Laṅkā; Skt. *laṅkāvatārasūtra*; one of the Mahāyāna Sūtras of the Buddha belonging to the third turning of the wheel of dharma. It is usually classified as a Cittamātra-style sūtra. However, Zhantong followers classify it as one of the sūtras representing the profound view and meditation system of Maitreya. Included in the Kangyur. A translation into English is available.

Entrance to the Middle Way; Skt. *madhyamakāvātara*; by Chandrakīrti. The famous Indian text that presents the ten bhumis of the bodhisatvas with a very long explanation of the Madhyamaka prāsaṅgika view according to Nāgārjuna's system. Included in the Tangyur. An electronic version of the whole text with reader software is available; published the Padma Karpo Translation Committee and currently sold by Snow Lion Publications.

Glorious, Stainless Tantra; Skt. *śhrī vimalatantra*; one of the most important tantras of Kālachakra.

Gold Rosary; Skt. kanakamāla.

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Kālachakra Tantra; the root tantra of the Kālachakra system.

Kalāpa Sūtra of Terms; Skt. kalāpaśhabdasūtra; one of the four main texts on Sanskrit grammar that appears in the Tibetan tradition.

King of Samādhis Sūtra; Skt. samādhirājasūtra; a Mahāyāna sūtra by the Buddha spoken to a bodhisatva of the time who was later born as Gampopa. Included in the Kangyur.

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Notes to Vajra Verses on Approach and Accomplishment; "approach and accomplishment" is a standard name for the development stage practices of a deity. This probably refers to a notes on a text of a system that came from Orgyenpa Rinchen Pal, one of the early Karma Kagyu lineage holders after Gampopa.

Ornament of Manifest Realizations; Skt. *bhisamayālaṅkara*; one of the five texts written down by Asaṅga after receiving extensive teachings by Maitreya. Included in the Kangyur. A translation into English is available.

Profound Inner Meaning; Tib. *zabmo nang gi don*; by the third Karmapa, Rangjung dorje. An electronic version of the whole text with reader software is available; published the Padma Karpo Translation Committee and currently sold by Snow Lion Publications.

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Root Prajñā; Skt. *mūla prajñā*; by Nāgārjuna. Nagarjuna's seminal exposition of the Madhyamaka prāsaṅgika system. Included in the Tangyur.

Samputa; Skt. *saṃputa tantra*. An explanatory tantra of the Chakrasaṃvara cycle which is used principally by the Kagyus as the explanatory tantra for that practice. Included in the Kangyur.

Summarized Vehicles.

The Clear Lamp Commentary.

The Extensive Commentary; referring to an extensive commentary on the Vinaya.

The Five Stages; Skt. *pañchakrama*; a text on tantra by Nāgārjuna. Included in the Tangyur.

The Four Mudrās; a text on tantra by Nāgārjuna.

The Highest Continuum; Skt. *uttaratantra*; one of the five texts written down by Asaṅga after receiving extensive teachings by Maitreya. Some feel that the Sanskrit name given is an invention and that the text was actually called *ratnagotravibhaṅga* "Complete Exposition on The Precious Lineage". In either case, the text is about tathāgatagarbha, which is referred to either as the continuum or the lineage in the names of the texts. A translation into English is available.

The Stainless Light; Skt. *vimalaprabhā*; abbreviation of *The Stainless Light, The Great Commentary on Kālachakra* by Puṇḍarīka. This is the greatest of commentaries on the Kālachakra. Included in the Tangyur.

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The Sūtra Requested by Kāśhyapa; a sūtra spoken by the Buddha in response to his śhrāvaka disciple Kāśhyapa. Included in the Kangyur.

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Treasury which is an Encyclopædia of Knowledge; Tib. shes bya kun khyab mdzod; one of the five great treasuries written by Jamgon Kongtrul Lodro Thaye. This treasure is an encyclopædic compendium of knowledge that covers the range of Buddhist thought in (originally) three, Tibetan, volumes. An electronic version of the whole text with reader software is available; published the Padma Karpo Translation Committee and currently sold by Snow Lion Publications.

Union of the Buddhas; full name *Tantra of Body, The Glorious Tantra, The Union of Every Buddha*. Skt. *buddhasamāyoga*. Tib. དཔལ་སངས་རྒྱུས་ཐམས་ཅད་མཉམ་པར་སྟེར་བ་ sku'i rgyud dpal sangs rgyas thams cad mnyam par sbyor ba'i rgyud. The first of the five root explanatory tantras of the Mahāyoga; the one dealing with body aspect of buddhahood.

Unravelling the Intent (of the Conqueror); Skt. the *saṃdhinirmocanasūtra*; one of the Mahāyāna Sūtras of the Buddha that was taught during the third turning of the wheel of dharma. Included in the Kangyur. A translation into English is available.

Complete Enlightenment of Vairochana; Skt. *vairochana sambodhi tantra*; the main tantra of the Vairochana cycle of tantras which are found in the yogatantra section of the outer tantras. Included in the Tangyur.

Glossary

The text itself because of its style of explanation is a glossary of terms. Therefore, rather than repeat the explanations, a list of terms with references back to the text is provided as a cross-reference. Also, we recommend the *Illuminator Tibetan-English Encyclopaedic Dictionary* as an excellent resource that does explain all of the technical terms contained in this book.

??

lung gi chos spoken dharma

rtog pa'i chos realization dharma

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