

A Compendium of the Compact and Essential Lamrim Texts

*A Handbook for easy reference for daily recitation and meditation on the
Stages of the Path to Enlightenment*

*Three different Lamrim texts by Tsongkhapa, in addition to the outlines of the Explicit instructions to the
Lamrim known as the "Joyous and Swift Path." Compiled and arranged
by Kundeling Rimpoche Sumati Gyana.*

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Preface

It is with great joy and pleasure that I have finally prepared a compilation of the well-known short Lamrim texts and their related literature into this booklet. I have been teaching Lamrim based on Phabongkha Rinpoche's 'Liberation at the Palm of Your Hand', first in the Netherlands, then in Sicily, and later in Greece. It was, however, in the Netherlands that I had successfully concluded the commentary.

I began giving Lamrim discourses in 1993 to a group of twenty or more assembled in Friesland when I had to make significant life-changing decisions when faced with an unusual predicament. Despite the strength in numbers, the lack of resources and other obstacles arising, a dedicated flock has stayed with me for more than two decades, through sunshine and rain!

Since then, we have shared a bond of friendship and commitment that seems to grow stronger as the years go by. In particular, this little group, inspired by their deepening trust in the Buddhist instructions, asked me to begin teachings on Lamrim once again. Joke Bouma specifically came with an official letter to me to demonstrate the seriousness of the flock. It is moving to witness the sincerity and fervour for the Lamrim, and I feel a sense of gratification for having created the cause for their enthusiasm to seek the Lamrim teachings.

After some brainstorming, I came up with the idea of making an anthology of a presentation of the compact Lamrim texts that are unique for their preciseness, orderly presentation, and pithy nature. I wanted to present a covering essay on the *Stages of the Path* from its historical roots in the Buddha's teachings of its Mahayana offshoots up to its Tibetan development and the coming of Atisha and his composing the *Lamp to the Stages of the Path*.

My essay further delves into the Buddhist advancements in Tibet with the advent of Tsongkhapa and his adapting Atisha's *Lamp to the Path* as the lifeline in further embellishing and augmenting it with the pith instructions of the Kadampa masters and other scriptural quotations in a spirit of analytical research. Finally, I provide a brief presentation on the substance of the Atisha and Tsongkhapa's Lamrim literature, their qualities, and their impact on Tibet. Proffered in a *lingua franca* suitable for audiences not limited to Buddhists.

In addition to the above is a translation by myself of the text 'An Outline for a Practical Instruction on the Stages of the Path to Enlightenment,' written by Phabongkha Dechen Nyingpo and my supplementary notes to the Compact Lamrim texts in addition to Tsongkhapa's dictation on his life's pursuit called 'Realisation Narrative' a memoir on his pedagogical quest and investigative enquiry—an intimate idiosyncrasy of his spiritual mysticism. These translated texts have titles and numbers inserted in the verses for easy grasp, as their original Tibetan texts do not offer these.

It is my first attempt to write on a subject like the Lamrim; I am far from being its steadfast practitioner as I barely struggle to prepare for my future life. I do, however, know this much: if you do not know the Lamrim, you do not know the Buddha's teachings, but if you have begun to gain insight into it, you will know all spiritual paths and scriptures.

Kundeling Rimpoche Sumati Gyana, Arasinakere Village, Mysore.

Lamrim An Embodiment And Systematisation of All

The Buddhist Teachings

The Buddha's Mode of Teaching

When the Buddha initially embarked on his mission to teach, he did not principally concern himself with creating an internally consistent doctrinal system. He would bestow what would be soteriologically most helpful to groups or individuals, applying himself to each individual, humans and non-humans, according to their disposition.

Like a skilled physician, he administered the antidote precisely suited to the temperaments. Therefore, it was natural that after the Buddha's Mahaparinirvana (his passing away), his followers inherited a corpus of texts that claimed canonical status but contained inconsistent teachings.

Thus, the divergence in instructions would be a natural outcome of the Master's pedagogical style. This incongruity was not due to a lack of stability on the Buddha's part but instead stemmed from the differing temperaments of his audience.

The Mahayana Lankavatarasutra eloquently defines the Buddha's approach as a two-pronged strategy. He conveys direct moral instructions to those not yet ready to understand or contemplate the directions of a proper path toward a higher goal. His demonstration of tenets addresses yogis capable of understanding and advancing on a valid spiritual path focused on higher aspirations.

The implication above indicates that the Buddha did not impose his chosen path, ideology, or practice on others but instead offered a solution to the problem tailored to the individual's temperament. Furthermore, it demonstrates that the revealed instructions and aspired goals cited by the Master are multifaceted, even though a single, distinctly outlined path would necessarily serve as his blueprint for evolution as the 'Complete and Perfectly Enlightened One.' ¹

Following a Buddhist path indicates that the teachings originate from the historical Buddha Shakyamuni, though this may extend beyond him. Teachings have also emerged from past Buddhas, including the future Buddha. The Mahayana school of Buddhism has preserved many Sutras containing the teachings of other Buddhas, as delivered by Shakyamuni, recognised as the Buddha of the present era by all schools of Buddhism.

The Sutras ² asserts that only one Buddha is present in any given era, with no possibility or need for a second to exist due to the merit of sentient beings. As Buddha Shakyamuni is the Buddha of the current era, his teachings will endure for at least 2500 years. In this era and for its beings, Shakyamuni's kindness is regarded as more significant than that of all other Buddhas, making his teachings more relevant. Therefore, any instruction in this era, referred to by the Sutras as the era of fortune, must originate from Buddha Shakyamuni himself.

Knowing What the Buddha's Teachings Are and Their Qualities

How the Teachings Evolved

When analysed, the nature, scope, and outreach of the Buddha's teachings are universally acknowledged as indeterminate by all schools of Buddhism. They summarise the *Eighty-four Thousand Heaps of the Dharma* (chaturasitisahasranidharmaskandha,skrt, cho.phung gya.thi shi. tong,tib) as antidotes for *eighty-four thousand* types of afflictions. **3**

Upon further summarising these teachings into scriptures, they all categorise into twelve groups, known as the *Twelve Divisions of Scriptures* (dvadasangadharmapravachana, skrt). These include Sutras, Verses of Intermediate, Prophetic Teachings, Uplifting Teachings, Legends, Rebirth Stories, Marvellous Teachings, Expansive Teachings, Introductory Teachings, Parables, and Finalised Teachings. **4**

The above are reduced and referred to as the *Nine Categories of Scriptures*. Essentially, these represent the Buddhavacana, or “the spoken words of the Buddha,” which have been documented and categorised into three principal collections that form the Buddhist canons: the *Sutra Pitaka*, the *Vinaya Pitaka*, and the *Abhidharma Pitaka*, collectively known as the *Three Baskets* (Tripitaka,skrt, de.no sum,tib). **5** As the Three Canons of Training (trisiksha,skrt, slab.pa gsum,rom), they encompass all the Buddha's teachings transmitted during his lifetime.

The Sutra Pitaka and its related sutras are sermons delivered by the Buddha in the Magadhan dialect. They present doctrinal teachings in either an aphoristic or narrative format. The Vinaya emphasises monastic life's rules, regulations, morals, and ethics, covering aspects such as the dress code, dietary practices, and prohibitions on certain personal conduct. Abhidharma comprises the Buddha's higher teachings and includes a detailed academic analysis and summary of his teachings on the Sutras.

Although early Buddhist schools asserted that the Three Baskets represented the sole definitive teachings and spoken words of the Master—implying no room for guidance beyond their constraints—the Mahayanists, while acknowledging the authority of the canons, contended that the instructions within were provisional and open to interpretation.

They further stated that all the diverse paths and goals taught by the Master and embraced by various schools are valid routes skillfully designed to guide all sentient beings ultimately toward Enlightenment. Thus, the Mahayanists adopted a dynamic, heterogeneous, and inclusive approach that remains faithful to the Tripitaka.

Its Characteristics and Qualities

The Noble Sutra, Recalling the Triple Gems, **6** speaking on the supreme qualities of Dharma, says;

“The supreme Dharma is virtuous in the beginning, virtuous in the middle, and virtuous in the end, noble in its words, syllables, and meaning. It is consummate and unmixed. It is totally unsullied and altogether purifying. This well-spoken Dharma by the Victorious One, too, is valid to perceive. Devoid of sickness; it is eternal and

leads us onwards. Meaningful in merely perceiving it; the learned ones comprehend it through their cognitive intellect.

The Dharma revealed by the Victorious One to tame the mind is a well-articulated instruction. It inspires renunciation and compels the mind to strive for the perfect state of Awakening. Endowed with qualities such as clarity in its presentation, consistency, and total reliability, it cuts off the root.

Six Qualities of Dharma summarised in the Pali sources are as follows :

1. *Dharma is not a speculative philosophy but a universal law discovered through Enlightenment and conveyed with precision. It is, therefore, excellent in the beginning (as it teaches moral principles), excellent in the middle (as it teaches Samadhi concentration), and excellent in the end (as it teaches wisdom);* 2. *Dharma is testable through practice and understood through direct experience;*

3. *Dharma's ability to provide timeless and immediate results here and now means there is no need to wait for the future or the next existence.* 4. *The Dharma invites all beings to test and experience it for themselves.* 5. *The Dharma can be embraced, making it worthy of a place in one's life.* 6. *The Dharma can only be fully realised by noble disciples who are sufficiently mature and enlightened in supreme wisdom.* 7

The Criterion That Establishes a Teaching as Authentic and Originating From Shakyamuni Buddha

Room for Interpretation

The Pali sources also suggest that what the Buddha shared with his human audience, particularly the Sravakas, Pratyekabuddhas (Solitary Realisers), and Arahats, was merely a drop in the ocean. It is evident from an incident cited in the Pali *Samyutta Nikaya*, where the Sutta describes the Buddha grasping a bundle of fallen leaves and asking those gathered in the forest which of the two sets of leaves was larger. ⁸ The Sutta and other citations illustrate why Mahayanists claim the Buddha provided ample room for interpretation.

Consequently, many Indian Buddhist exegetes endeavoured to distinguish between statements that conveyed “provisional meaning” (neyartha,skrt, drang.don,rom) and those that expressed “definitive meaning” (nitārtha,skrt, nges.don,rom). The former comprised expedient teachings given to specific individuals or groups and did not represent the Buddha's ultimate thought, while the latter reflected the often-concealed intent behind his teachings. ⁹

The Mahayanists have, from an early stage, applied the “*Four Reliances*” not only to establish the authenticity and source of instructions disputed as the Buddha's spoken words but also as a defence mechanism to vindicate the veracity of Mahayanist and, later, even Vajrayanist instructions as Buddhavacana. The *Four Reliances* were:

A. *Rely on the teaching, not the authority of the teacher;* B. *Rely on the meaning, not the letter;* C. *Rely on the definitive meaning, not the interpretable one;* D. *Rely on non-conceptual wisdom, not dualistic cognition.* ¹⁰

A well-known tripartite structure developed by the Mahayanists has evolved into the exoteric teachings and their commentarial literature. Even if this collection of instructions may not have been the spoken words of the Buddha, but rather those of his immediate and successive

disciples, Bodhisattvas, Panditas, and Mahasiddhas—followed by Tibetan proteges of masters. Their works later gained recognition as Transmissions of the Buddha’s teachings.

It asserts that there are 1. scriptures spoken by the Buddha himself, 2. those expressed with his permission, and 3. those spoken through his blessing. Given these reasons, all teachings within this collection of canons are, therefore, legitimate instructions of the Buddha, in addition to the unbroken line of succession that came down from Shakyamuni. **11**

Hence, all of the indicated instructions have gained recognition as teachings of the Buddha (buddhashasana,skrt, sang.gye.gyi ten.pa,tib). These instructions may not have originated from the mouth of the Master but represent his teachings on the premise that later developments of exegesis share conformity in essence with the Master's core theoretical propositions.

What Makes a Teaching Buddhist?

The non-Mahayanist schools offer two distinct interpretations of Buddha’s speech. One literal interpretation asserts that the Tripitakas encompass all of the Buddha’s teachings, from his first words after Enlightenment to his final teachings before his parinirvana.

In the Mahaparinibbana Sutta of the Pali Canon, Digha Nikaya, **12** the Buddha establishes a ‘four criteria’ procedure for determining which teachings constitute the “word of the Buddha.” It emphasises the Buddha’s wisdom, rather than his historical career, as the foundation for the canon’s authority. This second exegesis suggests a more liberal interpretation of the meaning of the “word of the Buddha.” **13**

Therefore, the concern was not whether a textual presentation reflected the exact spoken words of the Buddha. Instead, it was about whether the subsequent development of exegetical works was fundamentally Buddhist or non-Buddhist—simply put, whether those teachings aligned with the Buddha’s core principles.

Buddhists have reached a consensus on the authority of teachings through the *Four Seals* of Buddhism: 1. *All compounded phenomena are impermanent*; 2. *All contaminated things are suffering*; 3. *All phenomena are selfless*; and 4. *Nirvana is peace*. Each Buddhist school offers its interpretation of each seal, yet all consistently uphold the *Four Seals*. It illustrates the resilience of Buddhist teachings and demonstrates how the Buddha’s teachings remain unbroken, even today. **14**

From this brief exposition of Buddha’s pedagogic approach, we can summarise the following: Given his method of delivering instructions to the diverse dispositions of his listeners, it was natural that many instructions might seem inconsistent. Buddha himself indicated on several occasions that his teachings were indeterminable. He also defined the benchmark for future generations of followers to judge whether an instruction aligns with his revealed teachings.

How the Mahayana View that Lay Dormant Would Establish Itself as the Buddha’s Very Own Instructions

Mahayanist Postulation

The disparity visible in the teachings propagated is present in the 7th chapter of the Mahayana Sutra, known as the *Sutra Unravelling the Thought* (samadhinirmocanasutra,skrt, dgongs.pa

nges.par grel.pa'i mdo,rom, do.day gong.del,tib). The Sutra unveils the germination of the *Two Vehicles* (the Sravakayana and Mahayana) as unfolding during the *Three Turnings of the Wheel of Dharma*—three major discourses given by the Buddha at three separate locations. **15**

As mentioned earlier, his instructions lacked consistency due to diverse dispositions. The foundation for the emergence of the *Middle Way School* (Madhyamika) and the *Mind-Only School* (Cittamatra) originated from the *Great Vehicle* (Mahayana). The *Sutra School* (Sautantrika) and the *Great Exposition School* (Vaibhashika) from the *Small Vehicle* (Sravakayana), **16** along with their sub-schools, that developed after Buddha's passing away, the Master was nonetheless the progenitor to all these developments, as revealed in the Sutra above.

Historically, the early precursors of what later became known as Theravada and Mahayana were the Sthavira and Mahasamghika Schools. These denominations emerged a hundred years after the Buddha's passing, resulting from schisms between factions that disagreed on specific points regarding the Vinaya and Abhidharma. Subsequently, the two schools would subdivide into eighteen Hinayana Schools, **17** recognised as eighteen distinct denominations, which did not represent an institutional split.

Schisms amongst the monastic followers of the Buddha would indeed repeat in the later centuries to come, and various appellations to the disputing factions were assigned, mostly being denoted as “schools” or “tenets.” However, these disputing factions all agreed on the foundational doctrines of the Buddhist teachings, living side by side and even in the same monastery. **18**

Reconciliation From a Prophecy

The discord never escalated into a sectarian altercation or segregation but was resolved through literary debates regarding one's perspective. The civility and harmony among the different schools are said to have originated from an incident mentioned in a Sutra known as *The Sutra on the Prophetic Dreams of King Krikri*. This Sutra further serves as a justification, attributing the Buddha as the architect behind the various tenets and their subdivisions.

The Sutra contains a narrative of King Krikri (Titi,tib), who has had ten abnormal dreams and is concerned about future events for his kingdom. **19** He seeks the council of the then-Buddha Dipankara, who allays his fears and tells him that the prophecies of his dreams involve the developments about to happen with the followers and teachings of the forthcoming Buddha Shakyamuni.

The tenth dream, specifically as seen by Krikri, is about ‘eighteen men who divide one bolt of cloth, each getting one whole thing, while the original bolt of the fabric does not decrease. Buddha Dipankara's explication is as follows. In his words,

*“The tenth dream is a prophecy of eighteen factions arising from Shakyamuni's teachings, and every one of them is able to attain Enlightenment by practising following their individual View and Conduct. **20** Still, the root of the path for the accomplishment of Enlightenment remains undegenerated.” **21***

When followers of the Eighteen Schools discovered the prophetic dream, they interpreted the hidden message as a wake-up call for themselves. Additionally, other Buddhist tenets viewed

this as an attestation by Buddha Dipankara, affirming that Buddha Shakyamuni revealed divergent paths. It underscores the need for all practitioners of their respective tenets to understand this and practice mutual respect while living in harmony.

There has been concurrence to existing variance in degrees of intellect and realisations, categorised in the Canons as the Hearers (Sravakas), Solitary Realisers (Pratyekabuddhas), and Bodhisattvas of human and non-human entities, displaying divergent orientations, with different paths and goals. Yet, during the compilation of the Tripitakas, the Sravakayana's (Hinayana) viewpoint alone found accommodation under the supervision of the Arahants, as stated earlier.

The Mahayanist Canons remained concealed in the subterranean world of Nagas after the Master's passing away, with its protagonists out of sight, given the dominance of the Sthavira school and its advocates. Except for Sariputra and Ananda, following the Sthavira tradition, the audience for the Mahayana teachings were essentially Bodhisattvas. ²² Added to these was a lack of comprehension of the Mahayana viewpoint, leading to allegations that it was not the actual words of the Buddha and was heretical in its content.

Resurrection of the Mahayana

The emergence of the Mahayana was thus a gradual development resulting from ripening conditions; one was the resurgence of numerous contesting schools within the Sthavira tradition, and the other was the Mahasamghikas contesting the established view. The circumstances would give birth to Mahayana canonical literature that became accessible to all for the first time and the cynosure of its critics and admirers, emphasising the Bodhisattva training that ultimately led to flawless wisdom.

Due to its emphasis, the early Mahayana scriptures that came to the forefront and became the foundational texts for the Mahayana tradition were the Perfection of Wisdom canons. The scriptures were compilations of Sutras, spoken at length in extensive and abbreviated versions ²³ by the Buddha himself to an audience of Bodhisattvas, both human and celestial. The Mahayana canons gained wide acceptance despite the rejection of the Sthaviras.

The canons were further supplemented in their condensed format under Indian exegetes as the Five Major Topics of Treatises or *the Five Major Texts*. ²⁴ These evolved separately as the Buddha's speech in the Sanskrit vernacular, classified as Indian treatises. These are; *The Perfection of Wisdom* (Prajnaparamita,skrt); *The Middle Way* (madhyamaka,skrt); *Compendium of Valid Cognition* (pramana-varttika,skrt); *Rules of Discipline* (vinaya,skrt); and *Special Topics of Knowledge* (abhidharma, skrt).

The Tantras, regarded as esoteric teachings, were said to be imparted by the Buddha at various locations to a unique assembly of Bodhisattvas, celestials, and humans in specially designated places. The Tantric root texts of treatises (mulashastra,skrt tsa.way ten.cho,tib) and commentaries (tikka,skrt, del.wa,tib), compiled by Indian and Tibetan adepts, later gained recognition as the sacrosanct spoken words of the Buddha.

The Genesis and Circumstances Involved That Acted as The Harbinger to Atisha's Lamp to the Path Tradition

The bulk of the literature on the Mahayana Sutras and Tantric treatises arrived in Tibet after the spread of Buddhism in the 8th century A.D. Having been preserved there for over two centuries, they began to be formulated and standardised into the two encyclopedic collections that became the two holy canons of Tibet, known as the *Translated Words* (kahgyur,tib, bkah.gyur,rom) and the *Translated Treatises* (tengyur,tib. bstan.gyur,rom). **25**

Earlier in India, among the growing wealth of Mahayana literature were the works of Indian adepts, who attempted to unravel the hidden meanings enshrined within the Sutra and Tantric genres of instructions. Yet others presented a compendium, a synthesis, or compact works to illuminate the scriptures' profound meaning and intent.

The “*Treatise of Instructions on the Perfection of Wisdom, known as the Ornament for Realisations*,” **26** is widely known as one such scripture imparted by Maitreya Buddha to the Indian Master Asanga (thogs. med,rom, thog.mey,tib) born in the 4th century CE Presented in eight chapters and 273 verses, in its pithy contents, it summarised the Mahayana Buddhist path—in the form of eight categories and seventy topics—enshrined within the Prajnaparamita Sutras.

Haribhadra (seng.ge bsang.po,rom, seng.ge sang.po,tib), the 8th-century CE Indian sage, was among those who sought to unveil the hidden meanings that were indecipherable through his commentary, “Clear Meaning.” He maintained that the scripture addressed all of the Wisdom Perfections Canons simultaneously, commonly referred to as the Large, Medium, and Compact Mother (yum rgyes.hbreng.hdus gsum,rom). **27**

Buddhism arrived in Tibet around the 8th century through the efforts of Abbot Shantarakshita (725-788) and the great Tantric Master Padmasambhava. However, just five decades later, it faced near extinction due to the hostile campaigns of the Tibetan King Langdarma (790-842). The Buddhist teachings, marred by depravity and artificial propagation of ideas, barely reflected the original teachings.

The monastic Sangha had disintegrated for seventy years, with scarcely a single ordained member in sight. Meanwhile, some dubious Tibetans propagated a degraded form of the Tantras while impostors engaged in widespread licentious behaviour. **28** Concerned scholars were eager to invite an Indian master of undisputed authority to Tibet. They determined that somebody like Atisha Dipankara Shreejnana (982-1054) alone could diffuse the perilous state of decay.

A prodigy from birth, Atisha had, at age fifteen, mastered the Vedas and all Buddhist vehicles (Yanas), the tenets of others, including the outer sciences. He became an authority on all the sacred Buddhist lineages of the Sutras and Tantras, specifically the *Lineage of Widespread Activities* (vaipulyatantra,skrt. gya.chen cho.gyu,tib) and the *Profound View Lineage* (gambhiradarshana Tantra,skrt, sab.mo ta.gyu,tib). **29**

After facing numerous obstacles in bringing Atisha to Tibet, Jangchup Ö, the son of King Yeshe Ö (059-1040), finally succeeded in his efforts. When Atisha arrived in Tholing, western Tibet,

in 1042, Jangchup Ö hosted the reception and respectfully presented a petition with questions on behalf of the Tibetans. ³⁰ The sincerity and significance of the entreaty were such that Atisha was immensely pleased and, in response, would commence to write what would ultimately become his magnum opus.

His work, *The Lamp for the Path of Enlightenment* (bodhipathapradipa,skrt), comprises sixty-seven verses that outline the integration of three forms of discipline, which encompass the vows of Pratimoksha, Bodhisattva, and Vajrayana, displaying them all as non-contradictory. ³¹ According to Tsongkhapa, Atisha integrated the number and order of the subjects in Maitreya's *Ornament for Realisations*, drawing from the Perfection of Wisdom Sutras. ³²

Thus, *Lamp for the Path* came to be considered the very teachings of Buddha that encapsulate the entire Buddhist path. It became the subsequent model for all *The Stages of the Path* (Lamrim) genre of texts that would emerge among all of the existing traditions of Tibetan Buddhism, the heart of the foundational practice of Mahayana Buddhism, and the preliminary guideline to the higher Vajrayana training unique to each of the Tibetan Buddhist schools. ³³

From the early 8th to the mid-13th century A.D., ninety-three sagely scholars and translators from India and Nepal arrived and collaborated with native scholars in Buddhist translation and dissemination. ³⁴ However, none had such a far-reaching and profound influence on all the Tibetan schools of Buddhism as Atisha did. Thuken Chökyi Nyima (1737-1802), the Gelugpa doyen, cites Tsongkhapa to confirm Atisha's stay in Tibet for 17 years and as passing away in Nyethang at 73.

The Legacy of Atisha, The Outreach of The Kadam Tradition, And its Lamp to the Path Lineage in Particular

A Life-Changing Impact

The legacy that Atisha had bequeathed is what had evolved into the Kadam tradition. Its watchword was “Outer Pure ethical discipline with rigorous scholarship, exemplifying the Sravaka ideal—as the foundation. Fortified by inner training in the *Awakening Mind* (bodhicitta,skrt, byang.chub.kyi sems,rom) and secret practice into Vajrayana's two stages of yoga.” ³⁵ It would become synonymous with the Kadampa tradition and Atisha's profile.

The appellation “Kadampas” was coined for followers of Atisha's tradition and not by the Master

and defined as a tradition that did not omit or reject any of the teachings embodied within the *Three Baskets* (Tripitakas) and those given by the Buddha besides the canons. Instead, every word of the Buddha is considered a personal instruction. In a nutshell, ‘Ka’ is all of the Buddha's teachings, and ‘Dam’ is instructions for individuals to reach Enlightenment. ³⁶

The Awakening Mind and pith instructions for training the mind—known as the Lojong Instructions—profoundly impacted all high and low Tibetans. A unique contribution to the Mahayana training that Atisha highlighted. The Kadampa tradition became renowned for its soteriological and psychoanalytical approach to eradicating the root of all suffering, the “self-

cherishing mind.” This approach was unparalleled and not previously addressed in Buddhist teachings.

In bringing the vast corpus of the Mahayana teachings and its pith instructions into Tibet, he resurrected the significant lineages of *The Lineage of Widespread Activities* and *The Profound View Lineages*, as mentioned earlier. **37** Both Asian and Western scholars have concluded that Atisha’s coming into Tibet in 1042 was the threshold moment in the efflorescence of Buddhism that provided a stable foundation for the monastic scholarship for the next thousand years.” **38**

The Three Streams of Lineages

The *Lamp for the Path*, the forerunner to the Lamrim, condensed the complete training of all the Buddhist teachings. It combined the *Conduct* and *View* of the Kadam Teachings, **39**, and its instruction would evolve into three distinct lineages, essentially three training streams. These were the *Kadam Lineage of Treatise Tradition*, the *Kadampa Lineage of Pith-Instructions* and the *Kadam Lamrim Tradition*

Kadam Lineage of Treatise Tradition is the first of the three training streams maintained in the Kadampa Tradition. They, and the followers of Kadampa in general, studied six texts as the fundamental basis of their practice. These were:

1. *A Garland of Birth Stories of the Buddha* (jatakamala,skrt, skye.rab,rom); 2. *The Collected Sayings of the Buddha* (udanavarga,skrt, che.du brjo.pay tshom,rom for inspiring faith and devotion; 3. *A Compendium of Bodhisattva Trainings* (sikshasamuchaya,skrt, slab.tu,rom) and 4. *A Guide to Bodhisattva’s Way* (bodhicaryavatara,skrt, spyod.hjug,rom); for developing wholesome behaviour; 5. *Bodhisattva Grounds* (bodhisattvabhumi,skrt, byang.sa,rom); and 6. *An Ornament of Mahayana Sutras* (mahayanasutralamkara,skrt, do.de gyen,tib); for training in meditative concentrations. **40**

Adherents of the *Kadam Lineage of Treatise Tradition* combined the study and practice of the *Lamp for the Path* with the six referenced texts. This lineage began with Atisha and passed on to Geshe Potawa Rinchen Sel (1031-1106). He subsequently transmitted it to Sharawa Yonten Drak (1070-1141), from whom the lineage continued to Drakor Khenchen Chökyab Sangpo (?), its tenth lineage holder. **41**

Kadampa Lineage of Pith-Instructions, as the name implies, its followers did not emphasise textual study, unlike the *Kadam Lineage of Treatise Followers*, but rather more on pith instructions of the Oral Transmission of the masters. Their primary source of study and practice has been the *Lamp for the Path* instructions combined with Atisha’s commentary on the *Two Truths* and *Dependent Origination*. **42**

The Lineage began from Atisha to Chengawa Tsultim Bar (1038-1095). He passed it down to Jayulwa Chenpo Shonu Wo (1065-1138), who would further pass it down in succession to Lhodak Dupchen Namkha Gyaltsen (1326-1402)—holder of the *Kadam Lamrim Tradition*—making him the eight holder of the *Kadam Lineage of Pith Instructions*. **43**

The Kadam Lamrim Tradition is the third training approach in the Kadampa lineage. It is based primarily on the study and practice of the *Lamp for the Path* and other miscellaneous texts (see *Kadam Lineage of Treatise Followers*). Two sub-lineages had come forth from the Master Atisha,

one transmitted to Nagtsho Lotsawa *Tsultim Gyal*, which passed on to Geshe Rongpa Chagsor and further down and came to be known as the *Lower Kadampas*. **44**

The said lineage passed down from Atisha to Gonpawa *Wangchuk Gyaltsen* (1016-1082), who would transmit it to Neusurwa *Yeshe Bar* (1042-1118). From there on, it would come down to Lhodak Dupchen *Namkha Gyaltsen* (1326-1402), making the total number of masters eight. **45**

The Buddhist Renaissance and Literary Efflorescence That Witnessed the Maturation of the Buddhist Teachings

Emergence of Tibetan Buddhism

Atisha's visit coincided with an era of revitalisation and rediscovery of Buddhist teachings by Tibetans who are profoundly concerned and determined to restore them to their original glory. Their tireless enthusiasm would inspire many monumental scholarly, artistic, and construction projects. The Tibetan Renaissance, already in progress, would not have gained momentum without Atisha's influence.

The Indian masters who visited Tibet and the great Tibetan translators who undertook voyages to India, seeking new transmissions of instructions, rare texts, and Buddhist sages, had by 1200 nearly come to an end. **46** Shakyashree Bhadra (1140-1225) and his team of nine Panditas were likely the last Indians to visit Tibet in 1204 to enhance the pursuit of Indian scholarship further. **47**

Tibetans took stock of centuries of transmissions and the vast collection of literature gathered. Buddhism, in its birthplace, had reached a catastrophic end, and its Indian identity and roots safely transferred to Tibet. **48** Now, it had metamorphosed into Tibetan Buddhism, marking the end of the translation era as well.

The era simultaneously witnessed the conservationist spirit of the Tibetan doyens bring the massive compilation task of the Tibetan Canons to a successful end. Having performed a complicated task with consummate skill when putting order into their centuries of accumulated Buddhist scriptures, **49** an early team of reputed translators did the preliminary work to systematise these texts into the Kangyur mentioned above.

Butön Rinchen Drup (1290-1364) was responsible for the second extensive section of the compilation entitled The Tengyur. **50** Thus, the compilation of the Canons itself marked the end of the labour of generations of translators. As innovators who had single-handedly produced a staggering spiritual treasure trove of learning, they are to be singled out for their patience and skill and deserve tribute for their legacy. **51**

With the dawn of the 14th century A.D., the Tibetan plateau witnessed a flourishing of Buddhist polymaths and the rise of distinct Tibetan Buddhist schools. In addition to the widespread learning activities, expositions of Buddhist classics, and myriad compositions and debates occurring throughout the Tibetan landscape.

However, there was a notable decline in the *View and Conduct* **52** regarding the accurate intent of the Sutras, especially concerning the Madhyamaka (the Middle Way View), as maintained by early Indian scholars. **53** The Tantras, though visibly prevalent in their physical

manifestations, were theoretically subject to the nebulous postulations of scholars unaware of their true intent. Both these and the pure observation of Vinaya's conventions were in decline.

Considering the overall widespread Buddhist activities in all its manifestations added to its paradoxical predicament of theoretical misinterpretations and stagnation of the Vinaya. It could not have been coincidental that Tsongkhapa Losang Dakpa (1357-1419) would have been born precisely 302 years after the demise of the great Indian Master Atisha amidst all this.

The Advent of Tsongkhapa

Born in Tsongkha, northern Tibet, the young Tsongkhapa lived under the custodianship of the mystic Chöje Dhöndup Rinchen (1309-1385) for nine years, receiving the novitiate ordination and the name Losang Dakpa from the latter. ⁵⁴ At sixteen, he left for Central Tibet, studying the Buddhist classics at the Kagyu, Sakya, Shalu, and Kadam seats with several teachers, particularly Rendawa *Shönu Lödro* (1349-1412).

Tsongkhapa received all of the signature instructions on the Sutras, the Tantras and the Kadampa instructions on the Lamrim and Lojong. He concluded his studies in 1375 by excelling in his debating skills during examinations on all the Five Treatises, in addition to poetics and Sanskrit grammar in 1380. ⁵⁵ A year later, he took the Bhikshu ordination in the Lineage of Kashmiri Pandit Shakyashree Bhadra (1127-1225),

At Tshal Gunghang Monastery, he began a four-year sojourn into an extensive reading of Indian Buddhist texts incorporated into the Kahgyur and Tengyur canons, becoming the only Buddhist Master to survey the mammoth collections thoroughly. From an early age, Tsongkhapa integrated studies with practice. Thus, it was not unusual for him to periodically engage in intensive research or yoga meditation retreats.

In 1390, he met Lama Umapa *Tsöndru Senge*, fostering a mutual veneration for each other while exchanging instructions and participating in retreats. In 1395, Tsongkhapa met Lhodrak Dupchen *Namkha Gyeltsen* (1326-1401) and pursued all three renowned Kadampa lineages of the Lamrim, exchanging teachings and empowerments.

From 1392-95, he underwent a rigorous retreat and is reputed to have performed millions of prostrations, mandala offerings, and other purification practices during this time. He is said to have had powerful visions during this period in a row, with the crowning vision of Manjushree face to face for the first time. From thereon, the Deity served as his mentor, visiting him frequently. ⁵⁶

Unlike other polymaths, Tsongkhapa was a wandering hermit and a maverick when moving from one monastic seat of learning and its pedagogue to another. He chose the subjects or texts for instructions and practice that interested him the most. In this way, he received all of the transmissions from the different schools, synthesising these into a single practice but never identifying himself as a member of any of the schools.

As a preceptor, Tsongkhapa taught extensively for three and a half decades, spending time between counselling others, engaging in intensive meditation, research, study and writing. He inspired undertakings of establishing new seats of learning, renovation and commissioning

sacred receptacles, further bequeathing a legacy of eighteen volumes of works and passing away at sixty-three. 57

How Atisha's Instructions Become the Life-essence and Inspiration for Tsongkhapa's Innovation into the Lamrim

His Quest for the Instructions

In 1395, Tsongkhapa, while travelling to Lhodak, southern Tibet, on an invitation from the Master Lhodrak Drupchen Namkha Gyaltsen (1326-1401), passed en-route Nyal to pay a visit to Khenchen Chökyab Sangpo. Khenchen was a significant lineage holder of the Kadampa transmissions and a teacher of Namkha Gyaltsen. The night before their meeting, Khenchen had a dream in which Atisha said he would visit him.

On meeting Tsongkhapa, he engaged him in a Dharma discussion and gained conviction that Tsongkhapa was indeed Atisha in person. Khenchen would then impart the reading of Atisha's auto-commentary of the *Lamp for the Path* and numerous *Stages of the Path* (Lamrim) instructions of the Kadam lineage to the latter. 58 He then requested that Tsongkhapa reciprocate by teaching Sutra and Tantra topics.

Moving to Drawo Monastery in Lhodrak, Tsongkhapa finally met with Lhodrak Drupchen, a Nyingma master holding the Kadam lineage and a mystic who could commune with the Deity Vajrapani. Their meeting was heralded by them experiencing pure visions of each other's divine nature. Tsongkhapa spent seven months with this Master, receiving all transmissions from Atisha and his heart sons, particularly the *Three Lineages of the Lamrim*. 59

During the sojourn, Tsongkhapa received several prophecies and advice from Vajrapani, with the mystic acting as a medium. He also received various empowerments on the many aspects of the Deity Vajrapani and Hayagriva and was requested to impart teachings to Drupchen and his small community of monks. Much of the advice Tsongkhapa received would have a powerful impact on his decision-making and the required course of action. 60

Atisha's *Lamp to the Path* has developed into extensive literature on the Stages of the Path since his time through a generation of his successive disciples, first in the Kadam school and later in the Geluk. The texts that followed a more "practice-oriented" trend were styled as *Lamrim*, whereas those disposed to the "more presentation-oriented" were referred to as the Stages of the Doctrine (bstan.rim,rom).

The *Blue Compendium* of Geshe Potowa (1027-1105) is compatible with the first category, and the *Great Treatise on the Stages of the Doctrine* by Drolungpa is in the second category. These elaborations on Atisha's root text introduced the fundamental preliminary components vital to the foundation for one's practice. 61 These were to become the crucial preparatory introduction topics to the Lamrim of Tsongkhapa.

The Inspiration to Write

Tsongkhapa's total command of the teachings, along with Atisha's root text and its elaborations, enabled him to see the blueprint of a complete map of the entire path to

Enlightenment. He was enamoured by the beauty and comprehensiveness of Atisha's *Lamp to the Path*, discovering in it a remarkable way to bring together all the key elements of Buddhist teachings into a single unified path, guiding a trainee from the very outset of entering Dharma until the attainment of the fully accomplished state of Enlightenment.

He understood Atisha's work to be a graduated guide to Enlightenment from the perspective of a single practitioner motivated by the aspiration to reach the state of Buddhahood for the sake of all sentient beings. He further perceived it as underlining the vitality of embracing an unmistakable path, thorough in its scope and well-structured in its order, with instructions on all essential points presented and with Buddhahood as the ultimate aim. ⁶²

Ergo, Tsongkhapa would formulate his first two works on Lamrim in the summer of 1398, probably as a forerunner to his upcoming mega undertaking, both written in the form of extended letters of advice. The first was a prose work, "*A Brief Presentation on the Stages of the Path*," ⁶³ sent to a senior monastic. The second was a poetic rendition entitled "*Three Principal Elements of the Path*," ⁶⁴ addressed to an ex-attendant residing in eastern Tibet.

In his forty-fourth year, in 1401, when Tsongkhapa took residence at Radreng, he borrowed a sacred image of Atisha to keep in his quarters to make supplicating prayers to it. He would later experience a series of visions for over a month. From Shakyamuni Buddha down to Lhodrag Drupchen, all lineage masters appeared, dissolving into Atisha, ⁶⁵ who finally blessed Tsongkhapa, exhorting him to "act for the sake of sentient beings."

Indubitably, thus, if denied the mystical grounds, it would be fate that saw Tsongkhapa cede a monumental legacy of mind-boggling literature to an odyssey on a spiritual path. His masterpiece entitled *The Great Treatise on the Stages of the Path to Enlightenment* was ⁶⁶ completed in 1402. He added the official *Supplication Prayers to the Lineage Masters* of the transmission, which is unique to the Lamrim teachings. ⁶⁷

The Features and Qualities of Tsongkhapa's Lamrim that Surpasses All Others in its Presentation

Atisha's Lamp to the Path

Tsongkhapa's primary concern when composing the Lamrim was his attempt to bring the essence of the entire path to Buddhahood into the practice of a single aspirant. He, therefore, set about to furbish a grand amalgamation of the Sutra path. ⁶⁸ Hence, he pinpoints his key sources in his writing: "This instruction is, in general, that of the *Ornament of Realisation* composed by the revered Maitreya. In particular, the source text for this work is *Atisha's Lamp on the Path to Enlightenment*." ⁶⁹

To understand the uncommon features of Tsongkhapa's Lamrim, a brief glimpse into Atisha's *Lamp to the Path* and the later Lamrim literature devised by his successive generation of disciples would be helpful. Atisha's framework relied on correlating specific aspects of the Buddhist teachings as primary means for the levels of the *Three Types of Persons* (tripurusha,skrt, skye.bu gsum,rom), which did not necessarily distinguish them based on their astuteness but on their separate scopes of spiritual goals.

The goal of the *Small Scope* (adhamapurusha,skrt, skye.bu chu.ngu,rom) is achieving an abundance of opulence within cyclic existence, thereby engaging in practices that bring about higher states of rebirth. The person of the *Intermediate Scope* (madhymapurusha,skrt, skye.bu hbreng,rom) sees flaws in cyclic existence and, therefore, aspires to attain liberation (Nirvana) or the state of Arahant, engaging in the practices to achieve this goal.

In contrast, the person of *Great Scope* (uttamapurusha,skrt, skye.bu chen.po,rom) sees flaws even in liberation, seeking cessation of suffering, not just for oneself but sentient beings at large, **70** and, as a result, trains in the Mahayana path to attain his goal which is the *All-Accomplished State of Enlightenment*.

Atisha's *Lamp to the Path*, consisting of sixty-eight verses outlining the integration of the discipline as mentioned above, further included the vows of the Pratimoksha, **71** the Bodhisattva and the Mantrayana vehicle. **72** The prime emphasis in this text is undoubtedly its focus on the Mahayana path of training and generating Bodhicitta, which is paramount to achieving Enlightenment. This text also briefly touches on Mahayana and Vajrayana concepts and their practices. **73**

Tsongkhapa's Lamrim and its Scope

The configurational table of contents in Tsongkhapa's *Great Treatise* can be evaluated by the reader delving into its four divisions: its substance.

1. The preliminary section motivates aspirants to engage in sincere Dharma practice by acknowledging the preciousness of human rebirth and contemplating impermanence and death, thereby highlighting the essence of Atisha and his heart son Dromtönpa's oral teachings;
2. Justification for key practices is provided by citing the profound works of Indian masters such as Santideva;
3. It offers alternative ways to engage with key topics within the treatise through critical enquiry; and
4. It gives clear instructions on integrating the contemplation of key topics into personal practice. **74**

Khedup Je maintains that Je Rinpoche's teachings on both the Great and Small Treatise on the *Stages of the Path* are "*unsurpassable and uniquely marvellous texts, such as never seen before in the Land of Snows by anyone.*" He superimposes the *Stages of the Path* literatures of Tsongkhapa to those of the Master Atisha and his illustrious generation of disciples by adding:

"They incorporate every single scripture, as well as the commentaries on their meaning, and the enumeration and ordering of the entire body of the path—which are the necessary conditions for an individual's Awakening—as well as the general body of the path—the way to integrate successive meditation topics into your own experience by turning them over in your mind—and all the individual limbs of the path." **75** He further exhorts aspirants to develop conviction by making a detailed investigation with unbiased intelligence as to how this is so.

Thuken ascribes five unique qualities to all three *Stages of the Path* works of Tsongkhapa by characterising them as 1. Possessed of distinctive subject matter; 2. distinctive mode of exposition; 3. distinctive petitioners; 4. distinctive venue; 5. distinctive entourage.

The first distinctive nature comes from the significant factor of all of Tsongkhapa's Lamrim incorporate the spirit of the *Three Principal Elements of the Path* (tripradhanamargam,skrt, lam.gtso rnam.gsum,rom) dictated to him by Manjushree and Atisha's instructions on the *Three Scopes of Persons* (*Three Types of Persons*), that further embellish it.

The second distinctive factor is the manner of its elucidation, which censures all diversions from the path and presents the essence of the path without error, its order without confusion, and the enumeration without additions or shortcomings.

The third distinctive quality comes from those who petitioned Tsongkhapa to compose the Lamrim treatises. They consisted of the great preceptor Sulphuwa, the great translator Kyapchok Pelsang, Drigung Chöje, and others.

The fourth distinction of the venue comes from the fact that Tsongkhapa chose the hermitage of the great heart-son of Atisha, the layman Dromtön Gyalway Jungne (1004-5 ?-1064), to compose his Lamrim. The fifth distinction of the entourage in the company of Tsongkhapa was his two spiritual heirs, Gyaltshab Je *Darma Rinchen* (1364-1432) and Khedup Je *Geleg Pelsang* (1385-1438) and others. **76**

The Four Attributes of Greatness in the Lamrim Treatises

Furthermore, four attributes define Lamrim's outstanding features and what Lamrim offers its aspirants: 1. The greatness of realising all the teachings as being free of contradictions; 2. The greatness of all scriptures dawns as personal instruction to oneself; 3. The greatness of easily comprehending the underlying thought of the Conqueror; 4. The greatness of all great misdeeds spontaneously being terminated. **77**

The First Attribute

Being logically consistent is what 'being free of contradictions,' in essence, means. The goals and scriptures of the Sravakas, Mahayanists, and Vajrayanists seem diametrical. However, they do not contradict one another, primarily because they serve as a principal means or a secondary element through which a person attains Buddhahood. An illustration of a physician administering treatment to a patient in three phases of his patient's ailment, providing three different prescriptions of antidotes, is cited. **78**

A practitioner of the *Middle Scope*, or intermediary person, will train in the paths of the *Small Scope*, from Relying on the spiritual guide to meditating on the suffering of the three lower states of existence. His goal, however, is Liberation and not higher states of rebirth. The *Great Scope Being*, concluding training in those above, further engage in meditating from the suffering of the higher states of existence until the *12 Interdependent Links of Origination*, the *Middle Scope Being's* path. His goal is, however, Buddhahood, not liberation.

After the training above, the *Great Scope Being* will enter the Bodhisattva's path of training and activities, such as the Six Perfections and the *Union of Calm Abiding* and *Deep Insight*. Further, the rationale for the *Great Scope* is to train in the paths related to both the *Three Scopes of Persons* and the *Three Vehicles* because the latter seeks the path of the *All Accomplished State of Enlightenment*.

They must train and learn all that is knowable and the dispositions of all sentient beings as vast as space. **79**

The Second Attribute

When unfamiliar with the Lamrim, it has been difficult for trainees of the definition vehicle (mtshen.nyid theg.pa,rom) **80** to derive any personal instruction from their classical study. There is always the likelihood of projecting the canons, treatises, and commentaries as presentation-oriented, merely for academic pursuits.

Thus, despite decades of study, some Buddhist polymaths have been known to seek bohemian figures for transmissions of instructions claimed as originating from the sky, under the earth or revealed treasures (termas) and instructions for recognising the mind.

The way to perceive all scriptures as personal instructions is to be gained by subsuming their subject matter and their commentaries within the teachings of the *Stages to the Path*—beginning with its topic on Reliance on the Spiritual Guide and ending with Calm Abiding and Deep Insight. A requisite, however, is a grasp of the entire body of instruction and the ability to put all the explanations into practice.

In particular, this involves knowing how to apply analytic meditation to the topics requiring that method of practice and placement meditation on the topic that requires that method. Once reaching this level of understanding, we can associate any scripture we examine with the appropriate meditation topic in our practice. It epitomises the accurate measure of recognising all the scriptures as personal instructions.

A further case in point is realising all scriptures as non-contradictory cannot automatically bestow comprehension of the same as a personal instruction. Knowing the second attribute does, however, enable the cognisance of the first. **81**

The Third Attribute

All scriptures and their commentaries incontrovertibly contain the Buddha's ultimate intent. Despite that, it is not cognisable by merely studying the same, but through the skilful guidance of a preceptor on the *Stages of the Path*. In general terms, the *Three Scopes of Persons* and, more specifically, the *Three Principal Elements of the Path* single out as revealing the underlying intent of the Buddha. It is to say that it is through the instructions of the Lamrim alone that one gains knowledge of the above

To further illustrate the point, the scriptures and commentaries are like the vast ocean, the *Three Principal Elements* and others representing the intention of the Enlightened one as the jewels, the Lamrim teachings as a ship and the Spiritual Guide as the captain that leads. Without a captain guiding this boat of the Lamrim instructions, navigating through the ocean of scriptures, it is impossible to locate the jewels of the Buddha's intent that lie hidden within. **82**

The Fourth Attribute

The Great Treatise and other scriptures maintain that if one does not get a grip on the first *Three Attributes* from among the *Four Attributes of Greatness*, the prospect of incurring the misdeed

mentioned by this third attribute is generating the karmic obstacle of disowning the Buddha's teachings. For instance, disregarding Hinayana while claiming Mahayana's superiority and discriminating between theoretical or presentation-oriented teachings and practice-oriented teachings.

Understanding the First Attribute fosters respect for every word of the teachings, thereby ending the tendency of discriminating between "superior" and "inferior" teachings and thus terminating the cause for repudiating the Buddha's Dharma or teachings. Likewise, correctly comprehending the value of Lamrim's topics and meditating on them in stages brings a cessation to each of their opponent lapses.

As an illustration, meditating on the subject of the Enlightenment Mind deflects the faults of a self-cherishing mind, and meditation related to the nonexistence of self terminates the misdeeds of the delusion in a belief of a self. **83**

Finally, *The Four Attributes of Greatness in the Lamrim Tradition* presents itself in two manners: 'fourfold verbal greatness' and 'fourfold meaning greatness.' The first concerns the scriptural literature or the subject matter outlined in it, representing a quality inherent within the scriptures. The second is about qualities gained within a person's mind, held as more significant than the former. **84**

It has thus been a convention, after Tsongkhapa, for generations of Gelugpa masters to follow the convention of opening their discourse on the *Stages of the Path* treatises—by Tsongkhapa or those written as commentaries by his eminent successive disciples—with the following expression to invoke faith and inspiration in the Lamrim literature.

"This is the Dharma that leads the fortunate aspirants to the state of Buddhahood—the spiritual tradition of those of the Foremost Scope (Great Scope). This system, established by the two great trailblazers Nagarjuna and Asanga, stands as the innermost thought of both the peerless Atisha and the great Dharma king of the three realms, Tsongkhapa. In it are all the essential points of the heaps of the eighty-four thousand Dharmas arranged without omissions into a series of practices for a single person who must follow to achieve Enlightenment." **85**

The Methodology in The Transmission of The Lamrim Instructions and its Lineage

Transmissions as they Began

Buddha had, during his lifetime, communicated his teachings through the medium of his speech to his eminent disciples, who were gifted, committed, and motivated by their faith and respect. These acolytes, equally capable, had further transmitted it in the same manner to their pupils, who would serve their proteges and future generations. The ramification of passing it in the said manner made it an authentic transmission that is unbroken and possessed of blessings. **86**

Mahayanists maintain that the lineal succession of preceptors formed an unbroken link reaching back to the Buddha. Its liaison was the conviction of faith and respect for the Buddha, generating waves of inspiration (blessings). It had nurtured and spawned a stream of masters with exemplary lifestyles and integrity, keeping the transmission of the teachings alive. Thus, such instructions—and their potency—are viewed as blessed and efficacious.

The changing times and needs of the later generations of disciples witnessed a codification of Buddha's instructions into distinct traditions of transmissions from a Mahayana Vajrayanist perspective. During the times of the Buddha, what existed was a *Word Continuum* (tshig.gyun,tib tshig.rgyun,rom), not an *Instruction Continuum* (thi.gyun,tib khrid.rgyun,rom) of the teachings. In precis, no follow-up commentaries to the spoken words of the Buddha or writings were extant.

About Later Transmissions

As later generations of disciples could not grasp the specific meaning of a *Word Continuum* alone, the convention of a separate *Instruction Continuum* consequently arose from necessity. **87** The many different forms of instruction that came into widespread presence were:

An Exegetical Instruction (shay.thi,tib bshad.khrid,rom); *An Explicit Instruction* (mar.thi,tib dmar.khrid,rom); *A Practical Instruction* (nyam.thi,tib nyams.khrid,rom) and *An Experiential Instruction* (nyong.thi,tib nyong.khrid,rom). **88** The first amongst the three, with the possibility of the second, was certainly alive in Buddhist India.

An Exegetical Instruction is a word-by-word explanation from a particular text handed down by a teacher. In *Explicit Instruction*, a teacher does not dwell on the words of the text but instead presents the essential substance of the instructions directly and plainly.

Instead of displaying a chart showing the five major and six hollow organs within the Body, **89** is like a physician who cuts open a natural body to reveal each of the organs individually. In *A Practical Instruction*, the Guru provides instruction based on their personal experience while presenting to the students the best they can apply to their personal experiences.

Aside from these is an oral reading transmission of the spoken words of the Buddha and other masters called the *Transmission of the Statements* (lung.gyun,tib), held as a sacred act of transmitting Dharma. It involved merely listening to the words from a text read out by a Preceptor. No commentary followed as the mere hearing of the phrase is said to plant virtuous seeds within the mind streams of its listeners. **90** The system is exclusive of its development in Tibet.

The said transmission is understood in the context of their powerful potency, attributed to the mere words of the Dharma—awakening latencies of insights and realisations in mind streams—about to ripen. Such potencies instantly awaken for the rare few or at the end of their lifespan. **91** Many struggle for lives to achieve their potential; a rare few have it ignited on hearing but only a few words from the mouth of the Buddha. Written accounts testify to such events.

To sum up, the Buddha's spoken words became the basis from which his *Word Continuum* became the stimulus to its evolution into manifold transmissions. As pointed out earlier, changing times and needing to cater to followers prompted new transmission modes. *Exegetical Instruction* would eventually substitute the *Instruction Continuum*. Further innovations to decipher the Buddha's words gave rise to new measures for more clarity.

The Lamrim Lineage

The Lamrim lineage traces back to Buddha Shakyamuni, who initially transmitted instructions on training in the *Seven-Fold Instruction of Cause and Effect* (rgyud.hbres me.ngag bdun,rom)

technique, **92** an exegesis on generating the *Awakened Mind* (Bodhicitta), to Bodhisattva Maitreya, emphasising the *Skilful Means* (upaya,skrt, thab,tib) aspect of the teachings.

Maitreya, in turn, passed it on to the 4th century C.E. Indian master Arya Asanga, from whom the instructions had further passed down through a succession of Indian masters to Atisha Dipankara Shreejnana, who transmitted it to his Tibetan spiritual son, Dromtön Gyelway Jungney. From Maitreya down to Dromtönpa, the transmission became the *Lineage of Widespread Activities*, with fourteen pedagogues **93** counted in succession.

Buddha imparted another set of teachings based on the *Awakened Mind*, using a direct training technique called *Exchanging Self for Others*, emphasising the *Wisdom* (prajna,skrt, shes.rab,rom) aspect of the teachings to Bodhisattva Manjushree. He, in turn, would pass these instructions to the Indian Master Nagarjuna (c.150—c.250 C.E).

From Nagarjuna, the instructions came through a succession of Indian Masters down to Atisha Dipankara, who would, in turn, pass it down to his Tibetan heart-son Dromtön Gyelway Jungne. This transmission from Manjushree down to Dromtönpa became the *Profound View Lineage*, with ten masters, **94** counted in the succession.

Atisha received the *Lineage of Widespread Activities* from his teacher, the Guru Suvarnavipa and the *Profound View Lineage* from his master, Vidyakokila the Younger. He would combine these two lineages into one when he transmitted it to his Tibetan disciples. However, due to the need for his Tibetan acolytes, the lineage synthesised would evolve into three streams.

To Gonpawa Wangchuk Gyaltsen, Atisha entrusted the *Kadam Lamrim Tradition*. This transmission successively came down to Lhodrak Drupchen Namkha Gyaltsen, the eighth preceptor. To Chenga Tsultrim Bar, he bestowed the *Kadam Lineage of Pith-Instruction*, which had passed down via masters to Lhodrak Drupchen, as the eight in succession.

Finally, to Potowa Rinchen Sel, the master would impart the instructions of the *Kadam Lineage of Treatise Followers*, which came down to Khenchen Chökyab Sangpo, who became tenth in the succession of masters. **95**

From and After Tsongkhapa

As mentioned, Tsongkhapa received instructions on the *Stages of the Path* from Khenchen Chokyab and Lhodrak Drupchen, holding all three Kadam lineages. He, however, held Lhodrak Drupchen Namkha Gyaltsen as his primary source and immediate preceptor for all three transmissions.

As of above, the deliberated portrayal of the lineage is that of the *Extensive Lineage* (ring. rgyud,rom) of teachings, as there is also the *Close Lineage* or the *Ganden Oral Transmission Lineage* (dgah.lden snyen.brgyud,rom) **96** of the same.

The above may be viewed as a guide map to the origins of the *Extensive Lineage* to the Lamrim that Tsongkhapa had received. Mindful that it was from Tsongkhapa that the Lamrim gained renown for its soteriological wealth as an outstanding monument of philosophy and spirituality,

the most extensive work on Buddhist thought and practice ever to have been composed in Tibet, as Khedup Je, the Gelugpa doyen had remarked. **97**

Subsequently, after the three streams of the Kadam Lineages, which were absorbed by Tsongkhapa and commencing from him, came two Lineages as a continuation. They were, in essence, the *Extensive Lineage* and the *Ganden Oral Transmission Lineage*. The *Extensive Lineage* of Lamrim was assigned its nomenclature as the *New Kadampa Tradition*, indicating that it was a continuation of the *Old Kadampa* **98** and, secondly, a Lamrim Lineage specifically.

Accordingly, the *New Kadam Tradition*, which is a Lamrim Lineage, as stated above, the succession

of its transmission of the Lamrim instruction begins with Tsongkhapa extending through a genealogy of Gelugpa virtuosos that comes down to the outstanding Gelugpa Hierophant Kyabje Trijang Rinpoche (1901-81), counting his acolyte the Gelugpa adept Kyabje Dagom Rinpoche (1953-2007), the count in the numbers of the masters total to twenty-two. **99**

Traditional sources have long since maintained that Tsongkhapa's other derivation of the Lamrim transmission was through his direct communion with the Deity Manjushree, whose visitations were whenever warranted. The deity was his soulmate, guide, and preceptor, who bestowed on him the wealth of the pith instructions **100**—the integration of the Sutra and Tantric teachings—and said to grant Buddhahood in one lifetime.

Tsongkhapa had committed to passing the instructions down to but one exemplary acolyte who, in turn, was sworn to do the same. Since then, the sacrosanct transmission became known as the *Ganden Oral Transmission Lineage*. Tsongkhapa is said to have never spoken about this to anybody nor hinted at mystical experiences. Therefore, in his everyday interactions, he only mentioned the extensive lineage of Lamrim and his human preceptors as the source of his instructions. **101**

After Tsongkhapa's demise, the foremost among his disciples placed the concealed records of his communion with Manjushree and other departed Gurus and Buddhas into his hagiographical accounts. Coinciding with this, the *Ganden Oral Transmission Lineage* had also come to light, and over time, a later generation of masters would make parts of its instructions available to broader audiences.

The lineage, distinctively christened as that of *The Holders of The Ganden Oral Transmission Emanation Scripture* (gan.den nyen.gyu trul.pay lek.bam,tib), **102** includes successive hierophants who are identical to those in the New Kadampa, except for its instructions coming from Buddha Vajradhara to Manjushree, who in turn transmitted it to Tsongkhapa. From him, it passed down through succession to the present times to Kyabje Dagom Losang Khyenrab Tenpay Wangchuk, who has become the twenty-third holder of this lineage.

The Subsequent Efflorescence of Tsongkhapa's Lamrim Literature Until Present Times

Exploring the history and the stages of development that involved what precisely can now be understood as the teachings of the Buddha Shakyamuni, subsumed and reborn as the Lamrim.

It becomes more apparent to the reader that this was no mere trifling matter of an apocryphal attempt to interpolate the teachings but rather innovate and systematise the stages of the Buddhist path, furbishing it with insights and rationale.

With a spirit of enquiry, an aptitude for research and unmistakable presentation in all his exegetical writings and discourses. It is no wonder that Tsongkhapa had a magnetic pull on the most brilliant amongst polymaths of his times, but even those who were earlier not well disposed to him. Explicitly speaking, Lamrim came as a groundbreaking discovery for the intellectuals in Tibet, to whom spiritually oriented revolutions mattered more than the material.

It is then not unanticipated that there has been an upsurge of the Lamrim literature coming forth from the disciples of the disciples right down to the present generation of acclaimed Gelugpa sages. Lamrim has, even so, never been restricted to Gelugpas alone. The eight most important are presented here amidst the multitude attempting to throw light and offer a synopsis or guide to Tsongkhapa's Lamrim texts. They are known as the *Eight Great Commentaries* **103** and are as follows:

1. The '*Great Treatise on the Stages of the Path to Enlightenment*,' widely known by its abbreviated appellation Jang.chub Lam.rim Chen.mo (byang.chub lam.rim chen.mo,rom), Tsongkhapa's widely acclaimed work, completed in 1402, has about a thousand pages.
2. '*Middle-Length Treatise on the Stages of the Path*,' 'Lam.rim Bring.bu' (lam.rim chung.wa,rom) Tsongkhapa's practice-oriented version of Lamrim, written in 1415, has about two hundred pages.
3. '*A Song of Experience*' Lamrim Nyams.gur.ma, (lam.rim bsdus.don,rom) A concise Lamrim presentation consisting of forty-five verses written by Tsongkhapa, which came to be considered his shortest, consisting of ten pages.
4. '*Essence of all Excellent Discourses*,' Lamrim Leg.sung Nying.khu (lam.rim legs.gsung snying.khu,rom) written by the 15th century AD Gomchen Ngawang Drakpa
5. '*The Easy Path*' Lam.rim De.lam (lam.rim bde.lam,rom) written by the 4th Panchen Losang Chökyi Gyaltsen's (1570-1662)
6. The '*Essence of Refined Gold*,' Lam.rim Ser.shun.ma (lam.rim gser shun.ma,rom) written as a commentary to Tsongkhapa's 'A Song of Experience,' by the 3rd Dalai Lama Sonam Gyatso (1543-1588), thus introducing the Lamrim to the Mongolians in the mid-sixteenth century A.D, for the first time
7. Words of Manjushree Lamrim Jampel Shal.lung (lam.rim hjam.dpal shal.klung,rom) The 5th Dalai Lama Ngawang Losang Gyatso's (1617-1682) as a commentary to the '*Essence of Refined Gold*' by his predecessor the third
8. '*The Swift Path*,' Lam.rim Nyur.lam (lam.rim myur.lam,rom) by the 5th Panchen Losang Yeshe's (1663-1737), written as a follow-up commentary to his predecessor's Lamrim *The Easy Path*.

The great Gelugpa scholar and adept Changkya Rölpe Dorje (1717-1786) stands among those credited for furthering the Lamrim literature into the heart of central Asia in the 18th century A.D. He became the principal preceptor in the Qing court and a close associate of the Qianlong Emperor (1711-1799) of China. He would serve as an essential intermediary between the imperial court and Inner Asia. **104**

Under Changkya's supervision, many Buddhist canons had undergone translation into Chinese, Mongolian, and Tibetan. The emperor assigned the Yonghegong Palace in Beijing to a Gelugpa monastery and an imperial palace. He took Changkya as his preceptor and personally received the Lamrim teachings, making it his practice, regardless of his busy schedule. **105**

A compilation of notes from a Lamrim discourse delivered in 1921 by the celebrated Gelugpa master Phabongka Dechen Nyingpo, *Jampa Tenzing Thinle Gyatso* (1878-1941), would become the seminal literature for all related Lamrim studies. The early 20th-century work is titled *The Liberation at the Palm of your Hand*, Lamrim Namdrol Lagchang (lam.rim rnam.grol lags. bchanggs,rom),

The said scripture hinges on instructions from the Lamrim texts of the 5th Panchen Losang Yeshe's '*Swift Path*,' the 5th Dalai Lama's '*Words of Manjushree*,' and the *Seven Point Mind Transformation* of the Kadampa Geshe Chekawa. It blends in a ritual manual, '*A Necklace For the Fortunate*,' involving *Six Preparatory Practices* **106** that are mandatory for the daily exercise of purification of negativities and accumulation of merit, a *sine qua non* for Lamrim practitioners.

The spiritual heir and saintly polymath Trijang Rinpoche Losang Yeshe Tenzing Gyatso (1901-1981), who was the transcriber to the twenty-four days of discourse, had edited and later published it into the treatise with the given title. In modern times, it is the chosen Lamrim of those who regard themselves as descendants to the succession of the 'Father and Son' Lineage, the Phabongkha and Trijang Rinpoches.

Again, in contemporary times, many translations have been undertaken by Tibetan Buddhist doyens of Geshes and Lamas, now spread out in the diaspora in multiple locations. A wealth of scholarly research and writings is abundant, undertaken by Buddhologists and research scholars. Those interested need to know that a significant part of Lamrim literature is available in English and other languages.

A dedicated host of men and women in different capacities have selflessly dedicated themselves to the practice and preservation of the Lamrim, and some even continue now as we speak. Again, There are rare few anonymous hidden in the high Himalayan mountains, or even living amid the cosmopolitan and metropolitan jungles of cities, as hidden yogis or yoginis, have forsaken all mundane pursuits and assiduously practice the Lamrim.

Although much remains to be said on the modern-day developments and contributions to the Lamrim by eminent teachers, humble practitioners and research scholars, which too are monumental in themselves, having said that, there remains little scope to discuss these here, as it merits a separate writin

Notes:

1. Samyaksambuddha, in Sanskrit; Sammasambuddha in Pali; and Yang.dag.par rdzogs.pa'i sangs.rgyes in Roman characters and Yang.dag.par Zog.pay Sangye in Tibetan, are widely used epithets for the Buddha. They emphasise his attainment of the ultimate state of Enlightenment, surpassing the Liberation goals of the Sravakas, Pratyekabuddhas, and Arahants.

2. Within the Buddhist context, the Sanskrit term “Sutra” and its Pali equivalent, “Sutta,” mean “discourse.” Typically, a sutra begins with the phrase “Thus have I heard,” which tradition holds to be the words of the Buddha’s attendant, Ananda, as he recounted what he heard the Buddha say at a specific time and place during the First Council. A sutra, derived from the Sanskrit root “sutr,” meaning “to string together,” generally refers to the discourse of a Buddha. However, the category of scripture is much broader than that of the Sutra; thus, while all sutras are scriptures, not all scriptures are sutras. Scriptures differ from sutras, which are works of a more synthetic and commentarial nature based on and serving as second-order expositions of scriptural material. Not all scriptures stand as the words of the historical Buddha Shakyamuni since some are said to be spoken by other Buddhas. (**Macmillan Encyclopaedia of Buddhism, by Jose Ignacio Cabezon, Scripture, pp. 755**) The narrow and limited perspective that restricts sutras to those spoken solely by the historical Buddha is divergent from the Mahayanists, who maintain a heterogeneous and all-encompassing approach to the Buddha’s teachings. According to Mahayanists, sutras are defined as discourses delivered by Shakyamuni and other Buddhas, as contained in the canonical collections of the Hinayana and Mahayana schools. They further categorise as a collection of spoken instructions, with a body that is exoteric and intended for foundational training, designated as the *Common Path*. (**The Crystal Mirror, by Thukten, pp.510; see also, Macmillan Encyclopaedia of Buddhism, Robert E. Buswell, 2004, Volume Two, pp. 810**)

3. The *Eighty-four thousand heaps of Dharma* (chos.phung brgyed.khri bshi.stong,rom) is a euphemism for the complete body of teachings imparted by the Buddha. It incorporates into four groups, each as antidotes to twenty-one thousand afflictions. The divisions are as follows: 1. Twenty-one thousand heaps of Dharma as antidotes to desire-attachment; 2. Twenty-one thousand heaps of Dharma as antidotes to hatred and anger; 3. Twenty-one thousand heaps of Dharma as antidotes to close-mindedness; 4. Twenty-one thousand heaps of Dharma as antidotes to all three poisons (also known as the three root delusions) in equal proportions.

4. 1. *Sutra*, often teachings of substantial length; 2. *Verses of Intermediate Length* (geya) are sutras in mingled prose and verse; 3. *Prophetic Teachings* (vyakarana) are explanations usually given in response to questions posed to the Buddha; 4. *Verses* (gatha) uttered in metres; 5. *Verses of Uplift* (udana) are joyous utterances; 6. *Legends* (ityuktaka) are stories beginning with “thus it was said,” 7. *Rebirth Stories* (jataka) are stories of the previous lives of the Buddha; 8. *Marvellous Teachings* (adbhutadharma) are accounts of miraculous events; 9. *Expansive Teachings* (vaipulya) are collections of miscellaneous teachings; 10. *Introductory Teachings* (nidana) are statements of topics; 11. *Parables* (avadana) are about monks and nuns, mostly about their previous lives; and 12. *Finalised Teachings* (upadesa) are oral instructions.

5. Tripitaka (Tipitaka, Pali, sde.rno gsum,rom) refers to the “Three Baskets.” It is the standard term for the ancient collections of Buddhist sacred scriptures, allegorically named because they

were initially receptacles for manuscripts that preserved the texts of the Sutras (suttas, Pali), the Vinaya, and the Abhidharma (Abhidhamma, Pali). Concurrently known as the *Three Higher Trainings* (trisiksha, skrt, tisikkha, Pali, lhag.pay bslab.pa.gsum, rom), they encompass the training in Discipline (adhisila-shiksha, skrt, tshul.khrims.kyi bslab.pa, rom), Meditation (samadhi shiksha, skrt, ting.nge.hzin.gyi bslab.pa, rom), and Wisdom (prajna-shiksha, skrt, shes.rab.kyi bslab.pa, rom). This term has become standard terminology used by many schools of Buddhism to refer to their collection of the Buddha's teachings. However, it does not imply a strict division into three pitakas.

6. The Noble Sutra of Recalling the Triple Gems (aryaratnatrayanusmrtisutra, skrt, hphags.pa dkon.mchog.gsum rjes.su dren.pa.i' mdo, rom, Phagpa konchog sum jes.su tenpay.do, tib). The name is an amalgamation of three different Sutras, namely The Recollection of the Buddha (buddhanusmrti, skrt, buddhanusatti, pali, sangs.rgyas rjes.su dran.pa, rom), The Recollection of the Dharma (dharmanusmrti, skrt, dhammanusatti, pali, chos.rjes.su dren.pa, rom) and The Recollection of the Sangha (sanghanusmrti, skrt, sanghanusatti, pali, dge.dun rjes.su dran.pa, rom). The Pali Dhammapada verses 296, 297, and 298 declare that whosoever constantly practices recollection of the Triple Gem "ever awaken happily" According to Theragatha, such a practice will lead to "the height of continual joy."

7. Cited in the Pali Mahanama Sutta, Anguttara Nikaya 11.12

8. In this Sutta, the Buddha, holding *simsapa* leaves in his fist, asks the Bhikshus which leaves outnumber the others: those fallen in the forest or those within his grasp. They respond that the leaves fallen around him undoubtedly exceed those in the Buddha's fist. The Master then replies, "*So too, Bhikshus, the things I have directly known but have not taught you are numerous, while the things I have taught you are few....*" However, a caveat to the following quote says: "*.... And why, Bhikshus, have I not taught those many things? Because they are unbeneficial and irrelevant to the fundamentals of the holy life. They do not lead to revulsion, dispassion, cessation, peace, direct knowledge, Enlightenment, or Nibbana. Therefore, I have not taught them.*" (**A Translation of the Samyutta Nikaya, by Bhikkhu Bodhi, Wisdom Publications, Boston 2000, Chapter XII 56 Saccasamyutta, Connected Discourses on the Truths 31 (1), The Simsapa Grove, p.1857**). The last three lines imply that all knowledge beyond the goal of Arahat is irrelevant and does not aid in the pursuit of Enlightenment! Mahayanists would interpret this as the Buddha's skilful reassurance to those focused on the goal of Arahathood or Liberation (Nirvana), who cannot envision anything beyond that objective. Therefore, the Buddha did not reveal the highest purpose of omniscience (Buddhahood) and its related paths to them.

9. The Mahayanists have attempted to point out how the Buddha, widely accepted as always motivated by wisdom and compassionate concern, applies inconceivable means to bring all beings to his state by presenting his Dharma according to their mental dispositions. Thus, given the varying temperaments and levels of intelligence, he gives each what is precisely suitable to their capacities. It grounds the justification necessitating the Buddha to provide his teachings differently. It would further imply his having to give instructions that are easy to comprehend for those of inferior intellect and those of superior cognitive capabilities. In his skills, the Buddha would employ means whereby he provides provisional teachings in intent and those that are definitive in their meaning.

10. For details on the Four Reliances, see *The Central Philosophy of Tibet, A Study and Translation of Jey Tsong Khapa's Essence of True Eloquence*, Robert A. F. Thurman, Princeton University Press, 1991, pp.113-30.

11. The Gelugpa scholar adept Panchen Sonam Dragpa categorises the speech of the Buddha by distinguishing them as follows: Teachings uttered from his lips were those that were given in his presence by others through his blessings, and those teachings which were given in his absence by others with his permission. There are three categories of the teachings given through his blessings: those blessed by his body, those blessed by his speech, and those blessed by his mind. Those teachings blessed by his mind are also threefold: those blessed by the samadhi of his mind, those blessed by the compassion of his mind and those blessed by the power of the truth of his mind. (**Overview of Buddhist Tantras, by Panchen Sonam Dragpa, English translation by Martin J. Boord & Losang Norbu Tsonawa, pp.11. Library of Tibetan Works and Archives, Dharamsala, 1996, ISBN: 81-86102-99-6**). The three criteria are also enlisted as a preamble in the commentary to the unique discourse on the Heart Sutra, delivered by Avalokiteshvara, in response to Sariputra's question. The purpose is to reveal that despite the words not being uttered by the Master, they were inspired and approved by him, thus making them the speech of the Buddha.

12. *The Long Discourses of the Buddha*, Digha Nikaya, translated by Maurice Walshe. Mahapari nibbana Sutta: The Great Passing, The Buddha's Last Days, pp. 231. Wisdom Publications, 1995. ISBN: 0-86171-103-3

13. The Mahapadesasutta of the Pali canon, commenting on its second interpretation of which teachings qualify as the spoken words of the Buddha (Buddhavacana), has this to say. "*Suppose one receives teaching from various sources, including the Buddha, a sangha gathering, or a wise teacher. In that case, one should test it by comparing it with an established core of teachings (i.e., Sutta or Vinaya). If the instructions are consistent with the authoritative body of teachings, it can be declared the "word of the Buddha."* According to Bond, wisdom, not the historic career of the Buddha, is the basis for the authority of the canon. (**Buddhavacana, by George D. Bond, Encyclopedia of Buddhism, edited by Robert E. Buswell, Jr., Editor in Chief Vol-1. A-L, p. 94**)

14. *The Precious Garland of Tenets*, by Konchog Jigme Wangpo and 'Cutting through Appearances' by Geshe Lhundup Sopa and Jeffrey Hopkins, pp. 176-7.

15. Buddha's first turning of the wheel, consisting of the teachings of the Four Noble Truths, etc., of Dharma realism (through Sravakayana Sutras) in Sarnath, is said to have been taught for the trainees of the *Small Vehicle* (Hinayana). The second wheel consisted of Emptiness through the *Perfection of Wisdom Sutras* and the like, on the Vulture's Peak at Rajagriha, which the Master taught for the trainees of the *Great Vehicle* (Mahayana,skrt, theg.chen,tib). The third wheel, the *Mind Only School*, or Buddha nature, through various Sutras, including the *Sutra Unravelling Thought*, was taught at Mount Malaya or Vaishali for the sake of both the *Small* and the *Great Vehicles*.

16. "...*There is no fifth system of tenets apart from these four (i.e., Middle Way School, Mind Only School, Sutra School and Great Exposition School), and there is no fourth vehicle apart from the three vehicles (Sravakas, Pratyekabuddhas and Bodhisattvas vehicles)*. The issue highlighted here is that aside from the four tenets of School, there was no fifth revealed by the Buddha during the

Three Turnings of the Wheel (see note 17), and apart from the three vehicles Buddha addressed, there is no fourth. Konchog Jigme Wangpo, to further prove his point, quotes Jnanagarbha's commentary on the Condensation of the Hevajra Tantra (hevajrapindarthatika, skrt, kye'i rdor.rje bsdus.pa'i don.gyi rgya.cher grel.pa,rom), which says, "*It is not the Subduer's thought that a fourth (vehicle) Or a fifth (School of tenets) exists for Buddhists.*" (**Precious Garland of Tenets, by Konchog Jigme Wangpo, English translation from 'Cutting through Appearances' by Geshe Lhundup Sopa and Jeffrey Hopkins, pp. 174-5).**

17. The appearance of the eighteen Schools is said to have happened about 116 years after the Mahaparinirvana of Buddha. The cause was four elders (learned elderly Bhikshus) from Kusumapura, who recited the Sutras in four languages. The four root divisions (sects) came from disputes among students of the four elders. Due to further internal conflicts, they divided into eighteen subdivisions known as the Eighteen Schools. (**Beautiful Adornment of Mount Meru, Changkya Rolpai Dorje, translated by Donald S. Lopez Jr. pp.120. Wisdom Publications, ISBN 978-0-86171-465-6. See Early Buddhist Schools Wikipedia for more details on the Eighteen Schools.**

18. Mahayanists never identified themselves as a separate sect of Buddhism but instead as the set of ideals and doctrines for Bodhisattvas. (**A Few Good Men: The Bodhisattva Path According to the Inquiry of Ugra 2003: pp. 193-4, by Jan Nattier**). They never attempted to have a separate Vinaya (monastic code of discipline) or ordination lineage from the early Buddhist schools. From early records of Chinese monks visiting India, we learn that both Mahayana and non-Mahayana monks in India often lived in the same monasteries side by side. (**Buddhist Thought: A Complete Introduction to The Indian Tradition, by Paul Williams, 2000: pp. 97**). The commonly known eighteen schools (see note 19) from the Sthavira tradition and their meaning are said to have been subtle. Although "school" was used for various denominations, there was no institutional split in the Sangha. Xuanzang, the Chinese traveller, observed that even with the Mahayanist who had split into many schools, they lived side by side with monks of all other schools in the same dormitories attending the same lectures, the only exception being the difference in books (**Light of Liberation: A History of Buddhism in India. By Elizabeth Cook, Dharma Publishing, 1992. pp. 299**).

19. Beautiful Adornment of Mount Meru, Changkya Rolpai Dorje, translated by Donald S. Lopez Jr. pp.120. Wisdom Publications, ISBN 978-0-86171-465-6.

20. In Buddhism, a spiritual path and its potency mainly reside in the pure and committed observance of its "*View and Conduct*." (vishuddha-darshanacharya,skrt, lta.spyod gtsang.ma,rom) When diligently applied in meditation and daily practice, these aspects become the root cause of progress and the attainment of Enlightenment. Diluting the *View and Conduct* of one's chosen lineage with another's indicates a lack of confidence and direction in one's desired goal and path—many advocate for a potpourri of diverse spiritual paths as a progressive approach to spirituality. According to *Pure View and Conduct advocates*, the true essence of eclecticism and non-sectarianism is the single-pointed devotion to one's chosen lineage while respecting other traditions equally valid in reaching one's goal. The Kashmiri Pandit Shakyashribhadra (1127-1225) defines Pure View and Conduct as "*Meditating on Emptiness with Compassion as its essence.*" (See, **An Introduction on Pure View and Conduct, visuddhadarshanacharya upadeshanama, by Shakyashribhadra, translated from Tibetan into English by Lotsawa House, <https://www.lotsawa.house.org>**) Thuken states that pure *View and Conduct* of the teachings were established in early times through the efforts of Abbot Shantarakshita and Guru Padmasambhava but obstructed later by the

nihilistic ideology of the no-mind theories propagated by Heshang Mahayana. Since Heshang's view attracted many Tibetans, only a handful upheld the pure *View and Conduct* of the Abbot and Guru. Later, when the Dharma King invited the Indian Master Kamalashila, it was to reestablish the pure *View and Conduct* of the teachings, which he accomplished by defeating Heshang in a debate contest and composing new treatises to establish the same. (***The Crystal Mirror of the Philosophical Systems*, Thuken, pp. 72-3**). The King further ordained that the Abbot's school of Svatantrika Madhyamika should serve as the standard view for Tibet. Subsequently, after the persecution led by Langdarma, even a partial understanding of the teachings was lost, leading to disputes about the philosophical schools. Atisha, the Indian Master, had restored pure *View and Conduct* in practice (***Ibid.*, pp.99**), thus highlighting the significance and emphasis that both Indian and Tibetan masters would place on the purity of *View and Conduct*.

21. *The Sutra on the Prophetic Dreams of King Kri* (aryasvapnanirdesha nammahayanasutra,skrt, rgyal. po kri.kri.yi rmi.lam lung.ten.gyi mdo,rom). Thuken Losang Chökyi Nyima (1737-1820) mentions in his work how the followers of the Eighteen schools of Hinayana's Vaibhashika tenet discover the Sutra and are reconciled and thenceforth begin to live in harmony. (***The Crystal Mirror of Philosophical Systems*, by Thuken Losang Chökyi Nyima, pp. 48**).

22. Sariputra, known for his superior wisdom and Ananda, the personal attendant and cousin to the Master, were Sravakas (Hinayana adherents) by choice. Nevertheless, the Buddha had inspired (blessed) both on different occasions to pose questions to visiting Bodhisattvas in the presence of the Buddha. While they heard and acknowledged the Mahayana teachings, they confessed their incapacity to adopt the same path. Sariputra is believed to have generated the Enlightened Mind (Bodhicitta) at an early stage but is later said to have renounced it. On the other hand, Ananda did not recount any Mahayana instructions during the so-called First Buddhist Council, as his audience mainly consisted of Sravaka Arahants.

23. The Wisdom Perfection Sutras are the most significant Mahayana Buddhist scriptures that form part and parcel of the Kangyur Compilation (see note 25). Amidst these are the six most essential Sutras dubbed as the Six Mothers. They are The Perfection of Wisdom in One Hundred Thousand Lines (Satasahasrika prajnaparamita,skrt, sher.phyin stong.phrag brgyad.pa,rom, also 'bum'), Twenty-five Thousand Lines (Pancavimsatisahasrikaprajnaparamita,skrt, sher.phyin stong.phrag nyi.shu lnga.pa,rom, also 'nyi.khri'), Eighteen Thousand Lines (Astadasahasrikaprajnaparamita,skrt, sher.phyin khri. brgyad stong.pa,rom), Ten Thousand Lines (Dasasahasrikaprajnaparamita,skrt, sher.phyin khri.pa,rom), Eight Thousand Lines (Astasahasrikaprajna paramita,skrt, sher.phyin brgyad.stong.pa, rom), and the verse of Summation of the Perfection of Wisdom (prajnaparamitasamcayagatha,skrt, shes.rab.kyi pha. rol.tu phyin.pa sdud.pa tshig.su chad.pa,rom).

24. The Five Major Topics of Treatises (panchapustaka,skrt, ka.po.nga,tib, bkah.pod.nga, rom) are 1. *Compendium of Valid Cognition* (pramanavarttika,skrt tshe.ma rnam.hgrel,rom). The treatise validates essential points such as the Three Supreme Gems, rebirth, and omniscience. Authored by Dignaga, the Master Dharmakirti composed its commentary; 2. *Ornament of Clear Realisations* (abhisamayalamkara,skrt mngon.rtogs.rgyan,rom), said to be authored by Maitreyanatha, is on the *Perfection of Wisdom*. It studies the *stages* and *paths* (bhumimarga,skrt sa.lam,tib) of the Mind needed to realise voidness, liberation and Enlightenment; 3. *The Middle*

Way (madhyamaka,skrt uma,tib) is about Emptiness according to the Consequentialist school of tenet (prasangika madhyamika,skrt uma then.gyur.pa,tib). Based on the study of *A Supplement To the Middle Way* (Madhyamakavatara, skrt dbu.ma.la hjug.pa,rom), by Chandrakirti, as a commentary to Nagarjuna's root verses; 4. *Rules of Discipline* (vinaya,skrt hdul.wa,rom) concerns the monastic vows based on The Vinaya Sutra (vinayasutra,skrt, hdul.wa'i mdo,rom) by Gunaprabha (yon.tan 'od,tib) and its study; 5. *Special Topics of Knowledge* (abhidharma,skrt, ngon.par cho.mdzod,rom) cover limited beings' physical and mental constituents, rebirth states, karma, disturbing emotions and attitudes, paths to liberation, etc. The study relies on Vasubandhu's *A Treasure House of Special Topics of Knowledge* (Abhidharma kosha,skrt chos.mngon. pa'i mdzod,rom).

25. The Kahgyur (bkah.gyur,rom) '*The Translated Speech*,' otherwise dubbed as *Translation of Scriptures*, is the most voluminous collection of Sutras and Tantras. It consists of 108 volumes, and the Three Baskets, the reputed Sutra teachings, are considered by all Buddhists to be the spoken words of the Master. The Tibetan compilation has Sanskrit originals and, in many cases, translations from Chinese and Pali Canons, besides other Indic languages. Besides the Translated Speech, another set of conglomeration known as '*The Translated Treatises or Shastras*' or *Translation of Treatises*, Ten.gyur (bsten.gyur,rom) consists of 3626 texts in 225 volumes. Furthermore, integrated into this gathering are the commentaries, treatises, and Abhidharma work (related to both Mahayana and non-Mahayana) composed by the later generation of the successive Apostles, summing up the corpus of the Tengyur. Sarat Chandra Das, the British legate, scholar, and explorer, defines it as "*a compendium involving history, metaphysics, geography, grammar, literature of Buddhism and Buddhist India.*" Through decades of collaborative efforts in assimilating and cataloguing the said collections, it would eventually become an exhaustive repository of the centuries of transmitted Buddhist teachings in Tibet. It remained preserved until modern times, as the Kahgyur and the Tengyur treatises claimed as monumental documentation of all the Buddhist Traditions of Tibet. The Tibetan canon would undergo a final compilation in the 14th century by Butön Rinchen Drub. The compilations conversely incorporate all Three Paths within its compilation, of the Sravaka, the *Hearers*, Pratyekabuddhas *Solitary Buddhas*, and the *Bodhisattvas* and the Three Vehicles: Hinayana, Mahayana and Vajrayana. The Kadampa adherents integrated the foundational practices of the Sravaka into their outer discipline, with the Mahayanist Mind of Enlightenment as an internal training to practising the Mantrayana secretly, thus never abandoning a single word of the Buddha's spoken instructions as doing so is equivalent to renouncing Dharma. The profound insights are the guiding principles and reasons why Kahgyur and Tengyur exist in the manner explained as all-embracing. Instructions that lacked the criteria for qualifying as Buddha's speech and could not locate their origins in the great Indian stalwarts did not find a place in its collection.

26. Abhisamayalankaranamaprajnaparamitopadesasastra,skrt, Shes.rab.kyi pha.rol.tu.phyin. pa'i man.ngag.gi bstan.bcos mngon.par rtog.pa'i rgyan shes.bya.ba,rom, read in the Tibetan as, She. rab.kyi pha.rol.tu.chinpay man.ngag.gi ten.cho ngon.par tog.pay gyen shay.ja.wa.

27. Haribhadra's commentary to the Abhisamayalamkara of Maitreya is based on the 8000-line Prajnaparamita Sutra and held that the root text has concomitantly commented on all of the Prajnaparamita version. It is the dominant view in all other commentarial works held today.

28. The eminent translators and masters in the land, although they had strongly spoken against the corrupt practices, had no significant impact on the situation. King Yeshe Ö (959-1040), a devout Buddhist, took it upon himself to create a task force to rectify the issue. He dispatched fourteen talented Tibetans to India to observe and learn how the genuine practice of Buddhism prevailed in the land of its origin. Other teams of Tibetans summoned, including the translator Lotsawa Rinchen Sangpo (958-1055), were to study and train at the Buddhist institutes, bringing back the finest Panditas, sacred precepts, images, and valuable rare books. Many Tibetans sent to the tropical plains of India would perish, while some invited Panditas performed excellent work in the country; they could not, however, leave a lasting impression on the entirety of Tibet. After numerous efforts, consultations, and serious considerations, Yeshe Ö concluded that only Atisha could elevate the state of the teachings in Tibet from its morass. (**Atisa and Tibet, Alaka Chattopadhyaya, pp. 291-7. Motilal Banarsidass Publishers, Delhi, 1996**)

29. *The Lineage of Widespread Activities* is a transmission of the Mahayana path focusing on Bodhisattva training that concerns the generation of the *Awakened Mind* (bodhicitta, skrt, jang.chup.kyi sem, tib). Buddha Shakyamuni passed these instructions to Maitreya, who would, in turn, deliver them to his human disciple Arya Asanga (phag.pa thog.me, tib) in the 4th century CE. This lineage further passed through a succession of Indian masters to Atisha *Dipankara Srijnana*. From him, it continued through a series of Tibetan masters down to Tsongkhapa. The technique applied in this training system is known as the *Seventh Cause and Effect* (rgyud.hbres me.ngag.bdun, rom) technique, emphasising the skilful means (upaya) aspect taught by the Buddha. *The Profound View Lineage* consists of the Instructions related to the *Awakened Mind* that Buddha Shakyamuni transmitted to Manjushree, who then passed it to the Indian Master Nagarjuna (c. 150—c. 250 CE). This tradition derives its name from its direct approach to developing the *Enlightened Mind*. The technique discussed here is called the training in *Exchanging Self for Others* (bdag.gshen snyam.rjes, rom) and emphasises the wisdom aspect of the Buddha's teachings. From Nagarjuna, the lineage passed down to Atisha Dipankara and his spiritual son Domton *Gyalway Jungne* (1005-1064) through Tibetan masters up to Tsongkhapa. The two Lineages derive their names from their modes of exegesis. They represent the practical instructions of the Perfection of Wisdom that focus on training and generating the *Awakened Mind*. Buddha conveyed his instructions on the Awakened Mind through skilful means to cater to those who require a systematic approach; hence, this instruction was named the *Lineage of Widespread Activities*. He taught a direct technique known as the Profound View Lineage for those not needing a gradual method that emphasises wisdom in training.

30. Jangchup Ö addresses Atisha with, “*In this Northern Land of Snows, our ancestor kings undertook great hardships to disseminate the Buddha's teachings. Now, some, having relied on Secret Mantra practices, despise the Vinaya. Some claim that Sutra and Tantra are contradictory, like hot and cold. Some practice as they like. Lord Atisha, compassionate one, for these unruly Tibetans, become disciplined; please teach a profound and marvellous Dharma, something wonderful and unknown but which maintains the Karmic laws of cause and effect.*” (**Atisa Dipankara, Illuminator of The Awakened Mind, by James B. Apple, pp.36, Shambala publication, Boulder, 2019**)

31. Translated into its Tibetan title as Byang.chub lam.gyi sgron.ma, Jang.chup lam.gyi don.ma, Atisha introduces aspirants to the broad spectrum of the spiritual path through the

framework of the Three Scopes of Persons (tripurusha,skrt, skye.bu gsum,rom), namely the Small, Medium, and Great, while also covering the Three Disciplines also known as the Three vows (triamvara,skrt, sdom.gsum,rom). The treatise also reconciles the diverse doctrines of many Buddhist schools of philosophy, which is a characteristic attributed to the signature style of Mahayana, which only Atisha has illuminated and clarified.

32. The Great Treatise on the Stages of the Path to Enlightenment, by Tsongkhapa, Volume One, pp. 35-6. *The Lamrim Chenmo Translation Committee*, edited by Joshua W.C. Cutler, with Guy Newland, Snow Lion Publications, New York, USA 2000. Stages of the Path and the Oral Transmission, translated by Thupten Jinpa, Wisdom Publications, pp. 8, Somerville, MA, 2022.

33. Atisha's *Lamp to the Path* became his presentation of the doctrine, which later evolved into the Kadampa tradition. Gampopa *Sonam Rinchen*, also known as *Dakpo Lhaje* (1079-1153), the founder of the Dagpo Kagyu, wrote *The Jewel Ornament of Liberation*, a Lamrim composition detailing a gradual development of the mind. Longchen Rabjampa Drime Öser (1308-1363) composed *Finding Rest in the Nature of Mind*, which outlines the breadth of Buddhist teachings from the perspective of the Nyingma School. Tsongkhapa, the progenitor of the Gelug tradition, authored his masterpiece, *The Great Treatise on the Stages of the Path of Enlightenment*, drawing on Atisha's *Lamp to the Path*.

34. Butön Rinchen Drup (1290-1364), the hierophant and Buddhist encyclopaedist, provides a list of these 93 figures and a separate list of 191 translators and patriarchs from a century before the advent of Buddhism, mainly dominated by native Tibetans. **(Butön's History of Buddhism, In India And Its Spread to Tibet, Translated by Lisa Sein and Ngawang Zangpo, pp. 306-10. Snow Lion Publication, Boston & London, 2013, ISBN: 978-1-55939-423-0).**

35. Atisha is indisputably the first master to have promoted the slogan, widely attributed as the substance of practice and conduct in the Ganden Lineage. It cultivates Sravaka's outward pure conduct, Bodhicitta's inner development (Awakened Mind), and secret training in the two stages of Yoga of the Mantrayana. **(See the chapter on The Buddhism of Atisha Dipamkara Srijnana, in Atisa Dipamkara, By James Apple).**

36. The Crystal Mirror of Philosophical Systems, by Thuken pp. 97-8, The Rime Philosophy of Jamgon Kongtrul the Great, Ringu Tulku, Shambala Publications 2006, pp. 121.

37. See note. 29., above.

38. Tibetan Renaissance: Tantric Buddhism in the Rebirth of Tibetan Culture, Ronald M. Davidson, Motilal Banarasidass Publishers, 2008, pp. 108. Atisa and Tibet, Translated by Alka Chattopadhyaya, Motilal Banarasidass Publishers Private Limited, pp. 1-13. Delhi, 2011.

39. *The Crystal Mirror of Philosophical Systems*, by Thuken, pp.110-114.

40. *The Princeton Dictionary of Buddhism*, pp. 123. *The Book of Kadam*, translated by Thupten Jinpa, Wisdom Publications, 2008, pp. 9.

41. Dungkar Tshigzo (dung.dkar tshig.mzod,rom), Dungkar's Great Encyclopedia, Cultural and Religious Publication Centre, 2006, pp.168.

42. *The Book of Kadam*, translated by Thupten Jinpa, pp. 9. Wisdom Publications, 2008.
43. Dungkar Tshigzo (dung.dkar tshig.mzod,rom), *Dungkar's Great Encyclopedia*, pp. 166.
44. *Ibid.*, pp. 168-9.
45. *Ibid.*, pp. 168-9.
46. *A Cultural History of Tibet*, David Snellgrove & Hugh Richardson, pp. 160 and 169.
47. A Brief Chronology of Tibetan Buddhism, *The Tibetan Assimilation of Buddhism*, Matthew T. Kapstein. pp. xix. Also, see Shakyashribhadra, Alexander Gardner, *The Treasury of Lives*, <https://treasuryoflives.org>
48. Butön's *History of Buddhism*, pp. 326-27.
49. *A Cultural History of Tibet*, David Snellgrove & Hugh Richardson, pp. 169-70.
49. *Ibid.*, pp. 169-70.
50. *Ibid.*, pp. 170.
51. *Ibid.*, pp. 170.
52. See note. 20., above.
53. Middle Way (Madhyamaka,skrt, dbu.ma.pa,rom) is one of the two prominent schools of Indian Mahayana Buddhist thought. It was prevalent from the 3rd century CE until the end of the 12th century when Buddhism disappeared from the region. The "Middle Way" as a designation originates from within the Buddha's teachings, who occasionally spoke of his guidelines to reality as free of the two extremes of eternalism and nihilism, unlike other doctrines that espouse a permanent and eternal essence in all phenomena and beings and those that proclaim all things as annihilated when they pass out of existence. *The Two Truths* and Emptiness are central to the Madhyamaka concepts in the classical Nikayas and Mahayana sutras. It is in the treatises of Nagarjuna that one discovers a fully developed and distinctive system of thought that can be called Madhyamaka. In his texts, he places all phenomena, including the Abhidharma categories of Dharmas and the structure of the Two Truths, into radical analysis, declaring all things, including the Four Noble Truths and the Buddha himself, to be empty of inherent nature (existence). The Middle Way exponents explain their view as a rejection of belief in the existence of an eternal self (soul, atman,skrt) and inherently existing phenomena, and their postulation to the contrary, that neither exists at all. The school reinterprets the teachings of Pratityasamutapada (dependent origination) to mean that because various causes and conditions produce phenomena, all are empty of any inherent existence. Emptiness means that no phenomena or persons are unoriginated and unrelated. Emptiness itself is empty. Since everything is empty, there is no real difference between good and evil, pure and impure, or Samsara and Nirvana. These distinctions exist on the level of conventional truth and introduce people to the ultimate truth that transcends dualistic language and conceptual thought. Through meditative experience is the ultimate truth gained, destroying all attachment to erroneous conceptions of the self and the world.

54. The Crystal Mirror of Philosophical Systems, by Thuken, pp. 217.
55. A detailed listing of Tsongkhapa's mastery of the Sutra corpus of literature is mentioned in Thuken's Crystal Mirror, pp. 217-233. Also see Tsongkhapa, A Buddha in the Land of Snows, by Thupten Jinpa, Shambala Publications 2009, pp. 33-57.
56. A Buddha in the Land of Snows, by Thupten Jinpa, pp. 117-135. The Crystal Mirror of Philosophical Systems, by Thuken, pp. 234-5.
57. The Crystal Mirror of Philosophical Systems, by Thuken, pp. 247-261
58. A Buddha in the Land of Snows, by Thupten Jinpa, pp. 137-39.
59. Ibid., pp. 140-1.
60. Ibid., pp. 141-3.
61. Stages of the Path and Oral Transmission, *Selected Teachings of the Gelukpa School*, Translated by Thupten Jinpa, pp. 5-6. Wisdom Publications, Somerville, M.A. 2022.
62. Ibid., pp. 6.
63. The original title of this text is: "Brief Presentation on the Stages of the Path: A Letter Sent in Response to Spiritual Friend Könchok Tsultrim." Bshes.gnyen dkon.mchog tshul.khrims gyes springs.pa'i lan.du lam.gyi rim.pa mdo.tsam.du bstan.pa. From the Collected Works of Je Tsongkhapa, vol. *kha*. 237-51.
64. The Three Principal Aspects of the Path, Lam.gyi gtso.wo rnam.pa gsum, from the Collected Works of Je Tsongkhapa, vol. *kha* 286-87. A fourteen-stanza work by Tsongkhapa addressed to an early disciple, Tshakho Ngawang Drakpa, at his behest. Aside from the *Foundation of All Excellence*, another very brief presentation of the Path, this text is considered the most compact and insightful among the many compositions of Tsongkhapa. His flair for profound depth in presenting the Buddhist Path in merely three essential points
65. A Buddha in the Land of Snows by Thupten Jinpa, pp. 197-198
66. The original title in Tibetan is lengthy; therefore, its abbreviated version is provided here as "*Great Treatise on the Stages of the Path to Enlightenment*," Byang.chub lam.rim chen.mo from the Collected Works of Je Tsongkhapa, vol. *pa*. Translated into English by The Lamrim Chenmo Translation Committee in three volumes: Snow Lion Publications 2000-2004.
67. "Opening the Excellent Door to the Path," Lam.mchog sgo.byed, from the Collected Works of Tsongkhapa, vol. *kha*. 1-4. It is well-known to those who study and dedicate their life to the Lamrim practice that its instructions and transmission come directly from Buddha Shakyamuni. From him, a stream of masters, both Indian and Tibetan, has systematically passed down its instructions that have come down to the living embodiments of these teachings, the Spiritual Guides, from whom present-day aspirants have received its transmission. The profound wisdom and purity of the Lamrim transmission originate from the pre-eminence of its preceptor and its teachings—a salient point that Tsongkhapa indicates in the introduction to his Lamrim. There can be no teachings without a qualified teacher who embodies the

teachings as a living example. And, as all the teachers, from one's own Spiritual Guide and their masters reaching up to Shakyamuni, are embodiments of the teachings, it is through pure faith and respect that one's mind can merge with theirs. The Supplication Prayer to the Lineage Masters was then an indispensable tool to help aspirants motivated by the wish to gain realisations of the path to Enlightenment. Even the prayer's title, "Opening the Excellent Door to the Path," indicates the reminder that without inspiration from the masters of the lineage, there is no opening of the door to the path to Enlightenment.

68. Stages of the Path and Oral Transmission, *Selected Teachings of the Gelukpa School*, Translated by Thupten Jinpa, *Introduction*, pp. 8.

69. Ibid., pp. 8.

70. Ibid., pp. 5.

71. Patimokkha, Pali, So.so thar.pa,tib, translated into English as Self-Liberating, or the Self-Liberating Techniques, is so-called because it enables an individual to attain Liberation (Moksha). It is about a disciplinary code of conduct for fully ordained monks and nuns within the Basket of Ethical Discipline (Vinaya). There have been many versions of the Pratimoksha that evolved after the passing away of the Buddha, of which three lineages survive today. The Theravada Patimokkha adhered in the southern Buddhist countries; the Dharma- guptaka Pratimoksha followed in Chinese and Korean Buddhism, and the Mulasarvastivada Pratimoksha in Tibetan Buddhism. The Theravadins hold 227 rules for Bhikshus, the Dharma- guptaka 250 and Mulasarvastivada 253. **(for more details, see the Princeton Dictionary of Buddhism, Robert E. Buswell Jr., Donald S. Lopez Jr., Princeton University Press, Pratimoksha, pp 666-67).** There are the novice monks (sramanera) and nuns (sramaneris) and the layman (upasaka) and woman (upasaki). The above-stated categories holding their respective vows are called the Six types of Self-liberating adherents (so.thar rig.druk,rom). Atisha, in his *Lamp to the Path*, however, mentions Seven kinds of Pratimoksha vows **(Atisa Dipamkara, Illuminator of the Awakened Mind, by James B. Apple, Shambala Publications, Boulder, 2019. pp. 183)** and this additional one could probably be the *Fully accomplished Layman* vows (yong.rzogs dge.gnyen,rom) involving taking Refuge vows in addition to abandoning all ten non-virtues. While taking Refuge vows and pledging to uphold its precepts, the laymen or laywomen may commit themselves to abandoning one or more of the ten non-virtues as vows.

72. The vows or precepts of the Bodhisattva and the Mantrayana or Vajrayana are the pledges one takes when receiving the Bodhisattva vow in a formal ceremony from a qualified preceptor. It is called the Mahayana Vows and entails restraining from eighteen major and forty-six minor transgressions taken by a Bodhisattva wishing to enter the Engaging Activities of a Bodhisattva. In the case of the pledges of Mantrayana, received during a ritual process undertaken called Empowerment (abhisheka,skrt, dwang.skur,rom, wang.kur,tib), from a qualified master. The Tantric vows consist of restrains from fourteen general transgressions and numerous other pledges and commitments. Vows are precepts to observe and are commitments one follows for life. In any worldly partaking involving marital affairs, franchise or governmental undertakings, a documentary process is standard, involving attestations on paper, which mainly include taking an oath or pledge. The Pratimoksha (Monastic), Bodhisattva and Mantrayana, which

affect not merely this life but all future lives until one reaches Enlightenment, must involve serious commitment. Vows or precepts are restraining from unwholesome (akushala) actions (karmaan) engendered by observing the abovementioned types of vows. (see the **Princeton Dictionary of Buddhism**, Robert E. Buswell Jr., Donald S. Lopez Jr., Princeton University Press, Samvara, pp 760-61).

73. Atisa Dipamkara, Illuminator of the Awakened Mind, by James B. Apple, Shambala Publications, Boulder, 2019. pp.181.

74. Stages of the Path and Oral Transmission, *Selected Teachings of the Gelukpa School*, Translated by Thupten Jinpa. *Introduction*, pp. 9.

75. The Crystal Mirror of Philosophical Systems, by Thuken, pp. 256-7.

76. Ibid., pp. 256.

77. “*The Great Treatise on the Stages of the Path to Enlightenment*,” Byang.chub lam.rim chen.mo from the Collected Works of Je Tsongkhapa, vol. *pa*. Translated into English by The Lamrim Chenmo Translation Committee, Vol-1, pp. 45. Snow Lion Publications 2000-2004. See *Liberation In Our Hands*, Part One: The Preliminaries, Phabongkha Rinpoche, Translated by Geshe Lobsang Tharchin and Artemus B. Engle, pp. 68.

78. *Liberation In Our Hands*, Part One: The Preliminaries, pp. 68-69, by Phabongkha Rinpoche, Translated by Geshe Lobsang Tharchin and Artemus B. Engle,

79. Ibid., pp. 69-71

80. The Definition Vehicle (mtshen.nyid theg.pa,rom) is a specific denomination referring to the use of dialectics and epistemology in the canonical study of Buddhism. An ancient Indian tradition, commonly practised in the Buddhist seats of Nalanda and Vikramshila, was later adopted by the Sakyapas in Tibet and taken over by the Gelugpas. Because the system has played an integral role in Sutra training at the monastic seats, it became characterised as an additional vehicle due to its widespread application.

81. *Liberation In Our Hands*, Part One: The Preliminaries, pp. 72-76, by Phabongkha Rinpoche, translated by Geshe Lobsang Tharchin and Artemus B. Engle.

82. Ibid., pp.77-78.

83. Ibid., pp. 78-80.

84. Ibid., pp. 80.

85. Ibid., pp. 27-28.

86. Theravadins and Mahayanists generally agree that the position of Dharma is second to none, that Tathagatas are the fruits of Dharma, and that their purpose in coming into this world is to promote Dharma. That said, as a medium, the Buddha introduced Dharma and, as a logical consequence, prepared the ground for future mediums—generations of its human emissaries—to carry on its legacy. The Theravadins and their adherents maintain that Mahakashyapa, a leading and active apostle of the Buddha, was groomed to play the role of a

leader for the Sangha (monastic community), and even the Buddha himself regarded him as his equal. (Karaluvinna, M. 2002, “Mahakassapa” in Malalasekera, G.P; Weeraratne, W.G. (eds.), *Encyclopaedia of Buddhism*, vol. 6, Government of Sri Lanka, fascicle 3, pp. 438). The same sources further depict the Buddha as having praised Mahakashyapa’s leadership role and ascetic discipline, having bestowed on him his robes as not a mere symbolic gesture but a prophetic one. Historically, he would head the First Council as one among a gathering of five hundred Arahats to conserve all of the teachings of the Buddha after his passing. The account further claims that the Buddha’s funeral pyre would not ignite until Mahakashyapa’s arrival on the scene. The robe of the Buddha was bequeathed to him to hand over to the future Buddha Maitreya upon his advent. On the verge of his death, Mahakashyapa concealed himself within three hills so that his body would remain untouched and uncorrupted until the appearance of Maitreya. The other favourite disciple of the Buddha, Ananda, became his immediate disciple or, rather, the next patriarch to follow. Mahakashyapa had even predicted the forthcoming disciple of Ananda in advance. According to Tournier, several Buddhist schools came to view Mahakashyapa as the first teacher after the Buddha and as the beginning of a lineage of teachers. (“Mahakashyapa, and his lineage, and the wish for Buddhahood: Reading the Bodhgaya inscriptions of Mahanama” *Indo-Iranian Journal*, V. Tournier, 2014, pp. 17-18, note 62, 20-22, note 78 doi anew: 10.1163/15728536-05701001, archived (PDF) from the original on 21st September 2017) Mahayana sources recount Seven Patriarchs (ten.rab dun,tib, gten.rabs bdun,rom) who pass down the transmission of the Dharma after the Mahaparinirvana of the Buddha. Pali sources narrate the succession of the teachings after the master’s demise from Mahakashyapa down to Upagupta. The same sources nonetheless quote the Buddha himself as having publicly declared, before his passing, that he had not anointed a successor, nor should his followers seek refuge in anybody other than the Dharma and the Vinaya (discipline). The ambiguous stance regarding the institution of teachers is, to say the least, anomalous.

87. It is generally known from available records that when the Buddha spoke, he addressed his audience in his own words, with the manner of transmission being purely oral at that time. Early schools have also suggested that the only spoken language in which the master communicated his discourses was Pali. The teachings were transmitted orally by generations of the master’s disciples for five hundred years after his passing. It is thus safely presumed that, except for a *Word Continuum* of the teachings, the development of an *Instruction Continuum* and a system of commentary would have been a gradual process towards innovation in the style of instruction.

88. The four methodologies for presenting commentaries to others have evolved to make the profound and intricate passages in the Buddha’s teachings accessible to those interested in exploring them. Consequently, they later transformed into *An Exegetical Instruction* (shay.thi,tib bshad.khrid,rom), *An Explicit Instruction* (mar.thi,tib dmar.khrid, rom), *A Practical Instruction* (nyam.thi,tib nyams.khrid,rom), and *An Experiential Instruction* (nyong.thi,tib nyong.khrid,rom). Also included was the *Transmission of the Statements* (lung.gyun,tib), which, as stated, is an oral transmission of the words of a text, a verbal communication of the words enshrined within it. (Liberation In Our Hand, Geshe Lobsang Tharchin with Artemus B. Engle, pp. 25, Mahayana Sutra and Tantra Press, Howell, New Jersey, 2001).

89. The Tibetan and Chinese medical sciences speak of *Five Major* and *Six Hollow* organs within the human body. In the Chinese, it is called Zangfu. Zang refers to the solid organs and *yin*: Heart, Liver, Spleen, Lung, and Kidney. Fu refers to the hollow *yang* organs: the small intestine, large intestine, gall bladder, urinary bladder, stomach, and San Jiao.

90. Albeit outside the category of commentaries or instruction, it is classified as transmission, patently, due to the sanctity and blessings inherent in Dharma's written and spoken words. The story of a dove that listened attentively to Acharya Vasubandhu's recital of *The Eighty Hundred Thousand Group* (bum.sde brgyad.chu,rom) is said to have later taken human rebirth as the Pandita Sthiramati. This account illustrates the powerful ramifications of listening wholeheartedly to the Dharma. The *Exegetical Instruction* was already a general convention in India, and written commentaries have survived. The other three genres of commentaries may have existed as oral traditions rather than in textual forms. Hence, all four commentaries as readable texts would be unique developments in Tibet.

91. Instances found during the Buddha's lifetime illustrate both ordinary and eminent persons reaching various stages of Awakening. It was during the *First Turning of the Wheel of Dharma*, in Varanasi, the mere utterance of the words, "*This is the Noble Truth of Suffering; this is the Noble Cause of Suffering, etc.,*" by the Buddha spurred the Awakening of the Stream Winner's state among the first five of his disciples. The story of the ninety-nine-year-old Brahman Subhadra is another unique example of how he received teachings from the Buddha, who was on the verge of passing away and immediately attained the state of an Arahat. The episodes of Shariputra and Maudgalyayana fall into this list. The achievements of Sthiramati and many others that took place hundreds of years after the Mahaparinirvana of the Buddha further demonstrate the manifest power of Dharma throughout the ages.

92. The Seven Fold Instructions of Cause and Effect are: 1. Equanimity, 2. Recognising all sentient beings as one's mothers, 3. Recalling their kindness, 4. The loving-kindness that regards all sentient beings as dear, 5. Compassion, 6. Extraordinary intention, and 7. Enlightenment Mind. (**Liberation In Our Hand, Part-111, The Ultimate Goals, by Phabongkha Rinpoche, Translated by Geshe Lobsang Tharchin with Artemus B. Engle, pp. 131-52).**

93. The lineage masters have been counted in succession as 13, with their names mentioned; however, the translators seem to have forgotten to include Maitreya in the lineage (**see Liberation In Our Hands, by Phabongkha Rinpoche, Part One, The Preliminaries, pp. 238**). The number of Gurus here in the *Lineage of Widespread Activities* counts from Maitreya to Dromtönpa, which makes it fourteen (**See The Collected Works of the foremost Kyabje Dagom Losang Khyenrab Tenpay Wangchuk, holder of the Ganden Oral Transmission Tradition, Vol-'Ka,' (in Tibetan), pp. 456-8, compiled by Sogru Thupten Phurbu**).

94. See the list of the Gurus, counted as nine in the *Liberation In Our Hands*, Part One, The Preliminaries, pp. 238, as the translators have mistakenly omitted Manjushree. The correct count is ten (**See The Collected Works of the foremost Kyabje Dagom Losang Khyenrab Tenpay Wangchuk, holder of the Ganden Oral Transmission Tradition, Vol. 'Ka,' (in Tibetan), pp. 463-4**).

95. Ibid., pp. 465-67. Also, see *Liberation In Our Hands*, Part One, The Preliminaries, which may have a technical error in mentioning seven Masters in The *Kadam Lamrim Tradition*, as it

forgets to include Gonpawa Wangchuk Gyaltsen. It introduces seven Gurus in the *Kadam Lineage of Treatise Followers*. Still, it overlooks Potowa Rinchen Sel and lists seven Gurus in the *Kadam Lineage of Pith-Instruction*, misplacing Chengawa Tsultrim Bar.

96. Many Gelugpa stalwarts and adepts of the lineage of the Ganden Oral Transmission have testified, or rather, vouchsafe their reputation as indemnity, to the claim that the sincere application of the techniques within its instructions guarantees enlightenment within three years of one human lifespan. (see *Liberation In Our Hands*, by Phabongkha Rinpoche, Part-One, The Preliminaries, pp. 163).

97. See ‘Tsongkhapa’s Lamrim and its Scope’ above, and for more details, read *The Crystal Mirror of Philosophical Systems*, by Thuken, the Geluk Tradition, pp. 256-7.

98. See *The Collected Works of the foremost Kyabje Dagom Losang Khyenrab Tenpay Wangchuk, holder of the Ganden Oral Transmission Tradition*, Vol-‘Ka,’ (in Tibetan), pp. 467-9, compiled by Sogru Thupten Phurbu.

99. Ibid., pp. 467-9. Having personally received the transmission of Lamrim from the Kyabje Dagom Rinpoche, I, the author, believe that the lineage comes down to him. For those who may have received it from other preceptors, their lineage stops with their respective teachers, from whom they must have received the complete transmission, which, according to the Lamrim tradition, is indispensable.

100. A Buddha in the Land of Snows, by Thupten Jinpa, pp.103-112.

101. See *Liberation In Our Hands*, by Phabongkha Rinpoche, Part-One, The Preliminaries, pp. 59

102. The scripture is said to have miraculously emanated and been handed down by the Deity Manjushree to Tsongkhapa in the presence of Togden Jampel Gyatso, his disciple, and two gods. When handing it over, the deity exhorted Tsongkhapa not to disclose its existence to anyone, giving it only to one disciple with the required qualifications. The widely acclaimed Gelugpa master, the 4th Panchen Losang Chökyi Gyaltsen (1570-1662), is reported to have come into possession of this miraculous book. There seems to be no record of the masters who came after him possessing the book. Tradition, nevertheless, dictates that all lineal successors of the masters of the Ganden Oral Transmission are considered holders of this scripture.

103. See “*Liberation In Our Hands*,” by Phabongkha Rinpoche, Part One, The Preliminaries, pp. 23-24.

104. *Introducing Tibetan Buddhism. Introducing World Religions*: by Geoffrey Samuel, Abingdon: Routledge (2012), pp. 249.

105. “The Qianlong Emperor and Tibetan Buddhism” Elisabeth Bernard, in Millward, James A.; Dunnell, Ruth W.; Elliott, Mark C. et al. (eds.). *New Qing Imperial History: The Making of Inner Asian Empire at Qing Chengde*. Taylor & Francis e-Library, pp. 124-5.

106. Also translated as *Six Preliminary Practices*, these are: 1. Cleaning the meditation room and arranging the receptacles of the Triple Gem and the Guru; 2. Arranging faultless offerings

attractively; 3. Sitting on a comfortable seat, maintaining the seven Vairochana postures with a mind of extraordinary virtue, taking Refuge, and generating Bodhicitta; 4. Visualising the *Field of Merit*; 5. Performing the *Seven Limb Practice*—containing the main elements for accumulating merit and removing obstructions (negative karma)—along with a *Mandala Offering*; and 6. Infusing one’s mind with an attitude of supplication according to instruction. (See *Liberation In Our Hands*, by Phabongkha Rinpoche, Part-One, The Preliminaries, Appendix C, pp. 245-269)

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The Three Principal Elements of the Path

Tripradhanamargam Lam.gyi tso.wo nam.sum

Paying Homage

Prostrations to all the venerable Gurus!

A Pledge to Compose this Work

1. I shall explain here to the best of my ability
the essential points of all the scriptures of the Jinas, **1**
the path praised by all their excellent children,
the gateway for the fortunate ones seeking Liberation. **2**

An Encouragement to Study

2. Whosoever not attached to the joys of cyclic existence, **3**
striving to make meaningful this life of pleasures and endowments **4**
and place your trust in the path that pleases the Jinas—
oh, fortunate ones, listen now with open minds.

The Need for Renunciation (Nihsarana)

3. There is no way to cease craving for the pleasures and fruits of
this ocean of samsara **5** without developing pure renunciation,
for those with bodies craving for existence will be in total bondage.
Hence, one must first seek pure renunciation.

Ceasing Desire for This Life (A)

4. Contemplating on the pleasures and endowments and fallibility
of life, obsessions with the appearances of this life will cease, and

Ceasing Desire for Future Lives (B)

reflecting again and again on the infallible nature of cause and effect **6**
besides samsara's suffering, attraction to future lives will likewise cease.

The Measure of Pure Renunciation

5. Acquainted thus, in this way, if even a moment's thought aspiring to
the opulence of samsara and its attraction does not arise, and if the
intense wish to gain Liberation from samsara arises throughout the day
and night, and then pure renunciation is generated.

The Need to Aspire for Enlightenment (Bodhicitta)

6. Moreover, if an unsullied Bodhi Mind **7** doesn't sustain this renunciation,

It does not transform into the auspicious causes for the future bliss of the unsurpassable state of Enlightenment. Therefore, those endowed with intellect should generate the supreme Mind of Awakening. **8**

How to generate the thought for Enlightenment

7 & 8. Swept perpetually by the powerful currents of four rivers, **9** bound tightly by the fetters of actions (Karma) **10** that are difficult to escape from, ensnared within the iron net of self-grasping, **11** enveloped on all sides by the mist of the darkness of ignorance beings are born inestimably into cyclic existence and thereafter are continuously tormented by the three kinds of suffering. **12** Reflecting on the predicament of all your mothers as being this way, therefore, generate the *Supreme Mind* (of Awakening). **13**

The Need for the Correct View (Samyakdrsti)

9. Even though you gain familiarity with renunciation and Bodhicitta, **14** but if not endowed with the Wisdom to realise the ultimate nature you will not be able to cut through the root of cyclic existence, so, hence, make an effort in the means to realise *dependent-arising* **15**

What is the Correct View

10. whoever sees the nature of cause and effect with respect to all phenomena concerning samsara and nirvana **16** as unfailing completely dismantle the basis of objectification you have then entered the path that pleases the Buddhas.

When is your analysis Incomplete?

11. As long as the dual understandings—of appearance, non-deceptive dependent arising, **17** and of Emptiness—**18** the absence of all assertions seems disparate. You have then still not comprehended the Sage's intention.

Knowing When Your Analysis is Complete

12. However, if, at a specific time, the two do not alternate but arise as simultaneous, the moment you view dependent-origination as unfailing, this dismantles in its entirety, without doubt, the object of grasping, your analysis of the View is thereby complete.

The Unique View of the Consequentialist School

13. Furthermore, when appearance precludes the extreme of existence **19** And Emptiness precludes the extreme View of non-existence **20** and on recognising how Emptiness appears as cause and effect, you will never be besieged by views that grasp at extremes.

Putting All That Is Learnt Into Practice

14. Once you have correctly understood the key points as they are of the three principal aspects of the path, seek seclusion enhancing the force of your diligence, oh child, strive to swiftly accomplish your ultimate aim.

This advice was given by the monk Losang Drakpai Pel to Ngawang Drakpa, a member of the ruling family of the Tsakho region.

The Foundation of All Good Qualities

Yon.ten gshi.gyur.ma

Seeking a Spiritual Friend (Kalyanamitra)

1. The foundation of all good qualities is the kind, venerable Guru, sincerely relying on him is the very root of the path, having discerned this well; please bless me so that I may by various means engage diligently and rely thus with great respect.

Recognising the Potential of the Precious Human Rebirth

2. Knowing this base of leisure 21 has come by, but once difficult to acquire, but once earned, it is very meaningful, please bless me so that I may ceaselessly generate the mind to be able to take its essence all day and night.

The Path Common With the Training of the Small Scope (Adhamapurusha)

3 & 4. This body and life within is like a quivering bubble in the water, recollecting death as its degeneration comes swiftly. And after death, black and white imprints only count, following it like the body's shadow. Having gained a firm conviction towards this. Pray bless me so that I discard even the most subtle of amassed negativities, endowed with mindfulness towards accomplishing all the collected virtues.

The Path Common With the Training of the Medium Scope (Madhyamapurusha)

5 & 6. Regardless of indulgence, no contentment comes from this unreliable cyclic existence, the gateway to all sufferings. Please bless me so that I may recognise these shortcomings and generate great intent towards the bliss of Liberation.

Prompted by the force of this pure mind, may I develop mindfulness, vigilance and conscientiousness 22 Please bless me so that I take the very heart of the teachings, the *Self-liberation* vows 23 as the very essence of my practice.

Training in the Great Scope (Uttamapurusha)

7. Just as I have fallen into this ocean of cyclic existence, so have all my mother-like migratory beings drowned in it. Having seen this, may I take on the burden of liberating them. Please bless me so I may train in the Bodhi Mind.

Training in the Bodhisattva's Conduct

8. The mere generation of *Altruistic Mind* is insufficient without familiarity with the *Three Types of Morality*. **24**
Having seen this, I pray. Please bless me so that I may assiduously train in the vows of the Bodhisattva. **25**

Training in Tranquil Abiding and Insight

9. Having pacified distractions to wrong objects (mental wandering) **26** and succeeding in correctly analysing the ultimate truth. Please bless me so that I can quickly generate the path that unites Tranquil Abiding and Insight. **27**

Entering the Vajrayana Path of Training (The Mantrayana)

10. Becoming a proper vessel by having trained in the *common path*, **28** Please bless me so that I may quickly enter the only holy port meant for fortunate persons, the Vajrayana, **29** which is supreme amongst all other vehicles.

Guarding One's Vows and Commitments

11. Therefore, the foundation for accomplishing the two siddhis **30** is purely committing oneself to the vows and commitments. Please bless me so that I may have uncontrived knowledge of this and that I guard these precepts with my very life.

Training in the Two Stages of Yogas and the Four Sessions of Practice

12. Then, having understood the points precisely as they are of the *Two Stages of Yogas*, **31** the essence of the Tantras. Please bless me so that I may actively and unwaveringly practice the *four sessions* **32** in emulation of the sages of the past, just as they had instructed.

Dedication of Merit

13. Thus, may the Gurus who reveal the sublime path and the spiritual friends who assist practice accordingly live long. Pray bless me so all the hosts of outer and inner obstacles can completely pacify.

14. May I, in all the continuum of my life, never be separated from the perfect Gurus and always partake of the glory of Dharma, having perfected the grounds and the paths. **33** May I swiftly attain the state of Vajradhara. **34**

A Song of Experience on The Stages of The Path

Lam.rim nyams.mgur.ma

Namo Guru Manjughoshaya!

Homage to the Gurus of the Lineage

1. Whose body has arisen from an auspicious heap of a billion positive virtues, whose speech fulfils the hopes of an infinite number of migrators, whose mind perceives all knowable precisely as they are. To him, who is the principal of the Shakya clan, do I bow my head.

2. To the foremost amongst the sons of this peerless teacher, Assuming the responsibility for the deeds of all the Jinas, **35** delighting in the sport of manifesting in countless realms, I will give prostrations to you, O Ajita and Manjushree. **36**

3. Unravelling its intent, as it is, of that which is so difficult to fathom, the *Mother of the Jinas*, **37** are you, the ornaments of the world. Acclaimed throughout the three worlds are you, O Nagarjuna and Asanga, **38** at your feet, I make prostration.

4. The two paths of the *Profound View* and *Widespread Activities* **39** That the two great trailblazers have excellently transmitted, To the treasury of these instructions, which combines its essence completely and unmistakably to Dipankara (Atisha), **40** I bow down.

5. You are the eyes through which all scriptures are seen, the supreme port of entry for the fortunate travelling to Liberation, illuminating us through acts of skilful means motivated by loving-kindness to all spiritual guides, I make prostrations.

The Exceptional Qualities of the Lamrim Instructions

6. This well-transmitted *Stages of the Path to Enlightenment* have systematically flowed in succession from Nagarjuna and Asanga, the crowning jewels among all the learned ones of this world, whose banner of fame flutters vibrantly amongst the masses.

7. The most precious jewel and a power grating king amongst all instructions, fulfilling every desirable aim of all nine kinds of beings, **41** the confluence of a thousand rivers of excellent treatises, it is also an ocean of the most glorious, well-spoken insights.

8. It enables one to cognise all teachings as free from all contradictions; it enables all scriptures to appear to each as a personal instruction, it brings about easy discernment of the intention of all the Jinas. or It also protects one from falling into the abyss of grave negative actions.

9 & 10. Therefore, this foremost instruction relied upon by multitudes of fortunate ones and the likes of the sagacious ones of India and Tibet, This Teaching on the *Stages of the Path of Persons of Three Scopes*, **42** How can anyone possessed of astuteness not be enthralled by this? This concise instruction that extracts the essence of all scriptures, By merely reciting it or listening to it for even a single session, there are great waves of Merit accrued, without doubt, to the act of Teaching and listening to the Dharma, so one must contemplate its meaning.

The Importance of Relying on a Spiritual Friend

11. Thereafter, whatever the well-accumulated conditions be, to the root causes for the well-being of this and future lives, is the sincere reliance diligently through *thought* and *action* on the holy *Spiritual Friend* who reveals the path.

12. Having seen this, do not forsake him even at the cost of your life and please him with the offering of practice via abiding by his advice.

I, a yogi, practised in this manner; you desirous of Liberation should also kindly practice in the same manner.

Training in the Path Common to the Beings of the Small Scope

13 & 14. This base of pleasures is even more precious than a *wish-fulfilling jewel*, **43** meeting with such a human rebirth happens but once. Difficult to acquire, easy to lose, it is like a momentary flash of lightning. Reflecting on this, you should conceive all mundane pursuits like grain husks floating on the wind; hence, you must take the essence of this human rebirth, day and night.

I, a yogi, practised in this manner; you desirous of Liberation should also kindly practice in the same manner.

15 & 16. No certainty exists to not being born in *lower realms* after death; protection from this fear lies only with the *Triple Gems* **44** alone. Therefore, stabilising the practice of going for *Refuge* and guarding its related precepts, never allowing it to degenerate. This, again, depends on reflecting well on white and black *cause and effect* **45** and the assiduous observance of what to adopt and discard.

I, a yogi, practised in this manner; you desirous of Liberation should also kindly practice in the same manner.

17 & 18. Until you do not come across a fully qualified base to accomplish the supreme path, you will not gain ground in your pursuit. Hence, train in bringing about its causes in all its completeness. Moreover, purifying the obscuration arising from actions is vital, as negative karma and transgressions pollute the three doors. Hence, always rely on the *four opponent forces* **46** in their totality.

I, a yogi, practised in this manner; you desirous of Liberation should also kindly practice in the same manner.

Training in the Path Common to the Beings of the Intermediate Scope

19 & 20. A genuine intent for Liberation will not arise accordingly, so long as one does not reflect on the faults of the *truth of suffering*, **47** neither will the means to sever the root of cyclic existence if one does not review how the stages of the *cause of suffering* **48** lead to samsara. Therefore, develop renunciation that relies on aversion to it and seek to recognise the links that bind you to cyclic existence.

I, a yogi, practised in this manner; you desirous of Liberation should also kindly practice in the same manner.

Training in the Path Common to the Beings of the Great Scope

21 & 22. The *Altruistic mind* **49** is like the tree trunk of the *Supreme Vehicle*, **50** the base and foundation for the wave-like extensive deeds likened to the elixir of gold that transforms all into the *two accumulations*, **51** the treasury of Merit amassed from gathered inconceivable virtues, knowing this, the host of heroic Bodhisattvas hence uphold this precious *gem-like mind* **52** as the heart essence of their practice.

I, a yogi, practised in this manner; you desirous of Liberation should also kindly practice in the same manner.

Training in the Six Perfections (Sad paramita) Dana

23 & 24. *Generosity* is that wish-fulfilling jewel **53** that fulfils the wishes of all migrators, the best weapon that cut the knots of miserliness, the Bodhisattva's deeds that generate unflinching courage, the foundation that proclaims renown in the ten directions, **54** knowing this, the learned ones thus rely on the virtuous path of entirely giving away their body, possessions, and virtues.

I, a yogi, practised in this manner; you desirous of Liberation should also kindly practice in the same manner.

Perfection of Pure Ethics (Sila Paramita)

25 & 26. *Pure ethics* is the water that washes away the stains of faulty actions, The cooling moonlight soothing the tormenting heat of delusions, like the majestic Mount Meru **55** towering amongst nine kinds of beings, drawing all beings to oneself without having to take recourse in force, knowing this, the holy ones guard their vows validly taken earlier, like the very apple of their eyes.

I, a yogi, practised in this manner; you desirous of Liberation should also kindly practice in the same manner.

Perfection of Forbearance (Ksanti Paramita)

27 & 28. *Forbearance* is the best adornment of the powerful, the best among practices of austerity against the torment of delusions, like the sky-souring Garuda, **56** the enemy of the snake of hatred, It is the best armour protecting from the weapon of harsh speech. Knowing this, the wise familiarise themselves with the armour of forbearance by every possible means.

I, a yogi, practised in this manner; you desirous of Liberation should also kindly practice in the same manner.

Perfection of Enthusiastic Effort (Virya Paramita)

29 & 30. *Enthusiastic effort* when donned as an armour stable and undeterred begets the virtues of *Scriptural knowledge* and *Insight*, **57** like the waxing moon, all activities will thereby become meaningful, whatever initiatives undertaken to the end get fulfilled as per one's wishes. Knowing this, the Bodhisattvas engage in great waves of *enthusiastic effort* that enable the dispelling of all laziness.

I, a yogi, practised in this manner; you desirous of Liberation should also kindly practice in the same manner.

Perfection of Meditative Absorption (Dhyana Paramita)

31 & 32. *Meditative absorption* **58** is like the king that subjugates the mind; when placed on, it is like the immovable lord of mountains; when sent forth, it can permeate all objects of virtue and induces the great bliss of a body and mind that is easily serviceable. Knowing this, the great yogis continuously applied themselves to *concentrations* **59** to overpower the enemy of mental wandering.

I, a yogi, practised in this manner; you desirous of Liberation should also kindly practice in the same manner.

Perfection of Wisdom (Prajna Paramita)

33 & 34. *Wisdom* is the very eye with which profound suchness is beheld; it is the path which destroys samsara from its very root; it is praised in all the scriptures as the treasury of higher qualities; renowned as the supreme lamp that dispels the darkness of delusion. Knowing this, those desiring Liberation through multiple endeavours strive to engage on this path tread by the wise.

I, a yogi, practised in this manner; you desirous of Liberation should also kindly practice in the same manner.

How to Train in The Last Two Perfections

35, 36 & 37. The insight to enable cutting the root of cyclic existence is not derived

by merely depending on one-pointed *meditative absorption* alone and wisdom that is bereft of the path of *tranquil abiding*, **60** no matter what amount of probing it engages in will not be able to repel delusions. Hence, this Wisdom that penetrates the true mode of being when mounted on the horse of unwavering, tranquil abiding, with the sharp weapon of the reasoning of the Middle Way **61** free of extremes, dismantles all perceptions of objectification of the mind that grasps at extremes. Thus, probing with precision using such expansive Wisdom enhance your intellect so that it realises true suchness. **62**

I, a yogi, practised in this manner; you desirous of Liberation should also kindly practice in the same manner.

38 & 39. That single-pointed familiarisation brings about meditative concentration, it is needless to add, but so does *discriminative awareness*, **63** too, that probes with precision also brings about an unwavering and very stable *concentration* in the true mode of being. Thus, seeing *concentration* generated it is marvellous to see those who strive to accomplish the union of *tranquil abiding* and *Insight*. **64**

I, a yogi, practised in this manner; you desirous of Liberation should also kindly practice in the same manner.

40 & 41. Meditating on space-like Emptiness **65** of meditative equipoise **66** and the illusion-like Emptiness **67** of subsequent realisation on arising, **68** admirable are those who cultivate binding Wisdom and method together and go forth beyond the threshold of the Bodhisattvas activities. Realising this and not being satisfied with partial paths is indeed the tradition of the fortunate ones.

I, a yogi, practised in this manner; you desirous of Liberation should also kindly practice in the same manner.

Specifically, Training in The Vajrayana

42 & 43. Thus generating the common path required for both the causal and the resultant vehicles **69** of the *Supreme Path*, then enter the great ocean of the Tantras by depending on the guidance of the learned navigators through the application of their quintessential instructions and make this precious human rebirth that is acquired meaningful.

I, a yogi, practised in this manner; you desirous of Liberation should also kindly practice in the same manner.

Dedication

44 & 45. In order to familiarise my own mind with this, and to also benefit other fortunate ones, the complete path that is pleasing to the Conquerors; I have explained here in words that are understandable,

by this virtue, may all migrators too never be
separated from this pure and excellent path, I pray.

I, a yogi, practised in this manner; you desirous of Liberation
should also kindly practice in the same manner.

Colophon: These points on the practice of *the Graduated Path to Enlightenment*, as a concise presentation, were to assist my memory in recollecting its practice by the hermit *Bhikshu Losang Dakpa*, who engaged in extensive learning wrote it at *the Victorious seat of Ganden*, on mount *Drok*.

Realisation Narrative

rTogs.brjod dun.legs.ma

(A rendering of his Life's pursuit and its fulfilment, by Tsongkhapa)

OM! May all have happiness and excellence!

1. An abode for relaxation for those having wandered the paths of samsara, the eyes for all to see higher states of rebirth and freedom of Liberation, to the root of all good and happiness, my kind Spiritual guides and at the feet of the venerable treasury of Wisdom, **70** do I make obeisance!

2. Requiring merely a little effort but amassing waves of amassed Merit is the act of rejoicing, **71** taught as supreme among all meritorious acts and particularly concerning your Merit accumulated in the past, if you develop great joy that is free from any arrogance, then it is taught that this accumulated Merit will continue to proliferate. Therefore, I want to fulfil the intent of what was taught by the Jina, because I see many other purposes in this Teaching as well. O mind, it would be good to generate joy (rejoicing) in this manner!

3. In the beginning, I sought out extensive learning; **72** in the middle, all of the scriptures dawned on me as a personal instruction and in the end, finally, I practised them all day and all night, and dedicated them all for the flourishing of the teachings!

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

1. How I Would Seek Extensive Learning (Hearing the Teachings)

4. The darkness of confusion obscures the points to adopt and reject, as the lamp of valid learning is not effulgent. When one does not recognise the path itself, what need is there to speak about entering the supreme city of liberation. Therefore, not being satisfied with a partial or superficial understanding of the treatises of the Dharma lord Ajita **73** and the widely acclaimed Six Ornament of the World **74** and the Two Supreme **75** Ones, I studied them all in great detail.

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

5. And, as for an ordinary person who perceives objects as they appear, the only gateway to establishing the reality of things is through the study of the complex points within the treatises on valid reasoning, training in it through the application of various means, again and again.

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

6. Even though I laboured in my study of the Sutra and Tantric treatises, **76** When practising and expounding their profound meanings to others, I discovered that my own view had made no headways, but resembled the likes of someone who had learned nothing and knew nothing. So, I thoroughly studied all essential points and deduced the correct view through the use of subtle dialectical reasoning that differentiates the profound, mainly found in the treatises of Nagarjuna and my doubts were wholly resolved.

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

7 Thus, in traversing the path to the state of all accomplished Enlightenment, there are but two: the profound Vajrayana and the Paramitayana. **77** The Secret Mantra **78** is considered superior and extraordinary compared to the Paramitayana and is widely acclaimed as the sun and moon. When accepting these words as the truth, yet not enquiring, “What is this profound vehicle?” but yet presuming to be scholars. If such persons are presumed to be intelligent asides from them, what would the dull-witted be like? To discard such an incomparable path that is difficult to meet with, and it is woeful indeed! Therefore, I entered this supreme Vehicle of the Jinas, the Vajrayana, which is even rarer than the advent of a Buddha, the profound treasury of the Two Attainments, **79** I explored by many means and trained at great length.

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

8. Having seen that even if deciding that the Highest Yogatantra is supreme among all other classes of Tantras **80** remains an assertion if we do not know the path and system of the three lower Tantras. So, I habituated myself with the general and specific classes of Tantras at length. The Tantra of the Three Lineages **81** of Action Tantra includes the *General Secret Tantra*, **82** *True Fulfilment*, **83** the *Teaching Requested by Subahu*, **84** *Later Concentration*, **85** and so forth.

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

9. Within the second class of the Performance Tantras, I studied its foremost Tantra, the *Manifest Enlightenment of Vairocana* **86** and thoroughly made myself conversant with every aspect concerning the Performance Tantra. Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

10. Within the third class, related to the Yoga Tantras, I studied its Main Tantra, the Glorious Compendium of Reality, **87** the Explanatory Tantra Vajra Peak **88** and so on, savouring the joyful feast of Yoga Tantra's learning.

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

11 Concerning the fourth Highest Yoga Tantra, I studied the the Root Tantras, the Explanatory Tantras, of the Trailblazers and others, known as the sun and the moon to the learned in the land of the Aryas. Of the widely acclaimed are the Guhayasamaja of the Father Tantras and the Yogini, Hevajra and Chakrasamvara **89** of the Mother Tantras and an interpretation different from the Sutras and Tantras, the Kalachakra Tantra and its illuminating exegesis, the stainless light, **90**, which I also studied.

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

(This concludes the first section of how I initially sought extensive learning).

2. How All The Scriptures Would Dawn on Me as a Personal Instruction

12. Then, with firm faith, I incessantly prayed to Manjughosha, who is supreme in dispelling darkness from the minds of the disciples, I made supplications to him and worked to accumulate all the requisite conditions so that the scriptures dawn on me as advice.

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

13. Striving thus, in this way, I developed an extraordinary conviction in the *Stages of the Path to Enlightenment*, **91** the tradition coming down from Nagarjuna and Asanga, and thus did the sublime *Perfection of Wisdom* scriptures **92** dawn upon me as advice.

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

14. In this northern continent, many speculate whether to study or not to study the treatises on logic besides univocally declaring there to be no path revealed to traverse to Bodhi in the *Compendium of Valid Cognition* **93** or the *Seven Treatises on Pramana*. **94**

But they also likewise take as authoritative the *Compendium of Valid Cognition* as a composition that Manjushree endorsed when he explicitly said to Dignaga, "Write this text for in the future, it will become like an eye for all migratory beings!" Recognising these views to be totally contradictory, I specifically

Examined the system of logic, the meaning of the homage in the *Compendium of Valid Cognition* (revealed) in the *Pramanasiddhi* chapter, establishing it through the forward and reverse order that the Bhagavan is an authoritative guide for all those seeking Liberation. **95**

Through this, I gained a deep conviction that his Teaching alone is the port of entry for those aspiring towards the complete goal of freedom. And I mainly derived joy in the fact that the essential aspects of the path relating to both the foundational and universal vehicles have been made accessible through the means of logical reasoning.

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

15. Then, by methodically combining well and striving hard in the two texts, *Levels of Bodhisattva* **96** and *Ornament of the Sutras*, **97** all of the treatises of the Dharma lord Ajita (Maitreya) and that of his following upholders dawned on me as instructions for practice.

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

16. Moreover, concerning the points of the path from among all of the host of the profound and extensive scriptures arranged in order. I relied on the *Compendium of Training*, **98** which provides certainty in all the essential aspects of the path. Thus, I could also well see the means to practice the many meanings contained within the foremost treatises of Nagarjuna's tradition, such as the *Compendium of Sutras*. **99**

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

17. By depending on Buddhaguhaya's well-spoken pith instructions, such as the *Later Concentration* and the *Manifest Enlightenment of Vairochana*, all of the aspects of the path dawned well on me as an instruction.

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

18. Seeing how the essentials of the path in the *Compendium of Reality* **100** are collected within the three samadhis was slightly easy, but realising how difficult it was to meditate on the profound meaning of this path, I relied on the correct explanation by Pandita Buddhaguhaya that combines the three, that is, *root, Explanatory* and *Combined Yoga Tantra* and the stages by which to familiarise oneself with the profound practice of the *Three Lower Tantras* and it dispelled the darkness of ignorance from my mind.

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

19. Ultimate among all well-spoken teachings of the sage (Buddha) is the glorious Highest Yoga Tantra, within these, the most profound from amongst them, all is glorious Guhayasamaja,

the king of all Tantras, and towards this, supreme amongst exponents, Nagarjuna has said, “The essential points of its Root Tantra abide as the six limits and four modes; **101** therefore, these must be understood by following explanatory Tantras and the oral pith instructions of a Guru.

Treating this as essential, I made myself conversant at length with all the diverse texts of Arya’s (Nagarjuna) tradition of Guhayasamaja: the crucial pith instructions contained within the Concise Sadhana, **102** the Lamp of Concise Practice, **103** the Graded Presentation **104** and so on.

Relying on the commentary that illuminates the Root Tantra like a lamp, **105** and comparing these with the *Five Explanatory Tantras*, **106** I strived in intense study, and through this labour, I came to understand the *Two Stages* of Guhayasamaja, **107** in general, and all the crucial points of the Completion Stage, in particular.

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

20. By virtue of this, the crucial aspects of many of the Tantras, such as Samvara, Hevajra, and Kalachakra, dawned on me as instructions, and I have already commented elsewhere on these. It is thus that I have merely briefly discussed it here for the insightful.

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

Thus, it concludes the second section, showing how, in the middle, all the scriptures would dawn on me as instructions.

3. How I Practised Day and Night and Dedicated the Merit Accrued for the Teachings to Flourish

21. Having transformed the scriptures into a treasury of instructions, I put them into practice by habituating myself to the path equipped with all the essential aspects, such as the path common to the two systems of the Mahayana **108** and the two stages of the uncommon path. **109**

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

22. It is said that the Bodhisattva’s prayers and that of the river Ganges are collected within the aspirations to uphold the holy Dharma, which to maintain, I hence dedicate whatever root of

virtue I have amassed so that the teachings of the Sage may spread!

Thinking this over, how well has my destiny been fulfilled, I thank you very much for this kindness, O venerable treasury of Wisdom!

(This concludes the third section: how, in the end, I practised day and night and dedicated all my Merit towards the flourishing of the teachings).

A Dedication

So that my own Merit may vastly increase and precisely reveal to the many fortunate and insightful, the unmistakable door to entering Dharma, appropriate for them, I, therefore, wrote this narrative of my realisations.

Whatever Merit I may have gathered from this, training through these steps, may they become capable of upholding the incomparable discipline of the Sage and thus enter the path that pleases all the Victorious ones!

Colophon: This briefly explained ‘*Realisation Narrative*’ was composed by the Bhikshu Tsongkhapa Losang Dakpa of the Eastern continent, one who has listened to many teachings at Ganden seat, the Victorious island (Nampar Gyelway Ling), situated on the Nomad Mount (Drog Riwo), put to writing by the scribe Kashipa Rinchen Pel.

Notes on Terminologies

1. Jinas (gyal.wa,tib), The Victorious ones, an epithet of the Buddhas. Having removed all faults and completed all perfections. Buddhas have not only liberated themselves but are entirely free from the bonds of Samsara. They have removed both the gross and the subtle afflictions, of which the subtle is what Arhats, Pratyeka Buddhas and even the Tenth-stage Bodhisattvas have not overcome. They are Victorious, as nothing within the sphere of existence can obstruct them.

A Buddha (Sang.gye, tib) has many epithets, such as '*The Awakened*', '*The Enlightened*', and '*Omniscient One*.' He is 'Awakened' as he has achieved freedom from the slumber-like bondage of the Three Poisons of desire, hatred, and delusion—an all-pervasive dominant condition of sentient beings. 'Enlightened,' as he has overcome the Two Obstructions of the gross and subtle afflictions. 'Accomplished' because he has completed the *Two Accumulations* of Merit and Wisdom. 'Omniscient' because he has perceived the conventional and ultimate nature of truths whereby nothing is unknown to him. Thus, he embodies all perfections and is a repository of the three qualities of Wisdom, Compassion, and skilful means.

2. Liberation (Moksha,skrt, thar.pa,tib) is an oft-used word in non-monotheistic spiritual literature. To the non-Buddhists, it indicates a happy rebirth after departure from this life into a heavenly abode, where the believer is united with a supreme deity and abides there in bliss and opulence thereafter. To the Buddhists, Liberation means freedom from all states of existence, as they reflect on all its unsatisfactory nature and uncertainty. They seek complete freedom from existence and aspire to attain Nirvana, a state free from sorrow. There are, however, differences in this approach where adherents of the Hinayana (Small Vehicle) aspire to Nirvana alone. The Mahayanists, on the contrary, seek only to overcome existence, practising the same guidelines as the Hinayanists. They, however, reject Nirvana so that they may return to existence to liberate all other sentient beings.

3. Cyclic Existence (Samsara,skrt, khor.wa,tib) From a limited perspective of its understanding in the immediate sense, Samsara is our mundane experience of existence that is visible to our human perception. In Buddhist understanding, however, it is the miserable cycle of aimless and endless migrating, the helpless predicament of having to be born, die and enter the intermediate state (before rebirth) repeatedly. Driven by the force of negative imprints (Karma) and non-virtuous aspirations, sentient beings helplessly migrate from one life into another, mainly unknown destinations. However, at the end of the line, there are only two states of existence, the *Lower States* and the *Higher States* of Existence, of rebirths. But, whatever the state of existence, its characteristics are unmistakably marked by the *Three Types of Suffering* (see note. 12). Human rebirth is marked by birth, old age, sickness, and death. And regardless of where one may be reborn, the *Three Types of Suffering* are bound to follow like a shadow to a body!

4. Leisures and Endowments: (dal.wa dang jor.wa,tib) Leisures (del.wa,tib) here imply a life of freedom when born human and not merely having a human body. There are eight adverse conditions counted from which one must be free. The first four are non-human rebirths, such as 1. Not being a god or a demi-god, 2. Not an animal, 3. Not a hungry ghost, 4. Not a hell-being. The other four involve human conditions and mental states, such as 1. Holding wrong

views, 2. Being born in a barbarian land, 3. Born at a time when Buddha's teachings were extinct, and 4. Having defective faculties.

Endowments (jor.wa,tib) are to be born in a state of Fortune, which makes it possible to have ten conducive conditions for the practice of Dharma. The first five relate to oneself in the following way: 1. Being born a human, 2. Being born in a place where Dharma and its adherents exist, 3. Not having defective faculties, 4. Not committing any of the *Five unbound heinous Acts*, * and 5. and having faith in the Dharma and its teachings. The next set of five conditions involves others. These are: 1. A Buddha has come to the world, 2. That he has given teachings, 3. These teachings are present and not extinct; 4. That there are practising adherents of role models, and 5. Support and encouragement for practice are available.

* The Five Unbounded Heinous Acts: (panchaanantarghani,skrt. tsham.may nga,tib) Also called the '*Five Immediates*', acts warrant immediate retribution because of their severe nature. They are committing Patricide, committing Matricide, killing an Arhat, creating schism in the Sangha, and drawing blood from the body of a Tathagata with evil intent.

5. Ocean of Samsara, like Cyclic Existence (Samsara), see note. 3.

6. Cause and Effect (hetuphala,skrt, rgyud.dang hbres.bu,rom, gyu.dang debu,tib), in its comm-only known vocabulary, it is simply known as Karma, which is generally vaguely understood as a divinely inspired retribution for actions considered evil or sinful. Buddhism, however, does not speak of free will as a divine gift or punishments and rewards as decided by anybody other than oneself. Since Karma and Cause and Effect are interrelated, it is good to first understand Karma as 'actions' related to the body, speech and mind. Some actions become and are therefore termed wholesome, unwholesome, negative, or positive. Named so simply because wholesome or positive are considered desirable for the good results of happiness and well-being that they generate, and unwholesome or negative are those that bring about fruits that are contrary to one's happiness. Since all desire happiness and nobody wants to suffer, Buddha taught Cause and Effect. In contrast, the definition of Karma is only about actions of the nature described above. Cause and effect go a step further in comprehending what wholesome or unwholesome causes are individually and their effects in detail. In other words, whatever we experience in this or future lives will result from our cumulative actions (karma). Hence, if we desire conducive and joyful conditions, it will solely depend on what causes we create, thus revealing destiny in our own hands.

7. Bodhi Mind (Bodhicitta,skrt, sem.kye,tib) is known as the mind of Enlightenment or the wish to arrive at that state. Many Indian Mahayana classics mention two types of Bodhi Mind: "Training in the Two Awakened Minds"—the *Conventional* and *Ultimate Awakened Mind*. The first refers to the wish and aspiration to liberate all sentient beings by delivering them to the state of Enlightenment. The second refers to a direct realisation of Emptiness of the '*Fully Awakened Mind*' (that of a Buddha). In the Training of Bodhicitta within the technique and tradition of *Exchanging Self for Others*, the Ultimate Bodhicitta is the seal on the View of Emptiness. In other words, it is about the realisation of Emptiness. It is the Sutra perspective that helps us understand this Bodhi Mind.

Bodhicitta within the Mantrayana context refers to the white and red drops—therefore, the allusion to *White and Red Bodhicitta*—the subtle male and female energy that makes the Indestructible drop within the heart region. The *Ultimate Awakened Mind* mentioned within the *Gurupuja* is not the same as in its Sutra definition discussed above. But a phenomenon and experience of a mind that has trained accordingly with Mantrayana techniques. The actual state of the *Guru Vajradhara* is free of all obstructions, elaborations and beyond expression. From the point of view of a trainee, it is a mind that unites spontaneously, resulting in great bliss with a rough understanding of Emptiness in Training, using different techniques to achieve the state mentioned earlier.

8. Mind of Awakening (jang.chup sem,tib) is a synonym for Bodhi Mind.

9. Four Rivers (chu.wo shi,tib) are a metaphorical reference to four powerful karmic currents that drive all beings in its powerful currents, bringing miserable consequences. They are: 1. *The river or current of ignorance*, which constitutes obstructions eliminated on the 3rd Mahayana Path of training called ‘Path of Seeing’ and the 4th’ Path of Meditation.’ 2. *The river of Views* comprises the false conceptualisation of an ‘I’ and ‘mine,’ extreme views, adapting misguided forms of discipline and conduct as supreme 3. *The river of desire* includes all disturbing attitudes and emotions, other than ignorance and misleading views, associated with the desire realm and 4. The river of worldly existence consists of the disturbing emotions associated with the Form and the Formless realms. These rivers and their strong currents are causal factors sweeping away all living beings, like a branch swept by the current of a river, leading to the resultant waters of cyclic existence made turbulent by the overwhelming currents of birth, sickness, ageing and death.

10. Karma (lay,tib) means action involving the engagement of the body, speech and mind, whether of oneself or others. Actions can be wholesome or unwholesome, and neither. Karma is the causal factor that endlessly generates the process of Cause and Effect, thereby bringing about its resultant happy or woeful state, See Cause and Effect note. 6.

11. Self-grasping (dag.zin,tib) is a form of attachment which happens to be the foremost and unmistakable preoccupation among all living beings, particularly humans. Generally speaking, it is a dominating orientation that prioritises the well-being, gains and prosperity of oneself alone. In particular, however, its root lies in the misconception of a falsely perceived self inherently existing ‘I.’

12. Three kinds of suffering (sdug.bsngal.gsum,rom, dug.ngal sum,tib) are: 1. Suffering of Suffering, 2. Suffering of change, and 3. The suffering of all-pervasiveness

13. Supreme Mind is again a synonym for the Bodhi mind, Mind of Awakening, and Mind of Enlightenment. See note. 7.

14. Bodhicitta is the Sanskrit equivalent of the Bodhi Mind, Mind of Enlightenment and Mind of Awakening. See note. 7.

15. Dependent-Arising (pratityasamutapada,skrt, ten.ching del.war jung.wa,tib), The terminology is commonly known within the world of the Buddhist *literati* where there are

multiple vocabularies to the concept; these are: Dependent Origination, Conditioned Origination, Origination by Dependence and Interdependence all of which are interrelated, but expressed through diverse epithets and paradigms. The general understanding among Buddhist schools is that it dwells on the conditionality of all existence, which is foundational in Buddhist teachings. It constituted the fundamental insight that Buddha had gained on the night of his Enlightenment. In one of the earliest summaries of this, the Buddha has taught: “When this is present, that comes to be / From the arising of this, that arises, / When this is absent, that does not come to be, / From the cessation of this, that ceases.” This notion of causality (*idampratyayata*,skrt) is described in a sequence of causation involving twelve interconnected links, often called the twelve-fold link chain or the *Twelve Interdependent Links of Origination* (ten.del yang.lag chu.nyi,tib)

From the wide-ranging views shared by Buddhist schools, the Middle View Consequentialist school (*madhyamakaprasangika*,skrt) of the Mahayana, Dependent Arising and Emptiness are all compatible. This school argues that everything is dependently arising because everything is empty of independent arising and inherently existing. Dependent Origination is central to the Middle-way conception of this school because it explains everything as dependent and nothing as independent, thus avoiding the trap of falling into the extreme of existence. And because everything originates, nothing is utterly non-existent; they further explain this as avoiding the extreme of non-existence

16. Samsara and Nirvana (*khora.wa dang Nyang.day*,tib) Samsara is the same as Cyclic existence; see note 3. Nirvana (*nya.ngan.lay day.pa*,tib) translated as a “cessation” or an extinction of suffering or unsatisfactoriness (the ultimate substance of all existences) because of the common usage of the example of a lamp extinguished and thus a wider use of the word ‘extinction’ to describe Nirvana—which is how the *Lower Vehicle* schools described it as. Hence, there are two kinds of Nirvana: one defined by the *Lower Vehicle* and the other by the *Great Vehicle*. According to the first, Nirvana is an Individual Liberation attained by an aspirant who, by training, has exterminated the cycle of existence but has not achieved Buddhahood. Nirvana of the second is someone who has attained Buddhahood and thus accomplishes their own purpose and that of the others. The Tibetan translation of Nirvana uses phrases such as “to have gone beyond” or “to have transcended misery or pain” as transcending suffering. As indicated in the Lower School, Nirvana for the Great Vehicle School does not imply a literal state of non-existence or incapacitation to work for others. A Buddha achieves Nirvana when attaining Enlightenment on earth and Parinirvana when they finally depart from the earthly plane.

17. Dependent arising, the same as in note. 15.

18. Emptiness (*sunyata*,skrt, *stong.pa nyid*,rom), according to the Mahayanists, is declared as the ultimate nature of the way all phenomena exist. It articulates a negation of how things do not exist and not as an affirmation of things. It endorses the absence of the ways of existing that do not exist at all. It does not, by definition, translate into the negation of all existence. It would be erroneous to conclude Emptiness as a total negation of existence, as this would be extreme nihilism. It is generally a negation of what does not exist and cannot exist. Nothing exists in

how living beings' ordinary and untrained minds perceive and postulate it. The different tenets of the Mahayana have diverse approaches to negating existing in phenomena.

19. In this context, extreme existence implies holding on to the view that everything (in existence) is permanent. This view is called Eternalism.

20. Non-existence is the extreme opposite of the view of holding everything as permanent. This view is called Nihilism.

21. Base of Leisures (del.way ten,tib) and Endowments (jor.wa,tib). See Note. 4.

22. Recollection or mindfulness (smriti,skrt, ten.pa,tib), Vigilance or alertness (samprajanya,skrt, shay.shin,tib), and conscientiousness (apramada,skrt, bag.yo,tib).

23. Self-Liberation Vows (pratimoksha,skrt, so.so thar.pa,tib) is so-called because it enables an individual to attain Liberation (Moksha). It involves observing the Six types of *Self-Liberation Vows* (so.thar rig.thug,tib) related to the Layman, Laywomen, Novice monk, Novice Nun, Bhikshu and Bhikshuni.

24. The Three Types of Morality (tshul.tim nam.sum,tib) are: 1. morality of abstention from misbehaviour (duskritasamvarasila,skrt, nye.cho dom.pay tshul.tim,tib), 2. morality of integrating virtues (kusaladharmasmagrahasila,skrt, ge.way chodu.kyi tshul.tim,tib), 3. morality of working for the welfare of other sentient beings (sattvakrtyasila,skrt, sem.chan don.jay.kyi tshul.tim,tib)

25. Bodhisattva translates as 'Awakened Warrior' as they are consistently at war with the 'three poisons' (see below), particularly self-grasping. A Bodhisattva is generally an aspirant to Buddhahood and one set on the path of Enlightenment. Some Bodhisattvas are on the path of training, and those who have already concluded their training manifest as ordinary Bodhisattvas on the path. All Bodhisattvas, however, forsake Nirvana or Individual Liberation and vow to remain in cyclic existence to liberate all sentient beings. It makes them superior to the Arhats, Sravakas and Pratyekabuddhas, who mainly pursue individual Liberation.

The Bodhisattva path of Mahayana training engages in two kinds of Bodhicitta: These are *Conventional Bodhicitta* (samvrticittopada,skrt, kun.zob jang.chup.kyi sem,tib) and *Ultimate Bodhicitta* (pararthacittopada,skrt, don.dam jang.chup.kyi sem,tib). Bodhicitta is the *Conventional Bodhicitta* generated by two means; they are: the *Aspirational Bodhicitta* (pranidhanabodhicittotpada,skrt, mon.pa sem.kye,tib) and the *Committed Bodhicitta* (prasthanacittotpada,skrt, jug.pa sem.kye,tib). The first is the aspirational intention to reach Enlightenment for the sake of all sentient beings; the second, *Committed Bodhicitta*, is also called the 'Engaging' or 'Entering,' Based on the second Bodhicitta vows are generated, and the objective of Bodhicitta realised by training in the six perfections. *Ultimate Bodhicitta* is the quintessential training in Wisdom motivated by *Conventional Bodhicitta* that will directly enable realising Emptiness whereby the Bodhisattva reaches Buddhahood and can take others to that state.

26. Mental wandering (nam.par yeng.wa,tib) is identified as an obstacle and, therefore, the enemy to achieving Mental Quiescence or Tranquil Abiding. *Sinking, Excitement, and Mental*

Wandering (jing.wa; go.pa; and nam.par yeng.wa,tib) are the three main enemies of meditation. There are two main types of meditation: Analytical (chay.gom,tib) and Placement (jog.gom,tib). It is primarily during the training in the Placement meditation that five known enemies to achieving Mental Quiescence (shammatha,skrt. shi.nay,tib) arise, from which *Sinking* and *Excitement* are the third in the series. The purpose of meditation is to bring the mind to rest by focusing on its object without distraction. A restless mind is essentially a mind that quickly follows non-virtuous tendencies, and no virtuous qualities can take root within this mind.

However, the mind is like a wild elephant or a vessel caught in a violent storm. When we attempt to pacify it by training in single-pointed concentration, we will experience mental Sinking and Excitement (also called Scattering) and Mental Wandering. There is rough Sinking and Excitement, which surfaces during training. Subtle Sinking and Excitement are, however, more challenging to detect. The purpose of training in proper meditation is to overcome the two and mental wandering.

27. *Tranquil Abiding* and *Insight* (samathavipasyana,skrt, shi.nay dang lhag.thong,tib) The two techniques of application practised in order but eventually united in meditative training to achieve mental equipoise are like the wings to a bird and a large river made of two tributaries. The two terminologies speak of a meditative state that unites the clarity and stability of *Tranquil Abiding* to the comprehension of the nature of reality associated with *Insight*. Early Indian treatises speak of *Insight* as reality conjoined with *Tranquil Abiding* induced by analytic meditation. Meditation training begins with *Tranquil Abiding*, which enables pacification of the mind's distraction towards external objects and a stable abiding on a single object of observation; it is called "peaceful" or "calm abiding." When the object of observation is made secure through stability, which is not loose but a firm manner of apprehension and if further held tightly with an intense factor of clarity, it becomes the practice of *Tranquil Abiding*. Without Stability and Clarity, the obstacles of excitement and laxity to *Tranquil Abiding* arise. It is, however, not sufficient for the faults alone to be absent; it is also vital to bring about the physical and mental bliss of pliancy that comes through the force of meditation free of the two faults. *Tranquil Abiding* is successful when conjoined with the thought of Renunciation and Bodhicitta; otherwise, it will not become a cause for Liberation.

Tranquil Abiding alone, however, does not sever the root of cyclic existence unless united with *Insight*. Thus, analysing an object from within the space of equipoise in *Tranquil Abiding*. A wisdom joined by the bliss brought about by the force of such analysis is called "Insight." Not attaining a stable *Tranquil Abiding* means little success in analysis, as the factor of stability degenerates. When we analyse an observed object from a space of secure mental settling, the stability factor becomes stronger, and a greater bliss arises through that force. Bliss elicited by the force of analysis is the bliss of *Insight*. Hence, to generate Bodhicitta and a *Tranquil Abiding* that abides with stability on an observed object and to analyse, from the space of *Tranquil Abiding*, the meaning of Emptiness and thus be able to generate the *Insight* that realises Emptiness, then on the basis of a path that unifies these two—*Calm Abiding* and *Insight*—Liberation and Enlightenment can be achieved.

28. Common Path (thun.mong lam,tib) is a path of training that is common to both practitioners of the small, medium and large scope aspirants. The Common path in this context

refers to Sutra training common to the Lesser and Great Vehicles, such as training in Renunciation. The paths related to training in Bodhicitta and Right View are exclusive to the Great Vehicle alone. All three are sometimes dubbed also as the preliminary path of trainings.

29. Vajrayana (Dor.je theg.pa,tib), the Indestructible or Adamantine Vehicle, is known by other sobriquets such as Tantrayana (gyu.yi theg.pa,tib), the Tantric Vehicle, Mantrayana (nga.gi theg. pa,tib), the Mantra Vehicle and Guhayayana (sang.way theg.pa) the Secret Vehicle and Phalayana (de.bu theg.pa,tib), the Fruit Vehicle.

30. Two Siddhis (ngo.dup nam.nyi,tib) The *Two Attainments* are the *Common Higher Attainments* and the *Supreme Higher Attainments*. The first involves Eight Attainments of spiritual feats: 1. The Sword (to hold and reach beyond earth's hemisphere), 2. The Pills (invincibility), 3. Eye-Lotion (to see the unseen), 4. Swift-footedness, 5. Extracting the Essence (Alchemical capacity), 6. Walking in Space, 7. Invisibility, 8. Walking Underground. The second *Supreme Higher Attainment* is the accomplish-ment of the state of full Enlightenment or Buddhahood.

31. *Two Stages of Yoga* (rim.nyi nel.jor,tib) involve the Two necessary trainings essential to reaching the goal of Enlightenment or state of Vajradhara in the *Highest Yogatantra* (mahaanuttarayoga-tantra,skrt) Deity practices of the Mantrayana Path. They are *Generation Stage* (utpannakrama,skrt. kye.rim,tib) and *Completion Stage* (nispannakrama,skrt, rzogs.rim,rom, zog.rim,tib). The objective of the Generation Stages is to take the *Three Buddha Bodies* (**Also see Three Bodies below**) into the path by purifying the basis at the time of Death, Intermediate State and Rebirth. The force of training in this manner reverts the perception of perceiving one's body, speech, and mind as degenerate.

The Completion Stage Yoga is about the internal training that involves the Channels, Winds and Drops. Having either completed the training or gained some Generation Stage experience, A meditator who accordingly identifies the body's vital points and attempts to bring about the winds into the central channel (Avadhuti) will bring about the Three experiences of *Entering*, *Abiding* and *Dissolution* (shug.nay.thim sum,tib). The objective, as mentioned earlier, is to ultimately lead the meditator to the stages of actualising the Union of Clear Light (prabhasvara yuganaddha,skrt) and Illusory Body (mayadeha,skrt), which is the goal of the *Completion Stage Yoga* practitioner—the state of Vajradhara which is Buddhahood in the vocabulary of the Mantrayana path.

* Three Bodies (tri.kaya,skrt. sku.gsum,rom, ku.sum,tib) are sometimes also cited as *The Four Bodies* (Chaturakaya,skrt. ku.shi,tib). The three are: *The Truth Body* (dharmakaya,skrt. chos.kyi sku,rom, cho.kyi. ku,tib), *The Enjoyment Body* (sambhogakaya,skrt, longs.spyod.sku,rom, long.cho. ku,tib), *The Emanation Body* (nirmanakaya, skrt, sprul.pa.hi.sku,rom, tul.pay.ku,tib). Truth Body is sometimes mentioned merely by its two branches: *The Nature Body* (svabhavakaya,skrt. ngo.wo.nyi ku,tib), and *The Wisdom Body* (jnanakaya,skrt. ye.shi.kyi. ku,tib). Thus, making the numbers into *The Four Bodies*.

Another way of ascribing to the *Form Bodies* is yet another terminology called *The Two Bodies*, which encapsulates the compartmentalisation of the Buddha Bodies by presenting the mind aspect as the ultimate truth and the innermost reality of a Buddha as *The Truth Body*. The other body, an outer one, consists of various manifestations from the inner one and is called the *Form*

Body of a Buddha. The designation of the Body to each form aspect of a Buddha is for human comprehension and is not a body in the human sense of its definition.

For instance, when speaking of the Form Body, the *Emanation Body* is the closest to human perception due to its gross appearance. Yet only those with the Merit in the human world will see and benefit from such a form. The Enjoyment Body, on the other hand, abide in very pure realms in a state of utterly blissful enjoyment of existence, perceptible only to Bodhisattvas from the second ground (Bhumi) onwards until the tenth, not the Arhats and Hearers and Solitary Realisers. On the other hand, the Truth Body is the ultimate mind aspect of the Buddhas beyond the comprehension of even the Tenth stage Bodhisattvas.

32. Four sessions (thun.shi,tib) is about four different periods spread throughout the day and night that a practitioner uses to meditate. Some sources describe it as four sessions beginning in the early morning at 3 am and concluding in the late evening by 9 pm. Each of the four sessions lasts two hours, with intervals between rest, meals and other sundry engagements.

33. Grounds and Paths (bhumimarga,skrt, sa.dang lam,tib) The Grounds generally relate to the Ten grounds (dasabhumi,skrt, sa.bcu,rom, sa.chu,tib) of the ten highest reaches of the Bodhisattva path on his advancement that gradually leads towards Enlightenment. The presentation appears in the Ten Bhumis Sutra (dasabhumikasutra,skrt, sa.bcu.pa'i mdo,rom), where each of the ten stages correlates with seminal doctrines of mainstream Buddhism. The Paths relate to a systematic approach of training that can lead to the attainments of the Grounds mentioned. A common denomination of Five Paths (panchamarga,skrt, lam.nga,tib) for Sravakas (Hearers), Pratyekabuddhas (Solitary Realisers) and Bodhisattvas are common. The Five are: 1. The Path of Accumulation (sambharamarga,skrt, tshog.lam,tib), 2. The Path of Preparation (prayogamarga, skrt, jor.lam,tib), 3. The Path of Vision (darsanamarga,skrt, thong.lam,tib), 4. The Path of Meditation (bhavanamarga,skrt, gom.lam,tib) and 5. The Path of No More Learning (asaiksha marga,skrt, mi.lob lam,tib).

34. The state of Vajradhara (dor.je chang.gyi go.phang) is a euphemistic term for the state of Enlightenment in the Tantric vocabulary, occasionally substituted by its epithet State of the Union of Clear light and Illusory Body, or simply as the State of Union.

35. For Jina, see note 1.

36. Ajita (mi.pham,tib), meaning 'unvanquished,' is one of the sobriquets of Maitreya Buddha. Manjushree (jam.pel yang,tib), meaning the 'Gentle Melodious One,' is also known as the embodiment of the Wisdom of all the Buddhas manifested as an Enjoyment Body form (sambhogakaya,skrt, long.ku,tib) aspect. Both Maitreya and Manjushree are considered, in reality, to have already reached Enlightenment but had manifested as Bodhisattvas on the path. They appeared during the lifetime of Buddha Shakyamuni as his disciples and received teachings, becoming custodians of the Extensive View and Profound View Lineages, respectively. (see note. 39. below)

37. Mother of the Jinas (gyal.way yum,tib) is an epithet for the goddess Prajnaparamita (yum she.rab.kyi pharol.tu chin.ma,tib), a personification of the Scriptures on the Perfection of Wisdom, incorporating the teachings on Emptiness, or Wisdom in other words. All Buddhas

are born and arise from Wisdom and emptiness—the epitome or essence of this is the collection of the scriptures of the Perfection of Wisdom. The Perfection of Wisdom is, therefore, the mother of all Buddhas.

38. Asanga was born in Purusapura, India, and converted from Hinayana to Mahayana. He later convinced his brother Vasubandhu to turn to the Mahayana, whereby together they would systematise the teachings of the Yogacara school.

39. Profound View and Widespread Activities allude to two significant lineages of instructions on Bodhicitta, much of which had become extinct in India before the advent of Atisha Dipankara. The Lineages of the *Widespread Activities* and the *Profound View Lineage* are Mahayana Teachings specifically transmitted by Buddha Shakyamuni to his two spiritual Regents, Maitreya and Manjushree. The two Bodhisattvas would later hand down their instructions to Asanga and Nagarjuna, making them the first human holders of the transmissions and trailblazers of the abovementioned lineages. The two lineages came down from these two great masters through a succession of great Indian masters, united later by Atisha Dipankara Shree Gyana. From Atisha, it came down through successive masters to Tsongkhapa and Kyabje Trijang Rinpoche. It is through the kindness of this master that the lineage has come down to the spiritual guides present.

The *Lineage of Widespread Activities* (vaipulyatantra, skrt. gya.chen cho.gyu, tib) Maitreya had received Mahayana Teachings from Buddha Shakyamuni. He would transmit the same to his human disciple, the Indian master Asanga (thog.may, tib, thogs.med, rom) 4th century C.E. The transmission became known as *Extensive* or *Widespread* due to the unique manner of exegesis to the training and generating of the *Awakened Mind* (Bodhicitta, skrt. jang.chup.kyi sem, tib). The instructions for developing Bodhicitta here were taught as the *Seventh Cause and Effect technique* (gyu.de me.ngag dun, tib), which emphasised the Skilful Means (upaya, skrt. thab.kyi.chag, tib) aspect of the Buddha's Teachings. From Asanga down to Atisha Dipankara (982-1054) and his spiritual Tibetan son Domtonpa Gyelway Jungnay (1005-1064), there are thirteen great adepts (Apart from Buddha Shakyamuni and Maitreya) counted as the Lineage Masters of the *Widespread Activities*.

Manjushree received the Profound View Lineage (gambhiradarshanatantra, skrt. sab.mo ta.gyu, tib) teachings from Buddha Shakyamuni. He transmitted the same to his human disciple, the Indian Master Nagarjuna (c 150—c.250 CE). The tradition derives its name from its direct approach to developing the Enlightened Mind (Bodhicitta, skrt. jangchup.kyi sem, tib). The technique used in the exposition here is the training in exchanging self for others, emphasising the wisdom aspect of the Buddha's teachings. There are nine great adepts from Nagarjuna down to Atisha Dipankara and his Tibetan spiritual son Domtonpa Gyelway Jungnay (Apart from Buddha Shakyamuni and Manjushree).

40. Atisha (982-1054) was born into a royal family in the Bengal region of North-eastern India. Since his youth, he has been drawn towards spirituality and has studied under the Buddhist masters Jetari and Bodhibhadra. To escape marital life and royal obligations, he associated with Tantrika yogis and yoginis, adopting an eccentric lifestyle. His parents, later relenting, allowed him to embrace spirituality wholeheartedly. Meanwhile, he realised the

significance of joining the religious order and undergoing classical Buddhist education and sought full ordination, after which he received the name Atisha Dipankara Shree Jnana. He studied at the four reputed Buddhist monastic universities of Nalanda, Odantapuri, Vikramshila, and Somapuri. He would undertake the arduous journey by sea to Suvarnadvipa (Indonesia) to study under the famous Dharmakirtishree, receiving important instructions on Bodhicitta. On his return to India, the Pala King Nayapala appointed him to a vital role in maintaining the pristine standards of Buddhist scholarship and monastic discipline. Atisha arrived in Tibet in 1042 at the invitation of Jangchup Od (894-107), the king of western Tibet. During his sojourn, he collaborated with well-known Tibetan doyens of Buddhist scholarship, such as Rinchen Sangpo and Nagtsho Lotsawa Tsultim Gyalwa, translating the Prajnaparamita literature and many fundamental texts of Madhyamika (Middle way) treatises. He composed his famous “Lamp to the Path of Enlightenment” (Bodhipathapradipa,skrt, jang. chup lam.dun,tib), a compact work as a guideline to the Mahayana Buddhist path in stages, which he undertook on his very arrival. He further introduced his unique approach to Bodhicitta, the heart-essence of the Mahayana teachings known as the “Lojong” (Mind training). His unique approach of integrating the Hinayana, Mahayana and Mantrayana, which became a prelude to the Kadampa tradition, was carried on by successive generations of his lineage holders until his lineage was absorbed by Tsongkhapa, from whereon it came to be known as the Gandenpa lineage.

41. Nine kinds of beings (kye.gu,tib) is a euphemism for all living beings, not just about nine specimens of beings. It pertains to repeatedly being reborn into the three spheres of existence described in Buddhist cosmology, known as the desire (kamaloka,skrt, do.kham,tib), form (rupa loka,skrt, sug.kham,tib) and formless (arupaloka, skrt, sug.may kham,tib). The characteristic manner of living beings being reborn into the three spheres of existence are: 1. Passing out of the desire world and being re-born three times in the three spheres, 2. Passing away from the form world and being re-born three times in the three spheres, and 3. Passing away from the Formless world and being re-born three times in the three spheres.

42. Three Scopes of Beings relate to three kinds of persons (purusha,skrt, kye.bu,tib) with three different dispositions regarding their goals, which could be mundane or otherwise. The three are the small scope, the medium scope and the great scope.

43. Wish-fulfilling Jewel (cintamani-ratna,skrt, ye.shi nor.bu rin.po.che,tib) is the second fabulous object from amongst *The Seven Jewels possessed by a Sovereign* (saptaratna,skrt. gyal.si na.dun,tib). It is, as stated, one amongst seven other fabulous objects that came into the possession of a *Universal Monarch* (chakravartin,skrt. khor.lo.gyur.way gyal.po,tib), under the latter’s powerful Merit accumulated from past lives. Whenever the Monarch would ascend to the rooftop of his palatial abode, invoking the *Power of Truth* (den.tshig jo.pa,tib), *The Seven Jewels* would miraculously descend from the Eastern direction of the sky. These would then follow the latter like a shadow wherever he would proceed.

The Wish-fulfilling Jewel is an impeccable smoke-coloured object that can remove darkness from an area measuring 80 Pagtshe (four thousand Arm spans) when raised in the open. It can also eliminate poverty among all the beings abiding in the Four Continents around Mount Meru and endow them with the ability to fulfil all their desires.

44. Triple Gem is an epithet that addresses three objects of Refuge: the Buddha, Dharma, and the Sangha. The Buddha involves the historical Shakyamuni Buddha and all past, present, and future Buddhas. Dharma involves all of the 84,000 teachings * delivered by Shakyamuni in general and that of the Three Baskets of the Three trainings * in particular. Sangha involves all those who have received the Six kinds of ordinations, but four Bhikshus in particular.

* Eighty-four thousand Dharmas (chaturāsiti sāṣaṣṭrīṇi Dharma,skrt. cho gye.thi shi.tong,tib) The term refers to the entire *Eighty-four Thousand Dharma* teachings taught by the Buddha Shakyamuni. It is also called a Dharma' Heap', 'aggregate' or collection of his Teachings. The noted figure is symbolic and does not necessarily imply that the teachings given were limited to the stated figure alone. Precisely understood as an inconceivable number of his teachings. Moreover, the numerical figures merely symbolise the Teachings given in the human world. There is no way to know the number of Teachings given in the numerous non-human worlds.

* Three Trainings (bṣaḥ pa gsum,rom) These are the training and study of the Three Canons, also commonly known as the Three Baskets (tripitaka,skrt, deno.sum,tib), said to be the collection of the teachings that the Buddha imparted during his lifetime. They are The Vinaya Pitaka, the basket of instructions on *Ethical Discipline*; The Sutra Pitaka, the basket of teachings emphasising the training in *Meditative Concentrations*; and The Abhidharma Pitaka, the basket of teachings on knowledge with emphasis on *Training in Wisdom*. These are widely known Buddhist classics. All Buddhist schools of various denominations acknowledge it, and it is the primary study material of the Theravada tradition of Southern Buddhist Schools.

45. Cause and Effect, see note 6. & 10.

46. The Four Opponent Forces (catvaripratipak sabala,skrt, gnyen.po stobs.bshi,rom, nyen.po tob.shi,tib) are: 1. force of reliance (asrayabala,skrt, rten.gyi stobs,rom, ten.gyi tob,tib), 2. force of overcoming misdeeds through antidote (pratipaksabala, skrt, gnyen.po.yi stobs,rom, nyen.po.yi tob,tib), 3. force of repentance (vidusanabala,skrt, rnam.par sun.hbyen.pa.yi tob,rom, nam.par sun.jin.pa.yi tob,tib), 4. force of not repeating the misdeeds (nivirttibala,skrt, nyes.pa las slar ldog.pa.hi stobs)

47. The Truth of Suffering (dug.ngal den.pa,tib) is also alluded to as the Noble Truth of Suffering and is from the first of the Four Noble Truths of Suffering ((catvāry āryasatyāni,skrt, dug.ngal den.pa shi,tib)) that the Buddha taught as his maiden sermon to five disciples after his Enlightenment. They are noble truths because they are facts known to the superior noble beings who have Insight into the nature of reality, bereft to the ordinary beings. There is extensive exegesis to the four, but their terms and relationship are all summarised as follows: Existence in all realms is subject to rebirth, called Samsara, is qualified by suffering, the first truth may also be rendered as "sorrow," "pain," or more generally "unsatisfactoriness." Buddhist texts speak at length about the types of suffering that beings undergo in various realms. The Buddha identified the following forms of suffering: birth, ageing, sickness, and death, meeting with what is unpleasant, separation from the pleasant, not gaining what one desires, and the five aggregates.

48. The Cause of Suffering (samudaya,skrt, kun.jung,tib), also second within the Four Noble Truths of Suffering, the Origination. In his first sermon, Buddha identified the cause of suffering

as craving (trsna,skrt) or attachment. In his second sermon, delivered five days later (anattalakkhanasutta,pali), he suggests that the belief in the self (atman) is the cause of suffering. Elsewhere, he states two causes of suffering, unwholesome actions and unwholesome mental states, that motivate unwholesome actions. The first consists of Killing, stealing and lying, and the second is greed, hatred and ignorance. The ignorance here alludes to an active misperception of the nature of the person and the world, having inverted views (viparyasa) due to the inability to see the true nature of things resulting from unsystematic attention, such as seeing pleasure where there is pain, purity where there is impurity, permanence where there is impermanence and self where there is no self.

49. Altruistic Mind (bodhicitta,skrt jang.chup.kyi sem,tib) see note. 7 & 13.

50. The Supreme Vehicle (lam.chog,tib) alludes to the Mahayana path, being foremost in comparison and superior to the Lower Vehicle.

51. Two Accumulations (sambharadvaya,skrt, tsogs.gnyis,rom, tshog.nyi,tib) are the *Accumulation of Merit* (punyasambhara,skrt, bsod.nams.kyi tshogs,rom, so.nam.kyi tshogs,tib) and the *Accumulation of Wisdom*, (jnanasambhara,skrt, ye.shas.kyi tshogs,rom, ye.shi.kyi tshog,tib) also likened to the two wings of a bird that enables one to fly to the state of Enlightenment. The two are the foundations for generating Skilful Means and Wisdom, eventually resulting in the realisation of *Compassion* and *Emptiness*. The first is a cause for achieving the two Form Bodies of *The Enjoyment Body* (sambhogakaya,skrt. long.ku,tib) and *The Emanation Body* (nirmanakaya,skrt. tul.ku,tib) of a Buddha. The second is the cause for attaining *The Nature Body* (svabhavakaya,skrt, ngo.wo nyi.ku,tib) and *The Truth Body* (dharmakaya,skrt, cho.ku,tib) of a Buddha.

52. Gem-like mind (rin.chen sem,tib) is the same as Altruistic Mind, called a gem due to its rarity and preciousness in its likeness to a gem. See note. 7 & 13.

53. Wish-fulfilling Jewel see note 43.

54. Ten Directions are the four cardinal points, the four intermediate points, from the centre, the above, and the below. It is to be taken metaphorically as an expression implying the omnipresence of the Buddhas and their timeless presence.

55. Mount Meru (sumeruparvata and meru,skrt, ri.gyal.po ri.rab,tib), according to the Buddhist cosmological theory, a towering mountain dominates the central axis of all existence known as Mount Meru or Sumeru. Here, the planes of existence, particularly the Desire sphere and its Six realms of existence, are situated according to their order encircling the mount, from its base upwards to its peak. The lowest plane of existence within the Desire world ascends upwards to the highest within the same, which is that of the gods. The god world, beginning from the Four Guardian Kings (chaturamaharajika,skrt, gyal.chen rig.shi,tib), ascends upwards to the peak until the Thirty-three god world (triyatsamadevaloka,skrt, lha.nay sum.chu cha.sum,tib)

56. Garuda (ja.khyung,tib) is a mythical mighty bird with supernormal powers and a sworn enemy of the subterranean Nagas (half-serpent, half-human). In Hindu lore, he serves as a

vehicle to the god Vishnu, and in Buddhist Tantras, he is a Buddha manifestation to subdue harm from Nagas and land-owners.

57. Scriptural Knowledge and Insight (lung.tog,tib), the intellectual learning, grasp and mastery acquired through studying the *Three Baskets* and the Mahayana treatises, is Scriptural Knowledge and is viewed as upholding the Dharma of scripture. The internalisation of the meaning and intent and the realisation of the truth enshrined within the Scriptures upholds the Dharma of Realisations. The intellectual mastery and the gaining of the Insight or realisation of Scriptures are then looked upon as *Upholding the Dharma of Scripture and Realisations*—in other words, Scriptural Knowledge and Insight. It is the ultimate means of serving and spreading the Buddhist teachings—thus, the victory of the teachings.

58. Meditative absorption (dhyana,skrt, bsam.gten,rom, sam.ten,tib) is a specific meditative practice during which the mind temporarily withdraws from external sensory awareness and remains wholly absorbed in an ideational object of meditation. The term can refer to a practice that leads to complete absorption and the state of full absorption. Dhyana involves the power to control the mind and does not, in itself, entail any enduring insight into the nature of reality; however, a certain level of absorption is generally necessary to prepare the mind for the direct realisation of truth, the destruction of the afflictions (klesha) and the attainment of liberation (vimukti).

59. Concentration (samadhi,skrt, ting.hzin, or te.nge.hzin,rom) is a foundational term in Buddhist meditation, theory and practice. It is related to the ability to establish and maintain one-pointedness of mind on a specific object of concentration. High degrees of concentration evolve through meditation (bhavana,skrt). The concentration of such intensity receives the designation “one-pointedness of mind.” When designed to its most significant degree, mental concentration leads to the attainment of Meditative Absorption (dhyana,skrt, jhana,pali)

60. See note 27.

61. Middle Way (Madhyamaka,skrt, dbu.ma.pa,rom) is one of the two prominent schools of Indian Mahayana Buddhist thought. It was prevalent from the 3rd century C.E. until the end of the 12th century when Buddhism disappeared from the region. The “Middle Way” as a designation originates from within the Buddha’s teachings, who occasionally spoke of his guidelines to reality as free of the two extremes of eternalism and nihilism, unlike other doctrines that espouse a permanent and eternal essence in all phenomena and beings and those that proclaim all things as annihilated when they pass out of existence. The Two Truths and Emptiness are central to the Madhyamaka concepts in the classical Nikayas and Mahayana sutras. It is in the treatises of Nagarjuna that one discovers a fully developed and distinctive system of thought that can be called Madhyamaka. In his texts, he places all phenomena, including the Abhidharma categories of Dharmas and the structure of the Two Truths, into radical analysis, declaring all things, including the Four Noble Truths and the Buddha himself, to be empty of inherent nature (existence). The Middle Way exponents can thus be explained as its rejection of belief in the existence of an eternal self (soul, atman,skrt) and inherently existing phenomena and the postulation to the contrary, that neither exists at all. The school reinterprets the teachings of Pratityasamutapada (dependent Origination) to mean that because

various causes and conditions produce phenomena, all are empty of any inherent existence. Emptiness means that no phenomena or persons are unoriginated and unrelated. Emptiness itself is empty. Since everything is empty, there is no real difference between good and evil, pure and impure, or Samsara and Nirvana. These distinctions exist on the level of conventional truth and introduce people to the ultimate truth that transcends dualistic language and conceptual thought. Through meditative experience is the ultimate truth gained, destroying all attachment to erroneous conceptions of the self and the world.

62. Suchness (de.kho.na nyid,rom) is another nomenclature for Emptiness; see note. 18. & 15.

63. Discriminative awareness (so.sor rtog.pa,rom, so.sor togpa,tib) is individual discrimination for comprehension engaged in by the mental factor which decisively discriminates between what is correct and incorrect, what is helpful and what is harmful, or between what is appropriate and inappropriate, or between what is reality or not. It indicates that comprehension is being done or gained by examination of each item, one by one.

64. Tranquil abiding and Insight (samathavipasyana,skrt, shi.nay dang lhag.th,tib), see note. 27.

65. Space-like Emptiness (nam.hkha.yi lta.bu stong.pa gnyid,rom, nam.khay ta.bu tong.pa nyi,tib)

66. Meditative equipoise (mnyam.gshag,rom)

67. Illusion-like Emptiness (mayopama-samadhi,skrt, sgyu.ma lta.bu teng.nge.hzin,rom, gyu.ma ta.bu teng.nge.zin,tib) is an analogy used to describe the appearance

68. Subsequent realisation on arising or post-meditation (rjes.thob,rom)

69. Causal and the Resultant Vehicles (hetuphalayana,skrt, rgyud.dang hbres.bu.yi theg.pa,rom, gyu.dang de.bu.yi theg.pa,tib) the Wisdom Perfection Vehicle (the sobriquet for the Mahayana and the Sutras), the essence of the Mahayana teachings is called the Causal Vehicle. The Vajrayana (Mantrayana or Tantras) are called the Fruit Vehicle. Training in the first is called the Common Path, and entering the second training is also called the Uncommon Path.

70. Treasury of Wisdom is a synonym for the Buddha Manjushree, the embodiment of the wisdom of all the Buddhas.

71. Rejoicing (anumoda,skrt, rjes.su yi.rang.wa,rom, je.su yi.rang.wa,tib), fourth among the Seven Branches of Practices also known as the Seven Branches of Offerings.

72. Extensive Learning is a qualification that is a must as a pursuit for monastics wishing to train systematically in the Buddhist teachings that involve the broad scope of its scriptures and treatises.

73. Lord Ajita is an epithet for Maitreya Buddha.

74. Six Ornaments of the World (jambudvipa sadalankara,skrt, hzam.gling rgyen.drug,rom). At the pinnacle of Buddhist development in ancient India, six Buddhist masters were

indisputable authorities in all areas of knowledge, particularly in Buddhism. They are declared pioneers and champions of the Mahayana Buddhist tradition. The masters are: 1. Nagarjuna (klu.grub,rom, lu.dub,tib), 2. Aryadeva (hphags.pa.lha,rom, phag.pa.lha,tib), 3. Asanga (thogs.med,rom, thog.me, tib), 4. Vasubandhu (dbyeg.gnyen,rom, yig.nyen,tib), 5. Dignaga (phyogs.glang,rom, chog.lang, tib), and 6. Dharmakirti (chos.grags,rom, cho.dag,tib).

75. Two Supreme Ones (mchog.gnyis,rom) are Gunaprabha (yon.ten od,rom), the 7th-century scholar of the Yogacara school, and Shakyaprabha (sha.kyi od,rom). Both were distinguished Indian Masters of the Vinaya.

76. Sutra and Tantric treatises are numerous commentaries on the two sets of scriptures that evolved alongside their respective instructions. In contrast, the Sutra class of scriptures and their treatises are the standard and exoteric instructions for broad dissemination. On the other hand, the Tantric scriptures and their treatises are uncommon and esoteric instructions for the capable and qualified.

77. Paramitayana (phar.phyin theg.pa), the Perfection Vehicle, alludes to the Mahayana Vehicle, sometimes called the Causal Vehicle (hetuyana,skrt, rgyud thegs.pa,rom, gyu theg.pa,tib) as it will consequently lead those capable from within this Vehicle to enter the Vajrayana.

78. Secret Mantra is an epithet for the Tantra or Vajrayana Vehicle. See note. 80.

79. Two Attainments (ngo.dup nam.nyi,tib) The *Two Attainments* are the *Common Higher Attainments* and the *Supreme Higher Attainments*. Also, see note. 30.

80. The Tantras and their practices have, since the New Dissemination era, the 11th century AD, been taught and presented in four classes, they are: 1. Action Tantra (kriyatantra,skrt, bya.rgyud, rom, ja.gyu,tib), 2. Performance Tantra (karyatantra,skrt, spyod.rgyud,rom, cho.gyu, tib), 3. Yoga Tantra (Yogatantra,skrt, rnel.byor.rgyud,rom, nel.jor gyu,tib) 4. Unsurpassable Yoga Tantra (annutarayogatantra,skrt, rnel.byor bla.na.med.pa.hi rgyud,rom). Given the fundamental understanding that where Sutra teachings advocate the abstention and total abandonment of desire, hatred and delusion (the three poisons) and sense objects on the path to Enlightenment, the Tantras, on the contrary, speak of their application and transformation into the path itself. The Tantras and its substance, as a whole, are characterised as taking desire into the path, the highest bliss experienced by beings of the desire realm and humans, in particular, being the bliss of sexual union. Since few can apply the bliss of such union to the path, the Tantras introduce aspirants by other techniques as preliminaries to taking desire into the path. Hence, the first two classes of Tantras prescribe the external means of engaging desire on the path and the second two as internal, with the fourth last being the actual means and ultimate goal of the Tantras. Those unqualified and incapable of directly taking union will engage in one or the other of the two lower Tantras as their practice.

81. The Tantras of the Three Lineages of the Action Tantras (kriyatantra,skrt, spyod.rgyud, rom) are categorised into the Three Families or Lineages. They encompass the Tathagata Lineage (tathagatakula,skrt, bde.shin.gshegs.pay rigs,rom, de.shin.sheg.pay rig,tib), presided over by the deity Manjushree; the Padma or Lotus Lineage (padmakula, pad.may rig,rom,

pe.may rig,tib), whose principal deity is Avalokiteshvara; and the Vajra Lineage (vajrakula,skrt, rdor.rje rig,rom, dor.je rig,tib), with Vajrapani as its central deity.

82. General Secret Tantra samanya vidhiramguhayatantra,skrt, in its formal title known as Secret Tantra for the Common Ritual for all Mandalas, (sarvamandalasamanyavidhiguhyatantra,skrt, gsang.ba spyi.rgyud,rom, sang.wa chi.gyu,tib). It is an essential early tantric work, later classed as a Kriyatantra, which describes the basic procedures for creating and using mandalas for initiation (abhisheka). There are Tibetan and Chinese translations of this work, although the original Sanskrit did not survive.

83. True Fulfilment, commonly called the Perfect Achievement Sutra (susiddhikarasutra, skrt, legs.par grub.par byed. pa'i mdo,rom). The Sanskrit title has been reconstructed from the Chinese, as the original Sanskrit is non-extant. Its full title, Susiddhikaramahatantrasadhano-payikapatala (legs.par grub.par byed.pa'i rgyud chen.po las sgrub pa'i thabs rim.par phye.pa, rom), is found in the Tibetan canon and appears as a translation in seventy-five folios, classified by the 13th century AD editor Buton as an important Kriyatantra.

84. Tantra requested by Subahu (subahuparipraccha,skrt, dpung.bsangs kyis shus.pa.' i,rom), it is a text in which the Bodhisattva Vajrapani explains a range of Tantric practices in response to the questions of Subahu

85. The chapter on the Subsequent Stages of Concentration (dhyanottarapatala,skrt, bsam.gtan phyi.ma rim.par phye.ba,rom, sam.ten chi.ma rim.par che.ba,tib) is a succinct work consisting of seventy-four verses, recognised as part of the lost Vajrośnisantra. It also connects with the fifth chapter of the Mahavairocanaabhisambodhisutra, a Kriyatantra text that guides mantra recitation and yogic breath practices, adhering to the discipline of Dhyana. Buddhaguhaya authored a comprehensive commentary on the topic.

86. Manifest Enlightenment of Vairocana, commonly known as The Discourse on the Enlightenment of Mahavairocana or 'Vairocana Enlightenment Tantra' (mahavairocanaabhisambodhitatantra,skrt). However, its full title is "Extensive Sutra on the Enlightenment, Transformations, and Empowerment of Mahavairocana" (Mahavairocanaabhisambodhivikurvitadhi-sthanavaipulyasutra,skrt, rnam.par snang.mzad chen.po mngon.par rzogs.par byang. chub.pa rnam.par sprul.ba byin. gyis.rlob.pa shin.tu rgyas.pa mdo,rom). The Tantra starts as a dialogue between Vajrapani and the Buddha Vairocana. The text's central theme covers Bodhicitta, Karuna, and Upaya, which Buddha Vairocana elucidates as the root causes leading to his omniscience. Much of the text explores Tantric subjects, including Initiation (Abhisheka), mantra recitation, Mudra, visualisation, and the description of the Mandala. This scripture is believed to have been composed between the sixth and seventh centuries and stands as an early work on Buddhist Tantra, categorised as both a Yogatantra and Caryatantra.

87. The Glorious Compendium of Reality is also known as the Compendium of Principles of all the Tathagatas, in Sanskrit as Sarva tathagata-tattvasamgraha-nama-mahayana-sutra, and in Tibetan as de.bshin.gshegs.pa thams.cad.kyi de.kho.na nyid bsdu.pa shes.byab.ba theg.pa chen.po mdo, also cited as De.nyid bsdu.pa'i rgyud. This Tantra presents a range of doctrines, themes, and practices considered emblematic of Tantric practice. In this Tantra, the Buddha's Enlightenment had occurred in the Akanistha pure field, where he journeyed in a mind-body after being aroused by Vairocana Buddha and leaving his physical form by the banks of the Niranjana river. After an initiation by the Buddhas in Akanistha, he achieved Buddhahood. He

then proceeded to the summit of Mount Sumeru, where he taught the Yogatantras before returning to the human world to display his defeat of Mara and to achieve Enlightenment under the Bodhi tree. Buddha Vairocana features prominently within elements related to the Five Buddha Families (pancatathagata) and to visualise oneself as a deity. This Tantra also appears to be the source of the legend of Maheshvara's subjugation by Vajrapani in his wrathful aspect. This Tantra was vital during the Early Dissemination (nga.dar) period and the Later Dissemination (phyi.dar) era, which was promoted by the 13th-century master Buton, followed by Tsongkhapa in the mid-14th century. It is one of the most essential Buddhist Tantras, and its influence spread throughout India, China, Japan, and Tibet, most likely from the late seventh century.

88. The Explanatory Tantra Vajra Peak, also known as the Vajra Peak Tantra (Vajrasekhara-tantra,skrt, rgyud rdor.rje rtse.mo,rom), is fully titled Vajrashekharamahaguhayayogatantra, skrt, gsang. ba rnal.byor chen.po'i rgyud.rdor.rje rtse.mo,rom). As an explanatory Yogatantra text, it connects to the Compendium of Reality (see note 87 above) and is a significant source in Tibetan delineations of the Tantric vows.

89. The Highest Yoga Tantra, or Unsurpassed Yogatantra (anuttarayogatantra,skrt, rnel. hbyor bla.na.med.pa.hi rgyud,rom, nel.jor lana.me.pay gyu,tib). The general presentation of the Tantra is in two sections: the Father Tantras (pitritantra,skrt, pha.rgyud,rom, pha.gyu,tib) and the Mother Tantras (matritantra,skrt, ma.rgyud,rom, ma.gyu,tib). The Father Tantras emphasise techniques that focus on skilful means and the attainment of the Illusory Body (mayadeha,skrt, rgyud.med sku,rom, gyu.me ku,tib). The principal deity of this class of Tantra is Guhayasamaja, and its related Tantras and practices are declared king of all Tantras. The Mother Tantras present methods that emphasise wisdom and the attainment of the Clear-Light Mind (prabhasvaracitta,skrt); the primary deities representing these techniques are Hevajra and Chakra-samvara. A more detailed classification of the Eight Unsurpassed Yoga Tantras (rnel.byor bla. na.may.pa'i rgyud.brgyed) describes them in eight categories. These include the Father and Mother Tantras, Tantras focusing on skilful means, Daka Tantras, Yogini Tantras, Tantras on Wisdom, Dakini Tantras, and the Non-dual Tantra. Another classification of the Unsurpassed Yogatantra places the Non-dual Tantra (advititantra,skrt, gnyis.may rgyud,rom, nyi.may gyu,tib) third in the category, following the Father and Mother Tantras. Defined as the Tantra that inseparably unites skilful means and wisdom, the Kalachakra Tantra, along with its deity and related practices, belongs to this class of Tantra. The various practices prescribed in the Unsurpassed Yogatantra are categorised into two main divisions, referred to as the Two Stages of Yoga (rim.gnyis rnel.byor,rom, rim.nyi nel.jor,tib), namely, those of the Generation Stage (Utpattikrama,skrt, bskyed.rim,rom, kye.rim,tib) and those of the Completion Stage (nispannakrama,skrt, rzogs.rim,rom, zog.rim,tib).

90. The Stainless Light (vimalaprabha,skrt), also known as the Great Commentary The Stainless Light (dri.med hod grel.chen,rom). The commentary in Sanskrit is called Vimala prabha-nama-mulatantranusarini-dvadasasahasrika-laghu-kalachakra-tantra-raja-tika, in Tibe-tan as bsdu.pa'i rgyud.kyi rgyal.po dus.kyi hkhlor.lo'i grel.bshad rtsa.ba'i rgyud.kyi rjes.su jug.pa stong.phrag bchu.gnyis.pa dri.ma.med.pa'i hod shes.byab.ba, one of the leading commentaries on the Kalachakra Tantra, attributed to King Pundarika of the fabulous land of

Shambala. It was composed around the beginning of the 11th century and survives in its original Sanskrit, translated into Tibetan.

91. The Stages to the Path of Enlightenment (lam.rim,tib)

92. The Perfection of Wisdom Scriptures (prajnaparamitashastra,skrt, shes.rab.kyi pha.rol.tu phyin.pa'i bsten.bchos,rom, she.rab.kyi pha.rol.tu chin.pay ten.cho,tib) focus not on ordinary wisdom but instead on the wisdom required to achieve Buddhahood. This wisdom ultimately does not grasp or perceive an agent, an object, or an action as having intrinsic existence. The Perfection of Wisdom is the knowledge of Emptiness. Associated with Buddhahood, Prajnaparamita became the sixth of the Six Perfections (sadparamita) practised on the Bodhisattva path. The Perfection of Wisdom is practised on the sixth Bhumi when linked to the Ten Bodhisattva Bhumis. The numerous spoken Sutras from the mouth of the Buddha on Prajnaparamita, along with the ensuing treatises that incorporate both the speech and exegesis of the same, have evolved into the shastras of exegetical literature by masters, regarded as scriptures on the Perfection of Wisdom. These texts clarify Emptiness, extolling its virtues and those of the Bodhisattva path as superior to other practices. Examples of Prajnaparamita Sutras include The Prajnaparamita Sutras in Eight Thousand Lines (Astasahasrikaprajnaparamita), followed by The Twenty-five Thousand Lines (Pancavimsatisahasrikaprajnaparamitasutra) and One Hundred Thousand Lines (Satasahasrika- prajnaparamita). The Diamond Sutra (Vajracchedikaprajnaparamita) and the Heart-essence Sutra (Prajnaparamitahrdayasutra) are shorter versions of the Sutras. Abhisamayalamkara is a well-studied commentary on the Perfection of Wisdom authored by Maitreyanatha.

93. The Compendium of Valid Cognition, also known as the Compendium of Valid Knowledge (pramanasamuccaya,skrt, tshad.ma'i kun.btus,rom, tshe.may kun.tu,tib), was composed by Acharya Dignaga (slob.dpon phyog.lang,rom) around 480 to 540 CE. It is one of the most significant surviving works on Buddhist logic and epistemology.

94. The Seven Treatises comprise seven commentaries on Dignaga's Compendium of *Valid Cognition*, authored by Dharmakirti (c. 6th or 7th century C.E.). Both masters, Dignaga and his student Dharmakirti, have significantly influenced the trajectory of Buddhist philosophy. Their debate format and works continue to be studied and applied by students of Tibetan Buddhist monasticism.

95. It is only through studying Dharmakirti's commentary on Dignaga's *Valid Cognition*, presented in four chapters, particularly the second chapter known as Pramanasiddhi, that it becomes evident that logic serves as a powerful tool for understanding the path of Enlightenment, thus fulfilling the purpose of practice. In the second chapter, the author elucidates the verse of homage in Dignaga's *Valid Cognition* and cites five qualities of the Buddha as praise. Dharmakirti points out these five qualities as reasons to establish the Buddha as a valid and authoritative guide capable of leading sentient beings to liberation and Enlightenment. He further presents the reasoning of the five qualities in the homage through a serial and a reversal order.

96. The Levels of a Bodhisattva (Bodhisattvabhumi,skrt, byang.chub sems. pa'i sa,rom, jang.chub sem.pa.i sa,tib) was composed by the Master Asanga (thog.may,tib, thogs.med,rom)

in the 4th century C.E. As the title suggests, it addresses the stages of the path, along with the training and education of a Bodhisattva, outlining the practice of meditation and the cultivation of the Six Perfections: generosity, ethical discipline, forbearance, effort, meditation, and wisdom. It also encourages acquiring broad knowledge and general education to pursue Enlightenment. A complete translation is available by Artemus B. Engel in *The Bodhisattva Path to Unsurpassed Enlightenment* (Snow Lion Publications, Boulder, 2016).

97. Ornament of the Sutra (sutraalamkara, mdo.sde rgyen,rom) is one of the five texts by Maitreya Buddha. This significant work on Buddhist philosophy presents the Mahayana path from the perspective of the Yogacara school. The text comprises twenty-two chapters with 800 verses and begins by discussing its authenticity and superiority. It then explains the meanings of its key concepts, serving as the intellectual foundation of the Mahayana—the path of practice described in its entirety.

98. The Compendium of Training (shikshasamuccaya,skrt, bslab.pa.kun.btus,rom, lab.pa.kun.tu or lap.tu,tib) composed by Acharya Shantideva (c.686 - 763). It is a prose work in nineteen chapters organised as a commentary on twenty-seven short mnemonic verses known as the Shikshasamu-ccaya Karika. The text draws together citations from a vast number of authoritative sutras and texts, emphasising the moral dimension of the Bodhisattva path, whilst his other work, the Bodhisattvacaryaavatara, focuses on the path from the standpoint of consciousness

99. The Compendium of Sutras (sutrasmuccaya,skrt, mdo kun.las btus.pa,rom, do kun.lay tu.pa, tib) is an anthology of passages from mainly sixty-eight Mahayana sutras organised under thirteen topics. The topic extols the virtues of the Bodhisattva and the Mahayana path, pointing out the rarity and significance of things such as faith in the Buddha, great compassion, and lay practitioners adhering to the Bodhisattva path.

100. Compendium of Reality; see note 87 above.

101. The Six Limits include provisional meaning, definitive meaning, figurative meaning, non-figurative meaning, literally true meaning, and not literally true meaning. The four modes are literal, general, hidden, and ultimate meanings.

102. The Concise Sadhana or Condensed Sadhana (pindikartasadhana,skrt, sgrub.pa'i thabs mdor byas.pa,rom, dub.pay thab dor jay) composed by Arya Nagarjuna.

103. The Lamp of Concise Practice, titled “Lamp that Integrates Practices” (charyamelapaka-pradipa,skrt, spyod.pa bsdu.pa.i' sgron.ma,rom) composed by Aryadeva.

104. The Graded Presentation, or Presentation of the Guhayasamaja Sadhana (samajasadhana vyavasthali,skrt, dus.pa'i sgrub.pa'i thab rnam.par gshag.pa'i rim.pa,rom), was composed by Nagabodhi, Nagarjuna's disciple.

105. The commentary that illuminates the Root Tantra of Guhayasamaja, likened to a lamp, is titled “*Illumination of the Lamp*” (pradipodyotana namatika,skrt, sgron.ma gsal.bar byed.pa shes.byas.ba'i rgya.cher bshad.pa,rom) by Chandrakirti. This work is an essential commentary on the said Tantra.

106. The Five Explanatory Tantras (of Guhayasamaja) are: 1. Explanation of the Intent (sandhi-vyakarana,skrt, dgongs.pa lung bstan.pa,rom), 2. Vajra Garland Tantra (vajramalabhidanatantra, skrt, rdor.je phreng.wa mngon.par brjod.pa rgyud,rom), 3. Tantra Requested by Indra (devendra paripracchatantra,skrt, lha'i dwang.po shus.pa,rom), 4. Tantra Requested by the Four Deities (caturadevipariprcchatantra,skrt, gsang.dus lha.mo bshi shus.pa'i rgya.cher bshad.pa,rom) 5. (Extensive explanation of) Vajra Wisdom Compendium (vajrajnanasamuccaya,skrt, ye.shi rdor.rje kun.las gtus.pa.i' rgya.cher bshad.pa,rom).

107. The two stages of Guhayasamaja are its Generation and Completion stages (see above for the two stages of Yoga, note 31).

108. The two systems of Mahayana are the Cause Perfection Vehicle and the Fruit Mantrayana Vehicle. Training in the Three Principal Elements of the Path is standard for both.

109. The two stages of the uncommon path are the Generation and Completion Stages practice of the Unsurpassed Yoga tantra

An Outline for a Practical Instruction on the Stages of the Path to Enlightenment Based on Two Explicit Instructions of the Easy Path and the Quick Path Known as the Spoken Statements of the Venerable Guru

I bow down with utter reverence and seek Refuge at the feet of the holy, venerable Guru endowed with great, non-apprehending compassion. May he always protect me in all circumstances with his great loving-kindness.

The presentation of the commentary on the Stages of the Path to Enlightenment is under four topics:

1. Revealing the greatness of the author in order to demonstrate the authoritative source of this Dharma.
2. Revealing the greatness of the Dharma in order to generate respect for the instruction.
3. The means to listen to and teach this Dharma that possesses the two attributes of greatness.
4. The way to lead the students through the actual instructions.

The first, Revealing the greatness of the author in order to demonstrate the authoritative source of this Dharma, is explained in three parts:

- A. How Atisha took birth into an excellent family of abundance.
- B. How he attained qualities and learning.
- C. How he worked for the teachings on achieving learning.

How he worked for the teachings on achieving learning is explained in two parts:

1. His activities in India.
2. His activities in Tibet.

Secondly, Revealing the greatness of the Dharma in order to generate respect for the instruction is explained in four parts:

- A. The greatness of realising all the teachings as being free of contradictions.
- B. The greatness of all scriptures dawns as personal instruction to oneself.
- C. The greatness of easily comprehending the underlying thought of the Conqueror.
- D. The greatness of all great misdeeds spontaneously being terminated.

Thirdly, The means to listen to and teach this Dharma that possesses the two attributes of greatness explained in three parts:

1. The proper manner of listening to the Dharma,
2. The appropriate manner of teaching the Dharma,
3. Engaging in activities common to the teacher and students at the conclusion.

The first, The proper manner of listening to the Dharma, is explained in three parts:

1. Thinking about the benefits derived from listening to the Dharma,
2. Generating an attitude of respect for the Dharma and the Dharma teacher,
3. The actual manner of listening to the Dharma.

Firstly, The actual manner of listening to the Dharma in two parts:

1. Abandoning the detrimental attitude of the three kinds of faulty pots,
2. Cultivating an attitude of relying on the six prerequisites.

Secondly, explaining the appropriate manner of teaching the Dharma is in four parts:

1. Recollecting the benefits of teaching Dharma,
2. Generating respect for the teacher and the teachings,
3. The thoughts and actions to apply in teaching.
4. Knowing the difference between those suitable and unsuitable for teaching.

Thirdly, concerning activities common to the teacher and students at the conclusion is to dedicate all merit accumulated towards the goal of Perfect Enlightenment.

Fourthly, The way to lead the students through the actual instructions:

- A. How to rely on the Spiritual Friend, the root of the path,
- B. Having relied on the Spiritual Friend, how to train one's mind.

Firstly, the means to rely on the Spiritual Friend, the root of the path, is explained in two sections:

1. What to do during the meditation sessions, and,
2. What to do between the meditation sessions.

First, What to do during the meditation sessions is explained in three sections:

- A. Engaging in the Six Preliminary Practices (as a preparation),
- B. How to go about the Main Practice, and,
- C. How to engage in the Conclusion.

First, the Six Preliminary Practices. Secondly, the explanation of how to go about the Main Practice is in four sections:

- i. The advantages of properly relying on a Spiritual Friend,
- ii. The drawbacks of not relying and improper reliance (on a Spiritual Friend),
- iii. Relying on the Spiritual Friend by Thought,
- iv. Relying on a Spiritual Friend through Action

Firstly, there are eight advantages of proper reliance on a Spiritual Friend; these are:

- 1) Coming closer to the state of Buddhahood,
- 2) Delighting all of the Conquerors,
- 3) Becoming immune to the harms of non-virtuous friends and demons,
- 4) Mental afflictions and negative acts automatically dissipate,
- 5) All realisations of Paths and Grounds will be augmented,
- 6) Never being bereft of the Spiritual Friend in all one's continuum of lives,
- 7) Not falling into lower states of rebirth and

- 8) Achieving all temporary and ultimate aims effortlessly.

Secondly, the opposite to the eight advantages follows on not relying on the Spiritual Friend, whereas there are eight faults incurred on improper reliance; these are:

- 1) Scorning the Guru becomes equivalent to enacting the same to all the Conquerors,
- 2) In generating anger towards the Guru, all virtues are destroyed, resulting in having to remain
in the hell realm for aeons, equivalent to each moment of the anger expressed,
- 3) Even though relying on the Mantrayana, one cannot accomplish the supreme goal
- 4) Even persevering in the Tantric practices becomes causes for being reborn in hell,
- 5) Qualities (knowledge) not born yet will not newly arise, and all those previously acquired will
degenerate,
- 6) Becoming afflicted with sicknesses and adversities,
- 7) Having to wander endlessly in lower states of rebirth,
- 8) Being bereft of the Spiritual Friend in all the continuums of one's life.

Thirdly, Relying on the Spiritual Friend by Thought is explained in two sections:

- 1) Training in developing Faith, the root practice,
- 2) Cultivating respect by recollecting the Kindness of the Spiritual Friend.

First, training in developing Faith, the root practice is explained in three sections:

- a) Reasons for viewing the Guru as a Buddha,
- b) Reasons for the possibility of viewing the Guru as a Buddha,
- c) The means to see a Guru as a Buddha.

Explanation of the means to see a Guru as a Buddha is in four sections:

- i) Vajradhara himself confirmed the Guru to be a Buddha,
- ii) The Guru is the agent for all the Buddha activities,
- iii) The Buddhas and Bodhisattvas act even today for the cause of all sentient beings,
- iv) Our perceptions are unreliable

Secondly, the explanation for 'cultivating respect by recollecting the Kindness of the Spiritual Friend' is in four parts:

- a) The Guru's kindness is greater than the Buddhas,
- b) His kindness in teaching Dharma,
- c) His kindness in blessing our minds,
- d) His kindness in gathering disciples through material provisions.

Fourthly, the explanation for relying on a Spiritual Friend through Action is in three sections:

- 1) By making material offerings,
- 2) By honouring and paying respect,
- 3) By sincere adherence to his instructions.

Secondly, the explanation of ‘having relied on the Spiritual Friend, how to train one’s mind.’ It is in two sections:

1. An admonishment to derive the essence of (or exploit) from a human form of leisure,
2. The way to derive the essence from a human form (of leisure and fortunes).

Firstly, the explanation of ‘An admonishment to derive the essence of (or exploit) a human form of leisure’ is divided into three parts:

- a. Identifying leisure and fortune,
- b. Contemplating its meaningfulness,
- c. Contemplating its rarity.

Secondly, the explanation of ‘the way to derive the essence from a human form (of leisure and fortunes)’ is in three parts:

- a. Training the mind in the levels of the path held in common with a person of the Small Scope,
- b. Training the mind in the levels of the path held in common with a person of the Medium Scope,
- c. Training the mind in the levels of the path of a person of the Great Scope.

First, the explanation of ‘Training the mind in the levels of the path held in common with a person of the Small Scope’ is in two parts:

- i. Generating a mind that cherishes concerns for future lives,
- ii. Showing the means to achieve happiness in future lives.

Firstly, the explanation of ‘Generating a mind that cherishes concerns for future lives’ is in two parts:

- 1) Recalling death, as we shall not remain long in this life,
- 2) Contemplating the happiness and suffering of two types of being to be experienced on entering future lives.

Firstly, the explanation for ‘Recalling death, as we shall not remain long in this life’ is in three parts:

- a) The disadvantage of not recollecting death,
- b) The benefit of recollecting death, and
- c) The actual means of recollecting death.

Firstly, the explanation of ‘The disadvantage of not recollecting death’ is in six parts:

- i) The fault of not being able to recollect Dharma,
- ii) The fault of failing to practice Dharma, even if we may recollect it,
- iii) The fault of not practising Dharma sincerely, even when attempting to practice it,
- iv) The fault of Dharma practice being bereft of intensity,

- v) The fault of developing a bad character, and
- vi) The fault of having to die in a state of regret.

Secondly, the explanation of ‘The benefit of recollecting death’ is in six parts:

- i) The benefit of bringing meaning into Dharma practice,
- ii) The benefit of adding great strength to Dharma practice,
- iii) The benefit of it being important in the beginning,
- iv) The benefit of it being important in the middle,
- v) The benefit of it being important in the end, and
- vi) The benefit of being able to face death with joy and happiness.

Thirdly, the explanation of ‘The actual means of recollecting death’ is in two parts:

- i) Contemplating the Nine-round Death meditation and
- ii) Meditating on the nature of death.

Firstly, the explanation of ‘Contemplating the Nine-round Death Meditation’ is in three parts:

- (1) Contemplating the certainty of death,
- (2) Contemplating the uncertainty of the time of death, and
- (3) Contemplating that at the time of death, nothing other than Dharma alone benefits.

First, ‘Contemplating the certainty of death’ is done in three parts:

- (a) Contemplating that no conditions whatsoever can revert the imminent arrival of the Lord Death,
- (b) Lifespan unceasingly grows shorter rather than anything adding to it.
- (c) Even when alive, there will be little time for practice.

Secondly, ‘Contemplating the uncertainty of the time of death’ is done in three parts:

- (a) There is no certainty of life in general as an inhabitant of Jambudvipa, and due to living in a degenerate age, in particular,
- (b) There is uncertainty in life as the conditions to death are in abundance, whereas the sustenance to lifespan are but few and
- (c) There is uncertainty in life as our bodies are very fragile.

Thirdly, ‘Contemplating that at the time of death, nothing other than Dharma alone benefits’ is done in three parts:

- (a) One’s resources will be of no benefit,
- (b) Friends and relatives will be of no benefit,
- (c) One’s own body will be of no benefit.

Secondly, the explanation of ‘Contemplating the happiness and suffering of two types of being to be experienced on entering future lives’ is in three parts:

- a) Contemplating the suffering of hell denizens,
- b) Contemplating the suffering of hungry ghosts,
- c) Contemplating the suffering of animals.

The First ('a') an explanation of the suffering of hell denizens) is in three parts:

- i) Contemplating the sufferings of the great hells of living beings,
- ii) Contemplating the sufferings of the adjoining hells,
- iii) Contemplating the sufferings of the cold hells,
- iv) Contemplating the sufferings of the occasional hells.

The Second ('b') an explanation of the suffering of hungry ghosts) is in three parts:

- i) The suffering of hunger and thirst,
- ii) The suffering of weariness and fear,
- iii) The suffering of cold and heat.

The Third ('c') an explanation of the suffering of animals) is in five parts:

- i) The suffering of having to eat one another,
- ii) The suffering of being dull and ignorant,
- iii) The suffering of experiencing heat and cold,
- iv) The suffering of hunger and thirst
- v) The suffering of exploitation.

The second explanation for 'Showing the means to achieve happiness in future lives' is in two parts:

- 1) Training in taking Refuge, the holy gateway to entering the teachings,
- 2) Generating the conviction of faith in Cause and Effect, the root of all happiness and goodness.

First, an explanation for (1) 'Training in taking Refuge, the holy gateway to entering the teachings') is in five sections:

- a) The basis of the causes on which one takes Refuge,
- b) The object towards which one seeks Refuge,
- c) The measure for having properly taken Refuge,
- d) The benefits of having taken Refuge,
- e) The precepts to adhere to, having taken Refuge

Second, an explanation for b) 'The object towards which one seeks Refuge' is in two parts:

- i) The actual object of Refuge and its recognition,
- ii) The reason why the object of Refuge is reliable.

Third, an explanation of (c) 'The measure for having properly taken Refuge') is in four parts:

- i) Taking Refuge after having learnt its qualities,
- ii) Taking Refuge after understanding its distinctions,
- iii) Taking Refuge after avowing faith (in the Triple Gems),

- iv) Taking Refuge after disavowing faith in other beliefs.

Fourth, an explanation of ‘The benefits of having taken Refuge’ is in eight parts:

- i) Becoming eligible as Buddhists,
- ii) Becoming a worthy base for all the vows,
- iii) Elimination of Karmic obstructions amassed from the past,
- iv) One effortlessly accomplishes a vast store of merit,
- v) Harms from humans and non-humans will not befall one,
- vi) Not falling into lower realms,
- vii) Begetting fulfilment of all intended purposes,
- viii) Reaching Enlightenment quickly.

The fifth, an explanation of e) The precepts (to adhere to having taken Refuge), is in two parts:

- i) Individual precepts,
- ii) General precepts.

The first is an explanation (of i) ‘Individual precepts’) in two parts:

- (1) The precepts of prohibitions (to avoid),
- (2) The precepts of obligations (to engage).

The second explanation of ii) ‘General precepts’ is in six parts:

- (1) Taking Refuge in the Triple Gem by recalling their qualities again and again,
- (2) Making offerings of whatever one drinks or eats to the Triple Gem by recalling their kindness,
- (3) Placing others on the path of seeking Refuge,
- (4) Taking Refuge three times in the morning and three times at night, on recalling its benefit,
- (5) Placing one’s trust in the Triple Gem when involved in any activity,
- (6) Not abandoning the Triple Gem, whether at the cost of one’s life or a trivial joke.

The second, an explanation on ‘2) Generating the conviction of faith in Cause and Effect, the root of all happiness and goodness’ is in three parts:

- (a) Contemplating on Cause and Effect in general,
- (b) Contemplating its divisions,
- (c) On how to inculcate virtuous acts and revert to non-virtuous ones, having comprehended the principles of Cause and Effect.

The first is an explanation (on a) Contemplating Cause and Effect in general) In two parts:

- i) The actual means of contemplating Cause and Effect, in general, and
- ii) Contemplating several categorisations of Cause and Effect.

The first is an explanation (on ‘i) The actual means of contemplating Cause and Effect, in general’) is in four parts:

- (1) Karma is definite,

- (2) Karma proliferates greatly,
- (3) One does not meet with Karma (cause) not created,
- (4) A karma (cause) created never loses its efficacy (i.e., result).

Second, an explanation of ‘ii) Contemplating several categorisations of Cause and Effect’ is in three parts:

- i) Contemplating the actual karmic black paths
- ii) Contemplating the white paths of Cause and Effect
- iii) Incidentally revealing a collection of the leading powerful deeds.

First, an explanation of ‘i) Contemplating the actual karmic black paths’ is in three parts:

- (a) Revealing the actual black karmic paths,
- (b) Showing their diverse degrees of gravity,
- (c) Revealing their respective Effects (fruits).

Third, an explanation of ‘(c) Revealing their respective Effects (fruits)’ is in three parts:

- (1) Maturation (fruition) results
- (2) Results that reflect the Cause, and
- (3) Results determined by its ruling Causes.

The second, an explanation of ‘ii) Contemplating the white paths of Cause and Effect’ is in two parts:

- (a) The actual white karmic paths and
- (b) The results of white karmic paths.

The second, an explanation of ‘(b) Contemplating its divisions’, is in three parts:

- i) The attributes of maturation,
- ii) The Effects of the maturation and
- iii) Pursuing the Causes of the maturation.

The outlines explaining ‘Training the mind in the levels of the path held in common with a person of the Small Scope’ have now been concluded.

The second is an explanation of ‘b. Training the mind in the levels of the path held in common with a person of the Medium Scope’ is in two sections :

- i. Generating a mind that cherishes Liberation and
- ii. Demonstrating the nature of the path that leads to Liberation.

The first explanation (of i., Generating a mind that cherishes Liberation) is in two parts:

- 1) Contemplating the general sufferings of cyclic existence (Samsara) and
- 2) Contemplating the individual nature of suffering in cyclic existence.

The first explanation (of 1), Contemplating the general sufferings of cyclic existence) is in six parts:

- a) The fault of its uncertainty,
- b) The fault of its insatiable nature,
- c) The fault of having to discard the body again and again,
- d) The fault of having to take rebirth repeatedly,
- e) The fault of repeatedly changing from a higher to a lower position (and vice versa) and
- f) The fault of being bereft of companions

The second explanation of ‘2) Contemplating the individual nature of suffering in cyclic existence’ is in two parts:

- a) Contemplating the suffering of the lower states of rebirth and
- b) Contemplating the suffering of the higher states of rebirth.

First, an explanation to (‘b) Contemplating the suffering of the higher states of rebirth’ (**here, the order reverses before the ‘a’**) in three parts:

- i) Contemplating the sufferings of humans,
- ii) Contemplating the sufferings of the demi-gods and
- iii) Contemplating the sufferings of the gods.

The first (‘i) Contemplating the sufferings of humans’) is in seven parts:

- (1) Contemplating the suffering of birth,
- (2) Contemplating the suffering of old age,
- (3) Contemplating the suffering of illness,
- (4) Contemplating the suffering of death,
- (5) Contemplating the suffering of being separated from that which is desirable,
- (6) Contemplating the suffering of having to meet with that which is undesirable
- (7) Contemplating the suffering of not meeting with the object desired, even though pursuing it.

The second explanation of ‘ii. Demonstrating the nature of the path that leads to Liberation’ is in two parts:

- 1) Contemplating the ‘Cause of suffering’ and the stages by which Samsara perpetuates,
- 2) Demonstrating the actual explanation of the path that leads to Liberation.

The first is an explanation (of ‘1) Contemplating the ‘Cause of suffering’ and the stages by which Samsara perpetuates’) is in three parts:

- a) How the afflictions arise,
- b) How karma accumulates thereby and
- c) How death and rebirth take place.

The first is an explanation of (‘a) How the afflictions arise) is in four parts:

- i) Identifying afflictions,
- ii) The stages in which afflictions arise,
- iii) The causes of afflictions and

iv) The faults of the afflictions.

The third is an explanation of ‘c) How death and rebirth take place’ is in three parts:

- i) How death takes place,
- ii) The way the intermediate state (bardo) follows after death and
- iii) How rebirth into existence occurs at conception.

The second is an explanation of ‘2) Demonstrating the actual explanation of the path that leads to Liberation’ is in two parts:

- a) The category of the human form with which one reverts Samsara and
- b) The category of the path with which one reverts Samsara.

The outlines explaining ‘Training the mind in the levels of the path held in common with a person of the Medium Scope’ have now been concluded.

The third, ‘Training the mind in the levels of the path of a person of the Great Scope,’ is in three parts:

- i. Revealing the Enlightened Mind (Bodhicitta) As the only gateway for entering the Mahayana path along with its benefits,
- ii. How to generate the Enlightened Mind and
- iii. How to train in the Bodhisattva activities, having generated the Enlightened Mind?

The first is an explanation (of ‘i. Revealing the Enlightened Mind (Bodhicitta) As the only gateway for entering the Mahayana path, along with its benefits,’) is in ten parts:

- 1) Establishing the Enlightened Mind as the sole gateway of Mahayana,
- 2) Becoming known as the sons and daughters of the Victorious ones (Jinas),
- 3) Surpassing the hearers in their qualities,
- 4) Transforming into a supreme Field of Merit,
- 5) Effortlessly accomplishing the accumulation of merit,
- 6) One quickly purifies negative karma and obscurations,
- 7) All aspirations achieve fulfilment,
- 8) We become invulnerable to harm and obstacles,
- 9) We will swiftly accomplish all grounds and paths, and
- 10) Transforming into the Field that begets happiness and well-being for all migrators.

The second ‘ii. How to generate the Enlightened Mind is in two parts:

- 1) The actual means of training the mind and
- 2) The ritual means of adopting the training of the Enlightened Mind.

The first (‘1) The actual means of training the mind’) is in two parts:

- a) Training the mind with the Sevenfold Instructions of Cause and Effect and
- b) Training one’s mind with the instruction called Equality and Exchanging Self with Others.

The first is an explanation (of a) Training the mind with the Sevenfold Instructions of Cause and Effect) is in eight parts:

- i) Meditating on Equanimity,
- ii) Recognising all sentient beings as our mothers,
- iii) Recognising their kindness,
- iv) Repaying their kindness,
- v) Loving-kindness (that holds all sentient beings as dear),
- vi) Compassion,
- vii) Extraordinary intention,
- viii) Meditating on the actual Enlightenment Mind.

The second is an explanation of ‘b) Training one’s mind with the instruction called Equality and Exchanging Self with Others’ in five parts:

- 1. Equality of Self with others,
- 2. Contemplating through various means the faults of self-cherishing,
- 3. Contemplating through various means the qualities of cherishing others,
- 4. The actual contemplation of exchanging self with others, and
- 5. The means to meditate on ‘Giving and Taking,’ based on stated trainings.

The second is an explanation of ‘2) The ritual means of adopting the training of the Enlightened Mind’ is in two parts:

- a) The means for procuring the vows not received previously,
- b) The means for protecting the vows procured so they do not degenerate.

The third is an explanation of ‘iii. How to train in the Bodhisattva activities, having generated the Enlightened Mind’ in two parts:

- 1) How to train in the Six Perfections that ripen the mind-stream and
- 2) How to ripen the minds of others by training in the four means of gathering followers.

The first is an explanation (of ‘1) How to train in the Six Perfections that ripen the mind-stream’) in three parts:

- a) Training in all the activities of the Bodhisattva in general
- b) The trainings in the last two perfections, in particular, and
- c) How to train in the Vajrayana.

The first is an elaboration (of ‘a) **Training in all the activities of the Bodhisattva in general**’) presented in six divisions, these are:

- i) Training in Generosity, ii) Training in Pure Ethics,
- iii) Training in Forbearance, iv) Training in Enthusiastic Effort,
- v) Meditative Absorption, vi) Training in Wisdom.

The second is an elaboration on ‘b) How to train in the last two perfections, in particular’ presented in two divisions, they are:

- i Training in the essence of Meditative Absorption, which is Calm Abiding, and
- ii Training in the essence of Wisdom, which is Insight.

The first is an elaboration (of **‘i Training in the essence of Meditative Absorption, which is Calm Abiding’**) presented in six divisions, they are:

- (1) Showing the obligatory requisites for achieving Calm Abiding,
- (2) The actual means for achieving Calm Abiding,
- (3) How to achieve the Nine Levels of Mental Stability based on this instruction,
- (4) The way to attain the Nine Levels through the Six Powers,
- (5) The need for Four Kinds of Attention in cultivating Calm Abiding, and
- (6) How the actual Calm Abiding is generated based on this practice.

The second is an elaboration (of **‘(2) the actual means for achieving Calm Abiding’**) revealing how one trains in: ‘Overcoming the Five Faults and relying on the Eight Remedial Factors.’

The second is an elaboration of ‘ii) Training in the essence of Wisdom, which is Insight’ presented in three divisions, they are:

- 1. Establishing the lack of inherent existence of persons,
- 2. Establishing the lack of inherent existence of phenomena and
- 3. The means to develop Insight based on this.

The first is an elaboration (of **‘1. Establishing the lack of inherent existence of persons’**) presented in two parts:

- (a) How to sustain Space-like attainment of Emptiness during meditative equipoise (nyam.shag) and
- (b) How to sustain the outlook of Illusion-like Emptiness during subsequent realisation of arising (je.thob) from meditation.

The first is an elaboration (of (a) **‘How to sustain Space-like attainment of Emptiness during meditative equipoise’**) presented in four divisions, they are:

- (i) Ascertaining the object to be refuted,
- (ii) Ascertaining the range of pervasiveness (of logical possibilities),
- (iii) The point ascertaining that the self is not one with the heaps (as intrinsically existent) and
- (iv) The point that the self is neither distinct from the heaps (in an intrinsically existent sense).

The second is an elaboration of ‘2. Establishing the lack of inherent existence of phenomena’ presented in two parts:

- (a) Determining the lack of inherent existence in compounded entities (du.je) and
- (b) Determining the lack of inherent existence in uncompounded (du.ma.je) entities.

The first is an elaboration (of (a) **‘Determining the lack of inherent existence in compounded entities’**) presented in three parts:

- (i) Determining that form lacks inherent existence,
- (ii) Determining that conscious entities lack inherent existence, and

(iii) Determining that unassociated compounded entities lack inherent existence.

The above concludes the outlines of the training in the path of the Great Scope Being.

Colophon: *Thus, the Instructions to these outlines for sustaining the Practical Instructions on the Stages of the Path to Enlightenment, based on the two Explicit Instructions of the Easy Path and the Quick Path, called the Venerable Lama's Oral Instructions, was requested by the Bhikshu Jampa Jigme Namdol, whose faith and devotion in his sincere reliance to the Spiritual Guide emulates Shonu O. In response to the petition adorned with a heap of a bejewelled mandala and a divine scarf, I accordingly followed the tradition of our Venerable and precious Guru, the great king of Dharma, whose name is difficult to articulate, The Noble and Glorious One, Losang Jampel Lhundup Gyatso, who regards this instruction as 'the apple of his eyes.' I, the disciple and fortunate recipient, Jampa Tenzin Trinlay Gyatso, collected these instructions and put them into writing.*