

The Structure of Buddhist Practice

(Abbreviated version)

“If you practice you will have result.
If you don’t practice you will not have result.”

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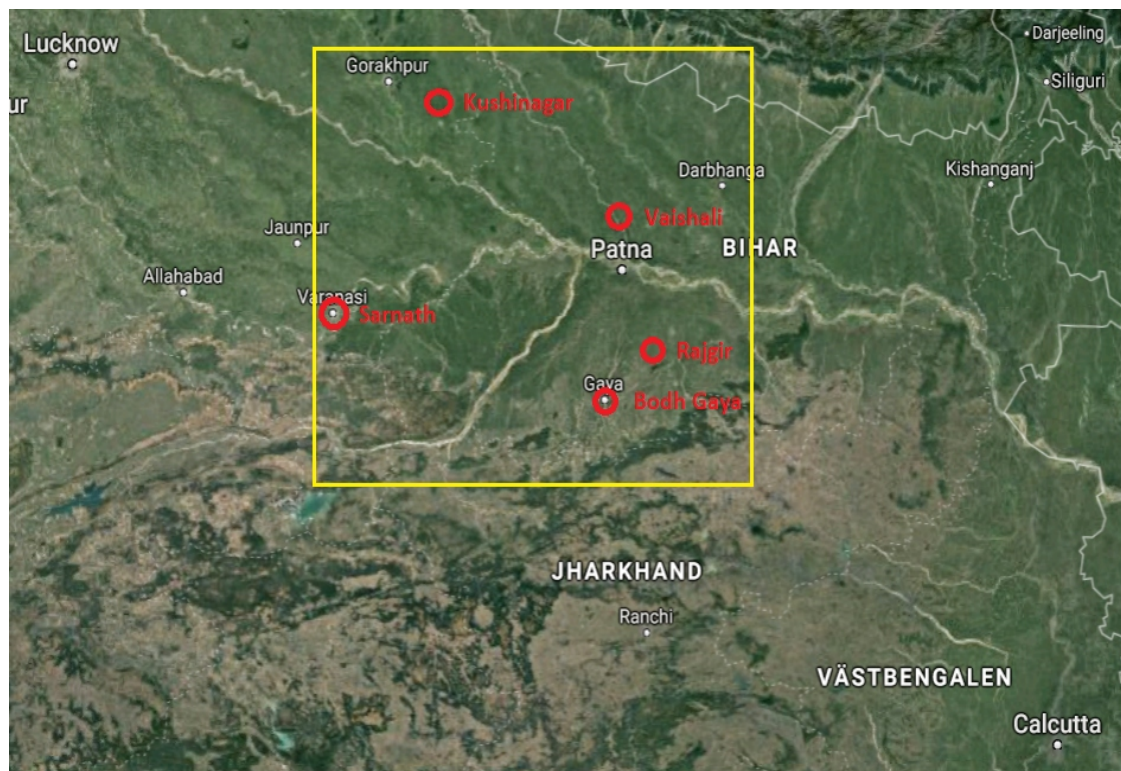
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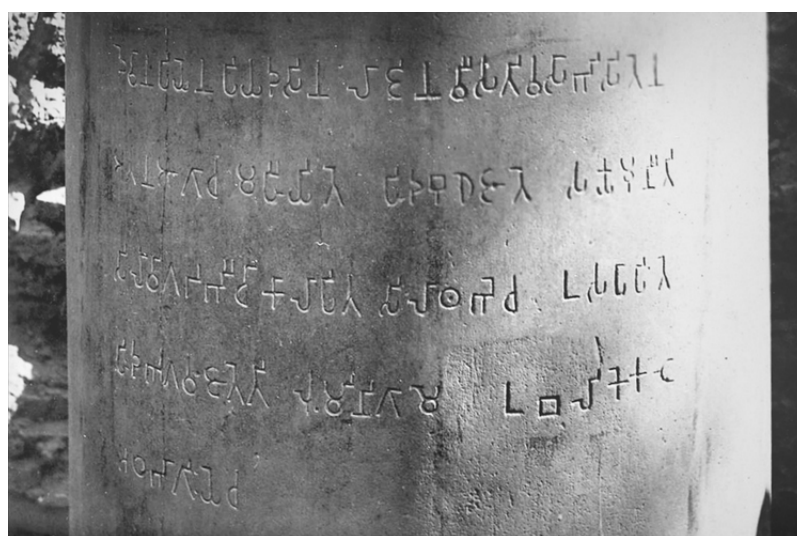
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Historical Background



*Northern part of India with some of places Buddha Shakyamuni visited.
The area in the yellow box is approximately 300 x 300 km*

The historical Buddha Shakyamuni was active in the northern part of India, probably in the 6th century BCE. The year for Buddha Shakyamuni's birth in a homo sapiens body, and the year for his later parinirvana is no longer known. The exact place for his birth is also unknown, but according to the Buddhist tradition the birth is placed in Lumbini in modern Nepal.



The Lumbini pillar (in modern Nepal) dated to 3rd century BCE, contains a brahmi script text stating that this is the Buddha's birthplace. (Archaeological photo from 1896 in British Library Online.)

According to the Buddhist tradition Shakyamuni was born as a prince in a small northern Indian kingdom. As a young adult he found life as a human being was ultimately unsatisfactory, and realised that there was no escape from sickness, ageing and death. That all treasures and pleasures would in the end just wither away without leaving a trace. Deeply troubled by this insight he left his family and the court life, abandoning all material wealth and political position.



*Buddhist ruins in Lumbini in modern Nepal.
(Photo by Yves Picq, Wikimedia Commons.)*

After leaving the court life he tried to find answers to his questions and defeat the suffering he saw and experienced. He trained in different yoga traditions under different gurus until he himself became a guru. In the beginning he followed extreme forms of asceticism and achieved high level of samadhi, but he still could not defeat the suffering in post-meditation (i.e. when not meditating).



The Buddha statue in Ubosoth, Bangkok, representing the stage of Shakyamuni's extreme asceticism before being enlightened. (Photo by unknown photographer, Wikimedia Commons.)

After years of training yoga he realised that the power of deep samadhi combined with extreme asceticism did not lead to the ultimate permanent liberation from suffering. So he tried a new way; the middle way built on balanced discipline, non-dualistic knowledge and deep meditation. This

middle way was the uniting of samadhi (very deep meditation), karuna (compassion) and shunyata (the all embracing interdependence of cause and effect). This practice of the middle way lead in the end to Buddha Shakyamuni's enlightenment, meaning the ending of all suffering.

Bodh Gaya is the place where the historical Buddha Shakyamuni according to Buddhist tradition obtained enlightenment (skt. bodhi), under what later became known as the Bodhi tree. After Buddha Shakyamuni's enlightenment it is traditionally explained that the Buddha taught different teachings to different disciples according to their propensities and capacities for understanding, but also their meditating endurance. According to the Indo-Tibetan Vajrayana tradition, there are three stages of teachings which the Buddha gave. These three stages are called the three turnings of the wheel (skt. tridharmachakra).



The Mahabodhi Tree at the Sri Mahabodhi Temple in Bodh Gaya. (Photo by Ken Wieland, Wikimedia Commons.)

The first turning took place in the Deer park at Isipatana near Varanasi (modern Sarnath in the state of Uttar Pradesh in India). Here the Buddha taught the foundations such as the four noble truths, the eightfold path, selflessness (skt. anatman), dependent-arising, the links of interdependence, impermanence, the five skandhas, the ayatanas and the dhatus. The first turning is documented in the Pali canon, i.e. Tripitaka. The Tripitakas are a) the basket of expected discipline from monks (Vinaya pitaka), b) the basket of sermons (Sutra pitaka), and b) basket of analysis and interpretation of Buddhist doctrine (Abhidharma pitaka). Abhidharma pitaka belongs only partly to the first turning but also have other later sources. The canonical Abhidharma texts emerged after the time of the Buddha, in around the 3rd century BCE. The first turning is the foundation for Theravada (a.k.a. Hinayana), Bodhisattvayana (a.k.a. Mahayana) and Vayrayana (a.k.a. Mantrayana or Tantrayana).



*The Dhamek Stupa in the background is said to mark the spot where the Buddha gave the first sermon to his first five brahmin disciples after attaining enlightenment. This is described in the sutra Turning of the wheel of the dharma.
(Photo by Yusuke Kawasaki, Wikimedia Commons.)*

The second turning is taught in Bodhisattvayana (a.k.a. Mahayana or Sutrayana) and Vayrayana (a.k.a. Mantrayana or Tantrayana). The second turning, according to tradition, took place on Vulture peak mountain near Rajagriha (modern Rajgir in Bihar in India) before an audience of monks and celestial bodhisattvas. The second turning is described in the Prajnaparamita sutras. In these sutras, the emptiness (skt. shunyata) of all experienced phenomena, is taught together with compassion (skt. karuna) for all sentient beings. Emptiness can be described as the view that phenomena are empty of their own unchanging nature, they are just labels, and everything is included in the all-embracing interdependence of cause and effect. Emptiness in the second turning of the wheel can also be described as the object-side of the clear-light-mind. The union of shunyata and karuna is the base for Boddhicitta, a.k.a. the heart of the Buddha. Achieving this perfect union leads to enlightenment according to the sutra system of Bodhisattvayana.



Vulture peak, Rajgir, India. The small structure (small room) designates the place where the Buddha used to stay when teaching on Vulture peak. This photo was taken from a nearby mountain. The valley is where the outskirts of the old city of Rajagriha used to be. (Unknown photographer, Wikimedia Commons.)

The third turning is said to have taken place in Vaishali (in Bihar in India) but also at other places in India. The third turning includes the sutras that explain the Buddha nature, such as the Lankavatara sutra, Tathagatagarbha sutra and the Samdhinirmocana sutra. The third turning is related to the views of e.g. the mind-only-school (Cittamatra also sometimes called Yogacara) and the middle-way-school (Madhyamaka). For the mind-only-school, there is no subject-object duality, all is in Mind (skt. *alaya*). Phenomena do not have a nature that is different from the nature of the consciousness that perceives them. According to the mind-only-school, Mind (i.e. *alaya*) is the ultimate existence. The middle-way-school (Madhyamaka) on the other hand takes this a bit further and reasons that not even Mind can be said to exist or not exist. According to the Madhyamaka view all phenomena are in Mind (i.e. *dharmakaya* or *dharmadhatu*) and Mind is beyond all extremes and concepts.¹ The third turning is followed in both Bodhisattvayana and Vajrayana. The third turning can be said to be about the subject-side of the clear-light-mind according the Vajrayana view.

Kushinara (modern Kushinagar in the state Uttar Pradesh) is the place where the historical Buddha Shakyamuni is believed to have attained parinirvana according to tradition. This is described in the Mahayana Mahaparinirvana sutra.



Stupa ruins in Kushinagar. (Photo by Prince Roy, Wikimedia Commons.)

Apart from the three first turnings of the wheel, there also exist an extra turning of the wheel; the tantric teachings a.k.a. the mantra teachings. Over hundreds or even thousands of years, there has been debate between different Buddhist schools if the second and third turning of the wheel, and the tantric teachings were really taught by the historical Buddha Shakyamuni. Different Buddhist schools have different views about this subject. The tantric teachings are followed in Vajrayana and Vajrayana influenced schools like Shingon and Tendai.

According to the Vajrayana view all three turnings of the wheel are necessary to learn and practice before one starts with the tantric teachings, because the tantric teachings are based on these first three steps. It is a bit like passing elementary school, secondary school and high school before starting at the college or university. The basis must be there first. There can be no Vajrayana without following the three first turnings of the wheel. In that sense Vajrayana can be said to be a form of Bodhisattvayana.

The tantric teachings come mostly from pure visions of bodhisattvas or termas found by tertöns (a.k.a. treasure founders). These teachings are about how to realise the more subtle levels of the clear-light-mind by using advanced meditation methods and yoga practices. All these practices must be done within the framework of compassion and understanding of emptiness. The tantric teachings are also sometimes called hidden or secret teachings, because they should only be given to those that have first understood and follow the first three turnings of the wheel, but also have interest in practising tantra. Note that the goal with all Bodhisattvayana practices, including Vajrayana practices, is to create and increase one's Boddhicitta, and in the end attain Buddhahood.

1. Loving-Kindness and Impermanence

The foundation for all schools of Buddhism (Theravada, Bodhisattvayana and Vajrayana) is the teachings on loving-kindness and impermanence. Similar teachings exist in the systems of Jainism, Brahmanism, Hinduism, Zoroastrianism, Kabbalah, Sufism, Gnosticism, Daoism and Christianity.

The points for the foundation of loving-kindness and impermanence according to the Buddhist view are described in this chapter.

How to Listen to the Teachings

1. Do not be like an up-and-down turned cup.
 2. Do not be like a broken cup.
 3. Do not be like a cup with poison in it.
- Be like an upward turned, unbroken and clean cup.

The 4 Sufferings of Human Life

1. Birth.
2. Sickness.
3. Old age.
4. Death.

The 8 Sufferings of Human Life²

- 1.-4. The same as in the 4 sufferings of human life.
5. Separation from loved ones.
6. Experiencing the unwanted.
7. Striving for obtaining things.
8. Maintaining things.

The 3 Basic Teachings of the Buddha

1. Perform all virtues.
2. Avoid all non-virtues.
3. Purify the mind.

The 10 Non-Virtues³

Non-virtues deeds create suffering for oneself and others. These are to be avoided.

1. Killing.
2. Stealing (by force, unnoticed or from cheating).
3. Sexual misconduct.
4. Lying.
5. Alienating speech (indirectly creating discord, spreading rumours).
6. Wounding speech (direct harsh speech, nasty words).
7. Useless speech (mistaken, silly talks, explaining to not-prepared ones).
8. Greed or envy (for one's own, others or no one's possessions or circumstances).
9. Hateful thoughts (towards others).
10. Distorted views (of phenomena and dharma).

The 10 Virtues⁴

Virtues deeds create happiness for oneself and others. These should be practised.

1. Protecting life.
2. Practising generosity.
3. Sexual discipline.
4. Telling truth.
5. To reconcile disputes.
6. Pleasant speech.
7. Meaningful speech.
8. Being content.
9. Having an attitude of benefiting others.
10. Having correct views (of phenomena and dharma).

The 4 Noble Truths

1. Dukkha (Suffering).
 - 1.1 The suffering of suffering.
The direct obvious suffering including pain. “The wound with acid poured into it.”
 - 1.2 The suffering of change.
Shifting-suffering sensations including pleasure. “The wound with temporary release by medicative balms.”
 - 1.3 The all-pervasive suffering.
The suffering which penetrates all sensations including neutral sensation. The presence of the self-perpetuating skandhas are the base for the all-pervasive suffering. This is “The underlying wound that never heals.”
2. Samudaya (Origination), leads to dukkha.
 - 2.1 Kleshas (are created from clinging to the feeling of a self).
 - 2.2 Karma (from non-virtues deeds, tainted virtuous acts and shamatha without wisdom).
3. Nirodha (Cessation).
When the pattern of samsara ceases the experience of nirvana is realised.
4. Marga (Path), leads to nirodha.
 - 4.1 Abandoning all kleshas.
 - 4.2 Purifying all created karma and not creating new karma.
 - 4.3 Abandoning the idea of clinging to a self with kleshas and skandhas.
 - 4.4 Abandoning the idea of clinging to an identity of all outer and inner phenomena.

The Noble Eightfold Path

1. Right speech (free from lying, alienating, wounding and useless speech).
2. Right bodily action (free from killing, stealing and sexual misconduct).
3. Right livelihood (free from impure harmful actions such as slaughtering, trickery or prostitution).
4. Right effort (to overcome non-virtue and do virtue).
5. Right mindfulness (of body, speech, mind).
6. Right concentration (in meditation and post-meditation).
7. Right view (of the 4 noble truths).
8. Right thought (free from desires, greed, evil wishes and aberrant beliefs).

The 4 Seals (in Theravada Style)

1. All composite phenomena are impermanent.
2. All afflictive states are suffering.
3. All phenomena are empty of a self.
4. Nirvana is the perfect peace.

The 3, 5 or 6 Kleshas (Mental Poisons)

The mental afflictions (skt. klesha), a.k.a. mental poisons, can be divided in many different ways; usually in three (1.-3.), five (1.-5.) or six (1.-6.). The most fundamental klesha for all others is ignorance. Ignorance is the root to be cut.

1. Ignorance (apathy, misperception).
2. Desire (attachment, attraction).
3. Hatred (aversion, repulsion, anger)
4. Arrogance (pride). Comes from ignorance.
5. Jealousy. Comes from hatred.
6. Greed. Comes from desire.

The 3 Baskets (Tripitaka) are against the 3 Kleshas

1. Vijana, the ethics, are against attachment.
2. Sutra, the preachings, are against aversion.

Canonical texts composed directly from the words of Buddha Shakyamuni.

3. Abhidharma, the wisdom, is against ignorance.

The canonical Abhidharma texts emerged after the time of the Buddha Shakyamuni, in around the 3rd century BCE.

The 5 Skandhas (Pancaskandha)

Skandhas are often translated as psycho-physical heaps/aggregates, or as the body-mind complex/field.

1. Rupa

Form. All that can be perceived by the senses.

2. Vedana

Sensation or feeling. The experience of sensations as pleasant, unpleasant or neutral.

3. Samjna

Distinction or perception. The labelling of perceived reality based on its apparent characteristics.

4. Samskara

Karmic and habitual conditioning. Tendencies and mental behavioural patterns can be virtues, non-virtues, variable or neutral.

5. Vijana

Consciousness. The awareness of sense impressions and mental occurrences.

The 12 Ayatanas

The 12 ayatanas are the sum of the six types of objects and the six types of sense organs. The ayatanas are all compounded phenomena empty of inherent existence.

1. Eye.
2. Ear.
3. Nose.
4. Tongue.
5. Sensory receptors (of the body).
6. Neural networks including the brain. Mentation.
7. Visual forms.
8. Sounds.
9. Smells.
10. Taste.
11. Touch.
12. Thoughts. Mental objects, objects-of-knowledge.

The 18 Dhatus

The dhatus includes the 12 ayatanas and are extended with the six consciousness of eyes, ears, tongue, sensory receptors, and neural networks including the brain. The dhatus are all compounded phenomena empty of inherent existence. The structure of dhatus are subject-relationship-object.

- 1.-12. The 12 ayatanas.
13. The visualisation consciousness.
14. The auditory consciousness.
15. The olfactory consciousness.
16. The gustatory consciousness.
17. The tactile consciousness.
18. The mental consciousness (skt. manovijnana).

The 8 Types of Consciousness

1. Eye consciousness.
2. Ear consciousness.
3. Nose consciousness.
4. Tongue consciousness.
5. Body consciousness.
6. Neural networks consciousness.
7. Afflicted consciousness.
8. Alaya, a.k.a. the store-house-consciousness.

The 8 Worldly Concerns

- 1-2. Gain and loss.
- 3-4. Praise and blame.
- 5-6. Pleasure and pain.
- 7-8. Fame and disgrace.

The 4 Ordinary Preliminaries

Deep reflection on the four subjects below leads in the end to the renunciation of samsara, and the entering of the path.

1. A precious human life.
2. Death and impermanence.
3. Cause and effect.
4. The all-suffering nature of samsara and the benefits of enlightenment.

The 3 Outer Objects of Refuge

Taking refuge in the three jewels is to take the Buddhist path.

1. The Buddha.
And do not go for refuge in worldly gods or phenomena.
2. The Dharma.
And avoid harming other beings.
3. The Sangha.
And do not listen to the speech of harmful companions.

The Upasaka Vows

The upasaka vows are also called the five precepts (skt. panca shila) or the layman Buddhist vows.

1. Not to kill.
2. Not to steal.
3. Not to lie.
4. Not to commit sexual misconduct.
5. Not to take any intoxicants.

The View, Behaviour and Meditation of a Buddhist

1. View: Interdependence of phenomena.
2. Behaviour: Non-violence (skt. ahimsa.)
3. Meditation: Non-distraction.

The 4 Misconceptions

1. To view the impermanent as permanent.
2. To view the impure as pure.
3. To view pain as pleasure.
4. To view the selfless as having a self.

Sometimes an extra misconception is added; to view improper conduct as true conduct. E.g. asceticism or hedonism are improper extreme types of conduct.

The 4 Mind-fullnesses

The 4 Mind-fullnesses are the antidotes to the 4 misconceptions.

1. Of phenomena.
2. Of body.
3. Of feeling.
4. Of mind.

The 5 Wrong Beliefs (Views)⁵

1. Belief in a permanent "I" and "mine" based on the skandhas.⁶
2. Belief in extremes, such as eternalism and nihilism.
3. Beliefs which cut the roots of virtue, such as offering of animals or other harmful activities.
4. Belief in one's own ideological supremacy. E.g. belief in the supremacy of capitalism, communism, liberalism, humanism, materialism, Buddhism, Christianity, Islam or the country one were born in.
5. Belief in one's own ethical or ritual supremacy, such as how to eat, what to wear, what to say and how to behave.

The 4 Maras

1. Klesha-mara.

The demon of mental afflictions.

2. Skandha-mara.

The demon of grasping at the skandhas. "This is my body, my feelings, my thoughts..."

3. Mrityu-mara.

The demon of death. What is born must die grasped by the demon of death.

4. Devaputra-mara.

The demon of distractions. All the material distractions we daily are surrounded by.

The Unanswered Questions⁷

The unanswered questions are also named as the imponderable, the unknowable or the incomprehensible questions. They denote four issues that should be avoided, or given less importance, according to the Tathagata, since these easily distract from the practice and therefore hinders the attainment of enlightenment. To much speculation on the four unanswered questions have the potential to cause the arising of negative karmic consequences according to the Tathagata.

1. Speculation about the powers of the Buddhas.
2. Speculation about the powers that one may obtain while absorbed in jnana.
3. Speculation about the precise results of karma.
4. Speculation about the cosmos (about creation, end, infinity, eternity and so on).

The 12 Interdependent Links (Nidana)⁸

The wheel, or spiral of the 12 interdependent links (skt. nidana) can be seen as describing:

- a) three life cycles (past life, this life and next life),
 - b) one life cycle or
 - 3) the creation and destruction of every thought and sensation in every moment.
- If a thought or a sensation is tinted with ignorance it leads to the cycle of nidana, and the experience of samsara.

In Aggregated Form

1. “Grasping of self” leads to
2. “Improper conceptuality (invalid cognition)”, which leads to
3. “Generation of karma and kleshas”, which leads to
4. “Creation of skandhas, ayatanas and dhatus”, which again leads to grasping of self and rebirth.

In Explicit 12-form

1. Avidya. Ignorance, “a blind man”.
2. Samskara. Mental conditioning/patterns, “a potter”.
3. Vijnana. Consciousness, “a monkey”.
4. Namarupa. Name and form i.e. the five skandhas, “two men in a boat”.
5. Sadayatana. Six senses, “a house with windows”.
6. Sparsa. Contact, “a man and a woman lying side by side”.
7. Vedana. Sensation, “an arrow in the eye”.
8. Trisna. Craving to re-experience an agreeable feeling, “a man holding out his hand for a drink”.
9. Upadana. Grasping the object of the desire, “a man plucking fruit from a tree”.
10. Bhava. Becoming, “the union of a man and a woman”.
11. Jati. Birth, “a woman in labor”.
12. Jaramarana. Decay and death, “a man carrying a corpse”.

The Basic Points of Karma (Cause-and-effect)

1. General description.

Karma can be regarded as reflections, echoes, shadows or memories of previous deeds created by thoughts, speech and physical actions.

2. Similar cause-and-effect.

Karma is traditionally seen as the relation of the seed (cause) and the fruit (effect). E.g. an orange tree comes from an orange seed and not from an apple seed. The cause and the effect are of a similar nature.

3. Magnification of cause-and-effect.

A small cause can have a large effect and vice versa.⁹

4. The rising of an effect.

An effect is the result of a combination of a main cause, contributory causes (triggers) and habituated reaction patterns. These three components must meet at a certain time to give rise to a certain effect.

5. Habituated mental reaction patterns.

Karma is also the mental disposition, habit, pattern or inclination, to act in a certain way as a reaction to a certain stimuli.

6. Karma is stored in the mind-stream.

Karmic “seeds”, imprints or patterns are stored in the mind-streams of sentient beings. These “seeds”, imprints or patterns creates and forms experiences in the bardos and the six realms of samsara.

The 3 Traditional Types of Sequential Karma

1. Karma from previous lives.
2. Karma with result in this life, also called immediate karma.
3. Karma created in this life that ripens in a future life.

The 5 Acts of Immediate Karmic Consequence

1. To kill one's mother.
2. To kill one's father.
3. To kill an arhat.
4. To create a schism in the sangha.
5. To intentionally spill the blood of a Tathagata.

The 3 Parts in a Complete Non-Virtues Karmic Deed

1. Knowing beforehand the result of the completed deed.
2. Engaging in the deed with a motivation based on the 3 kleshas.
3. Completing the deed and feeling satisfaction afterwards.

Rejoicing in an other's non-virtues karmic deed is also non-virtue and creates negative karma.

The 3 Realms of Samsara

1. The formless realm (skt. arupyadhatu).

Gods with most subtle non-corporeal existence still clinging to a perception of a self.

2. The form realm (skt. rupadhatu).

Gods with light bodies clinging to a self. This subtle realm is generated from the formless realm. The form realm is populated by universal archetypical forms (skt. nimitta). Achieving the 1st dhyana is entering the form realm.

3. The desire realm (skt. kamadhatu).

From hell realms up to and including the desire god realms. This realm is generated from the form realm.

The 6 Realms of Samsara

1. Deva, gods.

Related to pride and exaltation.

2. Asura, demi-gods.

Related to jealousy and hostility.

3. Manushya, humans, humanoids.

Related to a mix of all 5 kleshas.

4. Tiryagani, animals.

Related to ignorance and instinct.

5. Preta, restless spirits.

Related to attachment, greed and dissatisfaction.

6. Nairayika, hell beings.

Related to hate and fear.

The 3 Causes of Death

1. Ending of lifespan according to one's karma.
2. Exhaustion of accumulated merit.
3. Loss of power of the life force by illness or accident.

The 7 Postures of Vairocana

1. Position should be stable, as this automatically creates heat.
 - 1a. Use crossed legs in the lotus vajra posture, right leg over left leg.
 - 1b. Or use one leg tucked in for the bodhisattva posture.
 - 1c. Or sit on a chair or similar.
2. Erect the back as an arrow. This is the most important point because channels become straight and open up.
3. Place right hand over left hand. This creates the feeling of happiness.
4. Spread the arms like an eagle, broaden the shoulders. Shoulders should be drawn back, open. This stills the winds (tib. lung).
5. Bend the neck slightly forward. This opens up the channel from the heart, and less mental concepts will rise up.
6. Have neither closed nor open mouth. The tongue should touch the front teeth.
7. Direct the eyes down but do not close them. This benefits clear visualisation.

The 9 Stages of Meditative Concentration

Start with refuge and Bodhicitta before meditation. And dedication after meditation. This makes the meditation practice a Buddhist practice. Use pain to come back to concentration. Do not force the mind, but practice daily with patience.

1. Placing the mind.

Concentration for only seconds.

2. Continuously placing the mind.

Concentration remains longer without distraction, for about 10 min.

3. Repeatedly placing the mind.

Seeing the mental sinking. Not forgetting the reference point for most part of one hour.

4. Closely placing the mind.

Not forgetting the reference point for one hour.

5. Taming the mind.

The power of alertness. The distractions of the mind have lost their power.

6. Pacifying the mind.

The gross mental sinking is gone.

7. Completely pacifying the mind.

Arising subtle sinking is immediately destroyed.

8. Focusing one-pointedly.

No more sinking. A little bit of effort.

9. Placing in equanimity.

The mind is totally aware, in total knowledge of itself without effort. At this stage “atomic” structure is seen. Bliss, clarity, non-conceptuality and no-reference point is experienced. This means to really accomplish samadhi.¹⁰

10 The extra stage of total mental complacency.

Miraculous powers.

The 4 Stages of Samadhi of the Formless Realm

Gods in the formless realm long for meditative joy and have aversion towards non-joy. The 4 stages are subtle forms of grasping.

1. Infinite space. (skt. akashanantyayatana)

2. Infinite mind. (skt. vijñananantyayatana)

3. Nothing-at-all. Everything is perceived as non-existent. (skt. akimcanyayatana)

4. Neither existing nor non-existing. (skt. naivasamjñanasamjñayatana)

This last one is total equanimity, but it does not work for achieving bhūmis. This stage is called mukti in yoga systems.

The Hindrances to Achieving Samadhi

1. Laziness. Laziness leads to samsara.
 - 1.1 Ordinary laziness and procrastination. E.g. “I can do it next year or during my next life”.
 - 1.2 Attachment to external things that are not meaningful, such as having wrong priorities or striving for samsaric happiness.
 - 1.3 Discouragement of oneself like thinking “I can’t do it”.
2. Forgetting instruction or losing reference point for concentration.
3. Being too relaxed (becoming dull and drowsy) or being too excited (becoming agitated).
4. No application of correct antidotes during meditation.
5. Unnecessary application of antidotes during meditation.

The Antidotes to the Hindrances to Achieving Samadhi

1. Diligence. Diligence leads to nirvana.
 - 1.1a Reflect on the impermanence of life.
 - 1.1b Develop interest in practising shamatha. Realise that all qualities of the Buddhas arise from meditation and diligence.
 - 1.1c Enjoy the experience of silencing the mind and body in meditation. Let the innate mind guide you.
 - 1.1d Be patient and diligent. Do not force the mind, but practice with focus every day.
 - 1.2 Reflect on the 4 ordinary preliminaries, like the precious human life, the impermanence of life, what-cause-create-what-effect and the suffering of samsara. Reflect on how it would feel to be really free from samsara and reaching one’s own inner nature of nirvana.
 - 1.3a Have faith and trust in the Buddhas and the Buddha qualities one can attain.
 - 1.3b Practise courage like reflecting “I can do it because other ones have done it. They started just like I do now.”.
2. Repeat instructions, develop mindfulness in daily life and increase focus in meditation.
3. Let the innate mind guide you. Have patience and do not force the mind. Maintain a balance between lucidity and stability.
 - 3a. If too relaxed: Notice when concentration is gone. Increase lucidity. Reflect on the distractions of the 4 maras. Stretch, rise, do movements, exercise, take a walk, drink tea or take an ice-cold shower or snow bath. Do Tibetan yoga or do breathing exercises.
 - 3b. If too excited: Do not do anything when concentration is too tight. Just relax a bit and make the mind more stable. If you have too much conceptual thoughts reflect about the sufferings of sentient beings, do prostrations or do physical workout. Against karmic obstacles it is traditionally recommended to do pilgrimage or accumulate merit in other ways.
4. Observe, reflect and apply correct antidotes according to points above.
5. Just relax and continue meditating.

6 Factors of Retreat

1. Practise in a solitary place.
2. Do not long for the company of people.
3. Be content with little.
4. Give up desires.
5. Have pure discipline and appreciate the retreat.
6. Accept whatever happens.

The 3 Ways on how to Rely on a Guru

1. The best way: To practice the instructions of the guru.
2. Not the best way: To attend the guru.
3. The least way: Make offerings to the guru.

7 Qualities of a Good Student

1. Listens to the guru's instructions.
2. Does not cultivate distorted views of the guru.
3. Practices patience through meditation.
4. Practices stability of mind and body.
5. Practices perseverance.
6. Practices courage.
7. Has the wish to benefit others.

4 Principles for Relying on Teachings

1. Rather than on the words rely on the meaning.
2. Rather than on personalities rely on dharma.
3. Rather than on any relative truth rely on the ultimate truth.
4. Rather than on the provisional meaning rely on the definitive meaning.

4 Things to Be Abandoned

1. Clinging to wordly phenomena.
2. Having unvirtues friends.
3. Having confusion of the dharma.
4. Hoping for nirvana and fearing samsara.

The 8 Outer Offerings for Accumulating Merit

1. Argham, water for drinking, and cleaning body inside.
2. Padyam, water for cleansing the hands and the feet, and for touch.
3. Pushpe, flowers for sight.
4. Dhupe, incense for cleaning environment.
5. Alope, light for mind.
6. Ghandhe, scented water for smell.
7. Newidyeh, food for taste.
8. Shapta, music for sound.

2. Compassion and Emptiness

The foundation of loving-kindness and impermanence, are in Bodhisattvayana (including Vajrayana) extended with the teachings of emptiness of outer and inner phenomena. These extended teachings are not followed, or only partly followed, in Theravada depending on different traditions. Note that the Bodhisattvayana (including Vajrayana) are based on and includes the foundation of all the Theravada teachings.

The Summary in 4 Points

1. Adhimukti. Devotion.
2. Prajna. Wisdom.
3. Samadhi. Concentration.
4. Karuna. Compassion.

Focus on the enlightened qualities of the mind of the guru to cultivate devotion.

The 4 Seals (in Bodhisattvayana style)

1. All composite phenomena are impermanent.
2. All afflictive states are suffering.
3. All phenomena are empty of inherent existence.
4. Perfect peace is beyond all extremes.

The 5 Families

1. The disconnected family believes only in what they see and touch in samsara. They can be egoistic, cold-hearted and materialistic.
 2. The uncertain family can go to any other family.
 3. The shravaka family has intense fear of samsara and strives to be liberated.
 4. The pratyekabuddha family is self-reliable, scientific and has miraculous powers.
 5. The Bodhisattvayana (Mahayana) family wants liberation for all sentient beings.
- According to Theravada school all the families are fixed for all time. According to Bodhisattvayana all families are temporary and they all in the end lead to the Bodhisattvayana family.

Arhats, Shravakas, Pratyekabuddhas, Bodhisattvas and Buddhas

1. Arhats

An Arhat is a non-returner in the Theravada school. An Arhat has been liberated from samsara and reached the state of nirvana. An Arhat has realised the emptiness of self and therefore have no more afflictive emotions. Arhats have not realised the emptiness of phenomena and are without Bodhicitta.

2. Shravakas, eng. voice-hearers.

Are either a) Buddha Shakyamuni's immediate historic disciples or b) those who follow Theravada strictly.

3. Pratyekabuddhas

Pratyekabuddhas exist when there is no Buddha in the world. They find the path themselves. A

Pratyekabuddha has realised the emptiness of self and outer phenomena. Pratyekabuddhas have not realised the emptiness of mind and are without Bodhicitta.

4. Buddhas and Bodhisattvas

Buddhas and Bodhisattvas are with Bodhicitta. A Buddha realises the emptiness of self, outer phenomena and mind. A Buddha has purified all mental afflictions and cognitive obscurations.

3 Points when Doing Opening and Closing Prayers

1. Visualise and feel the presence of the lineage lamas, Yidams, Buddhas and Bodhisattvas.
2. Generate and feel love and compassion to all sentient beings.
3. Generate and feel the devotion to the lineage lamas, Yidams, Buddhas and Bodhisattvas.

The 2 Types of Phenomena

1. Compounded phenomena comes from causes and condition.
2. Uncompounded phenomena like "truth of cessation", "dharmakaya" and "space" are free from causes and condition.

The 2 Truths¹¹

1. Relative truth. How phenomena appear to exist.
2. Absolute truth. How phenomena really exist.

The 2 Types of Impermanence

1. Coarse impermanence.

The birth and death of beings, the formation and destruction of the cosmos, the changes of the seasons and so forth.

2. Subtle impermanence.

All conditioned phenomena are constantly changing, moment by moment, they never remain static, they arise and dissolve in space and time. Phenomena are empty of inherent existence.

The 8 Extremes¹²

1. Creation, birth, arising ≠ Destruction, death, ceasing.
2. Non-existence, nihilism ≠ Permanence, eternalism.
3. Coming together, assembling ≠ Going apart, dissipation.
2. Many, being multiple phenomena ≠ One, being one single phenomena.

The 4 Immeasurables

1. Infinite loving-kindness.
2. Infinite compassion.
3. Infinite joy.
4. Infinite equanimity.

The Antidotes to Kleshas

1. Against attachment.

Reflect on the impurity and ugliness of desired phenomena.

2. Against aversion.

Practice compassion and loving-kindness.

3. Against ignorance including laziness.

Develop wisdom of the interdependent co-arising and the suffering nature of samsara.

4. Against jealousy.

Reflect on the sameness of self and others. Rejoice in the merit and happiness of others.

5. Against pride.

Contemplate on one's own faults and practice exchanging oneself and others.

6. Against depression.

Depression is a type of ignorance. Contemplate on impermanence, shunyata and the good qualities of one's own Buddha-nature. Realise that depression is impermanent and empty of inherent existence. Develop fighting-spirit and trust in the time-less Buddha.

7. Against all afflictions or equally strong afflictions.

Meditate on the breath, on mental object, or on shunyata.

The Antidotes to Kleshas According to the 7-Limb Practice of Samanthabhadra

1. Prostration is the antidote for pride.
2. Offering is the antidote for greed.
3. Confession is the antidote for all non-virtues.
4. Rejoicing in others virtues is the antidote for envy and jealousy.
5. Requesting teachings is the antidote for ignorance.
6. Requesting the guru to remain is the antidote for wrong views.
7. Dedication is the antidote for ego-clinging.

The Dynamic Aspect of Cause and Effect (The Scientific View)

1. The dynamic aspect of karma can be described as a function acting in a system of inter-dependent relations. Similes for this description are for example a complex system of relations, an ecological web, interacting societies, neural networks, as propagation of waves, or more abstractly as a mathematical transform of equations acting on and generating sets or spaces.
2. Karma can also be described as a dynamic relative phenomena empty of inherent existence.

Individual and Collective Karma

1. Individual karma.

The individual karma is experienced by only one mind-stream and not by others' mind-streams.

2. Collective karma

The collective karma is a form of aggregated shared karma for a group of beings, e.g. for a family, a ship with beings, a town, a jungle with animals, a culture, a planet, a galaxy or a certain realm.

The 4 Causes of Samsara

1. Not accumulating merit (a.k.a. virtues deeds, good deeds) and wisdom.
2. Gathering the non-virtues (a.k.a. egoistic deeds, evil deeds).
3. Creating obstacles to others' creation of virtue.
4. Not dedicating accumulated merit and wisdom.

The 4 Remedial Powers to Purify Negative Deeds

1. Remorse.

Regretting one's negative deeds since time without beginning. "Why did I drink that poison?"

2. Reliance.

Taking refuge in the lama, Yidam, or Buddha, and also generating Bodhicitta. "Relying on the doctor."

3. Remedy.

Engaging in remedial actions and dharma practice such as Vajrasattva, meditation on shunyata, mantra recitation, Yidam yoga or offering. "Taking the medicine."

4. Resolve.

Promising to avoid doing the negative deed in the future. "Taking the health elixir (vitamins)."

The 5 Stages of the Path (A-P-S-M-E)¹³

The 5 stages of the path are a theoretical sutra view of how to categorise the different levels of progression during meditation and post-meditation. 1.-2. are the mundane paths. 3.-5. are the super mundane paths.

1. Path of Accumulation.

When renunciation become spontaneous you enter the path of accumulation.

2. Path of Preparation.

At this stage you can feel "the heat of the fire of shunyata".

3. Path of Seeing.

This is also reaching the first bhumi. This is reached when shunyata is directly experienced during meditation. This is also the experience of absolute Bodhicitta in meditation.

4. Path of Meditation.

5. Path of Enlightenment.

The 10 Bhumis¹⁴

The 10 bhumis are a theoretical sutra classification of how to categorise the different levels of progression during meditation and post-meditation.

1st bhumi: Great Joy. Reached when emptiness is directly experienced during meditation.

2nd bhumi: Stainless.

3rd bhumi: Radiant.

4th bhumi: Luminous.

5th bhumi: Very difficult to train.

6th bhumi: Obviously transcendent.

7th bhumi: Gone afar.

8th bhumi: Immovable.

9th bhumi: Good discriminating wisdom.

10th bhumi: Cloud of dharma.

The 3 Types of Nirvana

1. Nirvana with residue.

The skandhas still exist with the mind-stream.

2. Nirvana without residue.

The skandhas has been consumed within shunyata.

3. Non-abiding nirvana.

A state that has transcended the extremes of cyclic existence and liberation.

The 6 Paramitas

1. Dana. Generosity, giving of oneself.

2. Shila. Morality, discipline, proper conduct.

3. Ksanti. Patience, tolerance, forbearance, endurance.

4. Virya. Effort, diligence, endurance.

5. Dhyana. One-pointed concentration, contemplation.

6. Prajna. Discernment, insight, wisdom.

No. 1-5 are the method-aspect, also called skilful means. No. 6 is the wisdom-aspect.

The 10 Paramitas

No. 1 to 5 is the same as in the 6 Paramitas. No 6. Prajna can further be complemented with the four divisions of:

7. Upaya. Skillful means, skillful methods.

The most effective internal methods for actualizing the Buddha's teachings, and the most appropriate external methods for ripening sentient beings.

8. Pranidhana. Vow, resolution, determination, aspiration prayer.

The aspiration and determination never to be parted from Bodhicitta for the benefit of all sentient beings.

9. Bala. Spiritual power, confidence.

The confidence and spiritual power for clearing the mirror of wisdom and not letting the work be hindered by countering factor such as kleshas. There are two types of strengthening confidence and spiritual power; a) through analysis and (b) through meditation.

10. Jnana. Non-dual wisdom, sublime knowledge, deep insight.

The wisdom that realises that all phenomena (and relations) are empty of inherent existence. Simultaneous realisation of relative (conventional) truth and absolute (ultimate) truth.

The 2 Types of Bodhicitta

Bodhicitta is the union of compassion and emptiness. The perfect union of wisdom and compassion is the heart of a Buddha. The essence of dharma is Bodhicitta.

1. Relative Bodhicitta

Relative Bodhicitta is the wish that every sentient being reaches Buddhahood. Faith, compassion and knowledge of the benefits of Bodhicitta give rise to relative Bodhicitta. Relative Bodhicitta exists from the path of accumulation until Buddhahood.

2. Absolute Bodhicitta

Absolute Bodhicitta is naturally expressed for the benefit of all sentient beings without any distinction of subject, object and interaction. This is also described as Mahamudra or Dzogchen. Absolute Bodhicitta is experienced during meditation from 1st bhumi, when entering the path of seeing.

The Bodhisattva Vow

* The purpose with the bodhisattva vow is to establish all sentient beings in Buddhahood.

* Aspiration Bodhicitta is to aspire to attain Buddhahood and help sentient beings.

* Action Bodhicitta is to a) purify all mental afflictions, b) gathering all excellent qualities and c) always try to benefit sentient beings in mind.

* Bodhisattva vow can be damaged by a) negative deeds, a.k.a. unwholesome deeds or b) giving up the aspiration of saving all sentient beings. The damaged bodhisattva vow is repaired by retaking the bodhisattva vow and purifying negative deeds.

Causes for the Development of Bodhicitta

1. Seeing the benefits of Bodhicitta.
2. Having faith in the Buddhas.
3. Seeing the sufferings of sentient beings.
4. Being inspired from dharma teachers.

The 10 Similes of Illusory Phenomena

1. An illusion.
2. A mirage.
3. A dream.
4. A reflected image.
5. A celestial city.
6. An echo.
7. A reflection of the moon in water.
8. A bubble drifting on water.
9. An optical illusion.
10. An intangible emanation.

2 Types of Suchness

1. Suchness, emptiness (skt. shunyata) of phenomena.

2. Suchness, emptiness (skt. shunyata) of mind.

The wisdom (skt. prajna) that realises suchness burns away accumulated karma and kleshas.

The 4 Types of Shunyata¹⁵

1. Emptiness of composite phenomena.
2. Emptiness of non-composite phenomena.
3. Emptiness of emptiness.
4. Emptiness of the indescribable.

The 4 Types for Meditating on Shunyata

1. Emptiness of body.
2. Emptiness of skandhas.
3. Emptiness of phenomena (skt. dharma).
4. Emptiness of mind.

Nagarjuna's 4 Types for Analysing Phenomena

Cause and effect exist only relatively. Cause and effect are only concepts in the absolute/suchness.

1. The cause of a phenomena.
2. The phenomena as a result of a cause.
3. The essence of a phenomena.
4. The interdependence between phenomena.

The 10 Strengths of a Tathagata¹⁶

The strength of knowing:

1. places and non-places.
2. karmic maturation.
3. the various elements.
4. the various inclinations.
5. the faculties of sentient beings, superior and inferior.
6. every path of travel.
7. the completely pure and totally afflicted (sides) of entering dhyana of definite release, samadhi and samapatti.
8. which is the recollection of former abodes.
9. the death-transference and birth.
10. the exhaustion of outflows.

The 4 Fearlessness of a Tathagata¹⁷

No fear of proclaiming:

1. for himself 'all that is to be discarded has been discarded'.
2. for himself 'I possess all qualities'.
3. for others 'this is the path that is the remedy'.
4. for others 'these are the things to be discarded'.

The 18 Unmixed Dharmas of a Tathagata¹⁸

1. The Tathagata does not have confusion.
2. The Tathagata does not have noisiness.
3. The Tathagata does not have forgetfulness.
4. The Tathagata does not have loss of meditative equipoise.
5. The Tathagata does not have cognition of distinctness.
6. The Tathagata does not have non-analytical equanimity.
- 7-12. The Tathagata totally does not have degeneration of motivatedness, perseverance, mindfulness, samadhi, prajna and complete liberation.
- 13-15. The Tathagata's every action of the body, speech and mind is preceded by wisdom and followed through with wisdom.
- 16-18. The Tathagata engages in seeing the past, present and future through wisdom which is unattached and unobstructed.

3. The Clear Light Mind

Vajrayana is built on the foundation of Theravada and Bodhisattvayana. Vajrayana extends the foundations with teachings and practices on the nature of the clear-light-mind. The purpose with training Vajrayana is to reach Buddhahood in a shorter time than in the foundations. All Vajrayana training must be based on Boddhicitta. Training Vajrayana without Boddhicitta is confusion and leads one astray.

The Difference between Theravada, Sutrayana and Vajrayana

1. In Theravada, kleshas are mainly abandoned.
2. In Sutrayana, kleshas are overcome by applying antidotes and meditating on shunyata.
3. In Vajrayana, through empowerments and the blessings of the guru, the kleshas are transformed into the wisdoms like a peacock eating poison. In Mahamudra and Dzogchen the kleshas are liberated into the empty nature of the clear light mind.

The 5 Methods for Eliminating Kleshas

1. Abandoning kleshas by pure moral discipline and vows.
2. Subduing and overcoming kleshas by applying opposing antidotes.
3. Recognizing the empty nature of kleshas in meditation.
4. Directly transforming arising kleshas into enlightened activities by skilful means and wisdom. This is taking everything on the path.
5. Self-liberating arising kleshas in the empty nature of mind.

The Vajrayana Pure View

The empty nature of all outer and inner phenomena.

1. All thoughts are (like) waves of the dharmakaya.
2. All sounds are (like) mantras.
3. All appearances are (like) yidams and mandalas.

Taking Refuge in Vajrayana

Outer refuge: 1) Buddha, 2) Dharma, 3) Sangha.

Inner refuge: 1) Guru, 2) Yidam, 3) Dharmapala, dakas and dakinis.

Secret refuge: 1) Drops (skt. bindu), 2) Winds (skt. prana), 3) Channels (skt. nadi).

Ultimate refuge: 1) Dharmakaya, 2) Sambhogakaya, 3) Nirmanakaya.

Refuge in Dzogchen tradition: 1) Essence, 2) Nature, 3) Enlightened energy.

The guru embodies all the three jewels. The ultimate refuge is one's own Buddha nature.

The 4 Dharmas of Gampopa

1. To turn the mind towards the dharma.
That is to avoid the non-virtues, having faith in the 3 jewels and observing cause-and-effect.
2. Taking dharma as the path.
That is to completely renounce samsara and strive for Boddhicitta.
3. Clearing the mind on the path from confusion.
That is to clear the mind from the deception of a self and external objects.
4. Making confusion shine like wisdom.
That is to completely transform mind and realise Mahamudra.

The 5 Elements

1. Water, blood.
2. Fire, heat.
3. Wind, breath.
4. Earth, meat.
5. Space, mind.

The 5 Wisdom Buddhas (Dhyani Buddhas, ध्यानि)¹⁹

Skt. panchakula.



FAMILY	RATNA (Jewel)	VAJRA (Diamond-cutter)	TATHAGATA (Enlightened)	PADMA (Lotus)	KARMA (Cause & Effect)
BUDDHA (SEED)	Ratnasambhava (Tram)	Akshobhya (Hum)	Vairocana (Om)	Amitabha (Hrih)	Amoghasiddha (Ah)
MEANING	Jewel-born	Immovable	Radiant sun	Infinite light	Almighty conqueror
FEMALE COUNTERPART (SEED)	Lochana (Bam)	Mamaki (Lam)	Dhatvishvari (Mum)	Pandaravasini (Pam)	Samayatara (Tam)
EMBODIES	Equanimity	Steadfastness, Wrathful power	Wisdom	Compassion	Fearlessness, Protection
WISDOM	Wisdom of equanimity (one-taste, sameness)	Mirror-like wisdom (reflects all the phenomena)	Dharmadhatu wisdom (the absolute state, all-permeating)	Discriminating wisdom (absolute and relative truths)	All-accomplishing wisdom (spontaneous activities)
PURIFIES AFFLICTION	Pride, Arrogance	Aversion, Hate	Ignorance, Delusion	Desire, Attachment	Jealousy, Envy
PURIFIES SKANDHA	Vedana (Sensation, Feeling)	Vijana (Consciousness)	Rupa (Form)	Samjna (Discrimination, Perception)	Samskara (Conditioning)
POWER	Increasing	Transforming	Pacifying	Magnetising	Subduing
CHAKRA	Navel	Heart	Crown	Throat	Secret
COLOUR	Yellow	Dark blue	White	Red	Green
ELEMENT	Earth	Water	Space	Fire	Wind, Air
BODY	Meat, bones	Fluids	Hollow	Heat, tummo	Breath
MUDRA	Giving	Earth touching	Teaching	Meditation	Fearlessness
SYMBOLS, ANIMAL	Chintamani (Wish. Jewel), Lion	Vajra (Diamond sceptre), Elephant	Dharmachakra (Dharma-wheel), Dragon	Padma (Lotus), Peacock	Visvavajra (Crossed Vajra), Garuda
PURELAND	Shrimat	Abhirati	Akanistha	Sukhavati	Parakuta
DIRECTION	"South"	"East"	Centre	"West"	"North"

The body mandala visualisation:

Amoghasiddhi (left side, "north") Akshobhya (in front, "east")
 Vairocana (centre of body mandala) Ratnasambhava (right side, "south")
 Amitabha (behind, "west")

The 5 Aspects of Buddha Activity

1. Pacification (skt. shantkriya)

White. Diminishing negative energy. Pacification of spiritual obstacles, illnesses and the causes of harm to society and environment.

2. Enrichment, expansion, increasing (skt. pustikriya).

Yellow or gold. Increasing positive energy. Enriching, expanding or increasing, e.g. lifespan or wisdom.

3. Magnetising (skt. vashikarana)

Red. Attracting positive energy. Stimulating and activating.

4. Subjugation (skt. vasitakriya)

Green. Controlling of negative forces. Subjugated internal and external obstacles.

5. Wrathful, protection, destruction (skt. maranakriya)

Dark-blue or black. Wrathful transformation of negative energy to positive, and elimination of negative forces.

The 3 Parts of Empowerment

1. Initiation (tib. wang).

2. Recitation of text (tib. lung).

3. Explanation of practice (tib. thri).

The 4 Empowerments

The goal with the empowerments is to realise the nature of the mind.

1. The vase, water empowerment

The crown chakra. Clears way obscurations of channels and the ordinary body. Related to Nirmanakaya and the awaking state.

2. The secret, nectar empowerment.

The throat chakra. Clears away obscurations of winds and ordinary speech. Related to Sambogakaya and the dream state.

3. The wisdom empowerment.

The heart chakra. Clears away the obscurations of the drops and the ordinary mind. Related to Dharmakaya and the deep sleep state.

4. The word, suchness or precious empowerment.

The (below the) navel Chakra. To rest in the ultimate mind. Related to Svabhavikakaya, sexual union and meditation.

Caught in the 5 Senses

1. Visual objects. "Like a mole that flies into the flame."

2. Sound. "Like a deer that follows the sound of the flute to the hunter."

3. Smell. "Like a bee caught in the flower at sunset."

4. Taste. "Like a fish caught on the hook."

5. Touch. "Like an elephant caught in the quicksand."

Transform attachment to the five senses, to the freedom of the five wisdoms.

The 3 Types of Nirmanakaya

1. Reincarnated Nirmanakaya (tib. tulku).

2. Art Nirmanakaya, e.g. statues, tankas, dharma-texts.

3. Supreme Nirmanakaya, i.e. historical Buddhas.

Tong-len (Taking Suffering and Giving Happiness)

1. Taking suffering and giving happiness to past and future selves.

2. Taking and giving to specific individuals or groups of sentient beings.

3. Taking and giving to all sentient beings.

4. Taking and giving without subject and object.

Sickness is purification. Use tong-len when sick. Use what comes as way of the path.

The 4 Purposes of Prostrations

1. The strengthening of the physical body, which leads to less sickness.
2. Offering the three doors to the Buddhas and Yidams.
3. Strengthening of visualisation-concentration.
4. Clearing the channels.

The 4 Extraordinary Inner Preliminaries (Ngöndro)

Counting is for measuring progress. Reciting mantra is for cleaning the speech.

1. Prostrations, refuge and Bodhicitta.
Purifying pride. Bodhicitta practice is sometimes placed as a separate part after refuge.
2. Vajrasattva.
Purifying negative karma.
3. Mandala offering.
Accumulation of merit.
4. Guru yoga.
Accumulation of blessings.

Tilopa's Ganges Mahamudra in 5 parts

1. Bodhicitta, is materialised as the Yidam.
2. Yidam.
3. Guru yoga. Integrate your mind with the guru's mind. Transformation to the 4 kayas.
4. Mahamudra.
5. Dedication.
"You have reached dharmakaya when there is no difference between your mind and space."

The 6 Yogas of Naropa

1. Inner heat (tib. tummo, relates to the navel chakra).
 2. Illusionary body (tib. gyulü, relates to the crown chakra).
 3. Dream yoga (tib. milam, relates to the throat chakra).
 4. Clear light (tib. ösel, relates to the heart chakra).
 5. Transference of consciousness (tib. phowa).
 6. In-between stages (tib. bardo).
- Tummo and illusory body is practised in daytime by a diligent practitioner. Dream yoga and clear light yoga is practised in night-time by a lazy practitioner. Bardo and phowa is practised at death and for those practitioners with short lifespan.

The Similarities of Madhyamaka, Mahamudra, Dzogchen and Zen

- * The union of non-conceptual thought and samadhi.
- * The union of clear light (clarity) and emptiness.
- * The union of compassion and wisdom.
- * The union of expanse and awareness.
- * The union of method and wisdom.

These points above are descriptions of the same thing from different perspectives. This is Nagarjuna's Madhyamaka (the middle way), Mahamudra, Dzogchen, Zen and absolute Bodhicitta.

The 2 Obscurations (The 2 Veils)

1. Afflictive emotions, the kleshas.
 - 1a. Basic afflictive emotions, that we are born with.
 - 1b. Imputed afflictive emotions, that are developed after birth.
2. Cognitive obscurations, e.g. dual perception or not seeing inter-dependence.
 - 2a. Obscurations in post-meditation.
 - 2b. Obscurations in meditation. The aspect of cognitive obscuration that covers clarity (luminosity).

The 2 Kayas and the 2 Wisdoms

1. Vimuktikaya

Vimuktikaya includes the 2 form bodies; Nirmanakaya and Sambhogakaya.

The wisdom of shunyata generates the Vimuktikaya. Afflictive emotions are destroyed by meditation on shunyata. This is called "Knowing how it is".

2. Dharmakaya

The wisdom of inter-dependence generates the dharmakaya. Cognitive afflictions are destroyed by post-meditation on inter-dependence, and meditation on Mahamudra. This is called "Knowing all that is".

The 7 Resultant Siddhis

Ordinary siddhis born from concentration

1. Clairvoyance of the eye.
2. Clairaudience of the ear.
3. Seeing and understanding others mind.
4. Miraculous abilities.
5. Ability of knowing past and future lives.

Unordinary supreme siddhis from enlightenment

6. Realising emptiness directly. Entering the path of seeing at 1st bhumi.
7. Devoid of all emotional and conceptual defilements.

The 4 Stages of Mahamudra (The 4 Yogas of Naropa)

The 4 stages are a practical experiential categorisation of advanced meditation and post-meditation stages from the Vajrayana view. The 4 stages are similar to the 4 stages of Dzogchen.

"When the mind is without focal point that is Mahamudra."

1. One-pointedness. "Just rest the mind."

This is primarily to practice shamatha, and in the end to achieve samadhi, to abide free from sinking and agitation, and to sustain clarity for any given time. Conceptual thoughts do not any longer obscure the clear awareness and there should be no attachment to this state of one-pointedness. Achieving this stage corresponds to the 9th stage of shamatha, and "seeing atomic structure".

2. Freedom from conceptual elaboration. "Look at the mind."

This is vipassana (with shamatha), clear awareness-knowing, with no difference between observer and observed. This state should be habituated over a long time. This is to begin to cut the root of all thoughts.

3. One-taste. "Everything is the same."

This is vipassana (with shamatha), Mind is like space, the mind of all sentient creatures are One and has the same luminous essence, there is freedom from all doubts and no-more-grasping. This is completely cutting the root of thoughts. Bliss and emptiness are united. At this stage karma is seen in a deep way.

4. No-more-mediation. "Images drawn on water."

This is vipassana (with shamatha) beyond all expressions. There is no conceptual grasping mind. There is no separate wisdom or consciousness. Everything is Mind. mind dissolves into Mind. space dissolves into Space. This is the same as Dzogchen "liberation of the ground".

Meditation and Post-meditation of Mahamudra

1. Meditate on open space with no reference point.
2. During post-meditation view everything as an illusion and a dream.

The 4 Visions of Dzogchen

"Mix your mind with space. Our nature of mind is similar unto space. So meditate on space."

1. Manifest intrinsic reality.
2. Increasing of experience.
3. Rigpa attains its full measure.
4. The exhaustion of phenomena in dharmata.

The 4 Classes of Tantra Sadhanas

The same Yidam (e.g. Tara, Manjushri or Avalokiteshvara) can be used in multiple classes of tantra. The classification depends on the sadhana that is being practised, if completion stage is used, if focus is on outer rituals or inner training et cetera. The classes 1.-3. are called the lower or outer tantras.

1. Kriyatantra, action tantras.

Outer ritual practice such as offerings, prostrations, purifications, cleansing and praises to a deity visualised in the space before the practitioner. E.g. Nyugne and Ushnishavijaya (Female buddha of Longevity and Purification). Kriyatantra is similar to a traditional Indian sadhu's practice.

2. Charyatantra, ubhayatantra, upatantra, performance tantras.

For practitioners who are interested in both outer ritual and inner trainings.

3. Yogatantra.

For practitioners who are interested in inner trainings.

4. Anuttaryogatantra, highest yoga tantras.

Higher inner trainings that includes the generation and completion stages.

The 3 Classes of Highest Yoga Tantras According to Sarma (New School)

The classification of highest yoga tantras depends on lineage. The classification also depend on what sadhana and tradition is followed. Note that the same Yidam can be practised in more than one classification.

1. Method-Father tantras (tib. pha-gyud).

Mantras goes clockwise and is seen from the "outside". The seed syllable is read from the "left" side. The focus of the practice is primarily on the generation stage and form (the illusory-dream-yidam-body). E.g. Yamantaka, Guhyasamaja, Vajrapani, Vajrabhairava.

2. Wisdom-Mother tantras (tib. ma-gyud).

Mantras goes counter-clockwise and is seen from the "inside/centre". The seed syllable is read from the "right" side. The focus of the practice is primarily on the completion stage, clear light mind and emptiness. E.g. Chakrasamvara, Heruka, Vajravahni, Vajrayogini, Hevajra, 4-armed Mahakala.

3. Non-dual tantras.

Focuses on both generation and completion stages. E.g. Kalachakra, Hevajra, 2-armed Mahakala and Vajrakila.

The 2 Stages of Yidam Practice in Highest Yoga Tantra

1. Generation stage (related to visualisation, mentalisation, birth and creation).

Similar to, but not equal to, "meditation with signs" in the 3 lower tantras.

2. Completion stage (related to dissolution, mind-as-space, death and perfection).

Similar to, but not equal to, "meditation without signs" in the 3 lower tantras. "Completion stage with characteristics" is the practise of tummo, purification of nadis et cetera. "Completion stage without characteristics" is to rest without a reference point.

The 3 Classes of Highest Yoga Tantras According to Nyingma (Old School)

1. Mahayoga

Emphasises the generation stage.

2. Anuyoga

Emphasises the completion stage.

3. Atiyoga or Mahasandhi (tib. Dzogchen)

Atiyoga is aimed at the ultimate view of reality. Atiyoga is the self-liberation of all in mind arising phenomena.

3 Types of Protection Mandalas

1. Chain of vajras, mostly with peaceful deities.

2. Wheel of fire, mostly with wrathful deities.

3. Boddhicitta. The ultimate protection mandala.

The Faults of Recitation of Mantras

1. Too fast or too slow.
2. Too strong or too weak.
3. Distracted or yawning.
4. Adding or subtracting vowels from mantra.

The 4 Characteristics of the Generation Stage according to Jigten Sumgon

1. Bodhicitta

Bodhicitta is the essence of the Yidam. Bodhicitta is the base for the generation stage.

2. Clarity of the Yidam.

The Yidam is what appears as a body of rainbow light when put before the inner mirror of the mind, i.e. mentalisation. This is creating a mental inner image in mind, and not an external one viewed through the eye faculty. The generated Yidam should be clear like a sharp mental photograph to the inner mind.

3. Stability of the Yidam.

Realising the stable dignity, a.k.a. divine pride, of the Yidam; the total conviction that this is actually the living Yidam, the manifestation of the living Buddha. Also a picture of a Yidam should be regarded as picture of the real living Yidam to increase stability and connection. Stable visualisation comes from repetition.

4. Purity of the Yidam.

Knowing the inner meaning behind the attribute-symbols and having the correct view.

3 Steps of Generating the Yidam

1. Generating the samaya-sattva (the commitment being), which is one's own Yidam visualisation.
2. Inviting the dhyana-sattva (the wisdom being), which is the real Yidam deity.
3. Joining of the samaya-sattva and the dhyana-sattva to the result of the samadhi-sattva (the meditation being).

Some Points about Yidam Practice

- * Before beginning a specific Yidam practice one must first receive the empowerment (tib. wang), teachings (tib. tri), and oral transmission (tib. lung).
- * Yidams are the manifestations of the Buddha possessing all enlightened qualities.
- * Regard the picture of a Yidam as the picture of the real Yidam. In this way the created internal mental image also becomes the real Yidam.
- * The focal object in Yidam meditation is the internal sharp image in mind. This focus on the Yidam's body (the focal object) is used to strengthen the mental stability (shamatha).
- * Your amount of Bodhicitta is materialised as the Yidam. The Yidam is compassionate presence. "The Yidam is your dear friend, your buddy."
- * First train Bodhicitta, then the inner visualisation, then the stable dignity and lastly the union of the meaning behind attributes. See also "The 4 Characteristics of the Generation Stage according to Jigten Sumgon".
- * The clear cooling-down-moon-disc is the father-seamen. The clear lighting-up-sun-disc is the mother-blood. The seed syllable is the innate consciousness.
- * The root seed syllable is visualised perpendicular (90 degrees) to the chest. This is "to cut the ego like a sword".
- * The generation stage relates to rupakaya and accumulates merit. It cleans birth and attachment to the ordinary body.
- * The completion stage relates to dharmakaya and accumulates wisdom. It clears away attachment to the ordinary mind. Channels, winds and drops are cleansed and harmonised.
- * The completion stage is the natural Mahamudra (or Dzogchen), the union of emptiness with luminosity. This is the primordial mind of Vajradhara (tib. Dorje chang) and Samanthabhadra (tib. Kuntuzangpo).
- * In refuge thangkas, Yidams are usually represented by Chakrasamvara.

The 4 Steps of Yidam Practice²⁰

1. Mentalise static mantra around root syllable.
2. The mantra around the root syllable starts rotating slowly.
3. The mantra around the root syllable rotates fast, blessed light are sent out as offerings to Buddhas, purification of samsara, and for gathering of accomplishments. The blessed light are returned to the rotating mantra.
4. Becoming the deity. Being inseparable with the deity. The rotating mantra sound like a “beehive”.

Samaya

The commitment of Vajrayana practice is to benefit all sentient beings according to Jigten Sumgon. Samaya is set of vows or precepts given to disciples as part of the abhisheka ceremony. The samaya is the bond between the guru and the disciple. Due to conscious and unconscious reasons one often breaks the samaya. It is therefore often recommended to apply the practice of Vajrasattva at least once a day. This practice involves the confession and the flow of nectar throughout the body by which all defilements and broken commitments is purified. Practice samaya with patience and diligence.

Sakya Pandita's 14 Points of Samaya

Sakya Pandita outlined in the 12th century 14 actions to be avoided in order to keep the samaya vow strong and pure.

1. Physically harming or slandering the guru from whom one received the abhisheka.
2. Opposing the words of the Buddhas.
3. Strong negative emotions towards one's vajra brothers and sisters.
4. Abandoning loving kindness and compassion for sentient beings.
5. Abandoning the Bodhicitta in aspiration or application.
6. Criticising other Buddhist traditions.
7. Revealing secrets to those who are unworthy.
8. Mistreating one's body.
9. Abandoning emptiness.
10. Keeping bad company.
11. Failing to reflect on emptiness.
12. Upsetting those who have faith in the teachings.
13. Failing to observe the samaya commitments according to the instructions of the guru who gave the abhisheka.
14. Denigrating women.

A Short Simple Form of Samaya

A short form of samaya is to follow the 3 basic teachings of the Buddha:

- 1) To perform all virtues, i.e. benefiting other beings.
- 2) To avoid all non-virtues, i.e. harming other beings.
- 3) To purify the mind.

An Other Short Form of Samaya

An other short form of samaya is to:

- 1) Aspire for relative and absolute Bodhicitta.
- 2) Refraining from non-virtues of body, speech and mind.

On the relative level this means to benefit all sentient beings, and on the absolute level to realise that no isolated phenomena exists at all.

An Even More Short Form of Samaya

- 1) To benefit sentient beings.

That includes all root and branch samayas.²¹

The 3 Kayas of Sentient Beings According to the Highest Yoga Tantra

1. The coarse ordinary body.
2. The subtle illusory body with channels, subtle winds and drops.
3. The very subtle fundamental wind and actual clear light mind.

The Nature of Channels, Winds and Drops is Bodhicitta

1. Nadi, channels, tib. tsa, is related to Nirmanakaya.
2. Prana, winds, tib. lung, is related to Sambogakaya.
3. Bindu, essences-drops, tib. tige is related to Dharmakaya.

The 6 Bardos

1. Bardo of Dying.
The state of the death process.
2. Bardo of Dharmata.
The state after death when consciousness is reabsorbed.
3. Bardo of Becoming.
The state in which one's previous accumulated karma and responses to apparitions in the bardo determine one's next type of birth.
4. Bardo of Living (Bardo of Birth).
The state between birth and death.
5. Bardo of Dreaming.
The dream state.
6. Bardo of Meditation.
The state of meditative concentration.

Entering the Bardo of Dying

1. Give away all belongings. Give up all self-grasping.
2. Generate altruistic thoughts. Offer all accumulated merits for the benefit of all beings.
3. Confess all faults. Ask for the blessing of the root and lineage lamas.
4. Pray for a new life of dharma.
5. Practice. E.g. Boddhicitta, Yidam, guru-yoga, rest the mind in Mahamudra.

The 3 Concepts of Phowa

1. Destination: Buddha land.
2. Path: Central channel.
3. Traveller: Mind.

The Process of Dissolution (Bardo of Dying)²²

The described stages below are possible to experience at death. Inner visions of the stages below can also be experienced at the completion stage during meditation.

1. Mirage-like-appearance.

The earth element dissolves into the water element.
Eye faculty: Eyes can not close and sight is not clear.

2. Smoke-like-appearance.

The water element dissolves into the fire element.
Ear faculty: One can not hear external and internal sounds.
Sensations (skt. vedana) are ceasing like when one goes to sleep. Body fluids such saliva and sweat are drying up. Inner vision of smoke clouds can be seen.

3. Fireflies-like-appearance.

The fire element dissolves into the wind element.
Nose faculty: One can not experience smells.
Discrimination (skt. samjna) starts to cease and one can not recognise, understand and recollect people, names and things. One loses the ability to drink or eat. The warmth of the body is lost. Inhalation is weak and short.

4. Candle-light-like-appearance.

The wind element dissolves into consciousness.
Tongue and bodily receptors faculties: One can no longer feel taste and touch.
Conditioning (skt. samskara) is ceasing so one can not move or recollect actions, will, purposes, memories or knowledge. Inhalation stops, tongue is thick and turns blue.

5. Moonlight-like-white-appearance.

Consciousness dissolves into moonlight-white vastness.

6. Red-orange-sunlight-like-appearances.

White vastness dissolves into sunlight-red-orange vastness.

7. Blackness-like-appearance.

Orange-red vastness dissolves into nothing-black vastness (black-near-attainment).

8. Clear-autumn-sky-like-appearance.

Nothing-black vastness dissolves into clear-light vastness, similar to a clear autumn sky at dawn. This is the space-as-it-is without any colour. This is pure awareness beyond all concepts.

5 Features When Being in Bardo

1. One has all the powers of the senses.
2. One takes a birth spontaneously, having all limbs shaped at the same time.
3. One's subtle body is indestructible during bardo.
4. One's subtle body can wander without barriers or limits, except of the womb of the future mother outside the bardo and the pure lands of the Buddhas.
5. One's subtle body wanders immediately anywhere in the bardo when it wish it.

The 3 Conditions of the Rebirth from the Bardo State

1. The main condition is karma.
2. The distant condition is finding karmic future parents.
3. The close condition is experiencing future parents having intercourse.

Appendix A, Mantras

The sanskrit word *tadyatha* (eng. “it is like this”) indicates the start of the main mantra. What is written before *tadyatha* is the homage and what follows *tadyatha* is the main mantra. Traditionally in India, the homage was recited only once and the main mantra would then be repeated many times. However, in Tibet this custom was changed and the whole is often considered as a mantra and recited repeatedly. The word *om* can be added at the beginning of a mantra for auspiciousness and the word *svaha* at the end for the sake of stability.

All mantras should be chanted with loving-kindness, compassion and Boddhicitta.

The Mantra of Enlightened Body, Speech and Mind

The mantra OM AH HUNG includes all other mantras. OM AH HUNG are the essence of the enlightened body, speech and mind. White OM at crown chakra. Red AH at throat chakra. Blue HUNG at heart chakra. Its recitation removes the obscurations of the three doors, i.e. the body, speech and mind.

OM AH HUNG



Reverse view (inside-out view):



Sanskrit Alphabet Mantra

OM A AA / I II / U UU / RI RII / LI LII / E EE / O OO /
ANG AH / KA KHA GA GHA NGA /
CA CHA JA JHA NYA / TRA THRA DRA DHRA NA /
TA THA DA DHA NA / PA PHA BA BHA MA /
YA RA LA WA / SHA SHHA SA HA KSHYA SVAHA /

ॐ अ आ इ ई उ ऊ रि री ली ली ए ऐ ओ ओ
अङ अह का खा गा गहा नगा
चा चा जा जहा न्या / त्रा थ्रा द्रा ध्रा ना /
ता था दा धा ना / पा पहा बा भामा /
या रा ला वा / शा शहा सा हा कश्या स्वाहा

Mantra of Twelve Interdependent Links

OM YE DHARMA HETU PRABHAWA HETUN TESHAN TATHAGATO HYAVADATA
TESHANTSA YO NIRODHA EWAMWADI MAHASHRAMANAYE SVAHA

ॐ ये धर्महेतुप्रभवहेतुनेषान् तथगतो ह्यवदत्
तेषान् तस्यो निरोद्धा एवम्वदि महाश्रमणाय स्वाहा

“All phenomena arise from causes; those causes have been taught by the Tathagata, and their cessation too has been proclaimed by the great virtuous ascetic.” This is the essence of the dependent origination dharani, skt. pratityasamutpadahridaya. It is the statement which Shariputra heard from the monk Ashvajit when asking for a summary of the teachings of the Buddha.

Mantra on Emptiness (Shunyata)

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

ॐ स्वभावशुद्धसर्वधर्मस्वभावशुद्धो हम् “The nature of all phenomena is pure – be that nature.”

OM includes the purifying syllables OM, AH and HUNG. SVA means itself. SVABHAVA means (inner) nature of itself. SHUDDHA means pure. SARVA means all. SARVA DHARMA means all phenomena of samsara and nirvana. SVABHAVA SHUDDHO HAM means maintain the nature (or be that nature) of purity (emptiness). HAM is short for AHAM and means I.

Mantra on Emptiness

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

OM includes the purifying syllables OM, AH and HUNG. SHUNYATA means emptiness. JNANA means wisdom, and here it means ultimate awareness. VAJRA refers here to the unchanging nature of stability and peace. SVABHAVA means (inner) nature, and here refers to the fundamental nature of reality. ATMAKO means myself or my own nature. HAM is short for AHAM and means I.

The Hundred Syllable Mantra of Vajrasattva

The seed syllable is white HUNG



In Tibetan rhythm:

OM VAJRA SATTVA SAMAYA
MANU PALAYA
VAJRA SATTVA TENOPA
TISHTHA DRIDO ME BHAVA
SUTO SHYO ME BHAVA
SUPO SHYO ME BHAVA
ANU RAKTO ME BHAVA
SARVA SIDDHIM ME PRAYATSA
SARVA KARMA SUTSA ME
TSITTA SHRIYA KURU HUNG
HAHA Haha HOH
BHAGAVAN SARVA TATHAGATA
VAJRA MAME MUNTSA
VAJRI BHAWA
MAHA SAMAYA SATTVA AH

(Vajra is pronounced in Tibetan tradition as Banzra, Shyo as Kayo, and Hum as Hung.)

ཨོཾ་བརྩོ་སདྲ་ས་མ་ཡ། མ་རུ་སྤྲ་ལ་ཡ། བརྩོ་སདྲ་རུ་འོ་བ། རྩིབྱ་རྩིབྱོ་མེ་གླ་མ། ལུ་ཏོ་ཤོ་མེ་གླ་མ། ལུ་པོ་ཤོ་མེ་གླ་མ།
མ་རུ་སྤྲོ་མེ་གླ་མ། སཐ་སྩི་རྩི་མེ་བྲ་ཡ་ཚྭ། སཐ་ཀམ་སུ་ཙ་མེ་ཙོ་རྩི། ཤེ་ཡེ་ལུ་ཅུ་རྩི། ཏ་ཏ་ཏ་ཏ་ཏོཾ།
གླ་ག་མན་ས་ཐ་ཏ་སྤྲ་ག་ཏ། བརྩོ་ལྷ་མེ་སུ་ལྷ། བརྩོ་གླ་མ། མ་དུ་ས་མ་ཡ་སདྲ་ལྷེ།

Meaning and Sanskrit rhythm and pronunciation:

OM (The basic divine sound)
VAJRASATTVA SAMAYA (Vajrasattva's samaya)
MANUPALAYA VAJRASATTVA (O Vajrasattva, protect the samaya)
TVENOPATISHTHA DRIDHO ME BHAWA (May you remain firm in me)
SUTOSHYO ME BHAWA (Grant me complete satisfaction)
SUPOSHYO ME BHAWA (Increase the positive within me)
ANURAKTO ME BHAWA (Be loving towards me)
SARVA SIDDHIM ME PRAYACCHA (Grant me all the siddhis)
SARWAKARMASU CA ME (Show me all the karmas activities)
CITTA SHRIYAH KURU (Make my mind good, virtuous and auspicious)
HUM (The seed syllable of Vajrasattva)
HA HA HA HA (Symbolises the four immeasurables, empowerments, joys and kayas)
HOH (The exclamation of joy at this accomplishment)
BHAGAWAN SARWA TATHAGATA (O blessed one, who embodies all Tathagatas)
VAJRA MA ME MUNCA (Do not abandon me)
VAJRA BHAWA (Grant me the realization of the Vajra nature)
MAHASAMAYASATTVA (O great Samayasattva)
AH (Make me one with you)

Short form of the mantra:

OM VAJRASATTVA HUNG

ཨོཾ་བརྩོ་སདྲ་རྩི།

Mantra of Avalokiteshvara, White Chenrezig (The Mani Mantra)

The seed syllable is white HRIH



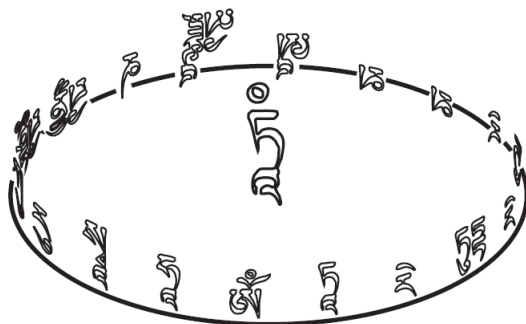
OM MA NI PAD ME HUM HRIH

Tibetan pronunciation: OM MANI PÉMÉ HUNG (SHRI)



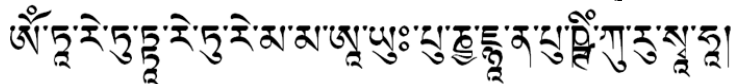
“The jewel in the centre of the lotus”. Opening the jewel of compassion in the lotus of the heart chakra. The Mani mantra is the six syllable mantra of Avalokiteshvara (tib. Chenrezig). In the Terma tradition, Avalokiteshvara’s seed syllable HRIH is added to the end of the mantra, making seven syllables. MANI means jewel, which is a symbol for skilful methods (skt. upaya). PADMA means lotus and is the symbol for wisdom (skt. prajna).

Mantra of White Tara



The seed syllable is white TAM

OM TARE TUTTARE TURE MAMA AYUR JNANA PUNYE PUSTIM KURU SVAHA



This is an increasing mantra for increasing life, merit, and wisdom. OM refers to the Buddha’s body, speech and mind. TARE is freeing from samsara. TUTTARE is freeing from the eight dangers. TURE is freeing from illness. MAMA means me/mine/myself and is used for healing oneself. MAMA can be replaced with 1) GURU (to heal one’s guru) or with 2) the name of the person that is to be healed. AYUR means lifespan. JNANA means wisdom. PUNYE means merit. PUSHTIM means to increase. KURU SVAHA means “may this come about”.

Appendix B, Texts to Internalise

The 37 Bodhisattva Practices by Ngulchu Thogme Zangpo

Homage to Lokeshvaraya!

At all times I prostrate with the three doors of body, speech and mind to the supreme guru and the protector Chenrezig, who through realising that all phenomena neither come nor go, make single-minded effort for the sake of all sentient beings. The perfect Buddhas, source of benefit and happiness, arise from accomplishing the sublime dharma. And as that depends on knowing the dharma practices, I will explain the Bodhisattvas' practices.

1. At this time when this difficult-to-gain ship of leisure and fortune has been obtained, ceaselessly hearing, pondering and meditating day and night in order to liberate oneself and others from the ocean of cyclic existence is the Bodhisattvas' practice.

2. The mind of attachment to loved ones pulls like a strong water current. The hateful mind of enemies burns like fire. The ignorant mind is greatly obscured and therefore forgets what to adopt and what to discard. Abandoning the fatherland is the Bodhisattvas' practice.

3. When harmful places are abandoned, disturbing emotions gradually diminish. Without distractions, pure awareness arises. Resorting to secluded places is the Bodhisattvas' practice.

4. Long-associated companions will part from each other. Wealth and possessions obtained with effort will be left behind. Consciousness, the guest, will cast aside the guest-house of the body. Letting go of this life is the Bodhisattvas' practice.

5. When evil companions are associated with, the three poisons increase, and the activities of listening, pondering and meditation decline. Love and compassion becomes extinguished. Abandoning evil companions is the Bodhisattvas' practice.

6. When sublime spiritual friends are relied upon, one's faults are exhausted and one's qualities increase like the waxing moon. Holding sublime spiritual friends even more dear than one's own body is the Bodhisattvas' practice.

7. What worldly god, himself a prisoner of cyclic existence, is able to protect others? Therefore, when refuge is sought, taking refuge in the undeceiving triple gem is the Bodhisattvas' practice.

8. The Buddha said that all the unbearable sufferings in the three lower realms is the fruition of wrongdoing. Therefore, never committing negative deeds, even at peril to one's life, is the Bodhisattvas' practice.

9. The pleasure of the triple world, like a dewdrop on a blade of grass, is imperilled in a single moment. Striving for the supreme state of never-changing liberation is the Bodhisattvas' practice.

10. When mothers who have been kind to one since beginningless time are suffering, what's the use of one's own happiness? Therefore, generating the mind of enlightenment in order to liberate limitless sentient beings is the Bodhisattvas' practice.

11. (All) suffering comes from wishing for one's own happiness. The perfect Buddhas arise from the altruistic mind. Therefore, completely exchanging one's own happiness for the suffering of others is the Bodhisattvas' practice.²³
12. Even if others, influenced by great desire, steal all one's wealth or have it stolen, dedicating to them one's body, possessions and virtues accumulated in the three times is the Bodhisattvas' practice.
13. Even if others cut off one's head when one is utterly blameless, taking upon oneself all their negative deeds by the power of compassion is the Bodhisattvas' practice.²⁴
14. Even if someone broadcasts throughout the billion worlds all sorts of offensive remarks about one, speaking in turn of that person's qualities with a loving mind is the Bodhisattvas' practice.
15. Even if, in the midst of a public gathering, someone exposes faults and speaks ill of one, humbly paying homage to that person, and perceiving him as a spiritual friend, is the Bodhisattvas' practice.
16. Even if someone who has been as dear as one's own child regards one as an enemy, to cherish that person as a mother does an ailing child is the Bodhisattvas' practice.
17. Even if influenced by pride, an equal or inferior person treats one with contempt, respectfully placing him like a guru at the crown of one's head is the Bodhisattvas' practice.
18. Though one may have an impoverished life, always be disparaged by others, and afflicted by dangerous illness and evil spirits, to be without discouragement and to take upon oneself all the misdeeds and suffering of beings is the Bodhisattvas' practice.
19. Though one may be famous and revered by many people or gain wealth like that of Vaishravana, having realized that worldly fortune is without essence, to be unconceited is the Bodhisattvas' practice.
20. If outer foes are destroyed while not subduing the enemy of one's own hatred, enemies will only increase. Therefore, subduing one's own mind with the army of love and compassion is the Bodhisattvas' practice.
21. Indulging in sense pleasures is like drinking salt water. However much one enjoys, thirst and craving only increases. Therefore, immediately letting go of whatever things give rise to clinging and attachment is the Bodhisattvas' practice.
22. The perception of things depends on one's own mind. Everything is in Mind. Mind's inner nature is free from all differentiation. Knowing this, not engaging the mind in subject-object duality is the Bodhisattvas' practice.
23. When encountering pleasing sense objects, even though they appear beautiful like a rainbow in summertime, to not regard them as real, and abandoning clinging attachment is the Bodhisattvas' practice.
24. Diverse sufferings are like the death of a child in a dream. By apprehending illusory appearances as real, one becomes weary. Therefore, when encountering disagreeable circumstances, viewing them as illusory is the Bodhisattvas' practice.

25. (skt. dana) If it is necessary to give away even one's body while aspiring to enlightenment, what need is there to mention external objects? Therefore, practising generosity without hope of reciprocation or positive karmic results is the Bodhisattvas' practice.
26. (skt. shila) If, lacking ethical conduct, one fails to achieve one's own purpose, the wish to accomplish others' purpose is laughable. Therefore, guarding ethics devoid of aspirations for worldly existence is the Bodhisattvas' practice.
27. (skt. ksanti) To bodhisattvas who desire the wealth of virtue, all those who do harm are like a precious treasure. Therefore, cultivating patience devoid of hostility towards anyone is the Bodhisattvas' practice.
28. (skt. virya) Even Shravakas and Pratyekabuddhas, who accomplish only their own welfare, strive as if putting out a fire on their heads. Seeing this, taking up diligent effort, the source of good qualities, for the sake of all beings is the Bodhisattvas' practice.
29. (skt. dhyana) Having realised that afflictions are destroyed by insight combined with tranquil abiding, to cultivate concentration that transcends the four formless absorptions is the Bodhisattvas' practice.
30. (skt. prajna) If one lacks wisdom, it is impossible to attain enlightenment through the other five perfections. Thus, cultivating skillful means with the wisdom that doesn't discriminate among the three spheres is the Bodhisattvas' practice.
31. If, having merely the appearance of a practitioner, one does not investigate one's own mistakes, it is possible to act contrary to the dharma. Therefore, constantly examining one's own errors and abandoning them is the Bodhisattvas' practice.
32. If, influenced by afflictions, one points out another bodhisattva's faults, oneself is diminished. Therefore, not speaking about the faults of those who have entered the Great Vehicle is the Bodhisattvas' practice.
33. Because the influence of gain and respect causes quarrelling and the decline of the activities of listening, pondering and meditation, to abandon attachment to the households of friends, relatives and benefactors is the Bodhisattvas' practice.
34. Because harsh words disturb others minds and cause the Bodhisattvas' conduct to deteriorate, abandoning harsh speech which is unpleasant to others is the Bodhisattvas' practice.
35. When afflictions are habituated, it is difficult to overcome them with antidotes. By arming oneself with the antidotal weapon of mindfulness, to destroy disturbing emotions such as desire the moment they first arise is the Bodhisattvas' practice.
36. In brief, whatever conduct one engages in, one should ask, "What is the state of my mind?" Accomplishing others' purpose through constantly maintaining mindfulness and awareness is the Bodhisattvas' practice.
37. In order to clear away the suffering of limitless beings, through realising the non-dual wisdom, to dedicate the virtue attained by making such effort for enlightenment is the Bodhisattvas' practice.

Following the speech of the Sublime Ones on the meaning of the sutras, tantras and their commentaries, I have written the Thirty-Seven Bodhisattva Practices for those who wish to train on

the Bodhisattvas' path. Due to my inferior intellect and poor learning, this is not poetry that will please scholars, yet as I have relied upon the sutras and the speech of the Sublime Ones, I think the Bodhisattva practices are not mistaken. However, because it is difficult for one of inferior intellect like myself to fathom the depth of the great deeds of Bodhisattvas, I beseech the Sublime Ones to forbear my errors such as contradictions and incoherent reasoning. By the virtue arising from this may all sentient beings become, through excellent conventional and ultimate Bodhicitta, like the
ཨོ་མུ་འཇིག་མུ་འཇིག་མ་དུ་མུ་འཇིག་ཡེ་སྣུ་དུ་*protector Chenrezig who does not abide in the extremes of existence or peace.*

This was written for the benefit of himself and others by the monk Thogme, an exponent of scripture and reasoning, in a cave in Ngulchu Rinchen.

The 4 Yogas of Mahamudra by Darma Wangchuk²⁵

1. When the mind remains relaxed and at ease, it will not be agitated by the currents of conceptual thoughts, like an ocean without waves. When the mind is established in the quality of being free from lethargy and agitation, this is the yoga of one-pointedness.
2. When mind looks at mind, there is neither something looked at nor someone looking. It is like meeting an acquaintance from the past. When mind recognizes its own true condition, this is how freedom from conceptual elaboration arises.
3. By habituating to this, one recognizes that everything that appears and exists in samsara and nirvana is one's own mind, which itself is primordially pure. This is the yoga of one-taste.
4. The natural state of the mind, the ground of all, is without coming and going, like space. When space dissolves into space, then the conceptual mind, all phenomena, and wisdom become exhausted. This is the yoga of non-meditation.

At Lake Namtso Chukmo, I, the yogin Lorepa, wrote down how these four yogas arise, according to what came to my mind. By this virtue, may awakening be swiftly gained!

Thus, he wrote down the words he had heard from Nangchen Ade Rinpoche.

Translated by Ina Bieler in 2020.

The 7 Verses of Supplication to Tara for Protection

1. Exalted goddess mother Tara, you abide in the uncreated dharmadhata, giver of ease to all beings, Please protect me (us) from all fears.
2. Mother goddess, many beings wander in samsara controlled by afflictions²⁶, they do not recognize the dharmakaya within. Please protect them.
3. Authentic mother goddess, many beings do not understand the core of dharma, they merely recite empty phrases, confused by distorted ideas. Please protect them.
4. Mindful mother goddess, many beings are so distracted by wordly activities that they never practice, even though some have glimpsed the dharmakaya. Please protect them.
5. Goddess of non-dual wisdom, many beings are greatly bound by the mental imprints of dualistic grasping²⁷, no matter what they do. Please protect them.
6. Omniscient mother goddess, some meditate deeply, but are ignorant of transcendent wisdom, not seeing the all-embracing interdependence of cause and effect²⁸. Please protect them.
7. Perfect mother Buddha, most practitioners have still not realised that the nature of dharmata is free from all boundaries and concepts. Please protect them.

ཨྀ་ལྷི་པ་ཚེ་ལྷི་པ་ཚེ་མ་དུ་ལྷི་པ་ཚེ་ལྷི་པ་ཚེ་རྒྱ་ཇ་ས་མུག་ཏེ་སྣ་དུ་

When Lord Jigten Gonpo beheld a vision of the Seven Noble Taras in the Echung Cave, he supplicated them with this prayer, which is known as The Seven Verses of Supplication to Tara for Protection. It is renowned for its extremely great blessing.

From the Ratnamegha Sutra

When the Protector²⁹ turned the wheels of dharma
He taught that all phenomena are uncreated
And in the nature of primordial peace and natural nirvana

From Chandrakirtis Madyamakavatara

Through the illuminating light of wisdom
As clear as a curura³⁰ fruit held in his own hand
He realises the three worlds as originally uncreated
And through relative truth proceeds to cessation³¹

**The Heart of the
Perfection of Wisdom
Sutra**



**Bhagavati
Prajnaparamitahridaya**

Thus have I heard. The Tathagata was dwelling on the Vulture Peak Mountain near Rajagriha together with a gathering of monks and Bodhisattvas. The Tathagata had entered the deep samadhi which examines all phenomena called the Appearances-of-the-profound³². And at that same time the Bodhisattva Avalokiteshvara meditated on the five skandhas³³ and experienced that they were all empty-of-inherent-existence³⁴.

Then through the inspiring power of the Tathagata, the venerable Shariputra asked the Bodhisattva Avalokiteshvara: “How should anyone practice who wish to realise the-profound-perfection-of-wisdom³⁵?”

The Bodhisattva Avalokiteshvara answered: “Shariputra, such a dedicated one should investigate and experience deeply, correctly and repeatedly that even³⁶ the five skandhas are empty of inherent existence. Form itself is emptiness. Emptiness is form. Form is not separate from emptiness. Emptiness is not separate from form. Likewise with the other four skandhas; sensation, distinction, karmic and habitual conditioning, and consciousness, are also empty of inherent existence.”

“In this way, Shariputra, are all phenomena³⁷ empty of characteristics. They are neither created nor annihilated. They are neither pure nor impure. And they neither increase nor decrease.”

“Therefore, Shariputra, in emptiness there is really no form, no sensation, no distinction, no conditioning and no consciousness.³⁸ There is really no eye, no ear, no nose, no tongue, no sensory receptors and no neural networks.³⁹ There is no visual forms, no sounds, no smell, no taste, no touch⁴⁰ and no thoughts.⁴¹ There is no sight consciousness and so on. No neural consciousness.⁴² There is no ignorance or elimination of ignorance and so on. No decay and death or elimination of decay and death.⁴³ Likewise there is no suffering, origination, cessation or path.⁴⁴ There is no wisdom, no attainment and even no non-attainment.”

“Shariputra, Bodhisattvas have nothing to accomplish as they rest their mind-stream in the ocean of Prajnaparamita. With no defilements left, there is no fear, and no illusion or liberation.⁴⁵ All Buddhas arise from this perfect union of wisdom and compassion, clear light and emptiness.”

“This is the mantra of the perfection of wisdom, the unequalled mantra, the mantra that quells all suffering, that includes it all:

OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA⁴⁶

ཨོཾ་གཏེ་གཏེ་པ་ར་གཏེ་པ་ར་སྐ་གཏེ་བོ་ནི་སྐ་རྒྱུ།

“Shariputra, in this way should a dedicated one practice to fully realise the flower of compassion and wisdom.”

After having said this, the Bodhisattva Avalokiteshvara fell silent, and in this silence the Tathagata arose from deep meditation and confirmed:

“Good. Prajnaparamita should be practised in this way. Realise this and all will rejoice.”

The Seven Line Prayer of Padmasambhava

The Seven Line Prayer (ཚོག་བདུན་གསལ་འདེབས་) also known as The Seven Verses of the Vajra.

HUNG

In the north-west of Oddiyana,⁴⁷

In the heart of a lotus flower,

endowed with most marvellous attainments

and surrounded by a mandala of Dakinis,

You are the lotus-born.

Following in your footsteps I pray to You:

Please grant me Your blessing.

GURU PEMA SIDDHI HUNG

གུ་ཐུ་པཌ་མེ་སྐྱེ་མེད་ཀྱི་སྐྱེ་བོ།

The 4 Dharmas Of Gampopa

Grant your blessing so that my mind
may be one with dharma

Grant your blessing so that
dharma shows the path

Grant your blessing so that
the path may clarify all confusion

Grant your blessing so that I may
transform all confusion into wisdom

Milarepa's The 6 Similes of Meditation

If there are limits, this is not space.

If there are concepts, this is not the sky of night.

If there is a mountain, stable it should remain.

If there is an ocean, drops should not be seen.

If you need a bridge to pass, you must instead learn to swim.

And if there is a rainbow, where are you?

Milarepa's Mahamudra Instruction

I the yogi see the essence by just being it
As the sky beyond all clouds
By letting all thoughts go
I observe these empty projections called things
and rest in Mind's entirety
I just relax
relax in the primordial nature of Mind
I just let go
let go into the clarity of Mind

From Milarepa's Song to Lady Paldarbom⁴⁸

/.../

Take the sky as an example,
Practice without any sense of limit or centre.
Take the sun and moon as examples,
Practice without any sense of clarity or distortion.
Take this mountain as an example,
Practice without any sense of movement or change.
Take the great ocean as an example,
Practice without any sense of depth or surface.
To realise Mind,
Practice without any doubt or hesitation.

/.../

If you are happy practising with the sky,
Know that clouds are but shadows.
Be the sky itself.
If you are happy practising with the sun and moon,
Know that their reflections are but shadows.
Be the sun and moon.
If you are happy practising with the mountain,
Know that grass and trees are but shadows.
Be the mountain itself.
If you are happy practising with the ocean,
Know that waves are but shadows.
Be the ocean itself.
If you are happy practising with Mind,
Know that thoughts are but shadows.
Be Mind itself.

Prayer of the 6 Bardos

The 3 Bardos of this life (No. 1-3) and the 3 Bardos beyond this life (No. 4-6).

1. Bardo of Living (Bardo of Birth)

Now when the Bardo of living is dawning upon me,
I will abandon all laziness for this life is short,
Enter the path of study, contemplation and meditation,
Follow the path and realise the three kayas,
Now that I have attained a human body,
There is no time for mind to wander.

2. Bardo of Dreaming

Now when the Bardo of dreams is dawning upon me,
I will abandon the corpse-like sleep of careless ignorance,
And let the mind enter its lucid state without distractions,
Controlling and transforming dreams in luminosity,
I will not sleep like an animal,
But completely unify sleep and practice.

3. Bardo of Meditation

Now when the Bardo of meditation dawns upon me,
I will abandon all distractions and confusions,
And rest in the boundless state without grasping or disturbance,
Firm in the two stages of generation and completion,
At this time of one-pointed meditation, free from activity,
I will not fall into the power of afflictions.

4. Bardo of Dying

Now when the Bardo of dying dawns upon me,
I will abandon all grasping, yearning and attachment,
And enter undistracted into lucid awareness,
I will eject my consciousness into the primordial Mind of Buddha,
As I leave this compounded body of flesh and blood,
I will know it to be a transitory illusion.

5. Bardo of Dharmata

Now when the Bardo of dharmata dawns upon me,
I will abandon all kleshas of fear and terror,
I will recognize whatever appears as my own projections,
And know it to be a vision of the bardo,
Now that I have reached this crucial point,
I will not fear my own projections,
the peaceful and wrathful ones.

6. Bardo of Becoming

Now when the Bardo of becoming dawns upon me,
I will concentrate my mind one-pointedly,
And strive to prolong the results of good karma,
Close the womb-entrance and think of resistance to the kleshas,
This is the time when perseverance and pure thought are needed,
Abandon jealousy and meditate on the Guru-Yidam with his Consort.

The Aspiration Prayer of Samanthabhadra (tib. Kuntuzangpo)

Ho! Everything, appearance and existence, samsara and nirvana has a single Ground, yet two paths and two fruitions, and magically displays as awareness or unawareness.

Through Kuntuzangpo's prayer, may all beings become Buddhas, completely perfected in the abode of the dharmadhatu.

The Ground of all is uncompounded, and the self-arising Great Expanse, beyond expression, has neither the name "samsara" nor "nirvana". Realising just this, you are a Buddha; not realising this, you are a being wandering in samsara.

I pray that all you beings of the three realms may realise the true meaning of the inexpressible Ground. I, Kuntuzangpo, have realised the truth of this Ground, free from cause and condition, which is just this self-arising Awareness.

It is unstained by outer expression and inner thought, affirmation or denial, and is not defiled by the darkness of unmindfulness. Thus this self-manifesting display is free from defects.

I, Kuntuzangpo, abide as Intrinsic Awareness. Even though the three realms were to be destroyed, there is no fear. There is no attachment to the five desirable qualities of sense objects. In self-arising consciousness, free of thoughts, there is neither solid form nor the five poisons. In the unceasing clarity of Awareness, singular in essence, there yet arises the display of the five wisdoms.

From the ripening of these five wisdoms, the five original Buddha families emerge, and through the expanse of their wisdom, the forty-two peaceful Buddhas appear. Through the arising power of the five wisdoms, the sixty wrathful Herukas manifest. Thus the Ground Awareness is never mistaken or wrong.

I, Kuntuzangpo, am the original Buddha of all, and through this prayer of mine may all you beings who wander in the three realms of samsara realise this self-arising Awareness, and may your great wisdom spontaneously increase!

My emanations will continuously manifest in billions of unimaginable ways, appearing in forms to help you beings who can be trained.

Through my compassionate prayer may all of you beings who wander in the three realms of samsara escape from the six life forms!

From the beginning you beings are deluded because you do not recognise the Awareness of the Ground. Being thus unmindful of what occurs is delusion —the very state of unawareness and the cause of going astray.

From this delusive state comes a sudden fainting away and then a subtle consciousness of wavering fear. From that wavering there arises a separation of self and the perception of others as enemies.

Gradually the tendency of separation strengthens, and from this the circle of samsara begins. Then the emotions of the five poisons develop —the actions of these emotions are endless.

You beings lack awareness because you are unmindful, and this is the basis of your going astray. Through my prayer, may all you beings recognise your Intrinsic Awareness!

Innate unawareness means unmindfulness and distraction. Imputing unawareness means dualistic thoughts towards self and others. Both kinds of unawareness are the basis for the delusion of all beings.

Through Kuntuzangpo's prayer may all you beings wandering in samsara clear away the dark fog of unmindfulness, clear away the clinging thoughts of duality! May you recognise your own Intrinsic Awareness.

Dualistic thoughts create doubt. From subtle attachment to this dualistic turn of mind dualistic tendencies become stronger and thicker.

Food, wealth, clothes, home, and friends, the five objects of the senses, and your beloved family — all these things cause torment by creating longing and desire. These are all worldly delusions; the activities of grasping and clinging are endless.

When the fruition of attachment ripens, you are born as a hungry ghost, tormented by coveting and desiring, miserable, starving and thirsty.

Through Kuntuzangpo's prayer may all you desirous and lustful beings who have attachments, neither reject longing desires, nor accept attachment to desires.

Let your consciousness relax in its own natural state, then your Awareness will be able to hold its own. May you achieve the wisdom of perfect discernment!

When external objects appear, the subtle consciousness of fear will arise. From this fear, the habit of anger becomes stronger and stronger. Finally, hostility comes causing violence and murder. When the fruition of this anger ripens, you will suffer in hell by boiling and burning.

Through Kuntuzangpo's prayer, you beings of the six realms, when strong anger arises for you, neither reject nor accept it. Instead relax in the natural state and achieve the wisdom of clarity!

When your mind becomes full of pride, there will arise thoughts of competition and humiliation. As this pride becomes stronger and stronger, you will experience the suffering of quarrels and abuse.

When the fruition of this karma ripens, you will be born in the god realms and experience the suffering of change and falling to lower rebirths.

Through Kuntuzangpo's prayer, may you beings who develop pride, let your consciousness relax in the natural state. Then your Awareness will be able to hold its own. May you achieve the wisdom of equanimity!

By Increasing the habit of duality, by praising yourself and denigrating others, your competitive mind will lead you to jealousy and fighting, and you will be born in the jealous god realm, where there is much killing and injury from the result of that killing, you will fall into the hell realm.

Through Kuntuzangpo's prayer, when jealousy and competitive thoughts arise, do not grasp them as enemies. Just relax in ease, then consciousness can hold its own natural state. May you achieve the wisdom of unobstructed action!

By being distracted, careless and unmindful, you beings will become dull, foggy and forgetful. By being unconscious and lazy, you will increase your ignorance and the fruition of this ignorance will be to wander helplessly in the animal realm.

Through Kuntuzangpo's prayer, may you beings who have fallen into the dark pit of ignorance shine the light of mindfulness and thereby achieve wisdom free from thought.

All you beings of the three realms are actually identical to Buddha, the Ground of all. But your misunderstanding of the Ground causes you to go astray, so you act without aim. The six karmic actions are a delusion, like a dream.

I am the Primordial Buddha here to train the six kinds of beings through all my manifestations. Through Kuntuzangpo's prayer may all you beings without exception attain enlightenment in the state of dharmadhatu.

Ah Ho! Hereafter, whenever a very powerful yogi with his or her Awareness radiant and free from delusion recites this very powerful prayer, then all who hear it will achieve enlightenment within three lifetimes.

During a solar or lunar eclipse, during an earthquake or when the earth rumbles, at the solstices or the new year, you should visualize Kuntuzangpo. And if you pray loudly so all can hear, then beings of the three realms will be gradually liberated from suffering, through the prayer of the yogin and will finally achieve enlightenment.

This prayer was taken from the ninth chapter of the Dzogchen Teachings of the Gongpa Zangthal the Northern Treasures discovered by the Tertön Rigdzin Godem. On the fifteenth day of the seventh Tibetan month in the year of the Sheep (1991) this prayer was translated by the Venerable Bhakha Tulku Rinpoche in Berkeley, California, assisted by Lunpo Ugyan Thondup.

From The Single Intent (Gong Chik) of Jigten Sumgon

- 1:20. Non-Buddhists and Buddhist are distinguished by taking refuge.
- 1:21. The difference between Mahayana and Hinayana is Bodhicitta.
- 1:22. The difference between Vajrayana and Mahayana is the empowerment.
- 2:4. It is the body that circles in samsara.
- 2:5. The twelve limbs of dependent origination are stirred by ignorance alone.
- 2:6. These twelve limbs are complete in one moment.
- 2:7. The appearances are influenced by the different beings [type of mind].
- 3:20. Not attaining the vow is seen as a bigger fault than degeneration.
- 4:5. Not being endowed with kleshas means a downfall is impossible.
- 4:8. There is a time [for a beginner] when exchanging oneself and others becomes a fault.
- 4:13. All kinds of established views obscure absolute truth.
- 5:2. The empowerment is attained after the meaning of the empowerment has arisen in one's mind stream.
- 5:3. Empowerment [of the mind] is conferred even by a single deity.
- 5:9. Even people of the highest acumen need extensive rituals.
- 6:2. All phenomena of samsara and nirvana are only manifestations of one's own mind.
- 6:3. Cause and effect are embodiments of momentary thoughts.
- 6:9. The kind of emptiness that is heard, contemplated and meditated upon, is only a straying or a sidetrack.
- 6:10. Meditation is familiarisation with realisation.
- 6:15. All qualities arise from resting in equipoise.
- 6:16. It is not possible for the qualities to appear if the cause is not accomplished.
- 7:15. All Buddhas reside in the mind stream of the beings.
- S12. Buddhahood is the same, whether it is achieved through the teaching-way or through the experience-way.
- S19. Faults arise also by experiences in dreams.
- S25. Since the transmission is profound, rituals are necessary, even if one is realised.
- S26. All activities are accomplished even by a single deity.
- S27. The special personal deity embodies the characteristics of all deities.
- S29. The profound key point is to generate the deity in one instant.
- S30. One must understand that the deity is accomplished due to an assembly of interdependent factors.
- S33. When tamed by that, also a concise ritual is accepted.
- S34. The best protective circle is Bodhicitta.
- S37. The channels, winds and drops that are poisoned by impurities are profound.
- S45. The unity of consciousness, guru and clear light [i.e. dharmakaya] is the highest phowa.
- S46. The Buddha is the natural expression of Bodhicitta.

Appendix C, Phrases to Reflect on

About Practice

“Think of yourself as a sick person. The lama as the doctor. The dharma as the medicine. The Sangha as the nurse. And the Practice as taking the cure.”

“If you are attached to this life you are not a spiritual practitioner.”

Garchen Rinpoche

“The way of practising is more important than the type of practise.”

Lord Jigten Sumgon

“The difference between Bodhisattvas and ordinary beings is practising diligence.”

Drupon Khenpo Lodro Namgyal Rinpoche

“Do not think that sinking and tension in meditation is wrong. It is purification.”

Khenpo Tamphel Rinpoche

“What is karma? If you practice you will have result. If you don't practice you will not have result.”

About Grasping and Obscurations

“We mistaken self-awareness with a self.”

“All suffering comes from the demon of self grasping and ego-clinging.”

7 Lojong

“Give up distinctions between friends and enemies. Give up body. Give up ego.”

Drubpon Tsering Rinpoche

“Obscurations is the grasping onto a fictional self.”

Garchen Rinpoche

“Cyclic existence is like a water wheel filled with dirty water.”

Lamchen Rinpoche

“Cyclic existence is like recycling of waste.”

Khenchen Rinpoche

“Samsara is the biggest hospital.”

Drubpon Kunsang Rinpoche

“Grasping is the confusion that binds us.”

Garchen Rinpoche

“To not have samadhi is to be in the prison of distractions.”

Khenpo Tamphel Rinpoche

“The two main obstacles to inner peace, are the belief that you have a self – the ego, and the belief that you understand phenomena.”

About Mind and Phenomena

“Where does the mind come from? Where does the mind abide? Where does the mind go?”

“Phenomena is like the colours of the rainbow.”

Garchen Rinpoche

“There is no real difference between dharmadhatu and dharmakaya.”

Khenpo Tamphel Rinpoche

“All that appears inwardly and outwardly is mind.”

Garchen Rinpoche

“Ordinary sleep is ignorance.”

“All appearances are self-projections of mind.”

Garchen Rinpoche

“If you look at a bowl as a bowl it pretends that it is a bowl.”

Gompel Chöpel

“The nature of samsara is emptiness, and its characteristic is confusion. Through this confusion, we suffer. The nature of nirvana is also emptiness, but its characteristic is dispelled confusion.”

Khenchen Rinpoche

“The nature of samsara is nirvana. Peace and bliss are our nature.”

Drupon Khenpo Lodro Namgyal Rinpoche

“Emptiness is appearance.”

“Appearances is the Mind.”

“This cup is empty because it appears.”

Tsongkhapa

“If you look at space, the centre and borders dissolves.”

Khenpo Tamphel Rinpoche

“Dharmakaya pervades all sentient beings. Everything and everyone is in dharmakaya.”

Appendix D, Buddhism and Science

The teachings (skt. dharma) in Buddhism have three main components, or parts.

The first component of dharma gives models and descriptions of the perceived reality according to an ancient Indian perspective. Some of these traditional perspectives agrees with the view of modern science, and some does not. The Buddhist concepts of impermanence, shunyata and interdependence between phenomena are in agreement with modern science. For instance similar things are described in ecology, epigenetics, archaeology, national economics, cybernetics, quantum mechanics, chaos theory, relativistic physics and string theory. On the other hand the ancient Indian concepts such as space-dust particles, Mount Meru, the detailed metaphorical descriptions of the lokahs, kalpas and some of the life stories of Buddha Shakyamuni should probably be more regarded as symbols, models and approximations. As relative truths and parables. Note that the base of Buddhism is the view of interdependence of all phenomena, so in that regard Buddhism is not a religion but more of a science.

Buddhism is sometimes described as a science-of-the-mind. The main focus of Buddhism is always on mind. This is in sharp contrast to modern physics, which instead concentrates on the behaviour of fields and mathematical structures, and very little on the question of mind. The traditional still dominating view in the western science regards reality as an outer objective materialistic phenomena of energy, matter and forces. Questions about the mind have in this traditional western view so far mostly been either ignored or are of a more speculative subjective nature. Mind is even regarded as a type of epiphenomena by materialistic scientists such as Ray Kurzweil, Richard Dawkins, Stephen Hawking and Daniel Dennett. These materialistic views of mind have been influential in the modern technological and economical elite. Some of the economical elite hope today that their own mind could be uploaded to a computer, and inserted into a robot, thereby to have a life that could span for thousands of years in a robot body. An other similar hope and action is where rich terminally ill people freeze down their own body in tanks, in the hope that they will be resurrected and cured in the future by more advanced technology. A third hope of these groups of the economical elite is that their mind could be simulated by an AI-system from read-outs of their electrical and chemical brain-activity, and in that case the simulation could life on for thousands of years even if their body's are dead.

On the other hand philosophers and scientists such as e.g. George Berkeley, Emanuel Swedenborg, William James, Henri Poincaré, Henri Bergson, Ernst Mach, Niels Bohr, Erwin Schrödinger, Carl Jung, Aldous Huxley, Wolfgang Pauli, John Wheeler, David Bohm, Hans-Peter Dürr, Roger Penrose, Anton Zeilinger, Christof Koch, Thomas Hertog, Hans Christian Baeyer, Christopher Fuchs, Rupert Sheldrake, Andrei Linde, John Mack, Eugene Wigner, John von Neumann, Donald Hoffman, Ian Hutchinson and Amit Goswami have views that are more open and inclusive of the mind-factor and non-materialistic models. The non-materialistic view is also expressed by classical philosophers such as Pythagoras and Plato.

So there does not in modern main stream science exist a consensus or an understanding of what mind really is, or if it even exists. But on the other hand there exist a lot of different opinions based mainly on personal beliefs or sentiments, e.g. like the belief in materialism. This state of western science is a bit absurd to say the least.

One example of a more inclusive view in modern science is, on the other hand, the Wigner-Neumann interpretation of quantum physics. According to this view the probability field is observed (collapsed) by consciousness so that what seems like particles are observed. The object and subject are interlinked through consciousness. Nothing can really be said to exist without consciousness. Nothing can really exist without observation according to this view.

Regarding cause-and-effect (skt. karma) the relationship between western scientific view and the view of Buddhism is more complex. In the view of modern physics there exist two groups of

theories; 1) the deterministic kind used in field theories like in electro-magnetics, general relativity or unified field theories, and 2) the indeterministic probabilistic kind like in chaos theory, quantum field theories and statistical physics. In deterministic field theories there is a clear relationship between every cause and every effect. In probabilistic theories the relationship between causes and effects are statistical, but they are never random. Instead some states are always more probable than others according to different mathematical descriptions. For instance in chaos theory more probable states are called attractors and in quantum mechanics more probable states can be called expected values, wave maximums and so on. Also note that even the traditional view of cause-and-effect is in quantum field theories replaced by the view of interacting fields. The view of a simple cause-and-effect is here rejected at a deeper level of understanding of the quantum world.

According to the Buddhist view causes-and-effects are not random, probabilistic or deterministic. All forms of so called extreme views of cause-and-effect are negated. For instance a cause can not give rise to an effect randomly. An effect can not arise without a cause. Neither can a cause give rise to effects of a different nature. A cause can only be a cause to an effect of similar nature, depending on conditions. For instance the seed and the plant are of a similar nature. The seed does not produce a building or a mountain. The seed produces a plant.

In the Buddhist view cause-and-effect are always to be regarded as interdependent, as relations of phenomena and mind. In the Buddhist view causes-and-effects are not probabilistic like the processes described in quantum mechanics, even if they may be perceived or described as probabilistic. In the elementary teachings of karma in Buddhism often stories and myths are used as simple parables for describing karma. These stories can in many cases be regarded as similes, as relative truths or pedagogic stories. On the other hand at the deeper absolute level, the interdependent nature of Mind and phenomena relates all into One. All phenomena are related to each other and Mind. There is no longer any dualism. This can be understood with reasoning, but to experience it deep samadhi and vipassana is needed.

In the Christian tradition total determinism is in most schools rejected, because if there is no possibility for humans to make a choice between doing a good or evil deed, what is the point of punishment or reward in the afterlife? That is if all is predetermined by God, some would go to hell and some would go to heaven without having any possibility to change what already has been determined. Therefore the Christian tradition following Augustine teaches that a human has a “free will” to do good or evil. This doctrine of an independent free will is also the core of many western philosopher’s ideas, and the ideology of politics such as in democracy, liberalism, capitalism and punishment.

This is in contrast with the Buddhist view in which there is no “free will”. According to the Buddhist view humans sometimes have the possibility to make limited choices depending on the circumstances and their acquired habitual tendencies from previous actions. But there does not exist a “free will” which makes it possible to do whatever one chooses independently of the given previous causes and conditions. Sometimes it is possible to make a change, but in many cases circumstances are to be just accepted and not reacted to. Circumstances can also be used to correct one’s behavioural tendencies, thereby being of use in future events and circumstances. This is to create and strengthen constructive positive behavioural patterns and avoid creating destructive egoistic patterns.

In modern science the view of time has become more complex, during the 20th and 21st centuries. According to western philosophy, time can be described as A-theory (as a dynamic never ending movement from the future through the present to the past), B-theory (as a sequence of events) or C-theory (as a sequence of mental states). In the relativistic physics the concept of an objective independent “now” is no longer attainable, because the experienced “now” between two observers shifts depending on their relative movements and the curvature of space-time. In quantum mechanics this is even more complex, when the concept of time dissolves at the quantum level. For instance in quantum mechanics, an effect can even come “before” a cause as long as the time difference is very small (i.e. the Planck time, this can e.g. be seen in the Heisenberg uncertainty

principle). The perceived direction of time is also widely discussed in physics, and the experience of time having a direction is usually derived from thermodynamics or the disintegration of nuclear particles by the weak force, i.e. radioactive decay. Time is also questioned as existing as such by some scientists, as for instance can be seen in the expression of the time-independent Schrödinger equation.

The Buddhist view of time seems similar to western science, but focused on consciousness as the primary factor, and therefore closer to C-theory. Time, movement and space exist here on a relative level as a series of mental states, or reflections of “outer” phenomena. On the absolute deeper level on the other hand, time (and therefore movement) and space are just human concepts. Time and space are themselves empty of inherent existence, and they are only experiences that arise in the mind.

An other aspect of experienced time, is the question if time is continuous or discrete. In quantum mechanics the view is that time has a smallest scale, the Planck time, and therefore is discrete in a sense. A similar thing can also be seen in the experience of humans when watching a film. We know that the film is just a sequence of pictures but the mind constructs movement and time from the series of static pictures. This is very strange if you really reflect on it. This also shows that the mind constructs an experience of reality and never experiences the reality as such. A similar view can be seen in Buddhism.

The second component of the Buddhist dharma concerns ancient Indian logic and knowledge theory. This component is described by Nagarjuna, Aryadeva, Chandrakirti and others. This component have similarities with the western traditions in philosophy, logic and mathematics. The western scientific views of logic and knowledge theory are for instance explored and described by Roger Bacon, Ernst Mach, Georg Cantor, Kurt Gödel, Karl Popper, Thomas Kuhn, Alan Turing and Paul Feyerabend.

The third component of the Buddhist dharma is the most important in Buddhism. It is the component that describes different methods to calm down and expand the mind; the medicine against all suffering. The goal with Buddhism is simply to decrease the suffering of all sentient beings and help them return to the enlightened compassionate peace of Dharmakaya. To have inner peace. If compared with other spiritual traditions Dharmakaya can also be seen as anima mundi, The Great Spirit, The One, The Source, Home or God. The third component of dharma is the real focus of Buddhism (compared to the first two components) as is expressed in the saying:

“If you are in a burning house (i.e. samsara) do you first investigate why the house is on fire, or do you run out of the burning house as fast as you can taking everybody with you?”

Appendix E, Emptiness and Quantum Physics

(Work in progress.)

The standard model

Particle families

Forces

QED and QCD

Fields

Wave equations

Different interpretations

Observer

Mind collapses and creates

Exist and non-exist

Shunyata

Appendix F, The 6 Groups of Realms in Samsara

In the Buddhist tradition there exists descriptions of the structure of samsara. The Sanskrit term samsara is partly comparable to western terms such as the cosmos or the multiverse. But only partly, because the concept of samsara correlates primarily to a series of mental states and is included in the all-embracing mind-base, skt. dharmadhatu. Samsara is a mental distortion, a phenomenon related to ignorance. The concept of the cosmos is on the other hand regarded in western science as an all-including physical phenomenon built on matter, energy and non-physical mathematical structures. So there is here a difference between the concepts of the cosmos and samsara.

The Buddhist description of samsara are a mixture between physical observations, mental observations, similes and mythology. Samsara is according to tradition divided into many dhatus, also called lokahs. The lokahs can be translated as worlds, planes, densities, realms, mental states or dimensions. Traditionally the number of the main lokahs are often given as six. Each main lokah corresponds to a specific mental state of a class of beings. A lokah is not a location in the primary sense, so much as it is the reflection of the mental states of all the beings which compose it. A lokah is sustained by the being's collective karma, and if all beings in a lokah disappears, the lokah also disappears. Likewise, a lokah comes into existence when the first being is born into it.

Below are a short traditional Bodhisattvayana description of the lokahs, the dhatus. For more information about the Buddhist view of samsara see the appendix about sources.

1. Devadhatu (The Realm of Gods)

The devas, deities, gods (tib. ལྷ་ lha) are beings who share the godlike characteristics of being more powerful, longer-lived, and in general, much more happier than humans. Devas can sometimes also be called devata (divinity) or devaputta. A devaputta, a-son-of-a-god, is a deva who is young and has newly arisen in its heavenly world.

In Devadhatu exists the realms of Arupyadhatu (eng. formless god realm), Rupadhatu (eng. form god realm) including Suddhavasa (eng. realm of the gods of the pure heavens), and Kamadhatu (eng. desire god realm). According to some traditions the Asura realm is sometimes included in the lowest part of the Kamadhatu realm.

Devas are not morally perfect. Devas in the Formless realm have subtle attachment to meditative pleasure. The devas in the Form realm lack passions and desires, but some of them are capable of ignorance, arrogance and pride. The devas of the lower worlds of the Desire god realm can experience similar kind of passions that humans do, including lust, jealousy and anger. It is their imperfections that cause them to be reborn in these realms of samsara.

Devas are invisible to the ordinary human eye. The presence of a deva can only be detected by those humans who have extrasensory powers by which one can see or hear beings from other mental planes and densities. Most devas are capable of constructing illusory forms by which they can manifest themselves to the beings of lower worlds. Higher and lower devas even have to do this between each other. Devas do not require the same kind of sustenance as humans do, although the lower kinds do eat and drink. The higher sorts of deva shine with their own intrinsic luminosity. Devas are also capable of moving great distances speedily and of flying through the air, although the lower devas sometimes accomplish this through technological means, like skt. vimanas which are described as chariots-of-gods, flying-palaces or in today's vocabulary as spaceships or UAPs.⁴⁹

1.1 Arupadhatu (The Realm of Formless Gods)

The devas of the Arupadhatu have no physical form or location, and they dwell in meditative states. This realm is related to beings who attained and remained in one of the four formless absorptions, the four dhyanas. And they do not interact with the other realms. There are four types of Arupadhatu realms, see below.

1.1.1 Nirsangyaasangya is the meditative state of neither perception nor non-perception, and is the highest realm in samsara.

1.1.2 Akinshannya is the meditative state of nothingness.

1.1.3 Vijnananantya is the meditative state of infinite consciousness.

1.1.4 Akashanantya is the meditative state of infinite space.

1.2 Rupadhatu (The Realm of Gods with Form)

The Rupadhatu (the Form god realm), is the highest of the form realms. The form gods all have locations and bodies composed of subtle substance which is invisible to the inhabitants of the realm of Kamadhatu and below. The beings of Rupadhatu are not subject to the extremes of pleasure and pain, or governed by desires for things pleasing the senses, as the beings of Kamadhatu are. And the bodies of the form gods do not have sexual distinctions. The beings in Rupadhatu have minds corresponding to the four dhyanas (skt. rupadhyana).

1.2.1 Suddhavasa (Realm of the Pure Heavens)

The Suddhavasa, the five pure heavens, are separate from the other realms of the Rupadhatu in that it only includes Arya beings, noble beings that has directly seen shunyata. The five pure heavens are according to tradition named Akanishtha, Sudarsha, Sudrisha, Atapa and the Abriha pure heavenly realms. Note that the Akanishtha realm is here not the same as the Buddha field of Vairocana, which is also called Akanishtha. There are different views in different Buddhist schools about the relationship between the Suddhavasa realms on one hand, and the Pure lands realms (the Buddha fields) of Bodhisattvayana Buddhism on the other. In the general Bodhisattvayana view a Buddha field are not part of samsara, but a reflection of a Buddha's mind. So in the Bodhisattvayana view going to a Buddha field is to become part of a Buddha's mind, and in the end reach full enlightenment.

1.2.2 Rupadhyanas (Realm of the Four Rupadhyanas)

1.2.2.1 Brihatphala

The Brihatphala realm is the mental state of the devas which corresponds to the experience of the fourth dhyana, and it is characterised by equanimity.

1.2.2.2 Shubhakritsna

Shubhakritsna realm is the mental state of the devas which corresponds to the experience of the third dhyana, and it is characterised by a quiet joy. These devas have bodies that radiate a steady light.

1.2.2.3 Abhasvara

Abhasvara realm is the mental state of the devas which corresponds to the experience of the second dhyana, and is characterised by delight and joy. These devas have bodies that emit flashing rays of light like lightning. They are said to have similar bodies to each other but with diverse perceptions.

1.2.2.4 Brahma

The Brahma realm is the mental state of the devas which corresponds to the experience of the first dhyana, and is characterized by observation, reflection, delight and joy. The devas of the Brahma realm are said to be more interested in and involved with the samsaric worlds below, than any of the higher devas, and sometimes intervene with advice and counsel to beings in lower realms.

1.2.3 Kamadhatu (Desire God Realm)

The devas of the Kamadhatu are said to have humanoid form, but are of a huge size. They lead the same sort of lives that humans do, but they are longer-lived and generally more content. This is also the realm in that the deva called Mara, has the greatest influence over. Devas in this realm are bound by sensual desire, which will cause them suffering in the end. The higher devas of more subtle form in the Kamadhatu live in the four heavenly worlds of Parinirmita-vashavartin (including the home for the deva Mara), Nirmanarati, Tushita (among whom the future Maitreya lives), and Yama.

Below the heaven of Yama exist two lower god realms in Kamadhatu. Devas in these two last realms are even more passionate than the devas in the higher realms of Kamadhatu, and they do not simply enjoy themselves but also engage in strife and fighting:

1.2.3.1 Trayastrimsha

The Trayastrimsha devas, who traditionally is said to live on the peak of the mythological mountain Sumeru, can maybe be compared with something similar to the Olympian gods. They are full of the afflictions of passions and fighting.

1.2.3.2 Caturmaharajikakayika

The realm of Caturmaharajikakayika, a.k.a. the world of the four great kings, include 1) the martial king gods who guard “the four quarters”, 2) the nature-spirits of kumbandas (dwarfs), gandharvas (musical fairies), nagas (dragons), yakshas (goblins) and garudas (bird creatures).

In some texts asuras are included among the realm of Kamadhatu, and sometimes asuras are placed in a separate realm.

2. Asuras (The Realm of Demi-gods)

An asura can be compared to a titan, a demi-god or a demon. They are sometimes also called rakshasas. The asuras are said to experience a much more pleasurable life than humans, but they are plagued by envy for the devas, whom they can see in similar way as animals perceive humans. While all the devas of the Kamadhatu are subject to passions to some degree, the asuras above all are addicted to wrath, pride, envy, insincerity, falseness, boasting and bellicosity. The state of an asura reflects the mental state of a human being obsessed with ego, force and violence, always looking for an excuse to get into a fight, angry with everyone and unable to maintain calm. Asuras are engaged in conflicts between themselves, fight with devas, or sometimes trouble humans and other beings through illnesses and what seems as natural disasters. The asuras of some inferior worlds, can be malevolent and seen as demons by humans. The asuras are dominated by afflictions such as envy, which in the end creates more suffering.

3. Manusya (Realm of Humanoids)

According to the Agganna sutra, humanoids originated at the beginning of the current kalpa as light beings reborn from the Abhasvara realm. They were then shining in their own light, capable of moving through the air without technological aids, living for a very long time, and not requiring sustenance. But over time, they acquired a taste for physical nutriment, and as they consumed it, their bodies became heavier and more like physical humanoid bodies; they lost their ability to shine, and began to acquire differences in their appearance. Their length of life decreased, they differentiated into two sexes and became sexually active. Following this, greed, theft and violence

arose among them.

The humanoids live according to the Indian mythology on different worlds, and have different expected life time, intelligence and size. Some humanoids have a hard miserable life. Others like those on the world of Uttarakuru is said to have cities floating in the air, to be extraordinarily wealthy, not needing to labour for a living as their food grows by itself and having no private property. Transportation between the different humanoid worlds is said to be possible by means of different types of technological means.

In sanskrit Manushya means an animal with a mind. The realm of Manushyas (earthly worlds) is the state where humanoids like homo sapiens, denisovians, neanderthals and so on exist. A rebirth in this realm is considered as fortunate because it offers an opportunity to more easily attain liberation and end the repeating cycle of samsara. A life where a humanoid can have access to dharma and practice is called a precious human life. Most humanoids do not have a precious human life, but live controlled by afflictions and karma.

4. Tiryag (Realm of Animals)

The realm of Tiryag (or Tiryagyoni) comprises all members of the animal kingdom that are capable of feeling suffering, regardless of size. This realm is traditionally thought to be a lower realm. This is because even when there are no intelligent predatory species (like humans) present, they are attacked and eaten by other animals or live in fear of it. They also endure extreme changes of environment throughout the year, and they have no security of habitation. Those that live among humans are often slaughtered for their bodies, or taken and forced to work until they are slaughtered at the end of their lives. On top of this, they suffer from ignorance, not knowing or understanding with any clarity what is happening to them and unable to do much about it, acting primarily on instinct.

Eating meat should therefore if possible be avoided. This is to lessen the suffering of animals and avoid gathering negative karma and the mentality of killing, gluttony and ignorance. If meat is eaten it should be eaten only as a necessary medicine to only uphold the functions of one's own physical body. Note that some people cannot do without meat because of a) previous karma or b) their present circumstances of their lives. But avoiding meat is better. It is important to feel compassion for animals and try to lessen their suffering. After a sentient being's negative karma is purified as an animal, rebirth can occur in a higher realm.

Some Buddhist texts assert that plants and mushrooms also have a type of primitive consciousness and also belongs to this realm. Other texts do not regard plants and mushrooms as sentient beings. If viruses, archea and bacteria are to be regarded as sentient beings are probably also an open question as they are not described explicitly in the Buddhist tradition.

The sentient beings of the animal realm are dominated by the affliction of ignorance.

5. Preta (Realm of Restless Spirits)

Sentient beings can be born as hungry ghosts (skt. preta), caused by accumulated karma created from excessive craving and attachment in previous lives. The pretas are said to have a body of subtle matter and are invisible for most humans. They are traditionally described as extremely thirsty and hungry beings, with sunken, mummified skin, narrow limbs, enormously distended bellies, very small mouth and long, thin necks. This appearance can be seen as a metaphor for their mental condition. They are said to live for the most part in deserts and wastelands. Pretas are generally seen as little more than nuisances to humans unless their longing is directed toward something vital, such as blood. Buddhist traditions in Asia attempt to care for them on certain ritual days every year, by leaving food and drinks in open, to feed any hungry ghosts nearby. After a sentient being's negative karma is purified as a preta, rebirth can occur in a higher realm. Pretas are dominated by the afflictions such as greed, excessive craving and gluttony. These sentient beings suffer from hunger, thirst and unfulfilment.

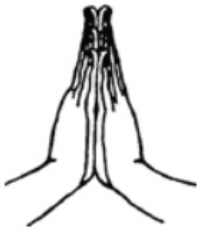
6. Naraka (Realm of Hell Beings)

Naraka is the name given to the states of greatest suffering. Evil egoistic deeds and afflictions such as hatred creates the karma and mentality which brings rebirth in the Naraka state. A sentient being in Naraka feels extreme fear, pain and helpless anguish. The description of Naraka vary in different texts, but typically describe numerous hellish regions each with different forms of intense suffering, such as the eight extremely hot regions, and the eight extremely cold regions.

The sentient beings in the hell realm are dominated by the afflictions of hatred, extreme aversion and fear. They suffer from their mental distortions and the effect of the suffering they created for others and themselves in previous lives. After a sentient being's negative karma is purified in the Naraka state, rebirth can occur in a higher realm.

Independent of which mental state we are in and the correlating mental realm, we are all sentient beings that live and suffer in samsara. We are all part of Mind and come from Mind.

Appendix G, Mudras⁵⁰



Praying, dedication, greeting (skt. namaskara or anjali)

This mudra I-bow-to-you, is used for showing respect, dedication and formal greeting. Called namaste in Hindu- and Yoga-traditions.



Meditation, samadhi (skt. dhyana)

The dhyanamudra is shown by Buddha Shakyamuni and Buddha Amithaba (with or without a begging bowl). Right hand is placed over left hand in Vajrayana. In some other traditions, like in Zen, left hand is over right.



Witness, touching the earth (skt. bhumisparsha)

This mudra symbolises Shakyamuni's victory over negative forces (the maras). Buddha Akshobhya is also shown with this mudra.



Embracing, the Om sound mudra (skt. vajrahumkara)

The hands hold the vajra (thunderbolt, male, compassion, skillful means) and the ghanta (bell, female, wisdom, emptiness). Symbolises the union of method and wisdom. This is the mudra of Buddha Vajradhara.



Teaching, dharmacakra (skt. dharmacakrapravartana)

In this mudra Turning-the-dharma-wheel, both hands are held against the chest, the left facing inward, covering the right facing outward. The index finger and the thumb of each hand making a circle. This mudra is shown by Buddha Vairocana, and Buddha Shakyamuni while preaching the first sermon at Sarnath, the first turning of the wheel.



Holding the jewel (skt. manidhara)

The hands hold a wishing-jewel, which sometimes can not be seen because of its transparency. The mudra is shown by Bodhisattva Avalokiteshvara.



All-knowing fist (skt. Vajramudra)

Symbol for all-knowledge. Also called mudra of the six elements. Can be shown e.g. by Buddha Vairocana as the primordial universal Buddha.

(Picture from wikipedia.org)



Generosity, compassion (skt. varada)

Varadamudra is shown by e.g. Buddha Ratnasamhava and Bodhisattva Avalokiteshvara. This mudra is used for showing generosity and compassion.



Protection, fearlessness (skt. abhaya)

Abhayamudra is shown by e.g. Buddha Amoghasiddhi.



Deep knowledge (skt. jnana)

This mudra is held with right hand against the chest, palm towards the chest. Symbol for spiritual knowledge.



Understanding (skt. cincihna)

Cincinamudra is a symbol for spiritual understanding.



Argument, debate (skt. vitarka)

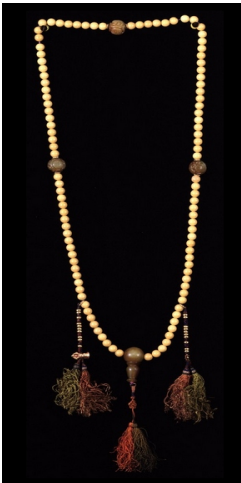
Vitarkamudra can be shown by Bodhisattvas when the dharma is explained.

Appendix H, Symbols in Buddhism

- ***The Symbols of the 9 Stages for Meditative Concentration***
 - The rope is for mindfulness.
 - The goad is for alertness.
 - The black of the elephant is the representation for mental sinking.
 - The black of the rabbit is the representation for subtle mental sinking.
 - The black of the monkey is the representation for mental distraction.
 - The two elephants that meet in the end is the representations for the union of concentration and wisdom, Shamatha and Vipashyana.
- ***Colours of Yidams***
 - Dark-blue or black for wrathful activities, protection and destruction. Transforming negative energy to positive energy.
 - White for pacifying and calming down. Diminishing negative energy.
 - Red for magnetising. Attracting positive energy.
 - Yellow or gold for enriching, expanding and increasing. Increasing positive energy.
 - Green for subduing. Destroying negative energy.
- ***Attributes of Yidams***
 - Thunderbolt (skt. vajra) – Method, compassion, skillful means, male.
 - Ritual bell (skt. ghanta) – Wisdom, emptiness, female.
 - Crescent knife with vajra-handle (skt. katrika) – Destruction of kleshas and the 4 demons.
 - Ritual dagger (skt. kila) – Used to clean and clear obstacles and obscurations.
 - Trident (skt. trishula) – Symbolises the 3 jewels.
 - Tantric staff with or without trident (skt. khatvanga) – Symbolises the consort of a deity or the tantric wanderer in life.
 - Bow and arrow – Wisdom and compassion in union.
 - Skull cup (skt. kapala) – The emptiness of phenomena.
 - Lotus flower (skt. padma) – Wisdom (skt. prajna). The purity of Buddha's mind, undefiled by mud, i.e. kleshas and karma.
 - The precious wheel of dharma (skt. chakra, chakravatin, dharmachakra) – The teachings of the Buddha.
 - Hand-held drum, skull-drum (skt. damaru) – Held in the right hand.
 - Sword – Wisdom that cuts through ignorance.
 - White conch shell (skt. shankha) – The sound of dharma that awakens beings from ignorance.
 - Lasso – To subjugate the afflictions and mental distortions.
 - Wish-fulfilling jewel (skt. cintamani) – Skillful methods (skt. upaya). Manifests whatever one wishes for.⁵¹
 - Prayer beads (skt. mala) - Buddhist prayer beads, rosary.
 - Spear, lance, spike (skt. shula)
 - Hook
 - Vajra hammer (skt. vajramudgara) – The wisdom that crushes ignorance and illusion.
- ***Crossed vajra, double vajra (skt. vishva-vajra) represents the 5 Types of Buddha activities***
 - Pacify mind (white).
 - Expand and increase mind (yellow).
 - Magnetise and generate power of mind (red).
 - Subjugating hostile forces and obstructions (green).
 - Wrathful transformation. (blue in centre)

- ***The pleasing 5 phenomena***
 1. Mirror – Pleasing form.
 2. Stringed instrument – Pleasing sound.
 3. Conch shell – Pleasing smell of scented water inside the shell.
 4. Fruits – Pleasing taste.
 5. Silk ribbons – Pleasing touch.
- ***Eight outer offerings***
 1. Water for drinking (skt. argha, tib. མཚོང་ཡོན་)
 2. Water for cleansing the hands and the feet (skt. padya, tib. ཞལས་བསིལ་)
 3. Flowers (skt. pushpa, tib. མེ་ཉྒྱ)
 4. Incense (skt. dhupa, tib. བདུག་ཚྲོས་)
 5. Light (skt. aloka, tib. མར་མེ་)
 6. Scented water (skt. gandha, tib. ཇི་ཆབ་)
 7. Food (skt. naivedya, tib. ཞལ་བས་)
 8. Music (skt. shabda, Tib. རྗེས་མོ་)
- ***Eight auspicious symbols***
 1. Parasol – Symbolises respect or protection from suffering and harmful forces.
 2. Two golden fishes – Buddha's eyes. Transcendent wisdom.
 3. Treasure vase – The innumerable good qualities of a Buddha's body and the inexhaustible source of long life, wealth, and prosperity.
 4. Lotus blossom – Stands for purity of mind and compassion.
 5. Conch shell – Symbolises the far-reaching melodious sound of the dharma.
 6. Glorious endless knot – The never ending continuity of the Buddha's teaching and interdependence of all phenomena.
 7. Banner of victory – Victory over all kleshas, maras and other obstacles.
 8. Wheel – Symbolises the dharma.
- ***Miscellaneous***
 - Moon disc – Cooling down suffering, father-seamen, male, skilful means, compassion, white.
 - Sun disc – Lightning up, mother-blood, female, wisdom, emptiness, red.
 - The planet Rahula – The moon that blocks the sun during an eclipse. The seed.
 - Fire wheel, fire – Wisdom fire that burns afflictions.
 - Human corpse – The ego.
 - Swastika – A general symbol for Buddhism, prosperity and good fortune.⁵²
 - The footprint of the Buddha – Representation for the Buddha.
- ***Actions***
 - Vajra in hand – Appearance and emptiness.
 - Snapping of finger – The one-taste of all phenomena.

Appendix I, Buddhist Ritual Objects



*Rosary, prayer beads (skt. mala).
(Picture from Himalayanart.org)*



*Hand prayer wheel.
(Picture from Himalayanart.org)*



*Ritual bell (skt. ghanta, tib. drilbu).
Symbolises the feminine principle, the wisdom of emptiness. Held in left hand.*

*Thunderbolt, diamond-cutter (skt. vajra, tib. Dorje).
Symbolises the masculine principle, compassion and skilful means. Held in right hand.*

(Picture from Rigpawiki)



Crossed thunderbolt, double vajra (skt. vishva-vajra , tib. dorje gyadram). Symbolises the 5 Buddha activities. (Pictures from Himalayanart.org.)



Ritual stupa (Picture from Himalayanart.org)



The 8 outer offerings
Water for drinking, water for cleansing, flowers, incense, light, scented water, food and music. (Picture from Rigpawiki)



Ritual cakes (skt. balingta, tib. tormas).
Tormas can be made of dough, wood, metals, precious stones and so on. Dough to tormas are made by wheat, water and ghee. (Picture from Wikipedia.org)



Ritual vase (skt. kalasa, tib. pumba).
(Picture from Rigpawiki)



Mandala
Ritual mandala with rice used for offering, and accumulating merit.
(Picture from Himalayanart.org)

Nectar, sacramental drink (skt. amrita, tib. dütsi འདྲུང་མི་)

Drink made of 1) pure water, 2) saffron water, or 3) brown grains that are taken with water/weak solution of ethanol. Symbol for nectar.



Ritual mirror (skt. adarsha, tib. me long)
(Picture from Himalayanart.org.)



Conch shell (skt. shankha, tib. dungkar).
(Picture from Himalayanart.org)



Hand-held drum (skt. damaru, tib. nga chung).
Held in right hand. Symbol for life and death. The sound of the universe, the impermanence of all things and victory over suffering. (Picture from Rigpawiki)



Ritual oboes (tib. gyaling)
Made out of wood. The sound of expanding Buddha activity.
(Picture from Rigpawiki)



Tibetan long horn (tib. dungchen or ragdung).
The sound of magnetising Buddha activity.
(Picture from Rigpawiki)



Cymbal (tib. silnyen)
The sound of peaceful Buddha activity.
(Picture from Rigpawiki)



Cymbal (tib. rolmo)
The sound of wrathful Buddha activity.
(Picture from Rigpawiki)



Small cymbal (tib. tingsha)
(Picture from Rigpawiki)



Drum (tib. lag-nga).
Tibetan drums exists in different sizes and models.
(Picture from Himalayanart.org)



Dharma wheel (skt. dharmachakra)
(Picture from Himalayanart.org)



Ringing staff (skt. khakkhara)
Traditional walking staff for Buddhist monks. Shariputra and Maudgalyayana are often pictured with a ringing staff.
(Picture from Himalayanart.org)



Prayer flag
Prayer flags spread the Buddha's words and blessings with the wind. A prayer flag is printed on paper or cloth and it is intended to be thrown into the wind or fixed in place where the wind blows.
(Picture of a Green Tara prayer flag from Himalayanart.org)

Appendix J, The Buddhist Views

There are (were) a large number of Indian philosophical schools with different views regarding the true nature of reality and mind. Many of these doctrines have very subtle points that are difficult to comprehend, and are hard to describe in general terms. A simple general description of a doctrine is therefore a form of approximation of the philosophy behind it, and a simple description is of course almost never complete.

In the Tibetan-Indian Buddhist tradition there are often mentioned four views. The first two, Sarvastivada Vaibhasika and Sautrantika, are followed in the Theravada tradition. The third and fourth, Yogacara Cittamatra and Madhyamaka, are followed in Mahayana including Vajrayana. The goal of the different views are the gradual path leading to enlightenment. Different persons need different approximations and have different learning stages.

Sarvastivada ("all exists") Vaibhasika

Sarvastivada is an early form of Abhidharma Buddhist school. The name Sarvastivada literally means "all exists" (skt. sarvam asti), referring to this school's doctrine that all dharmas ("phenomena"), in the past, present and future, exist. Vaibhasika is the orthodox form of the Sarvastivada school.

All Buddhist Abhidharma schools divide the world into dharmas, which are the fundamental building blocks of all objects, phenomena and phenomenal experience. Dharmas refers to the discrete and impermanent instances of consciousness, along with their intentional objects that rapidly arise and pass away in sequential streams. The inner essences (skt. svabhava), or processes, of the dharmas are eternal according to this view, so that all phenomena in the three times can be said to exist. Dharmatrata used the example of a piece of gold that is transformed into different things, e.g. a cup or a bowl. While these are different entities, the essential nature of gold remains the same and always exist. This view has similarities to Leibnitz's view of monads.

Vaibhasika affirm that we perceive real external objects, and that a sense organ and its object must exist at the same moment, together with its effect, which is the experience of the perception. Thus a cause exist simultaneously with its effect.

Vaibhasika also argue that freedom from dukkha must be achieved by abandoning the defilements, and that defilements can and must be separated from the pure mind. Both the defilements and the mind exist eternally according to this view, but are not of the same nature.

To sum up the Vaibhasika view of reality:

- 1) there exist separate dharmas and different types of dharmas,
- 2) the inner essences or processes of the dharmas exist eternally,
- 3) the sense organs directly perceive external objects as they are, and
- 4) defilements can not be destroyed but must be abandoned, separated from the mind, for a sentient being to reach nirvana.

Sautrantika ("those who rely upon the sutras")

The founding of the Sautrantika school is attributed to the elder Kumaralata in the 3rd century CE. The Sautrantikas rejected the status of the Abhidharma as being buddhavacana ("word of the Buddha"), they held it was the work of different Buddhist teachers after his death, and that this was the reason different Abhidharma schools varied widely in their doctrines. However, this school still studied and debated on Abhidharma concepts and thus did not seek to question the method of the Abhidharma in its entirety.

Sautrantikas opposed the Vaibhasika view that all dharmas exist eternally. They seem to have regarded the Sarvastivadin-Vaibhasika position of eternalism as a violation of the basic Buddhist

principle of impermanence. Instead the Sautranikas argued that only the present moment exists, i.e. presentism. They also meant that we do not directly perceive the external world, only the mental images of outer objects. It is only the mental forms (skt. akara) or representations (skt. vijnapti) of objects which are perceived.

Karma and rebirth are in the Sautrantika view described as seeds (skt. bija) stored in the mind stream, as unseen karmic habits (good, neutral and bad) which remain until they meet with the necessary conditions to manifest. Like when the right conditions of water, earth, warmth and sunlight make a seed to sprout, grow into a plant and so forth.

Yogacara ("yoga practice") and Cittamatra ("mind-only")

The Yogacara philosophy is primarily meant to aid in the practice of yoga and meditation, and for this purpose describes a systematic analysis of the Mahayana path of mental training. It associated with Indian Mahayana Buddhism in about the fourth century CE, but also included some Theravada practitioners of the Sautrantika school. The school is also called Cittamatra ("mind-only") because all external and internal phenomena and perceptions take place in the mind according to this view. There is no material reality. What is experienced as material is really, only, phenomena in mind.

Vasubandhu's view is that each dharma comes into existence only for a moment in which it discharges its causal effect and then self-destructs, the stream of mental experience is therefore causal series of momentary dharmas. This view is similar to Davids Bohm's implicate and explicate order. The issue of continuity and transference of karma is explained by Vasubandhu by the function of the "storehouse consciousness" (skt. alayavijnana), which stores karmic seeds (skt. bija) and also survives rebirth. The view of Yogacara is that only ideas or mental images ultimately exist.

The Yogacara school described the doctrine of the eight consciousnesses: 1-5) the five sense-consciousnesses, 6) mentality (skt. citta), 7) self-consciousness (skt. manas), and 8) the storehouse or substratum consciousness (skt. alayavijnana). More traditional (Theravada) Buddhist descriptions of consciousness taught just the first six vijnanas, each corresponding to a sense base (ayatana) and having their own sense objects. The eighth consciousness, alayavijnana, was defined as the storehouse of all karmic seeds, where they gradually matured until ripe, at which point they manifested as karmic consequences. According to the Sandhinirmocana sutra, alayavijnana underlies and supports the first six types of manifest consciousness, all of which occur simultaneously with the alayavijnana.

The alayavijnana is also what experiences rebirth into future lives and what descends into the womb to appropriate the fetal material. Yogacara taught that being unaware of the processes going on in the alayavijnana is an important element of ignorance (skt. avidya). The alaya is also individual, so that each person has their own alayavijnana, which is an ever changing process and therefore not a permanent self. Asanga and Vasubandhu meant that the alayavijnana ceases at awakening, becoming transformed into a pure consciousness.

Cetana (tib. sem-pa) is a Buddhist term commonly translated as volition, intention, directionality and so forth. It can be defined as a mental factor that moves or urges the mind in a particular direction, toward a specific object or goal. Cetana can be considered within the Buddhist teachings as the most significant mental factor involved in the creation of karma.

Cetana is the element that coordinates and directs the activity of each of the other elements within the mind in respect to the object. Once feeling is present, intention moves our mind in a certain direction. Intention is the factor that actualises what feeling has initiated. If the feeling generated upon contact with an object is attraction, intention moves the mind forward toward the object. For example, you smell newly baked bread in a bakery you are passing, and the feeling of attraction arises. Intention is the shift in the mental process toward buying it.

According to Asanga's view, karma is a mental impulse. It is synonymous with the mental factor of an urge. An urge is a mental factor that accompanies every moment of our experience. It is the

mental factor that brings us in the direction of a particular experience, either simply to look at or to listen to something, or to do something with or to it, to say it, or to think it. Whether it is physical, verbal, or mental karma, the karmic impulse is the mental factor of an urge to do, say, or think something. It is like the impulse to hit someone, to tell the truth, or to think longing thoughts about a loved one. It is also the mental urge to continue doing, saying, or thinking something, as well as the mental urge to stop engaging in them or think about something else. Usually, we are not at all aware of these mental urges or impulses. In Western terminology these urges are similar to unconscious thoughts.

For Yogacara, the seemingly external or dualistic world, is merely a by-product (skt. adhipati-phala) of karma. The type, quantity, quality and strength of the seeds determine where and how a sentient being will be reborn. The conditioning of the mind resulting from karma, is called samskara.

Vasubandhu and Asanga criticised Madhyamaka for being nihilistic, and the Yogacara argued instead that there is an inner essence of mind that ultimately exist. There is therefore a subtle difference between Yogacara and Madhyamaka, which takes the form of a subtle clinging by Yogacaras to the existence of an inexpressible, naturally luminous cognition.

Madhyamaka ("middle way")

The foundational text of the Madhyamaka tradition is Nagarjuna's Mula-madhyamaka-karika ("Root Verses on the Middle Way"). Madhyamaka is the dominant interpretation of Buddhist philosophy in Tibetan Buddhism.

According to the classical Indian Madhyamika thinkers, all phenomena (skt. dharma) are empty (skt. shunya) of essence (skt. svabhava), and they are all dependently co-arisen. The basic idea behind dependently co-arisen phenomena, is that all phenomena arise in dependence upon other phenomena through causes and conditions. That is the empty nature of reality, and emptiness itself is also empty of essence (so called "empty of emptiness"), emptiness does not have an existence on its own, nor does it refer to a transcendental reality beyond or above phenomenal reality. This latter point is in contrast to the Yogacara view.

Beginning with Nagarjuna, Madhyamaka discerns two levels of truths, relative truth and ultimate truth. Conventionally, Madhyamaka holds that sentient beings do perceive concrete objects which they are aware of empirically. In Madhyamaka this phenomenal world is the relative truth (skt. samvrti satya). Samvrti satya can be translated as to cover truth, to conceal truth, to obscure truth, or conventional truth, as in a customary, norm based, or agreed upon truth. This relative truth includes everything, including Nagarjuna's own arguments, the Buddha, the Dharma and the Sangha.

The ultimate reality is empty of inner essence and includes everything, relative and ultimate truths, subject and object, outside and inside, time and space. The ultimate reality (also called the absolute truth) can not be described in words, mathematical formulas or other types of conceptual expressions. The ultimate reality of emptiness can only be experienced by direct perception, that is reaching the first bhumi through deep meditation. This is to finally awaken from the dream, and perceive that it is only a dream, a play, a mirage. To be free at last.

There are two positions that Madhyamaka steers clear from; the two extremes. The first is essentialism-eternalism (skt. sastavadava), which is a belief that phenomena (including things) inherently or substantially exist. Nagarjuna argues that we naively perceive phenomena as substantial, and it is this predisposition which is the root delusion that lies at the basis of all suffering. The second extreme is nihilism (skt. ucchedavada), which could lead one to believe that there is no need to be responsible for one's actions, such as the idea that one is annihilated at death or that nothing has causal effects, but also the view that absolutely nothing exists. These two extreme views are faulty according to Madhyamaka and leads one astray.

Appendix K, The 4 Major Tibetan Buddhist Schools

The four major Tibetan Buddhist schools can be divided into the Nyingma ("old translation") and Sarma ("new translation") traditions. Each school traces itself to a certain lineage going back to India as well as certain important Tibetan founders. While all the schools share most practices and methods, each school tends to have a preferred focus. The Nyingma tradition follows mainly the Nyingma translations along with Termas, and the Sarma follows mainly the Tengyur-Kangyur translations.

Nyingma (est. in 8th century)

Nyingma is the oldest of the four major schools of Tibetan Buddhism. The Nyingma is founded on the first lineages and translations of Buddhist scriptures from Sanskrit into Tibetan in the eighth century. The Tibetan king Trisong Detsen (8th century CE) invited Padmasambhava (tib. Guru Rinpoche) from Oddiyana in today's Pakistan, and the Nalanda abbot Shantaraksita to Tibet to introduce Buddhism. Padmasambhava, Shantaraksita, many translators, and Padmasambhava's nearest disciples worked for many years on the translation of all Buddhist texts into Tibetan. The translations from this period formed the base for the large scriptural transmission of Dharma teachings into Tibet and are known as the "old translations". Padmasambhava supervised mainly the translation of tantras, and Shantaraksita concentrated on the sutras. Padmasambhava and Shantaraksita also founded the first Buddhist monastery in Tibet, Samye.

Nyingma classifies the Buddhist teachings in nine vehicles to liberation. This classification places the Nyingma teachings of Dzogchen ("great perfection") as the highest of all Buddhist teachings. The Nyingmas consider the Dzogchen teachings to be the most direct, profound and subtle path to Buddhahood. One of the most influential Nyingma scholar yogi of the Great Perfection was Longchenpa (1308–1364 CE).

The Nyingma school also has an important tradition of discovering and revealing "hidden treasure texts" (tib. termas), which allows the treasure discoverers (tib. tertöns) to find and reveal hidden scriptures. The found termas can be written in non-ordinary languages and also be material or non-material.

Sakya (est. in 1073)

The Sakya tradition developed during the second period of translation of Buddhist scriptures from Sanskrit into Tibetan in the late 11th century. The name Sakya (eng. "pale earth") derives from the unique grey landscape of the Ponpori Hills in southern Tibet near Shigatse, where the first monastery of this tradition, the Sakya Monastery (the seat of the Sakya school) was founded by Khon Konchog Gyalpo in 1073.

The head of the Sakya school, known as Sakya Trizin ("holder of the Sakya throne"), is always drawn from the male line of the Khon family. According to the Sakya legend, the Khon family had celestial origins. The original Khon were, for about 13 generations Nyingma practitioners, but during Khon Konchok Gyalpo's time, they felt the time had come to establish a separate school, so the Sakya order was founded in 1073. Unlike the other Tibetan lineages, the Sakya lineage is hereditary rather than based on reincarnation. The teachings are according to Sakya tradition held to be especially powerful because the family, the bloodline, holds the emanation of Manjushri within itself.

One important feature of the Sakya tradition is the teachings from the Indian mahasiddha Virupa, who established the Hevajra Lam Dre practice. The tradition also has extensive teachings that come down from Nagarjuna and Naropa.

Kagyü lineages (est. in late 11th and 12th centuries)

The Kagyü (“oral lineage” or “whispered transmission”) school traces its root back to the Indian mahasiddhas Tilopa, Naropa, Maitripa and the yogini Niguma.

Shangpa Kagyü

The Shangpa Kagyü ("oral tradition of the man from Shang") is known as the “secret lineage” of the Kagyü school of Vajrayana and differs in origin from the better known Dagpo Kagyü schools. The Shangpa lineage descends from Tilopa’s student yogini Niguma, as well as from the teachings from the yogini Sukhasiddhi. The yogini’s student Khyungpo Naljor, founded the monastery in the Shang Valley that gave its name to the tradition.

Marpa Kagyü

Marpa’s guru Naropa was the principal disciple of Tilopa from East Bengal. From his own teachers Tilopa received the “Four lineages of instructions”, which he passed on to Naropa who codified them into what became known as the “Six Dharmas of Naropa”. The Mahamudra lineage of Tilopa and Naropa is called the “direct lineage” or “close lineage” as it is said that Tilopa received this Mahamudra realisation directly from Buddha Vajradhara and this was transmitted only through Naropa to Marpa. The “distant lineage” of Mahamudra is said to have come from the Buddha in the form of Vajradhara through incarnations of the bodhisattvas Avalokiteshvara and Manjushri to Saraha, then from him through Nagarjuna, Shavaripa and Maitripa to Marpa. The Mahamudra teachings from Saraha that Maitripa transmitted to Marpa include the "Essence Mahamudra" where Mahamudra is introduced directly without relying on philosophical reasoning or yogic practices.

Marpa established his seat at Drowolung in Lhodrak in southern Tibet just north of Bhutan. Marpa’s most outstanding students were:

1. Jestun Milarepa who became the holder of Marpa’s meditation or practice lineage. Among Milarepa’s many students were Gampopa and Rechung Dorje Drakpa (also known as Rechungpa).
2. Ngok Choku Dorje was the principal recipient of Marpa’s explanatory lineages and particularly important in Marpa’s transmission of the Hevajra Tantra.
3. Tshurton Wangi Dorje was the principal recipient of Marpa’s transmission of the teachings of the Guhyasamaja Tantra. Tshurton’s lineage eventually merged with the Shalu Monastery tradition and subsequently passed this down to the Gelug founder Je Tsongkhapa.

Dagpo Kagyü

Gampopa (“the physician from Dagpo”) combined the monastic tradition and the stages of the path teachings of Atisha and the Kadam order (Kadampas), with the practices of Mahamudra and the Six Yogas of Naropa he received from Milarepa, synthesising them into one new lineage, the Dagpo Kagyü. Gampopa also founded the Daklha Gampo Monastery. Two of Gampopa’s main disciples were Dusum Khyenpa and Pagmo Drupa.

Karma Kagyü

Karma Kagyü was founded by Gampopa’s disciple Dusum Khyenpa, the 1st Karmapa Lama (1110–1193). The Karmapa title is a long line of consciously reborn lamas, and the second Karmapa, Karma Pakshi (1204–1283), is the first recognised tulku in Tibetan Buddhism that predicted the circumstances of his own rebirth. The historical seat of the Karmapas is Tsurphu monastery in the Tolung valley of Tibet. The spiritual head of the Karma Kagyü is the Gyalwa Karmapa. The Karma Kagyü are sometimes called the “black hat”-lamas, in reference to the black crown worn by the Karmapa.

Pakdru Kagyü

The lineage of Pagmo Drupa is commonly called the Pakdru Kagyü. This term can also be used as a way of including all the lineages that descended from his disciples. The best known of these

lineages were 1) the Drukpa Kagyu, which came from his disciple Lingrepa Pema Dorje (1128–1188), 2) the Drikung Kagyu, which came from Jigten Gonpo Rinchen Pel (1143–1217), and 3) the Taklung Kagyu from Taklung Tangpa Tashi Pel (1142–1209/1210).

Drukpa Kagyu

The Drukpa Lineage was established by Lingrepa's main disciple, Tsangpa Gyare (1161–1211). As legend has it, Tsangpa Gyare went to a place called Nam Phu where, nine roaring dragons rose from the ground and soared into the sky. The Tibetan word for dragon is Druk, so Tsangpa Gyare's lineage and the monastery he established at the place became known as the Drukpa, and he became known as the Gyalwang Drukpa. This school became widespread in Tibet and in surrounding regions. Today the Southern Drukpa Lineage is the state religion of Bhutan, and in the western Himalayas, Drukpa Lineage monasteries are found in Ladakh, Zaskar, Lahaul and Kinnaur.

Drikung Kagyu

Drikung Kagyu was founded by Jigten Gonpo Rinchen Pel (1143-1217), also known as Drikung Kyopa and Jigten Sumgon. Jigten Sumgon was one of the main disciples of Phagmodrupa, as well as a disciple of the great Nyingma tertön Nyang Ral Nyima Özer. Jigten Sumgon founded the main seat of the Drikung Kagyu school, the Drikung Til Monastery, also known as Changchub Ling in Central Tibet, in 1179. The unique doctrines of Drikung Kagyu as taught by its founder, Jigten Sumgön is preserved in Gong Chik ("The single intention") and "The essence of Mahayana teachings". The Drikung Kagyu also have a tradition of Dzogchen teachings, the Yangzab Dzogchen, which is based on terms revealed by the tertön Rinchen Phuntsog in the sixteenth century.

Taklung Kagyu

The Taklung Kagyu lineage was founded by Pagmo Drupas disciple Taklung Thangpa Tashi Pal in 1180. The main seat of Taklung Kagyu is located in the northern part of Tibet in a place called Taklung. Eventually, the Taklung Kagyu school spread throughout Tibet, parts of Mongolia, China and even India.

Gelug (ext. in 1409)

The Gelug ("virtuous") is the newest of the four major schools of Tibetan Buddhism. An informal name for this tradition is the "yellow hat school". It was founded by Je Tsongkhapa (1357–1419), a Tibetan tantric yogi and scholar. Tsongkhapa merged the Kadam teachings of lo-jong ("mind training") and lam-rim ("stages of the path"), with the teachings of the Sakya, Kagyu and Jonang schools. Tsongkhapa also emphasised monasticism and a strict adherence to vinaya ("monastic discipline"). He combined this with extensive and unique writings on madhyamaka, Buddhist epistemology, and Buddhist practice. Tsongkhapa's numerous works on philosophy and tantric practice were widely influential in the history of Tibetan Buddhism.

The tantric practices of the Gelug school are also integrated into the stages of the path model by Tsongkhapa's "The great exposition of secret mantra". This is combined with Anuttarayoga Tantras such as the Guhyasamaja, Chakrasamvara, Yamantaka and Kalachakra. Tsongkhapa also incorporated the tantric practice of the Six Yogas of Naropa, and Mahamudra, from the Dagpo Kagyu lineages. This tradition was continued by the first Panchen Lama, who composed "A root text for the precious Gelug-Kagyu tradition of Mahamudra".

Tsongkhapa founded the Ganden monastery in 1409, which was followed by the founding of Drepung (1416) and Sera (in 1419), which became the great three Gelug university monasteries. The Ganden Tripa ("Ganden throne holder") is the official head of the school, though its most influential office is the Dalai Lama ("Ocean teacher"). By support of the Mongol Khans, the Gelug school emerged as the dominant Tibetan Buddhist school in Tibet and Mongolia at the end of the 16th century.

After the occupation of Tibet by China, thousands of Tibetan monasteries were destroyed or damaged, and many Gelug monks, including the 14th Dalai Lama fled the country to India as part of the Tibetan diaspora. The three major Gelug monastic monasteries (Sera, Drepung and Ganden) were recreated in India. The Dalai Lama's current seat is Namgyal Monastery at Dharamshala,

Appendix L, Major Teachers

Nagarjuna (c. 2nd to c. 3rd century CE)

Nagarjuna is considered to be the founder of the Madhyamaka school of Buddhist philosophy. His Mula-madhyamaka-karika (Root verses on the middle way) is the most important text on the Madhyamaka view. Other major texts by Nagarjuna are Shunyata-saptativritti (Seventy stanzas on emptiness), Yuktishashtika (Sixty stanzas on reasoning), Vighrahavyavartani (Dispeller of objections), Vaidalyasutra (Treatise on pulverisation) and Ratnavali (Precious garland).

Aryadeva (c. 3rd century CE)

Aryadeva was a disciple of Nagarjuna. After Nagarjuna, he is often considered to be the next most important guru of the classical Indian Madhyamaka thought. Aryadeva's writings are important sources of Madhyamaka in both East Asian Buddhism and in Tibetan Buddhism. His text Catuhshataka (Four hundred verses) was influential on Madhyamaka in India and Tibet. He is known for his association with the Nalanda monastery in modern day Bihar, India. His works are regarded as a supplement to Nagarjuna's, on which he commented. Aryadeva also wrote refutations of the theories of non-Buddhist Indian philosophical schools.

Asanga (c. 4th century CE)

Asanga was one of the most important gurus of Mahayana Buddhism and was in principle the founder of the Yogachara (Cittamatra) school together with his half-brother Vasubandhu. Asanga was probably born in Purusapura, modern day Peshawar in Pakistan, which at that time was part of the ancient kingdom of Gandhara. Traditionally, he and his half-brother Vasubandhu are regarded as the major classical Indian Sanskrit exponents of Mahayana Abhidharma Yogachara (Cittamatra) thought and Mahayana teachings on the bodhisattva path. Asanga spent many years in meditation and study under various teachers, but according to the narrative of the 6th century monk Paramartha, he was unsatisfied with his understanding. Paramartha then recounts how he used his meditative powers (siddhis) to travel to Tushita Heaven to receive teachings from Bodhisattva Maitreya on emptiness and on the Mahayana sutras. Asanga went on to write some key treatises (shastras) of the Yogacara school, like Mahayana-samgraha (Summary of the great vehicle), a systematic exposition of the major tenets of the Yogacara school in ten chapters.

Vasubandhu (c. 4th century CE)

The most important Sautrantika was probably Vasubandhu, a native from Purusapura in Gandhara. He is known for his Abhidharma-kosha-karika ("Commentary on the treasury of the abhidharma"), which defends the Sautrantika view. This work is widely used in Tibetan and East Asian Buddhism, as the major source for non-Mahayana abhidharma philosophy. He famously later converted to the Yogacara school. Vasubandhu is said to have been convinced of the Yogacara view after meeting with his half-brother Asanga. Along with Asanga he became one of the main founders of the Yogacara school.

Buddhapalita (c. 5th to c. 6th centuries CE)

An influential commentator on Nagarjuna's and Aryadeva's works was Buddhapalita. He has been interpreted as developing the prasangika approach to Nagarjuna's Mula-madhyamaka-karika in his commentary Mula-madhyamaka-vritti. This commentary follows the Madhyamaka method by critiquing essentialism mainly through reductio ad absurdum. Like Nagarjuna, Buddhapalita's main philosophical method is to show how all philosophical positions are ultimately untenable and self-contradictory, a style of argumentation called prasanga.

Dharmakirti (c. 6th to c. 7th centuries CE)

Dharmakirti was an influential scholar and guru at Nalanda. He was one of the key scholars of epistemology (skt. pramaṇa) in Buddhist philosophy, and is associated with the Sautrantika and

Yogacara schools. He was also one of the primary theorists of Buddhist atomism. Dharmakirti's *Pramanavarttika*, his largest and most important work, was very influential in India and Tibet as a central text on *pramana* (“valid knowledge instruments”) and was widely commented on by various Indian and Tibetan scholars.

Chandrakirti (c. 7th century CE)

Chandrakirti (“glory of the moon”) criticised the Yogacara school for not realising that the nature of consciousness is also a conditioned phenomenon, and therefore empty of inherent existence; both consciousness and objects are ontologically empty. Chandrakirti wrote the *Prasannapada* (“Clear words”), a commentary on the *Mula-madhyamaka-karika*, and the *Madhyamaka-vatara*, an introduction to the Madhyamaka view. His works are central to the understanding of Madhyamaka in Tibetan Buddhism.

Shantideva (c. 7th to c. 8th centuries CE)

Shantideva was an Indian monk and scholar at the monastic university of Nalanda. He is best known as the author of the *Bodhicaryavatara* (*The Way of the Bodhisattva*), a classic guide to the Mahayana path that presents the progressive stages to the development of *Bodhicitta*, by focusing on the six paramitas. This text is highly esteemed in the Tibetan Buddhist tradition.

Arya Nagarjuna / “Tantric” Nagarjuna (c. 7th to c. 8th centuries CE)

The Madhyamaka and Yogacara views continued to be of major importance during the period of Indian Buddhism when the tantric Vajrayana Buddhism rose to prominence. There are different opinions if there existed only one or two Nagarjunas. Some argue that there were just one Nagarjuna in the 2nd to 3rd century, who also composed tantric texts. Others argue that the tantric texts were created by a second Nagarjuna. It is possible that there existed a second Nagarjuna, Arya Nagarjuna, also known as the tantric Nagarjuna about 7th to 8th CE. The tantric Nagarjuna could in that case be the founder of the *Guhyasamaja* tantra and other tantras.

Shantaraksita (725 – 788 CE)

Shantaraksita (“protected by the One who is at peace”) was a guru of the Madhyamaka school who studied at Nalanda monastery under Jnanagarbha, and became the founder of Samye, the first Buddhist monastery in Tibet. Shantaraksita combined Madhyamaka, Yogacara and the logic epistemology of Dharmakirti into a novel system, known as Yogacara-Madhyamika. Unlike other Madhyamaka teachers, Shantaraksita accepted Yogacara doctrines like mind-only (skt. *cittamatra*), but only on the level of conventional truth. In his *Madhyamakalamkara*, Shantaraksita says: “By relying on *Cittamatra*, know that external entities do not exist. And by relying on Madhyamaka, know that no self at all exists, even in that mind. Therefore, holding the reins of logic as one rides the chariots of the two systems, one attains the path of the true practitioner of Mahayana.”

Kamalashila (c. 740 – c. 795 CE)

Kamalashila was an Indian guru of Nalanda Mahavihara who accompanied Shantaraksita to Tibet at the request of the Tibetan king Trisong Detsen. Tibetan sources refer to him, Shantaraksita and Jnanagarbha as the three eastern *Svatantrikas* indicating their origins from Eastern India. Kamalashila is renowned for writing three texts, all called *Bhavanakrama* (“Stages of meditation”), which summarise and build upon aspects of the Yogacara tradition of Asanga, particularly as pertaining to aspects of meditation practice.

Padmasambhava (c. 8th to c. 9th centuries CE)

Padmasambhava (“Born from a lotus”), also known as Guru Rinpoche (“Precious guru”) and the “Lotus from Oddiyana”, was a tantric Buddhist vajra master from Oddiyana in modern Pakistan. Padmasambhava’s teacher was according to tradition a master who Tibetans call Garab Dorje (no known Sanskrit name), who was the first human to receive direct transmission teachings from Vajrasattva. Garab Dorje then became the teacher of the Ati yoga (tib. *dzogchen*). According to

early Tibetan sources, Padmasambhava came to Tibet in the 8th century and helped construct the Samye Monastery, the first Buddhist monastery in Tibet. Padmasambhava later came to be viewed as a central figure in the transmission of Buddhism to Tibet. In Tibetan Buddhism, Padmasambhava is considered to be a Buddha that was foretold by Buddha Shakyamuni. His students include the great female masters Yeshe Tsogyal and Mandarava. The Nyingma school considers Padmasambhava together with Shantaraksita to be its founding figures. The Nyingma school also holds that its Dzogchen lineage comes from Padmasambhava. The teachings of Padmasambhava are also said to include an oral lineage, and a lineage of the hidden treasure texts (tib. terma) discovered by later treasure discoverers (tib. tertön).

Virupa (c. 8th to c. 9th centuries CE)

Virupa (“the ugly one”), also known as Virupaksa and Tutop Wangchuk, was an Indian mahasiddha and yogi, and the source of important cycles of teachings in Tibetan Buddhism. He is especially known as the source of the Lamdré (“path-fruit”, skt. marga-phala) system held by the Sakya school and is thus seen as the Indian founder of the lineage. A series of verses called the Vajra verses, which are pith instructions on the Hevajra tantra, are also attributed to him.

Atisha (982 – 1054 CE)

Atisha Dipamkara Shrijnana was one of the major figures in the spread of 11th-century Mahayana and Vajrayana Buddhism in Asia, and inspired Buddhist traditions from Tibet to Sumatra. Atisha’s chief disciple, Dromtön, was the founder of the Kadam school, one of the New translation schools of Tibetan Buddhism. Atisha spent three years in Tolung and compiled his teachings into his most influential scholarly work, Bodhipathapradipa (“Lamp for the path to awakening”). This short text in 67 verses, lays out the entire Buddhist path in terms of the three vehicles, Theravada, Mahayana, and Vajrayana. This text became the model for subsequent texts in the genre of Lamrim (tib. lam rim), or stages-of-the-path-texts. It was for instance the basis for Tsongkhapa’s later Lamrim writings.

Tilopa (988 – 1069 CE)

Tilopa was an Indian Buddhist mahasiddha, who lived along the Ganges River. Tilopa was born into the brahmin caste and possibly came from a royal family. He adopted the monastic life upon receiving directions from a dakini, who told him to adopt a mendicant and itinerant existence. Advised by the dakini, Tilopa gradually took up a monk’s life, and travelled and meet many gurus. He received teachings on inner heat (skt. candali, tib. tummo), radiant light (skt. prabashvara), illusory body (skt. maya deha, tib. gyulu), Chakrasamvara, Heruka, dream yoga, guru yoga, the teachings on bardo, phowa, wisdom (prajna) and the resurrection of the dead body. He became a holder of all the tantric lineages, possibly the only person in his day to do so. During a meditation, he received a vision of Vajradhara, and according to legend, the entirety of mahamudra was directly transmitted (i.e. download) to Tilopa. After receiving the transmission, Tilopa meditated in two caves, and bound himself with heavy chains to hold the correct meditation posture. He passed on the “Way of methods”, today known as the 6 Yogas of Naropa. Naropa, his most important student, became his successor and carried and passed on the teachings. Tilopa is considered the grandfather of today’s Kagyu Lineage. At Pashupatinath Temple premise, the greatest Hindu shrine of Nepal, there are two caves where Tilopa attained siddhis and initiated his disciple Naropa.

Naropa (c. 11th century CE)

Naropa was an Indian Buddhist mahasiddha. He was the disciple of Tilopa. He was also one of the gatekeepers of Vikramashila monastery which is located in Bihar. When he met Tilopa, he was given the four complete transmission lineages which he then began to practice. While studying and meditating with Tilopa, Naropa had to undergo a further twelve major hardships to overcome all the obstacles on his path, culminating in his full realisation of Mahamudra. Naropa spent twelve years with Tilopa. Naropa is famous for his transmission of the “Six yogas of Naropa”. In Kagyu tradition Naropa was the personal teacher of Marpa Lotsawa. The Mahamudra lineage of Tilopa and Naropa

is called the "direct lineage" or "close lineage" as it is said that Tilopa received this Mahamudra realisation directly from the Dharmakaya Buddha Vajradhara and this was transmitted only through Naropa to Marpa.

Drogmi (c. 992 – c. 1072 CE)

Drogmi (Drogmi Lotsawa Shakya Yeshe) travelled to India where he learned Sanskrit. He became a practitioner and famous translator who studied at the Vikramashila monastery directly under Naropa, Ratnakarashanti, Vagishvakirti and other great panditas from India for twelve years. In Tibet he taught Sanskrit and gave teachings to Marpa Chokyi Lodro. Drogmi also transmitted the tantric system "Path and Fruit" (Lamdré) which came to be the central tradition of the Sakya school from India to Tibet.

Marpa (1012 – 1097 CE)

Marpa Chokyi Lodro, or just Marpa Lotsawa ("Marpa the translator") was a Tibetan householder who first trained with translator Drogmi Shakya Yeshe, and then travelled three times to India and four times to Nepal in search of Buddhist teachings. His principal gurus were Naropa from whom he received the "close lineage" of Mahamudra and tantric teachings, and Maitripada from whom he received the "distant lineage" of Mahamudra. According to some accounts, on his third journey to India Marpa also met with Atisha who later came to Tibet and helped found the Kadam lineage. Marpa established his seat at Drowolung in Lhodrak in southern Tibet just north of Bhutan. The most well-known student of Marpa is Milarepa, the most celebrated and accomplished of Tibet's yogis, who achieved the ultimate goal of enlightenment in one lifetime, and became the holder of Marpa's meditation or practice lineage.

Khon Konchok Gyalpo (1034-1102 CE)

Khon Konchok Gyalpo was the founder of the Sakya School of Tibetan Buddhism, and the founder of the Sakya Monastery. Khon Konchok Gyalpo was born in Sagya, in Tsang. He was a member of the Khon family, and his ancestry can be traced back to Khon Dorje Rinpoche, student of Padmasambhava. He followed his father and brother and studied the Nyingma School at a young age. Later he studied the newly translated Vajrayana texts with Drogmi Shakya Yeshe. Khon Konchok Gyalpo established the Sakya Monastery in 1073, where the Sakya Tradition first developed. His son Khon Kunga Nyingpo was regarded as the first leader of Sakya, and Khon Konchok Gyalpo is known as the first Sakya Trizin.

Milarepa (c. 1040/1050 – c. 1120/1130 CE)

Jetsun Milarepa was a yogi, a student of Marpa Lotsawa and teacher of Gampopa and an important figure in the Kagyu lineage. He is generally considered one of Tibet's most famous yogis and poets. Milarepa's life represented the ideal bodhisattva, and is a testament to the unity and interdependency of all Buddhist teachings; Theravada, Mahayana and Vajrayana. He showed that poverty is not a deprivation, but rather a component of emancipating oneself from the constrictions of material possessions; that tantric practice entails discipline and steadfast perseverance; that without resolute renunciation and uncompromising discipline, as Gautama Buddha himself stressed, all the sublime ideas and colourful images depicted in Mahayana and Tantric Buddhism are no better than magnificent illusions. He also had many disciples, male and female, including Rechung Dorje Drakpa (1088–1158) also known as Rechungpa, and Gampopa. His female disciples include Rechungma, Padarbum, Sahle Aui and Tseringma.

Gampopa (1079 – 1153/1159 CE)

Gampopa Sonam Rinchen, also called the physician from Dagpo, was born in Eastern Tibet, where he first trained as a physician and began a family. At the age of 26, after his wife and two children died in an epidemic, he ordained as a monk. After studying and practising the Kadampa teachings for a period of time, at the age of 32 he met Jetsun Milarepa, with whom he studied the Mahamudra teachings and the Six yogas of Naropa. Gampopa became one of the foremost disciples of Milarepa.

Gampopa later established the Kagyu path, based on the Mahamudra teachings he received from Milarepa, and the Indian mahasiddha practices brought to Tibet by Marpa, which he combined with the Kadampa Lamrim teachings and the Kadam monastic and scholastic traditions from Atisha. Gampopa's "The Jewel Ornament of Liberation", synthesised the two traditions of the Kadampa and the Mahamudra. One of Gampopa's contributions was the establishment of the celibate monastic Dagpo Kagyu order. This was in contrast to the tradition of Marpa and Milarepa which mainly consisted of non-monastic householder or hermit yogis practising in solitary locations.

Gampopa founded the Daklha Gampo Monastery. During the 14th century, the great tertön, Karma Lingpa, unearthed the famous Tibetan book of the dead (tib. bardo thodol chenmo) by Padmasambhava at Mount Gampodar which is within the territory of the monastery. The Dzungar Mongols later destroyed the monastery in 1718, but it was quickly rebuilt. It was again totally destroyed after the Chinese invasion in 1959, but some parts have since been restored.

Dagpo Kagyu encompasses the branches of the Kagyu school of Tibetan Buddhism that trace their lineage back through Gampopa. All the branches of the Kagyu tradition of Tibetan Buddhism surviving today, including the Drikung Kagyu, the Drukpa Lineage and the Karma Kagyu, are branches of the Dagpo Kagyu. Gampopa's disciples include Dusum Khyenpa, the 1st Karmapa Lama (1110-1193), who founded the Karma Kagyu, and Pagmodropa.

Pagmo Drupa (1110 – 1170 CE)

Phagmo Drupa Dorje Gyalpo, was one of the main disciples of Gampopa, and also a disciple of Sachen Kunga Nyingpo (1092-1158), one of the founders of the Sakya school. When Pagmo Drupa was about twenty years old, he made the very long journey to the central parts of Tibet. There, after his full ordination, at age of 25, he found a teacher to whom he devoted about twelve years of his life. This was one of the tantric masters of the Sakya school, Sachen Kunga Nyingpo. During his time with Sachen he primarily studied and practised the Sakya Lamdre. He next spent two years with Gampopa. Under Gampopa he is said to have attained full realization of Mahamudra, and some of Pagmo Drupa's dialogues with Gampopa about meditation may still be read today.

Later a yogi in an area to the east of the city of Tsetang, handed over to Pagmo Drupa a meditation hut at a place called Pakmodru ("sow crossing"). It was said to be a place of great natural beauty, with plenty of juniper trees. Gradually other meditators came there and built their own huts, which formed the original nucleus for the Dentsa Thel Monastery. This would become the mother monastery for hundreds of other monasteries. The monastery of Dentsa Thel was completely destroyed after the Chinese occupation of Tibet. The lineage of Pagmo Drupa is commonly called the Pakdru Kagyu. This term is also used as a way of including all the lineages that descended from his disciples. The best known of these lineages were the Drukpa Kagyu, which came from his disciple Lingrepa Pema Dorje (1128-1188); the Drikung Kagyu, which came from Jigten Gonpo Rinchen Pel (1143-1217); and the Taklung Kagyu from Taklungtangpa Tashi Pel (1142-1209/1210).

Jigten Sumgon (1143 – 1217 CE)

Jigten Sumgon or Jigten Gonpo, was the founder of the Drikung Kagyu lineage and main disciple of Phagmo Drupa. Jigten Sumgon's great-grandmother was Achi Chökyi Drölma, who prophesied his birth and vowed to protect his lineage. Jigten Sumgon was born in 1143 in the Kham region of Tibet. He founded the Drikung Thil monastery in 1179. Jigten Sumgon and the Drikung lineage are maybe best known for the set of teachings known as The five profound paths of Mahamudra. Jigten Sumgon's sayings were collected by his disciple Sherab Jungne into a collection of 150 vajra statements, which is known as the Gong chik ("The single intention"). Gong chik is based on the idea that all of the Buddha's teachings have a single essence, a single meaning and a single intent. Even though there is only a single intention in the teachings of the Buddhas, due to the varying capacity of sentient beings, the single intent is expressed through limitless skillful means, through teachings on the ground, path and result and through the three vehicles. Thus the three turnings of the wheel of Dharma are essentially one, they contain each other and aim at the same goal, but

different beings have different conceptions, and thus there appear to be three turnings. Regarding Buddhist philosophical tenets, Jigten Sumgon generally held a quite dismissive attitude towards their usefulness, e.g. Jigten Sumgon states in *Gong Chik* (4.13):

“All kinds of established views obscure absolute truth”. (i.e. the absolute truth, the empty all-embracing mind, is beyond rational mind and all concepts.)

Sakya Pandita (1182 – 28 November 1251)

Sakya Pandita Kunga Gyaltsen was a Tibetan Buddhist guru and scholar and the fourth of the Five Sakya Forefathers and the sixth Sakya Trizin in the Sakya lineage. Sakya Pandita, was a title given to him in recognition of his scholarly achievements and knowledge of Sanskrit. He studied with three great Indian pandits (Danasila, Sugatashri and Samgashri) for almost a decade. He received the title pandita from Shakya Shri Badhra (1140-1225), and so was the first Tibetan to have received the highest honour from an Indian master. He also spread the Buddhist teachings to Mongolia. He is held in the Sakya tradition to have been an emanation of Manjushri.

Longchenpa (1308 – 1364)

Longchen Rabjam Drimé Özer commonly abbreviated to Longchenpa ("The vast expanse") was a Tibetan scholar-yogi of the Nyingma school. Longchenpa is known for his voluminous writings, including the highly influential *Seven Treasuries* and his compilation of Dzogchen scripture and commentaries, the *Nyingthig Yabshi* ("The inner essence in four parts"). Longchenpa was also a tertön and some of his works, like the *Khdro Yangtig*, are considered *terma*. Longchenpa's oeuvre of over 270 texts, encapsulates the core of Nyingma thought and praxis. Longchenpa's work also unified the various Dzogchen traditions of his time into a single system. Longchenpa was also the abbot of Samye, the first Buddhist monastery established in the Himalayas. However, he spent most of his life travelling or in retreat.

Je Tsongkhapa (1357 – 1419)

The Gelug school was founded in the beginning of the 15th century by Je Tsongkhapa ("the man from the Onion valley"). He was an influential Tibetan Buddhist monk, philosopher and tantric yogi, whose activities led to the formation of the Gelug school of Tibetan Buddhism. He is also known as Je Rinpoche. Tsongkhapa was born in Amdo. As a monk, he studied under numerous teachers of the various Tibetan Buddhist traditions which flourished in central Tibet, including Sakya, Jonang, Kagyu and Kadam. Tsongkhapa wrote numerous works on *madhyamaka* philosophy (such as "Ocean of reasoning", which is a commentary on the *Mula-madhyamaka-karika*), Mahayana practice (such as "Lamrim chenmo"), and Vajrayana (like the "Great exposition of secret mantra"). Tsongkhapa's writings are mainly based on that of *Madhyamaka* philosophers like Nagarjuna, Buddhapalita and Chandrakirti. Tsongkhapa also draws on the epistemological tradition of Dharmakirti. In 1409 Tsongkhapa founded the Ganden monastery, north of Lhasa.

Tsongkhapa is known for his emphasis on the importance of philosophical reasoning in the path to liberation. According to Tsongkhapa, meditation must be paired with rigorous reasoning.

Appendix M, Brain Waves and Meditation

The frequencies of the electromagnetic brain waves can be measured by electroencephalogram (EEG). Note that different parts of the brain can show different base frequencies at a given time. The brain usually shows a combination of electromagnetic frequencies and quantum states. The table below is a simplification of a more complex reality.

Wave type	Frequency range	Mental factors	States	Meditation types
Gamma	40-100 Hz	Learning, inspiration, expanding consciousness, intelligence, memory	Highly awake or during REM	Generation of loving kindness and compassion
Beta	12-40 Hz	Critical thinking, writing, reading, socialisation, daily focus, feeling stress/anxiety or energy	Normal waking state	Focus and attention when reading, talking and so on
Alpha	8-12 Hz	Feeling relaxed or drowsy, relaxed focus, visualisation, closed eyes	Going into or out of sleep, REM	Mindfulness, meditation, visualisation
Theta	4-8 Hz	Hypnosis, day-dreaming, intuition, creativity, emotional connection	Neither awake or asleep	Deep meditation, OBE, remote viewing, visualisation
Delta	0.1-4 Hz	Healing, regeneration, empathy, deep sleep, no conscious awareness	Deep sleep	Healing and very advanced meditation "like a candle in the dark"

The Tibetan Alphabet

ཀ	ka	ཁ	kha	ག	ga	ང	nga		
ཅ	cha	ཆ	cha	ཇ	ja	ཉ	nya		
ཏ	ta	ཐ	ta	ད	da	ན	na		
པ	pa	ཕ	pa	བ	ba	མ	ma		
ཅ	tsa	ཆ	tsa	ཇ	dza	མ	wa		
ཞ	zha	ཟ	za	འ	a	ཡ	ya		
ར	ra	ལ	la	ཤ	sha	ས	sa		
ཧ	ha	ཨ	a						
ཨ	a	ཨི	i	ཨུ	u	ཨེ	e	ཨོ	o

Appendix O, Bibliography and Sources

The main part of this text is based on teachings received from:

Garchen Rinpoche, Drikung Lamchen Gyalpo Rinpoche, Khenchen Konchog Gyaltsen Rinpoche, Khenchen Nyima Gyaltsen Rinpoche, Rabsang Tulku Rinpoche, Drubpon Tsering Rinpoche, Khenpo Choskyab Rinpoche, Khenpo Tamphel Rinpoche and Lama Lodru.

The material also comes from web teachings by:

H.H. Tenzin Gyatso (Dalai Lama), Chetsang Rinpoche, Garchen Rinpoche, Khenchen Konchog Gyaltsen Rinpoche, Drupon Rinchen Dorje Rinpoche, Kirti Tsenshab Rinpoche, Ringu Tulku Rinpoche, Alan Wallace, Bhante Samahita and many others.

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Appendix P, Vocabulary

Sanskrit

-	the translated sutras and tantras from Indian sources to Tibetan
-	mind training
-	read transmission
-	dreams
-	Jetsun Milarepa, Shepa Dorje
-	luminosity
-	precious one, spiritual teacher, realised master
-	the translated commentaries from Indian sources to Tibetan
-	revealer of hidden treasure-texts, sacred objects or pure visions
-	meteoric iron, "sky-iron"
ab	water
abhicara	subjugating hostile forces
abhidharma	the abstract description of phenomena
abhidharmapitaka	the third basket of the Tripitaka canon
abhimana	the klesha of pride, ego
Abhirati	eastern pure realm of buddha Aksobhya
abhisheka	empowerment, initiation
adharsa	mirror
adhideva (अधिदेव)	deity
adhigama (अधिगम)	realisation
adhimukti	devotion
adhisthana	blessing, inspirational blessings, initiation
adi	first, primordial
adibuddha	primordial buddha, e.g. Samantabhadra, Vajradhara, Kalachakra or Vairocana
ahimsa (अहिंसा)	non-violence and respect for all forms of life, not-to-injure
akasha (आकाश)	space
Akanishtha	central pure realm of Vairocana
akushala	non-virtuous actions, bad karma, tainted actions

Tibetan

kangyur	བཀའ་འགྲུར་
lojong	ལོ་རྒྱུང་
lung	ལུང་
milam	
Milarepa	མི་ལ་རས་པ་
ösal	
rinpoche	རིན་པོ་ཆེ་
tengyur	
tertön	གཏེར་རྩེན་
thokcha	ཐོག་ལྗགས་
chu	ཅུ་
trag-po	དྲག་པོ་
chö ngönpa	ཚོས་མངོན་པ་
ngönpé ngagyal	མངོན་པའི་ང་རྒྱལ།
Ngönpar gawa	མངོན་པར་དགའ་བ་
wang	དབང་
melong	མེ་ལོང་།
yidam	ཡི་དམ་
mögü	མོས་གུས་
chinlap	ཕྱིན་བརྒྱལ་བ་
Dangpö sangyé	དང་པོའི་སངས་རྒྱལ།
nam kha	ནམ་མཁའ་
Omin	འོག་མེན་
zakché kyi lé	ཟག་བཅས་ཀྱི་ལས་,

alaya (आलय)	the foundation-consciousness, store-consciousness, the-ground-of-all	kun shyi ཀུན་གཞི་
alayavijnana (आलयविज्ञान)	alaya, ground-of-all consciousness, store-consciousness	ཀུན་གཞི་རྣམ་ཤེས་
aloka	light	marme མར་མེ་
amrita	nectar	dütsi བདུད་ཚིེ
anatmaka	selflessness	dakmepa བདག་མེད་པ་
anatman (अनात्मन्)	no permanent persisting self, non-self	dakmepa བདག་མེད་པ།
anitya (अनित्य)	impermanence	midakba མི་རྟག་པ་
antarabhava (अन्तराभव)	bardo, intermediate state	bardo ར་དོ་, བར་མ་དོའི་
aparadha	transgressions of vows, downfalls	nyepa ༧ེས་པ།
apatti	transgressions of vows, downfalls	tungwa ལུང་བ།
argha	water for drinking	མཚོད་ཡིན་
arhat	non-returner, inner-foe-destroyer	dra-chom-pa དག་བཙོམ་པ།
Arupadhatu	Formless realm	zuk-me-kham གཟུགས་མེད་ཁམས་
arya	sublime being	pakpa འཕགས་པ་
astadasha-dhatu	the 18 dhatus, sensory components	kham chobgyé ཁམས་བཙོ་བརླུད་,
astanta	the 8 extreme views described by Nagarjuna	tröpé ta gyé རྩོམ་པའི་མཐའ་བརླུད་
atiyoga, mahasandhi	Great perfection, self-liberation of all phenomena that arises	dzogchen རྩོགས་ཚེན་
atman, atma	self	dak བདག་
avadhuti (अवधूति)	central channel	tsa-uma དབུ་མ་
avarana	hindrances, obscurations of kleshas and fundamental ignorance	dribpa རྩིབ་པ་
avidya (अविद्या)	ignorance	marigpa མ་རིག་པ་
ayatana	part, field	kay-chet
bala (बाल), balaparamita	spiritual power, spiritual strength, the 8 th paramita	top ལྷོབས་
balingta, bali	ritual symbols of dough and butter	torma གཏོར་མ་
Barhaspatya	tradition nihilistic Indian materialistic school	
Bhagavan, bhagavant	transcendent lord, buddha	chom-den-dé བཙོམ་ལྡན་འདས་
bharanti	subject-object dichotomy, fundamental ignorance	marigpa མ་རིག་པ་
bhava	becoming, being, existing	sipa ཟིད་པ་
bhavana	meditation, cultivation	gom ལྷོམ་
bhikshu	monk	ge-long དགེ་སློང་
bhikshuni	nun	ge-long-ma དགེ་སློང་མ་
bhumi (भूमि)	stage, level of attainment	sa ས་
bijaksara (बीजाक्षर)	seed-syllable	yigé ཡི་གེ

bindu (बिंदु)	luminous sphere of light, drop, essence	tiglé རྩེག་ལེ
bodhi	enlightenment	chang-chub བྱང་ཚུབ་
Bodhicitta (बोधिचित्त)	heart of a buddha	chang-chub kyi sem བྱང་ཚུབ་ཀྱི་སེམས་
bodhisattva (बोधिसत्त्व)	someone who has reached 1 st bhumi	chang-chub sem-pa བྱང་ཚུབ་སེམས་དཔལ་འ་
bodhisattvasamvara	bodhisattva vow	yang dom བྱང་ཚོམ་
buddha (बुद्ध)	buddha, enlightened, awakened	Sangye སངས་རྒྱས་
buddha Akshobhya (अक्षोभ्य)	buddha Akshobhya, Immovable-One	Mikyöpa མི་བསྐྱོད་པ་
buddha Amitabha	buddha Amitabha	Opakmé འོད་དཔག་མེད།
buddha Bhaisajyaguru	the Medicine buddha, see buddha Vaiduryaprabharaja	
buddha Maitreya	buddha Maitreya, the coming buddha	Jam-pa རྩམས་པ་
buddha Ratnasambhava	Ratnasambhava	Rinchen Jungné རིན་ཆེན་འབྲུང་གནས་
buddha Samantabhadra	Samantabhadra, the ultimate primordial buddha in Nyingma	Kuntuzangpo ཀུན་ཏུ་བཟང་པོ་
buddha Shakyamuni	the historical buddha, the 4 th buddha in this particular kalpa	Sangye Shakya-thub-pa སངས་རྒྱས་ཤུག་ཐུབ་པ་
buddha Vaiduryaprabharaja	the Medicine buddha, buddha of healing	Sangye Menla སངས་རྒྱས་མེན་ལ་
buddha Vajradhara	the ultimate primordial buddha in Sakya, Gelug and Kagyu	Dorje Chang རྡོ་རྗེ་འཆང་།
buddhaksetra	buddha field, pure realm	zhing kham ཞིང་ཁམས་
buddhatva	buddhahood	
Chakravartin	a benign universal monarch, e.g. Ashoka	khrolö gyurwé gyalpo འཁོར་ལོས་རྒྱུར་བའི་རྒྱལ་པོ་
Carvaka	traditional nihilistic Indian materialistic school	gyang penpa རྒྱང་འཕེན་པ་
carvari aryaayani	the 4 noble truths	pak-pay den-pa zhi འཕགས་པའི་བདེན་པ་བཞི་
catuabhisekha	the 4 empowerments	wang shyi དབང་བཞི་
catuhkaya	the 4 buddhas bodies, the 4 kayas	ku shyi ལུ་བཞི་
catuhsamapatti	the 4 formless meditative absorptions	kyemché mu shyi ལྷེ་མཆེད་ལུ་བཞི་
caturayasatya	see carvari aryaayani	
caturkarman	the 4 buddha activities, pacifying, increasing, magnetizing and subjugating	lé shyi ལས་བཞི་
chakra	wheel, centre	khlor-lo འཁོར་ལོ་, phang lo འཕང་ལོ་
cinta-chakra	the wish-fulfilling wheel	
citta	ordinary mind, the dynamic aspect of mind	sem སེམས་
Cittamatra	mind-only school, regards Mind as a substantial entity	Semtsampa སེམས་ཚམ་པ་
dakini	sky yogini-spirits, gives enlightened support to yogis	khandro-ma མཁའ་འགྲོ་མ་
damaru	little hand-held double-sided drum	nga chung ཏྲ་མ་རྩ་
dana	1 st paramita, cultivating generosity	jinpa རྩྭ་པ།
dasha-bhumi	the 10 Bodhisattva bhumis	sa chu ས་བཟུ་

dasha-dik, dasha-diga	the 10 directions	chok chu རྩལས་བཅུ་
dasha-paramita	the 10 paramitas	pa röl tu chin pa chu བ་རོལ་ཏུ་ཕྱིན་པ་བཅུ་
deva	god	lha ལྷ
dharma	1) Buddhist doctrine, 2) the true reality, 3) phenomena	chö ཚོས
dharmadhatu	the-true-state-of-all-phenomena, dharmakaya	chö-ying ཚོས་གྱི་དབྱིངས་
dharmakaya	the-buddha-aspect-of-dharmadhatu, dharmadhatu	chö-ku ཚོས་སྐུ་
dharmapala	protectors of the dharma and of sincere practitioners	chö-kyong ཚོས་སྐྱོང་
dharmata	suchness, true nature of reality, actual absolute reality, shunyata	chö-nyi ཚོས་ཉིད་
darmin	relative reality	
dhatu	factor, base, essence	kham ཁམས་
dhupa	incense	བདུག་ཕྱོས་
dhyana	5 th paramita, mental concentration	samten བསམ་གཏན་
dristi	wrong view, wrong belief	tawa nyönmong chen ལྷ་བ་ཉོན་མོངས་ཅན་
duhkha, dukkhata	suffering, anxiety, stress	duk-ngal ལྷུག་བསྐལ།
durgati	lower existences, the realms of animals, pretas and narakas	ngendro ངན་འགྲོ།
dvadasha-nidanani	the 12 nidanas	tendrel yenlak chunyi ཉེན་འབྲེལ་ཡན་ལག་བཅུ་གཉིས་
dvadashanga-pratityasamutpada	see dvadasha-nidanani	
dvadashyatana	the 12 ayatanas	kyemché chunyi ལྷེ་མཚེད་བཅུ་གཉིས་
dvasatya	the 2 truths	denpa nyi བདེན་པ་གཉིས་
dvesha	the klesha of aversion, hate, aggression	shyé dang ཞེ་སྐྱང་
ganachakra	feast offering to purify samaya	tsog ཚོགས་གྱི་འཁོར་ལོ།
gandha	Scented water	དྲི་ཆབ་
gandharva	heavenly musician or beings in the bardo who feed on odours	driza དྲི་ཟ་
garuda	giant bird feeding on dragons and snakes, celestial vessel	khyung ལུང་
ghanta	ritual bell symbolising wisdom, female, emptiness	drilbu དྲིལ་བུ་
gotra	buddha-nature, inherent potential for buddhahood	rik རིགས་
guhyantra	secret mantra	sang ngak གསང་སྐད་གསལ་
guna	buddha-attributes, qualities, attributes, properties	yönten ཡོན་ཏན།
guru (गुरु)	master, teacher, heavy, the planet Jupiter	lama ལྷ་མ་
guru-yoga	to unite the disciple's mind with the guru's mind	lamé naljor ལྷ་མའི་རྣལ་འབྱོར་
hetu (हेतु)	cause	gyurik ལྷུ་རིག
hetuphala	cause and effect in buddhist philosophy, see also karma	
homa	burnt offering	jinsek ལྷུན་ཕྲེག་

hridaya	heart mantra	nying ལྷིང།
irshya (ईर्ष्या)	the klesha of envy, self-cherishing ambition, jealousy	trakdok ལྷག་དོག་
ishtadevata (इष्टदेवता)	deity, samaya-of-mind, emanation of buddha	yidam ཡི་དམ་
ishtadevata (Arya) Tara	Tara	Drölma ལྷོལ་མ་
ishtadevata Tara	White Tara	Drökar
ishtadevata Avalokiteshvara	Avalokiteshvara, The bodhisattva of compassion	Chenrezig རྗེ་ཅན་གྱི་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་
ishtadevata Chakrasamvara	Chakrasamvara	Khorlo Demchok འཕོམ་ལོ་བདེ་མཚོག་
ishtadevata Heruka	a category of wrathful deities, blood-drinking-hero, e.g. Shriheruka	Heruka ཉེ་ཅུ་ཀ་, ལྷག་འབྱུང་
ishtadevata Kalachakra	Kalachakra, wheel-of-time	Dükyi Khorlo དུས་ཀྱི་འཕོམ་ལོ་
ishtadevata Kurukulla	Kurukulla, Red Tara, gathering, summoning, magnetizing	Kurukulé ཀུ་ཅུ་ཀུ་ལེ, Rikjema རིག་ཕྱེད་མ་
ishtadevata Mahakala (महाकाल)	Mahakala, great-black-one, the-great-death, time	Gönpo མགོན་པོ་, Gönpo Nagpo, Nakpo Chenpo
ishtadevata Mahakala (महाकाल)	four armed Mahakala	Gönpo Chagshi
ishtadevata Manjushri	Manjushri, wisdom	Jampal Yang འཇམ་པལ་དབལ་
ishtadevata Shyamatarā	Green Tara, who-protects-from-all-external-fears	Dröl Yang ལྷོལ་ལྷང་
ishtadevata Sitatara, Saravasti	White Tara, long-life, healing, pacifying	Dröl Kar ལྷོལ་དཀར་
ishtadevata Vajrakila	Vajrakila, powerful for removing obstacles	Dorje Phurba རྩོལ་ཕུར་པ་
ishtadevata Vajrapani	Vajrapani, dharmapala, spiritual power and skillful means	Chagma Dorje ལྷག་པོ་རྩོལ་
ishtadevata Vajrasattva	Vajrasattva	Dorje Sempa རྩོལ་སེམས་དབལ་
ishtadevata Vajravarahi	Vajravarahi, The-diamond-sow	Dorje Phagmo རྩོལ་ཕག་མོ་
ishtadevata Vajrayogini	Vajrayogini, transforms passions into enlightened virtues	Dorje Neljorma རྩོལ་ལེལ་འབྱོར་མ་
jara-marana	old-age-and-death, decay-and-death	ga shi ཀ་ཤི་
jati	rebirth	kyewa ལྷེ་བ་
Jina	conqueror, victorious one, buddha	Gyalwa ལྷེ་ལ་བ་
jnana, jnanaparamita	pristine cognition of the buddhas, primordial wisdom, the 10 th paramita	ye-she ཡེ་ཤེས་
Jnanasagara	Yeshe Tsogyal, Padmasambhava's innermost consort	Yeshe tsogyal ཡེ་ཤེས་མཚོ་རྒྱལ་
jnanasattva	the actual living deity (yidam)	yeshe sempa ཡེ་ཤེས་སེམས་དབལ་
kala (काल)	time, death, black, Yama	dütsö དུས་ཚོད། or dü དུས།
kaliyuga	the present degenerate age, age of the demon Kali, started about 5000 years ago	ཚོད་ལྷན་གྱི་དུས་
kalpa	eon, millions of earth years, there is different time spans for different kalpas	skal pa བསྐལ་པ་
Kamadhatu	Desire realm	dö-kham འདོད་ཁམས་
kapala	skull-cup	tö pa རྩོད་པ་
karma	seed and fruit, action, inclination, habitual tendencies	le ལས།
Karmakula	one of the five buddha-families	

Karmaprasiddhi	Accomplishing-perfect-action, Pure land of Amoghasiddhi	Lerab Drubpa ལམ་རབ་གྲུབ་པ་
karuna	compassion	nyingje ལྷིང་རྗེ
katrika, kattari	crescent knife, hooked knife, curved knife	drikuk གྲི་ཀུག
kaya	buddha-body, 2-5 types of dimension-forms of a buddha	ku ལུ་
khatvanga	tantric (trident) staff with three severed heads, symbolises the consort of the deity	khatramka ལ་རྗེ་ག་
kila	ritual dagger	phurba ལུར་པ
kinnara	bird-human, a being similar to humans	miyamchi མིའམ་ཅི་
klesha	afflictions, defilements	nyön-mong ཉོན་མོངས།
kriyakriya	buddha-activities	trinlé རྗེན་ལས་
ksetra	buddha-field	དག་པའི་ཞིང་
kshanti, ksanti	3 rd paramita, patience	zöpa བཟོད་པ་
kundalini	inner fire	tummo ཀུཏུམོ་
kusala	virtuous actions, non-tainted action	zakmé kyil lé ཟག་མེད་ཀྱི་ལས་
laksanagrahana	the belief that phenomena have inherent existence	
lalana	left channel	
loka, lokadhatu	world-system, mental universe	tsa-kyangma ལྷུང་མ་
Madhyamika	Middle school, philosophical school founded by Nagarjuna	jikten འཇིག་རྟེན་
maha	great, big	umapa དུམ་མ་པ་
mahakaruna	non-dual compassion	chenpo ཆེན་པོ་
mahamudra	Great seal, direct introduction to clear light mind, the child-mind that recognises the mother-mind	ལྷིང་རྗེ
mahasamkrantikaya	rainbow body, illusory body	chag-gya chenpo ལྷག་རྒྱ་ཆེན་པོ་
mahasandhi, atiyoga	Dzogchen, Great perfection	jalü འཇའ་ལུས་
mahasiddha	great guru	dzogchen རྫོགས་ཆེན་
mahasukha	great bliss	druptop chenpo ལྷུབ་ཐོབ་ཆེན་པོ་
mahayana (महायान)	the great vehicle	dewa chenpo བདེ་བ་ཆེན་པོ་
maitri	loving-kindness	tekpa chenpo ཐེག་པ་ཆེན་པོ།
maitri bhavana	the practice of loving-kindness, giving (tong) and taking (len)	jampa ལྷམས་པ་
mala	rosary, garland, prayer beads	tong-len གཏོང་ལེན་
mana	the klesha of pride, arrogance	treng wa འཕྲེང་བ་
mandala	world system, circle, wheel, assembly	nga-gyal ང་རྒྱལ་
Mandarava	female guru-deity, the long life dakini Mandarava, consort to Padmasambhava	kyil-khor དཀྱིལ་འཁོར་
manokaya	non-corporeal body in bardo	Mandarava མཇུ་ར་བུ་
mantra	sacred-sound, mind-protection	ngak ལྷགས་

mara	malevolent forces, defilements	dü འདུད་
maranakriya	wrath, transformation	lam ལམ་
marga	path	Rirab རི་རབ་ or རི་རྒྱལ་པོ་རི་རབ་
Merusumeruparvata, Meru	Mount Meru	
metta-bhavana	cultivation of loving-kindness	timuk གཉི་མུག
moha	the klesha of ignorance, confusion, dullness	thar-pa ཐར་པ་
moksha, vimutti	liberation	chakgya རྩལ་རྒྱ་
mudra (མུ་དྲཱི)	hand sign, seal, hand-gestures	thar-pa ཐར་པ་
mukti	liberation	tsa ཅ་
nadi (नाडी)	subtle channel	lu ལུ་
naga	serpentine water spirit	Ludrup ལུ་རུཔ་
Nagarjuna	founder of Madhyamaka school during 2 nd century AD	dakmé འདག་མེད་
nairatmya	selflessness, lack of inherent existence	ngepar jungwa རེས་པར་འབྱུང་བ།
nairyanika	truly delivering, treating of the manner of dying of conducive to emancipation	ngé jung རེས་འབྱུང་
naiskramya, nihsaraṇa	renunciation, true deliverance	
naisthika	the nihilistic view that denies the existence of objects and laws	
naivedya	Food	ཞལ་ཟས་
namarupa	name-and-form, the 5 skandhas	ming dang zuk མིང་དང་གཟུགས་
neyartha	provisional meaning	drangdön དྲང་དོན་
nidhi	hidden teachings	terma གཉེན་མ་
nirmanakaya	visible (physical) body of a buddha, buddha emanation body	tulku ལྷུལ་ལྷུ་
nirodha	cessation	gokpa འགོག་པ་
nirvana	bliss, the inner nature, the state of permanent liberation from kleshas and karma	nya ngen lé dé pa ལྷུ་དང་ལས་འདས་པ་
nyaya	appropriate, logical tenable, fits, appropriate	rikpa རིགས་པ།
Oddiyana	the Swat Valley of modern Pakistan, birthplace of Padmasambhava	Orgyen ལུ་རྒྱན་
padma	lotus	padma པདྨ་ or པད་མ་
Padmakula	the Lotus buddha family	padma rik པད་མའི་རིགས་
Padmasambhava	guru Rinpoche, Padmakara	Pemajungné པདྨ་འབྱུང་གནས་
padmasana	lotus posture, left leg folded above right leg	
padya	Water for cleansing the hands and the feet	
paia	lasso	ཞབས་བསིལ་
panca-dhatu	5 elements; earth, water, fire, air and space	jungwa nga རྒྱུང་བ་ཇ་
panca-klesha, panca-kleshavisa	the 5 poisons	duk nga དུག་ཇ་

panca-kula	the 5 buddha families	rik nga རིགས་ལྔ་
panca-marga	the 5 stages of the path	lam nga ལམ་ལྔ་
papa	negative or harmful actions	dikpa རྨིག་པ་
papadeshana	confession of negativity with the 4 antidotal powers	shakpa འཕགས་པ་
paramarthasatya	absolute ultimate truth, shunyata	döndam denpa རྟོན་དམ་བདེན་པ་
paramita	perfection, transcendental perfection	parol tu chinpa པ་རོལ་ཏུ་ཕྱིན་པ་
parampara	lineage	
paramparadhara	lineage holder	
parinama	dedication of merit	ngowa བསྐོ་བ་
parinirvana	leaving the physical body for a fully enlightened person	yongsu nyangdé ཡོངས་སུ་སྐྱེང་འདས་
paustika	increasing longevity and merit	gya pa རྒྱས་པ་
pikata	basket, collection	pol mik ཕོལ་མིག
pinda	offerings of formed dough to appease negative forces	chang bu
prabhasvara	clear light, the subtlest level of mind	otsal འོད་གསལ་, salwa གསལ་བ།
prabhava	intense arising	rabtu kyewa རབ་ཏུ་སྐྱེ་བ།
prajna	6 th paramita, insight, transcendent wisdom, precise knowledge	she-rap ཤེས་རབ་
prana	vital wind energy	lung ལུང་
pranidhanaparamita	aspiration prayers, 9 th paramita	mönlam མྱོན་ལམ་,
pratigha	the Klesha of aversion	kong tro ཁོང་ཁྲོ་
pratityasamutpada	dependent origination, interdependent arising	ten-ching drelwar jungwa རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ་
pratyaya	condition, contributory cause	kyen རྟེན།
pratyekabuddha	self-enlightened one, hermit buddha	rang sang-gye རང་སངས་རྒྱས་
pravacana	transmitted sacred scriptures, transmitted precepts	sungrab གསུང་རབ།
prista-labdha	post-meditation	jé tob རྗེས་ཐོབ་
prithivi	earth	sa ས་
puja	ritual, offering	chöpa མཚོད་པ་
punya	merit, imprints as a result of positive actions, words, thoughts	sö-nam བསོད་ནམས་
punyasambhara	accumulation of merit	
purvaka	preliminaries, preliminary practices	ngöndro མྱོན་འགྲོ་
puspa	Flowers	མེ་ཏྲིག།
pustikriya	enrichment, expansion	
raga	the klesha of attachment, desire	döchak འདོད་ཆགས་
raksha, rakshasa	a form of spirit being, malignant spirit that eats human flesh	sinpo རྣམ་པོ་

rakta	red colour, red safflower, crimson, red offering, blood, flesh	rakta རཀྲ
ratna	precious jewel	
Ratnakula	The jewel buddha family	Rinchen rik རིན་ཆེན་རིགས་
ratsana	right channel	tsa-roma ཙ་ལ་
rishi	recluse, eremite, truth seeker	trang-song ཏང་སོང་
Rupadhatu	Form realm	zuk kyi kham གཟུགས་གྲི་ལམས།
rupakaya	form-body of a buddha, nirmanakaya and sambhogakaya	zukku གཟུགས་སྐུ་
sadayatana	the 6 inner ayatanas of the sense faculties	kyemche druk རྐྱེ་མཆེད་དུག་,
sadgati	the 6 classes of sentient beings	rik druk རིགས་དུག་
sadhana	ritual text	druptap ལྷུབ་ཐབས་
samadhi	samadhi is union with the object of meditation	ting nge dzin ཉིང་ངེ་འཛིན་
samaya	commitment, vow	damtsik དམ་ཚིག་
samayasattva	the visualised form of the deity by the mediator	damtsik sempa དམ་ཚིག་སེམས་དཔའ་
sambhara	accumulation	tsok ཚོགས་
sambharadvaya	the 2 accumulations	tsoknyi ཚོགས་གཉིས་
sambhogakaya	non-physical light body of a buddha	long-ku ལོངས་སྐུ་
samjna	skandha of differentiating objects and names, perceptions	du she འདུ་ཤེས་
samkranti	consciousness transference	phowa འཕོ་བ་
sampannakrama	completion stage, dissolution stage, perfection stage	dzogrim རྗོགས་རིམ་
samsara	cyclic existence conditioned by kleshas and karma, everything is poisoned	khorwa འཁོར་བ་
samskara	habits, dispositions, will, conceptual tendencies	duje འདུ་བྱེད་
samudaya	origination, the 2 nd noble truth	kün jung ཀུན་འབྱུང་
samvara	vows, monastic vows	dom ལྷོམ་
samvrtisatya, samvriti	relative conventional truth, provisional meaning	kun dzob denpa ཀུན་རྗོབ་བདེན་པ་
samyasattva	the visualised deity form of the meditator	damtsig sempa
sangha	noble assembly, Bodhisattvas who have reached 1 st bhumi	tsog gyu chog, gendün དགེ་འདུན་
santikriya	see shantacara	
sarvajnata	omniscience, all-knowing	nam khyen རྣམ་མཁྱེན་
sat-klesha	the 6 kleshas	
sat-paramita	the 6 perfections	parol tu chinpa druk བ་རོལ་ཏུ་ཕྱིན་པ་དུག་
sattva	sentient being, all inhabitants of samsara	sem chen སེམས་ཆེན་
sattvaparyanka	posture of Bodhisattvas, right leg extended, left leg drawn in	
satyadvaya, satyadvayavibhaga	the 2 truths	denpa nyi བདེན་པ་གཉིས་,

shabda	music	རོལ་མོ་
shamatha, samahita	calm abiding, mental stabilization	shyiné ཞི་གནས་
shanta, shanti	peace, tranquil, the quiescent state of nirvana	shyiwa ཞི་བ།
shanticara	pacifying conflict, sickness and famine	shi ba ཞི་བ་
shantkritya	pacification	
sharana, sharanagamana	refuge	kyab dro རྒྱལ་ས་འགོ་
shastra	written commentaries, treatise by accomplished master, Tengyur	tenchö བསྟན་བཅོས་
shila	2 nd paramita, moral, discipline, moral conduct	tsultrim ལུལ་ཁྲིམས་
shodhana	purification of the negative, or transformation of the negative to the positive	
shravaka	disciple to the historic buddha, follower of Theravada	nyenthö ཉན་ཐོས་
Shrimat	The Magnificent, Pure land of Ratnasambhava	Paldangdenpa དཔལ་དང་ལྡན་པ་
shula (शूल)	lance, pike, spear	
shunyata	emptiness	tongpa nyi ལྷོང་པོ་ཉིད་
siddha	one who has achieved both common and supreme accomplishments	druptob ལྷུབ་ཐོབ་
siddhi	spiritual accomplishments, abilities	ngödrup དངོས་གྲུབ་
simhasana	the sleeping lion posture, lying on right side	sengé nyal tab བེང་གཤི་ཉལ་རྣམས་
skandha	aggregate, body-mind complex	phung-po ཕུང་པོ་
sloka	verse	
smriti	mindfulness, remembrance, the opposite to forgetfulness	dernpa དྲན་པ།
sparsha	contact	rekpa རེག་པ་
stupa	structure for blessing of the world	chöten མཚོང་རྟེན་
Sugata	One-that-has-gone-to-bliss, buddha	Dewar shekpa བདེ་བར་གཤེགས་པ་
sugatagarbha	pre-alaya, buddha nature, potential for dharmakaya	deshek nyingpo དེ་གཤེགས་སྣང་པོ་
sugatakula, tathagatakula	the buddha family	deshyin shekpé rik དེ་བཞིན་གཤེགས་པའི་རིགས་
sukha	happiness, bliss, pleasure	dewa བདེ་བ།
Sukhavati	The blissful realm, Pure land of Amithaba	Dewachen བདེ་བ་ཅན་
suksmakaya	subtle body	lü tra ལུས་ཟླ་
Sumeru, Sumeruparvata	Mount Sumeru, axis mundi represented by Mount Kailash on the Planet Earth	Rirab རི་རབ་
sutra (सूत्र)	scripture, essence	do མདོ་
sutra-pitaka	the second basket of the Tripitaka canon	do de མདོ་བླེ་
svabhava	self-identity, inherent existence, natural expression of the inner essence	rangshyin རང་བཞིན།
svabhavata	inherent existence	
svabhavikakaya	the totality of the kayas	ngowo nyi ku ངོ་བོ་ཉིད་སྐུ་

svadhisthana	self-empowerment	gyü རྒྱུད་
tantra (तन्त्र)	inner teachings in buddhism, root and explanatory tantras	Deshyin shekpa དེ་བཞིན་གཤེགས་པ་
Tathagata	One-who-have-thus-gone, buddha	deshek nyingpo དེ་གཤེགས་སྣང་པོ་
tathagatagarbha	buddha nature, potential for dharmakaya	deshyin nyi དེ་བཞིན་ཉིད།
tathata	suchness, shunyata	me མེ་
tejas	fire	Tek men རེག་དམན་
Theravada	Hinayana, Basic vehicle, small vehicle	mutegpa ལྷ་སྟེགས་པ་
tirthika	eternalism, the belief in an independent self, see also atman	ku sum ལྷ་གསུམ་
trikaya	the 3 buddha bodies	tsawa sum ཅ་བ་གསུམ་
trimula	the 3 roots of inner refuge; guru, yidam and dakini	denö sum རྩ་རྫོང་གསུམ་
tripitaka	the 3 collections or baskets; Vinaya, Sutra and Abhidharma	könchok sum དཀོན་མཚོག་གསུམ་
triratna	the 3 precious jewels	sepa སེད་པ་
trishna	afflictions, craving	tri shul ཁྱི་ཤུལ།
trishula (त्रिशूल)	trident, symbolises the 3 jewels, see also khatvanga with/without a trident	chö khor rimpa sum ཚོས་འཁོར་རིམ་པ་གསུམ་
Tridharmachakra	the 3 turnings of the wheel	lenpa ལེན་པ་
ubhayabhasa	dualism	khenpo མཁན་པོ་
upadana	grasping	genyen དགོ་བསྟེན་
upadhyaya	ordained doctor of Buddhist philosophy	genyen gyi dompa དགོ་བསྟེན་གྱི་ལྷོ་མ་པ་
upasaka	male lay devotee	genyenma དགོ་བསྟེན་མ་
upasakamvara	lay wovs	tab ཐབས་
upasika	female lay devotee	tap la khepa ཐབས་ལ་མཁས་པ་
upaya	skillful means, the first 5 paramitas	tangnyom བཏང་སྟོན་མཁ།
upayakaushalaparamita	skillful means, 7 th paramita	to-che
upeksha	equanimity, regarding all beings as completely equal	phowa འཕོ་བ་
uraka	a type of non-human being	utpala ལྷུ་ཐ་ལ་
utkranti	consciousness transference	skye rim བསྐྱེད་རིམ་
utpala	a variety of blue lotus flowers	dorje རྫོ་རྗེ་
utpattikrama	generation stage	dorje lopön རྫོ་རྗེ་ལོཔོན་
vajra (वज्र)	indestructible reality, diamond thunderbolt, skillful means	Dorjé rik རྫོ་རྗེ་རིགས་
vajracarya	vajra-master	
Vajrakula	The vajra buddha family	
vajrasana	indestructible posture, right leg folded above left leg	
vak	buddha-speech	ngak ངག།

vasana	habitual tendencies, dispositions, propensities	
vashikarana	magnetizing the three realms	dang ba དབང་བ་
vasitakriya	subjugation	
vayu	air (or wind), vital subtle wind energy	lung ལུང་
vedana	sensation, feeling	tsorwa ཚོར་བ་
vicikitsa	doubt	tétsom ཐེ་ཚོམ་
vidya	(intrinsic) awareness and knowing, knowledge, spiritual consort	rigpa རིག་པ་
vidyadhara	awareness holder, accomplished master	rigdzin རིག་འཛིན་
vighna	obstructing forces from karmic imprints, obstacle, hindrance	gek བགེགས།
vijnana	mundane consciousness of sentient beings, see also jnana	nampar shepa ལྷན་པར་ཤེས་པ་
vimana (विमान)	(flying) celestial palace, chariot of gods, UAP	
Vinayapitaka	the first basket of the Tripitaka, the basket of discipline	dulwa འདུལ་བ་
vipashyana	insight meditation, perfect discernment	lhaktong ལྷག་མཐོང་
virja	the 4 th paramita, perseverance, diligence, enthusiastic effort	tsöndrü བཙོན་འགྲུས་
visva-vajra	double vajra, crossed vajra	dorje gyadram རྡོ་རྗེ་རྒྱུ་གམ་
yaksha	a type of non-human being	nöjin གནོད་སྤྱིན་
Yama, Yamaraja	Lord of Death	Shin je གཤེན་རྗེ, Chö gyal ཚོས་རྒྱལ་
yana	vehicle	tekpa ཐེག་པ་
yantra	ancient yogic exercises	trülkhor
yoga	unifying body and mind	
yoga-niruttara tantra	unsurpassed, highest yoga tantra	ལྷན་མེད་པའི་རྣལ་འབྱོར་གྱི་རྒྱུད་
yogi, yogini	someone who has renounced the world and practises meditation	naljorpa ལྷན་འབྱོར་པ་, naljorma ལྷན་འབྱོར་མ་
tridharmachakra	the three turnings of the wheel	chö khor rimpa sum ཚོས་འཁོར་རིམ་པ་གསུམ་

May this compendium be of benefit to all sentient beings.
This compendium may be distributed freely to those who need it.
Edited and written by Magnus Wählberg, Stockholm 2023.

Notes

- 1 Chandrakirtis Madhyamakavatara.
- 2 This can be compared to Schopenhauers similar thoughts about the suffering nature of life.
- 3 Compare with the seven deadly sins of christian tradition; 1) accidia (Faulheit, sloth), 2) superbia (Stolz, pride), 3) ira (Zorn, anger), 4) gola (Völlerei, gluttony), 5) lussuria (Unzucht, lust), 6) avarizia (Habsucht, avarice), 7) invidia (Neid, envy).
- 4 Compare with the seven virtues of Christian tradition; 1) industria (diligence), 2) humilitas (humility), 3) patientia (patience), 4) moderatio (temperance), 5) castitas (chastity), 6) caritas, liberalitas (charity or generosity), 7) gratia (gratitude).
- 5 Can be compared to Roger Bacons descriptions of the four different forms of limitations to real knowledge.
- 6 In western tradition e.g. Ernst Mach writes over the ever-changing nature of the body and the experienced self.
- 7 Ancintita Sutra.
- 8 Rice Seedling Sutra, skt. Shalistamba-sutra.
- 9 Compare to the butterfly-effect in chaos theory.
- 10 Achieving shamatha. This is the first dhyana, the crossing from the desire realm to the form realm. According to Buddhaghosa, fully achieving 1st dhyana means that one can be in uninterrupted samadhi for 24 hours. According to the Indian-Tibetan tradition if one can be in uninterrupted samadhi for 4 hours, one has access to the first dhyana, but have not fully achieved it. See Wallace.
- 11 Sutra of the Meeting of Father and Son.
- 12 Nagarjuna, Prajnanama mulamadhyamakakarika.
- 13 The 5 paths are a more theoretical view and can in practice differ somewhat between different persons according to Garchen Rinpoche, web teaching 2020.
- 14 Ten Noble Bhumis Sutra, skt. Dasabhūmikāsūtra. The 10 bhūmis are a theoretical classification and can in practice differ between different persons according to Garchen Rinpoche, web teaching 2020.
- 15 Prajnaparamita and Chandrakirtis Madhyamakavatara.
- 16 *A guru yoga that brings the Dharmakaya onto the path*, Khenchen Konchog Gyaltsen Rinpoche.
- 17 *A guru yoga that brings the Dharmakaya onto the path*, Khenchen Konchog Gyaltsen Rinpoche.
- 18 *A guru yoga that brings the Dharmakaya onto the path*, Khenchen Konchog Gyaltsen Rinpoche.
- 19 This description is mainly according to the Heruka tantra. Note that there are differences between tantras. *Tsa Lung – Tibetisches yoga: Übungen 1*, Lama Kunsang, Kreuzlingen 2018, and *Mudras, rituals and offerings* by Drubpon Tsering Rinpoche.
- 20 According to Guru Rinpoche,
- 21 Comment by Garchen Rinpoche during empowerment, 2021-06-05.
- 22 Dalai Lama, *How to Practice*.
- 23 At a relative subjective level suffering is created from a mixture of actions of oneself, actions of others or from external circumstances. At the absolute level there is no dualism of subject and object, so at this level of understanding “all suffering” comes from ignorance, which is a form of misperception of the absolute nature.
- 24 At a relative level of understanding this verse is in conflict with verse 11. At an absolute level of understanding, there is no conflict with verse 11. All suffering comes ultimately from the misperception of the absolute nature of reality, dharmata.
- 25 From Garchen Rinpoches web-teachings in the summer of 2020.
- 26 skt. kleshas.
- 27 Ignorance, the grasping of self and other, the differentiation of subject and object, and creation of the karmic cycle.
- 28 i.e. karma.
- 29 i.e. the buddha, the protector from suffering.
- 30 The curura fruit is said to be completely transparent.
- 31 Cessation means here nirvana, cessation of kleshas and karma, but also realisation of absolute truth.
- 32 The buddha is here engaged in “The meditation on the enumeration of phenomena”. That is the buddha is experiencing the enormous diversity of arising and ceasing dependent phenomena in the universe.
- 33 Translated into english as aggregates, groups, heaps or classifications. Form (rupa), sensation or feeling (vedana), distinction (samjna), karmic and habitual conditioning (samskara) and consciousness (vijnana).
- 34 Shunyata in sanskrit.
- 35 Prajnaparamita in sanskrit.
- 36 The word “even” indicates here that there is also no self of subject or object, of person or things, of observer and observed, or even of phenomena. See explanations by H.H. the Dalai Lama.
- 37 Dharma in sanskrit. All things, all particles, all objects, all subjects, all thought and mind itself is empty of inherent existence. There is only relationships between things. No things. This is to some extent described in physics with e.g. interacting Schrödinger wave equations and the particle-wave-duality-descriptions. There are in modern physics no longer any real permanent particles. There are only non-substantial relationships (or patterns) and they do not exist in the ordinary sense of the word. See e.g. Hans-Peter Dürr, David Bohm, Roger Penrose or Amit Goswani for details. David Bohm proposed a conceptual model where an “implicate order” manifests in and interacts with an “explicit order” of matter-energy and consciousness. The “implicate order” could probably be seen

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- as the Mind (or dharmakaya) in this model. The “explicate order” is more like the relative experienced daily reality. Roger Penrose has proposed an other conceptual model of interactions between mathematical structures, energy-matter and mind.
- 38 The five Skandhas are empty of inherent existence.
 - 39 The six sense organs are empty of inherent existence.
 - 40 Touch includes here the human physical body’s sensory receptors for light touch, strong pressure, vibration, hair movement, heat, cold, excess heat pain, pressure pain and so on.
 - 41 The six types of objects (of sensations and experiences) are empty of inherent existence. The six types of objects and the six types of sense organs combined are called the ayatanas in sanskrit.
 - 42 The six different types of sense consciousness that make distinctions are empty of inherent existence. The twelve Ayatanas are combined with the six types of consciousness to the eighteen dhatus in sanskrit.
 - 43 The dynamics of cause and effect is empty of inherent existence. The 12-interdependent-link (nidana) is the following: 1. ignorance (avidya, a blind man), 2. conditioning (samskara, a potter), 3. consciousness (vijana, monkey), 4. name and form (namarupa, two men in a boat, i.e. the five skandhas), 5. six senses (sadayatana, a house), 6. contact (sparsa, a man and a woman together), 7. sensation (vedana, an arrow hits the eye), 8. craving (trisna, a man holding out his hand for a drink), 9. grasping (upadana, a man plucking fruit from a tree), 10. becoming (bhava, sexual union of a man and a woman), 11. birth (jati, labor), 12. old age, decay and death (jaramarana, a man carrying a corpse). Nidana is also in itself empty of inherent existence. Nidana can be seen in many ways. E.g. as describing 1) three life cycles, 2) one life cycle or 3) the birth and death of every thought and sensation in every moment. If a thought or sensation is tinted with ignorance it leads to the cycle of nidana, which becomes the ground for the experience of suffering in samsara.
 - 44 The four noble truths (dukha, samudaya, nirodha and marga) are empty of inherent existence.
 - 45 This transcends human concepts such as time, space, dimensions, subject-object-duality and mind-matter-duality. This also transcends the dualism of illusion (samsara) and liberation (nirvana).
 - 46 In english “Gone, gone, gone beyond, gone altogether beyond, enlightenment. May it be so!” The first gate refers to the path of accumulation. The second gate refers to the path of preparation. Paragate refers to the path of seeing. Parasamgate refers to the path of meditation. Bodhi refers to full enlightenment. Svaha means may it be so or let it be so. Fully understanding and accepting impermanence (anitya) is the base. The complete union of compassion (karuna) and emptiness (shunyata) is the ultimate heart of a buddha (boddhicitta). The first bhumi is achieved when the path of seeing is reached. This is also the first direct experience of shunyata and prajnaparamitra.
 - 47 Oddiyana is in today's Pakistan.
 - 48 Comments by Druppon Tsering Rinpoche on Milarepa’s Song to Lady Paldarbom. 1) Mind as the sky: Hold the mind as the vast and open sky. Fog and clouds are illusions. Let them just pass. 2) Mind as the mountain: Hold the mind as the stable mountain. Flowers and grass comes and goes. 3) Mind as the ocean: Hold the mind as the deep ocean. There is only sameness. Waves are only the surface that comes and goes. Focus your mind on the ocean without any differentiation. 4) Mind as itself: Release all conceptual thought. Conceptual thoughts are just illusions. Focus the mind. Do not get involved.
 - 49 The historical Indian descriptions of vimanas seem to have large similarities to the modern phenomena called UAP (Unidentified Aerial Phenomena). UAPs are described by witnesses, and are documented in photographs, in videos, old paintings, modern and historical documentation, measurements by radar, infrared cameras and so on. Typical historical examples of mass observations of UAPs are the so called Battle of Los Angeles in the year 1942, Washington 1952 and in Belgium 1990. UAPs are also in many cases related to observation or contact with different forms of intelligent non-homo sapiens beings. These encounters are described by large number of different witnesses, but also in leaked classified or released declassified documentation. The form of different beings that are described or perceived can range from small to large, visible or invisible, substantial or non-substantial, humanoid-like or non-humanoid-like, spiritual or android-like, have different skin colours, having shining appearance and so on. In the folklore of UAPs the most famous beings are probably the different types of greys, the tall whites, the praying mantis, the lizards et cetera. Note that the field of UAPs is very complex and hard to find logical explanations for. One of the problems with this field is that disinformation, delusions, beliefs and lies are often mixed up with reality and observations. An other complicating factor is that in some cases it is today hard to know if it is black budget military technology that is being observed, or if the origin comes from real non-homo sapiens. E.g. the different types of flying triangles, or holograms compared to the real phenomena. The phenomena of UAPs, crop circles, visitations, visions and so on can be seen from a cultural, scientific, technological, sociological, psychological, medical or a spiritual view. Depending on one’s own chosen view the phenomena may be seen as hostile, neutral or friendly, a bit like looking into a mirror. There are many layers of understanding to this, but it seems in the end to relate quite well to the Buddhist descriptions of the different mental realms of samsara. We are all beings that live and suffer in samsara independent on technology or the illusions of power. We are all part of the same dharmakaya.
 - 50 The drawings in this chapter can be found on the world wide web (e.g. at buddhas-online.com/mudras.html), but I have not been able to trace the primary source or the artist behind the drawings. Information about mudras can be read e.g. in *Mudras, Rituals and Offerings* by Druppon Tsering Rinpoche.

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- 51 Compare with the idea of the “philosopher's stone” in Western alchemy, which is used in that tradition as method for (symbol for) transmuting elements, for pro-longing life, increasing vitality, or opening the third eye of wisdom.
- 52 The swastika may in some earlier civilisations have represented a revolving galaxy, sun, fire, life or even a now lost continent. On the other hand the nazi-swastika comes from the Thule Gesellschaft which in turn took it from the Theosophy of Blavatsky. Some authors have remarked on the similarity of the swastika to a vector rotation or tensor rotation in for instance electromagnetic-gravitational fields. See also geometrical spirals.