

THIỆN PHÚC

**SUMMARIES OF THE TIBETAN
ESOTERIC BUDDHISM**

**(SƠ LƯỢC VỀ PHẬT GIÁO
MẬT TÔNG TÂY TẠNG)**

Copyright © 2026 by Ngoc Tran. All rights reserved.

No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by any information storage or retrieval system without the prior written permission of the author, except for the inclusion of brief quotations. However, staff members of Vietnamese temples who want to reprint this work for the benefit of teaching of the Buddhadharma, please contact Ngoc Tran at (714) 778-2832.

Table of Content

<i>Table of Content</i>	3
<i>Preface</i>	5
<i>Part One: An Overview of the Buddha & Buddhism</i>	11
<i>Chapter One: The Historical Buddha Sakyamuni</i>	13
<i>Chapter Two: A Summary of Buddhism</i>	21
<i>Chapter Three: Buddhist Outlook on Cosmos-Life-Causation</i>	39
<i>Chapter Four: Buddhist Outlook on Human Life</i>	49
<i>Chapter Five: The Worldly World & Our Modern World</i>	55
<i>Chapter Six: An Overview of Buddhist Sects in India in Early Times</i>	59
<i>Chapter Seven: Schools in Buddhism</i>	63
<i>Part Two: A Summary of Tibetan Esoteric Buddhism</i>	71
<i>Chapter Eight: An Overview of Tibetan Buddhism</i>	73
<i>Chapter Nine: Schools That Have Close Relations with the Esoteric School</i>	75
<i>Chapter Ten: The Diamond Vehicle: Tibetan Mystic Buddhism</i>	85
<i>Chapter Eleven: History of Development of Tibetan Buddhism</i>	89
<i>Chapter Twelve: Monks & Scholars Who Were Famous Had Helped Maintaining Buddhism During the First Dissemination of Buddhism in Tibet</i>	97
<i>Chapter Thirteen: Monks & Scholars Who Were Famous Had Helped Maintaining Buddhism During the Second Dissemination of Buddhism in Tibet</i>	107
<i>Chapter Fourteen: Main Sects in Tibetan Buddhism</i>	125
<i>Chapter Fifteen: Survived Traditions in Tibet</i>	131
<i>Chapter Sixteen: Brilliant Stars in the Vault of the Sky of Tibetan Buddhism</i>	137
<i>Chapter Seventeen: A Summary of Exoteric Teachings & Esoteric Teachings</i>	147
<i>Chapter Eighteen: Miscellaneous Mystic & Pure Mystic</i>	149
<i>Chapter Nineteen: A Summary of Tibetan Esoteric Buddhism</i>	153
<i>Chapter Twenty: Ananda and the Esoteric Council in the First Council</i>	163
<i>Chapter Twenty-One: The Esoteric Fivefold Canon</i>	167
<i>Chapter Twenty-Two: The Title of Dalai Lama & Pan Chen La Ma</i>	175
<i>Chapter Twenty-Three: Protector Deity (Yi-Dam or Ista-devata-skt) in Tibetan Esoteric Buddhism</i>	179
<i>Chapter Twenty-Four: Methods of Practices of Esoteric Teachings of the Mantrayana</i>	181
<i>Chapter Twenty-Five: he Three Esoteric Duties of the Mantrayana</i>	185
<i>Chapter Twenty-Six: A Summary of Mandala & Mandala Offering in Tibetan Tradition</i>	195
<i>Chapter Twenty-Seven: Two Forms of the Mystic Doctrine</i>	201
<i>Chapter Twenty-Eight: Three Main Characteristics in Trantric Buddhism</i>	203
<i>Chapter Twenty-Nine: Indeterminate Esoteric Doctrine & The Esoteric Acts of a Tathagata in the Point of View of Esoteric Teachings</i>	205

<i>Chapter Thirty: Tantra: The Sacred Sounds in Cultivation of Esoteric Buddhism</i>	207
<i>Chapter Thirty-One: Five Yoga Method of Combinations of Physical and Breathing Exercises</i>	219
<i>Chapter Thirty-Two: Seven chakras in Practice of Yoga Meditation</i>	221
<i>Chapter Thirty-Three: Three Degrees of Knowledge in the Vijnana-Yogacara</i>	223
<i>Chapter Thirty-Four: Yogachara with the Path of Four Stages to Liberation</i>	225
<i>Chapter Thirty-Five: Abhisekara or Murdhabhisikta (skt) in the Vajrayana</i>	227
<i>Chapter Thirty-Six: Mudra in the Vajrayana</i>	231
<i>Chapter Thirty-Seven: Seven Postures of Vairocana</i>	233
<i>Chapter Thirty-Eight: Cultivate Six Dharmas of Naropa Order</i>	235
<i>Chapter Thirty-Nine: Trikaya in the Yogacara Philosophy</i>	237
<i>Chapter Forty: The Process of four peaks of view to Advance to Buddhahood in the Point of View of Sahajayana and Mantrayana</i>	245
<i>Chapter Forty-One: Vairocana Buddha: A Special Buddha of the Tantric Buddhism</i>	249
<i>Chapter Forty-Two: The Role of Avalokitesvara in Meditation of Esoteric Buddhism</i>	253
<i>Chapter Forty-Three: Samanthabhadra Bodhisattva: Adi-Buddha & the Embodiment of the Dharma-kaya</i>	259
<i>Chapter Forty-Four: Manjusri Bodhisattva: the Personification of the Buddha's Wisdom</i>	265
<i>Chapter Forty-Five: Essay on Three Bodies in the Point of View of Esoteric Teachings: Death-Intermediate Existence Body-Rebirth</i>	267
<i>Chapter Forty-Six: Praise to 21 Taras in the Traditions of the Esoteric School</i>	299
<i>Chapter Forty-Seven: Esoteric Ceremonial the Green Tara Puja Offerings to the Buddha in the Tradition of the Tibetan Esoteric Buddhism</i>	303
 <i>Part Three: Những Dòng Chinese Zen Lines Operated in Tibet in Early Times</i>	 321
<i>Chapter Forty-Eight: History of Development of Tibetan Zen</i>	323
<i>Chapter Forty-Nine: Zen Virtues Who Propagated in Tibet in Early Period in Areas Near Tun-Huang Caves</i>	329
<i>Chapter Fifty: Zen Virtues of the Szechwan Zen Lines Who Propagated in Tibet in Early Period</i>	335
<i>Chapter Fifty-One: Four Zen Lines Propagated in Tibet in Early Period</i>	351
<i>Chapter Fifty-Two: Tibetan Zen Virtues in Modern Times</i>	369
 <i>Part Four: Appendices</i>	 377
<i>Appendix A: Vipassana in the Mantrayana</i>	379
<i>Appendix B: Yogacara</i>	381
<i>Appendix C: Yogacara Zen</i>	387
<i>Appendix D: The Yogacaryabhumi Sastra</i>	389
 <i>References</i>	 393

Preface

According to Buddhism, the esoteric method. The esoteric Mantra, or Yogacara sect, developed especially in Shingon, with Vairocana as the chief object of worship, and the Mandalas of Garbhadhatu and Vajradhatu. The esoteric teaching or Tantric Buddhism, in contrast with the open schools (Hiển giáo). The Buddhist tantra consists of sutras of a so-called mystical nature which endeavor to teach the inner relationship of the external world and the world of spirit, of the identity of Mind and universe. Among the devices employed in tantric meditational practices are the following: First, the contemplation of the Mandala. Mandala means “circle,” “assemblage,” “picture.” There are various kinds of mandala, but the most common in Esoteric Buddhism are of two types: a composite picture graphically portraying different classes of demons, deities, Buddhas and Bodhisattvas, representing various powers, forces, and activities, within symbolic squares and circles, and in the center of which is a figure of the Buddha Vairocana, the Great Illuminator; and a diagrammatic representation wherein certain sacred Sanskrit letters, called “bija” or “seeds” are substituted for figures. Second, the contemplation of the Mantra. Mantras are the sacred sounds, such as OM, for example, are transmitted from the master to his disciple at the time of initiation. When the disciple’s mind is properly attuned, the inner vibrations of this word symbol together with its associations in the consciousness of the initiate are said to open his mind to higher dimension. Third, mudra. Mudras are physical gestures, especially symbolical hand movements, which are performed to help evoke certain states of mind parallel to those of Buddhas and Bodhisattvas. The Esoteric School is divided into two divisions. First, the Miscellaneous Mystic Sect. What we designate as “Miscellaneous Mystic” of which mantras were translated early in the fourth century A.D. Srimitra of Kucha, a Central Asian state inhabited by a white race, translated some texts into Chinese. These were charms, cures, and other sorts of sorcery, often containing some mantra prayers and praises of gods or saints of higher grades, but generally speaking they could not be regarded as expressing a high aspiration. Second, the Pure Mystic Sect. What we can designate as ‘Pure Mystic’ begins with some able Indian teachers who arrived in China during the T’ang period

(713-765). First, Subhakarasiṃha (637-735), second, Vajrabodhi (663-723), third, Amoghavajra (705-774), and fourth, I-Hsing (683-727).

According to Tibetan Buddhist history, Ngadar Period or the first period of transmission of Buddhism to Tibet, which began with the arrival of Padmasambhava and Santaraksita during the reign of Trisong Detsen (740-798). The three founded the first Buddhist monastery in the country, called Samye. As Buddhism gained popularity, increasing numbers of Tibetans traveled to India to study, and more Indian Buddhist teachers were brought to Tibet. Translation bureaus were established, and the government began sponsoring Buddhist activities. The period of the first dissemination ended when king Relbachen (reigned 815-836) was assassinated and Lang Darma (reigned 838-842) ascended the throne. He instituted a persecution of Buddhism and withdrew government funding for Buddhist teachers and projects, but was soon assassinated by a disaffected Buddhist monk named Belgi Dorje. This brought the Yar Lung dynasty to an end, and Buddhism went into decline. This ended with the start of the “second dissemination” when Atiśa arrived in Tibet in 1042.

In the middle of the fifth century, Vajra vehicle, a Tantric School of North India and Tibetan Buddhism was founded. It developed out of the teachings of the Mahayana; however, it emphasized on ritual practices as a psychological method to attract followers. The scriptural basis for the tradition is a disparate collection of texts called “Tantras,” which were probably composed some time between the sixth-seventh centuries, but which are claimed to have been spoken by either Sakyamuni Buddha or other Buddhas. Vajrayana also follows the basic Bodhisattva path of Mahayana Buddhism. However, it teaches different methods that it claims shortening the time required to attain Buddhahood, including rituals, the use of hand mudra, Mandalas, and visualizations. A central practice is “deity yoga,” in which the meditator visualizes him or herself as a buddha, possessing all the perfected qualities of a buddha, and engaging in compassionate activities. The tradition emphasizes the secrecy and efficacy of its practices, and generally requires that one receive initiation from qualified Guru before one enters onto the tantric path. Vajrayana became the dominant meditative tradition in Tibet and Mongolia, and is also found in East Asia in the schools of esoteric Buddhism, including the Chinese

Chen-yen school in China and Vietnam, and the Japanese Shingon tradition.

Perhaps the teachings of Buddhism, wherever they spread, were able to arouse a new historical consciousness in the people's minds is nowhere seen so vividly as in Tibet. According to Prof. P.V. Bapat in *The Twenty-Five Hundred Years of Buddhism*, just as Indian history begins to be recorded in writing from the days of the great Buddhist emperor, Ashoka, Tibetan history, too, begins to be written down from the reign of Tibet's most gifted ruler, Sron-ctsang-sgam-po (born in 617 A.D.), who first conceived the idea of reducing spoken Tibetan to a system of alphabetic writing to facilitate the coming of Buddhism from India into his own country. Although cultural contacts of Tibet with the Buddhist world surrounding her, namely, India, Khotan, Mongolia, China, and Burma must have been established at least two centuries before the time of king Sron; however, the king felt isolation and inferiority for the backwardness of his people. In around the middle of the ninth century, the development of Buddhism in Tibet suffered a setback when king Ral-pa-chen was murdered in 838 A.D. by the supporters of his superseded elder brother, Glan-dar-ma. The latter then came to the throne as a strong enemy of Buddhism in Tibet. Buddhist images were buried, monasteries closed, religious ceremonies banned and monks forced to return to the life of laymen or banished from the country. However, Glan-dar-ma was killed by a priest in 841 A.D.

Glan-dar-ma's ruthless suppression of Buddhism, which resulted in this violent outburst of public feeling, marks a decisive period in the annals of Tibetan politics, inasmuch as it sounded the death knell of monarchical rule in Tibet. The banished monks returned to central Tibet and became more powerful than ever. The successors of Glan-dar-ma became weaker and weaker. Finally, the son of the last king of Lhasa Dpal-hkhor-btsan (906-923 A.D.) bade farewell to the capital and migrated to Western Tibet, where he established himself as an independent ruler. He brought the three districts of Ladakh, Spurang and Guge under his control and later distributed them among his three sons. Among the successors of these three royal branches, we find several distinguished rulers who patronized learned monks, sent Tibetan scholars to Kashmir to study the latest development in

Buddhist doctrine, and furthered the translations of important Sanskrit Buddhist texts into Tibetan. So, although Buddhism had come to Tibet under many many favorable conditions and auspices, it did not take root in a foreign soil as easily or quickly as Sron-btsan might have wished, It had to wage an incessant and arduous struggle for over three centuries against indigenous Phon beliefs. It had also to remove old superstitions make compromises, adapt its own doctrines to the strange customs and traditions which had come down from time immemorial and suffer setbacks and banishment until the days of the great monk Atisa in the eleventh century, when at last Buddhism may be said to have become the national religion of Tibet.

As mentioned above, the life and work of Atisa in Tibet are very important for the development of Tibetan Buddhism. From the time he came to Tibet, Tibetan Buddhism developed into different indigenous schools. In relation to these, the earlier heterogenous and unreformed type of Buddhism came to be called Rnin-ma-pa or the old school with four main sub-sects. The followers of this school worship Padmasambhava as their founder and Guru, believe in the fulfilment of both the divine and the demoniacal, and are generally recognized as such by their red caps. Atisa's reformed teachings, based upon the Yogacara traditions founded by Maitreya and Asanga, led to the establishment of the Bkah-gdams-pa school by his Tibetan disciple, Hbrom-ston. It took a synthetic view of the teachings of both Hinayana and Mahayana, enforced celibacy upon the monks and discouraged magic practices. It was on the authoritative basis of this doctrine that the great Tibetan reformer, Tson-kha-pa, founded in the 14th century A.D. the Dge-lugs-pa sect, which purified the Bkah-gdams-pa of much of its elaborate ritualism and today dominates Tibetan Buddhism both temporarily and spiritually, through the religious succession of the Dalai Lamas, of whom the fourteenth is now the head of this theocracy.

This little book titled "Summaries of the Tibetan Buddhism" is not a detailed study of the development of Buddhism inTibet, but a book that only summarizes on what happened, the historical events and the development of Buddhism in this country. As mentioned above, in Tibet, Buddhism had to wage an incessant and arduous struggle for over three centuries against indigenous Phon beliefs. It had also to remove old superstitions make compromises, adapt its own doctrines to

the strange customs and traditions. In fact, this book also mentions a slow but firm development of Buddhism confirmed that the Buddha's Truth (Buddha's Dharma) is designed to appeal to every individual, regardless of rank or class, inviting him or her to follow the path leading to enlightenment and the cessation of suffering. Buddhism has generally managed to incorporate the local customs and beliefs that it has encountered in its expansion, especially that are traditionally associated with the social life. This has opened up Buddhism to a host of influence and has resulted in a greatly varied tradition, which nevertheless manages to preserve the core of its teaching. Generally speaking, we, Buddhists, should be aware of the history, the developments and what have been going on to the religion we follow. Presently even with so many books available on the Buddha and Buddhism, I venture to compose this booklet titled “Buddhism In the World At A Glance” in Vietnamese and English to spread basic things in Buddhism to all Vietnamese Buddhist followers, especially Buddhist beginners, hoping this little contribution will help Buddhists to understand more about the development of Buddhism, not only in Vietnam, but also in other parts of the world, in the length of almost twenty-six century of its history. Hoping that we all can have the standard life as did most of past typical Buddhists in the world that can help lead a life of peace and happiness for our own.

Respectfully,
Thiện Phúc

Part One
An Overview of the Buddha
& Buddhism

Chapter One

The Historical Buddha Sakyamuni

The historical person with the name of Siddhattha, a Fully Enlightenment One. One who has reached the Utmost, Right and Equal Enlightenment. The lack of hard facts and information, even the date of the Buddha's life is still in doubt. Indian people believe that the Buddha's Nirvana took place around 100 years before the time of king Asoka. However, most modern scholars agreed that the Buddha's Birthday was in some time in the second half of the seventh century B.C. and His Nirvana was about 80 years after His Birthday. The Buddha is the All-Knowing One. He was born in 623 BC in Northern India, in what is now Nepal, a country situated on the slope of Himalaya, in the Lumbini Park at Kapilavathu on the Vesak Fullmoon day of April. Almost 26 centuries ago, the Sakyas were a proud clan of the Khattiyas (the Warrior Caste) living on the foothill of the Himalaya in Northern Nepal. His royal name was Siddhartha, and his family name was Gautama. He belonged to the illustrious family of the Okkaka of the Solar Race. King Raja Suddhodana founded a strong kingdom with the capital at Kapilavatthu. His wife was Queen Maha Maya, daughter of the Kolya. Before giving birth to her child, according to the custom at that time, she asked for the King's permission to return to her parents' home in Devadaha for the childbirth. On the way to her parents' home, the Queen took a rest at Lumbini Park, a wonderful garden where flowers filled the air with sweet odor, while swarms of bees and butterflies were flying around and birds of all color were singing as if they were getting ready to welcome the Queen. As she was standing under a flowering sala tree, and catching hold of a branch in full bloom, she gave birth to a prince who would later become Buddha Gotama. All expressed their delight to the Queen and her noble baby prince. Heaven and Earth rejoiced at the marvels. The memorable day was the Full Moon Day of Vesak (in May) in 623 BC. On the naming ceremony, many learned Brahmins were invited to the palace. A wise hermit named Asita told the king that two ways would open for the prince: he would either become a

universal ruler or would leave the world and become a Buddha. Asita named the baby Siddhattha, which means “the One whose wish is fulfilled.” At first the King was pleased to hear this, but later he was worried about the statement that the prince would renounce the world and become a homeless hermit. In the palace, however, delight was followed quickly by sorrow, seven days after the childbirth, Queen Maya suddenly died. Her younger sister, Pajapati Gotami, the second Queen, became the prince’s devoted foster mother, who brought him up with loving care. Although grew up in a luxurious life of a prince with full of glory, he was kind and gentle. He received excellent education in both Vedas and the arts of warfare. A wonderful thing happened at a ploughing festival in his childhood. It was an early spiritual experience which, later in his search for truth, served as a key to his Enlightenment. Once on a spring ploughing ceremony, the King took the prince to the field and placed him under the shade of a rose apple tree where he was watched by his nurses. Because the King himself took part in the ploughing, the prince looked at his father driving a golden plough together with other nobles, but he also saw the oxen dragging their heavy yokes and many farmers sweating at their work. While the nurses ran away to join the crowd, he was left alone in the quiet. Though he was young in age, he was old in wisdom. He thought so deeply over the sight that he forgot everything around and developed a state of meditation to the great surprise of the nurses and his father. The King felt great pride in his son, but all the time he recalled the hermit’s prophecy. Then he surrounded him with all pleasures and amusements and young playmates, carefully keeping away from him all knowledge of pain, sadness and death. When he was sixteen years old, the King Suddhodana arranged for his son’s a marriage with the princess Yasodhara, daughter of King Soupra-Buddha, who bore him a son named Rahula. Although raised in princely luxury and glory, surrounded with splendid palaces, His beautiful wife and well-behaved son, He felt trapped amidst this luxury like a bird in a gold cage, a fish in a silver vase. During a visit to the outskirts of the city, outside the four palace portals, He saw the spectacle of human suffering, an old man with white hair, fallen teeth, blurred eyes, deaf ears, and bent back, resting on his cane and begging for his food; A sick man lying at the roadside who moaned painfully; a

dead man whose body was swollen and surrounded with flies and bluebottles; and a holy ascetic with a calm appearance. The four sights made Him realize that life is subject to all sorts of sufferings. The sight of the holy ascetic who appeared serene gave Him the clue that the first step in His search for Truth was “Renunciation.” Back in his palace, he asked his father to let Him enter monkhood, but was refused. Nevertheless, He decided to renounce the world not for His own sake or convenience, but for the sake of suffering humanity. This unprecedented resolution made Prince Siddartha later become the Founder of Buddhism. At the age of twenty-nine, one night He decided to leave behind His princely life. After his groom Chandala saddled His white horse, He rode off the royal palace, toward the dense forest and became a wandering monk. First, He studied under the guidance of the leading masters of the day such as Alara Kalama and Uddaka Ramaputta. He learned all they could teach Him; however, He could not find what He was looking for, He joined a group of five mendicants and along with them, He embarked on a life of austerity and particularly on starvation as the means which seemed most likely to put an end to birth and death. In His desire for quietude, He emaciated His body for six years, and carried out a number of strict methods of fasting, very hard for ordinary men to endure. The bulk of His body was greatly reduced by this self-torture. His fat, flesh, and blood had all gone. Only skin and bone remained. One day, worn out He fell to the ground in a dead faint. A shepherdess who happened to pass there gave Him milk to drink. Slowly, He recovered His body strength. His courage was unbroken; but his boundless intellect led Him to the decision that from now on He needed proper food. He would have certainly died had He not realized the futility of self-mortification, and decided to practice moderation instead. Then He went into the Nairanjana River to bathe. The five mendicants left Him, because they thought that He had now turned away from the holy life. He then sat down at the foot of the Bodhi tree at Gaya and vowed that He would not move until He had attained the Supreme Enlightenment. After 49 days, at the beginning of the night, He achieved the “Knowledge of Former Existence,” recollecting the successive series of His former births in the three realms. At midnight, He acquired the “Supreme Heavenly Eye,” perceiving the spirit and the origin of the Creation.

Then early next morning, He reached the state of “All Knowledge,” realizing the origin of sufferings and discovering the ways to eliminate them so as to be liberated from birth-death and reincarnation. He became Anuttara Samyak-Sambodhi, His title was Sakyamuni Buddha. He attained Enlightenment at the age of 35, on the eighth day of the twelfth month of the lunar calendar, at the time of the Morning Star’s rising. After attaining Enlightenment at the age of 35 until his Mahaparinirvana at the age of 80, he spent his life preaching and teaching. He was certainly one of the most energetic men who ever lived: forty-nine years he taught and preached day and night, sleeping only about two hours a day. The Buddha said: “I am not the first Buddha to come upon this earth, nor shall I be the last. In due time, another Buddha will arise, a Holy one, a supreme Enlightened One, an incomparable leader. He will reveal to you the same Eternal Truth which I have taught you.” Two months after his Enlightenment, the Buddha gave his first discourse entitled “The Turning of The Dharma Wheel” to the five ascetics, the Kodannas, his old companions, at the Deer Park in Benares. In this discourse, the Buddha taught: “Avoiding the two extremes of indulgence in sense pleasures and self-mortification, the Tathagata has comprehended the Middle Path, which leads to calm, wisdom, enlightenment and Nirvana. This is the Very Noble Eight-fold Path, namely, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.” Next he taught them the Four Noble Truths: Suffering, the Cause of Suffering, the Ceasing of Suffering and the Path leading to the ceasing of suffering. The Venerable Kodanna understood the Dharma and immediately became a Sotapanna, the other four asked the Buddha to receive them into his Order. It was through the second sermon on the “No-self Quality” that all of them attained Arahantship. Later the Buddha taught the Dharma to Yasa, a rich young man in Benares and his 54 companions, who all became Arahants. With the first 60 disciples in the world, the Buddha founded his Sangha and he said to them: “I am free from all fetters, both human and divine, you are also free from all fetters. Go forth, Bhikkhus, for the welfare of many, for the happiness of many, out of compassion for the world, for the good and welfare, and happiness of gods and men. Preach the Dharma, perfect in the beginning, perfect in the middle, perfect in the end, both in spirit

and in letter. Proclaim the holy life in all its fullness and purity.” With these words, he sent them into the world. He himself set out for Uruvela, where he received 30 young nobles into the Order and converted the Three Brothers Kassapa, who were soon established in Arahantship by means of “the Discourse on Fire.” Then the Buddha went to Rajagaha, to visit King Bimbisara. The King, on listening to the Dharma, together with his attendants, obtained the Fruit of the First Path and formally offered the Buddha his Bamboo Grove where the Buddha and the Sangha took up their residence for a long time. There, the two chief disciples, Sariputra and Mogallana, were received into the Order. Next, the Buddha went to Kapilavatthu and received into the Order his own son, Rahula, and his half-brother Nanda. From his native land, he returned to Rajagaha and converted the rich banker Anathapindika, who presented him the Jeta Grove. For 45 years, the Buddha traversed all over India, preaching and making converts to His religion. He founded an order of monks and later another order of nuns. He challenged the caste system, taught religious freedom and free inquiry, raised the status of women up to that of men, and showed the way to liberation to all walks of life. His teachings were very simple but spiritually meaningful, requiring people “to put an end to evil, fulfil all good, and purify body and mind.” He taught the method of eradicating ignorance and suppressing sufferings. He encouraged people to maintain freedom in the mind to think freely. All people were one in the eyes of the Buddha. He advised His disciples to practice the ten supreme qualities: compassion, wisdom, renunciation, discipline, will power, forbearance, truthfulness, determination, goodwill, and equanimity. The Buddha never claimed to be a deity or a saint. He always declared that everyone could become a Buddha if he develops his qualities to perfection and is able to eliminate his ignorance completely through his own efforts. At the age of 80, after completing His teaching mission, He entered Nirvana at Kusinara, leaving behind millions of followers, among them were His wife Yasodara and His son Rahula, and a lot of priceless doctrinal treasures considered even today as precious moral and ethical models. In short, there are eight periods of Buddha’s life. First, descending from the Tushita Heaven Palace, or descend into and abode in the Tusita heaven. Second, abode at the Tushita and visibly preached to the

devas. Third, entry into his mother's womb (Queen Maha Maya). Fourth, birth from his mother's side in Limbini. Fifth, leaving the home life (leaving home at the age of 29 as a hermit). Sixth, subduing mara and accomplishing the Way. After six years suffering, subduing mara and attaining enlightenment. Seventh, turning the Dharma wheel (rolling the Law-wheel or preaching). Eighth, entering nirvana (Parinirvana) at the age of 80.

According to Fa-Hsien in the Records of the Western Lands, there were a lot of stupas associated with some activities of the historical Buddha; however, he only mentioned some that attracted his attention, or some he thought they were important enough to record in his journal. They usually were stupas that were built over the places of commemoration of the Buddha. *First*, where Prince Siddhartha Gautama was born at Lumbini garden. *Second*, where Prince Siddhartha Gautama, having left the city by Eastern gate, saw a sick man and ordered His charioteer Channa to return to the palace at Kapilavastu. *Third*, where Prince Siddhartha Gautama dismissed His charioteer Channa and His white horse Kanthaka in the country of Ràmagrāma. *Fourth*, where the Buddha practiced austerity for six years. *Fifth*, where the Buddha once bathed and a deity lowered a branch of a tree for Him to hold on and step out of the water. *Sixth*, where the maidens of Gramika offered milk and rice to the prince. *Seventh*, where the Buddha sat facing east on a rock under a great tree and ate rice. *Eighth*, where Prince Siddhartha Gautama attained Buddhahood at Gaya. *Ninth*, where the Buddha, seven days after His enlightenment looked at the Bodhi Tree and enjoyed the bliss of emancipation at Gaya. *Tenth*, where the Buddha walked from east to west for seven days under the Bodhi Tree at Gaya. *Eleventh*, where the deities raised a terrace made of seven precious substances to make offerings to the Buddha for seven days at Gaya. *Twelfth*, where the Buddha sat on a square rock facing east under a Nyagrodha tree when Brahma came to invite Him to preach the Dharma at Gaya. *Thirteenth*, where four celestial kings presented Him with an alms-bowl at Gaya. *Fourteenth*, where five hundred merchants offered Him flour and honey at Gaya. *Fifteenth*, where the Buddha sat facing east, preached the first sermon and converted Kaundinya and his companions at Varanasi in the Deer Park. *Sixteenth*, where he predicted the future of

Maitreya Buddha at Varanasi in the Deer Park. *Seventeenth*, where the dragon Elàpattrā asked the Buddha when he could be free from his dragon form at Varanasi in the Deer Park. *Eighteenth*, where the Buddha converted the three Kasyapa brothers and their thousand disciples at Gaya. *Nineteenth*, where the Buddha returned to see His father after His Enlightenment at Kapilavastu. *Twentieth*, where the earth quaked six times when five hundred princes of the Sakya clan worshipped Upali after having renounced their home at Kapilavastu. *Twenty-first*, where the Buddha preached the Dharma to the deities while the four celestial kings guarded the four gates of the hall to prevent king Suddhodana from entering at Kapilavastu. *Twenty-second*, where the Buddha sat facing east under a nigrodha tree while Mahaprajapati offered Him a robe at Kapilavastu. *Twenty-third*, where gods Sakra and Brahma came down to earth from Trayastrimsa heaven along with the Buddha at Samkasya. *Twenty-fourth*, where nun Uptala was the first to worship the Buddha when He came down from Trayastrimsa at Samkasya. *Twenty-fifth*, where the Buddha expounded the Dharma to His disciples at Kanyakubja. *Twenty-sixth*, where the Buddha preached the Law, where He walked and where He sat at Hari village. *Twenty-seventh*, where the Buddha preached for the salvation of men, where He walked and where He sat at Sravasti city. Each stupa had a distinctive name. *Twenty-eighth*, where the Buddha stood by the roadside when king Virudhaka set out to attack the Sakya clan at Sravasti. *Twenty-ninth*, where king Virudhaka slaughtered the descendants of the Sakya Clan who had all attained to the first stage of Sainthood at Kapilavastu. *Thirtieth*, where the Buddha converted an evil demon, eight yojanas to the east of the garden of Ghoshira at Kausamba. *Thirty-first*, where the Buddha lived, where He walked at Champa. *Thirty-second*, where the Buddha left Vaisali with His disciples by the west gate and turning to the right looked back at the city and said: “This is the last place I have visited”. *Thirty-third*, where the Buddha lying in a golden coffin received homage for seven days at Kusinara. *Thirty-fourth*, where Vajrapanni laid down his golden mace at Kusinara. *Thirty-fifth*, where the Buddha entered into Nirvana at Kusinara.

Chapter Two

A Summary of Buddhism

I. An Overview of Buddhism:

In the year 563 B.C. a baby was born into a royal family in northern India. He grew up in wealth and luxury but soon found that worldly comfort and security do not guarantee real happiness. He was deeply moved by the suffering he saw all around, so He resolved to find the key to human happiness. When he was 29, he left his wife and child and his Royal Palace and set off to sit at the feet of the great religious teachers of the day to learn from them. They taught him much but none really knew the cause of human sufferings and afflictions and how it could be overcome. Eventually, after six years study and meditation he had an experience in which all ignorance fell away and he suddenly understood. From that day onwards, he was called the Buddha, the Awakened One. He lived for another 45 years in which time he traveled all over northern India teaching others what he had discovered. His compassion and patience were legendary and he made hundreds of thousands of followers. In his eightieth year, old and sick, but still happy and at peace, he finally passed away into nirvana. It couldn't have been an easy thing for the Buddha to leave his family. He must have worried and hesitated for a long time before he finally left. There were two choices, dedicating himself to his family or dedicating himself to the whole world. In the end, his great compassion made him give himself to the whole world. And the whole world still benefits from his sacrifice. This was perhaps the most significant sacrifice ever made.

Even though the Buddha is dead but 2,500 years later his teachings still help and save a lot of people, his example still inspires people, his words still continue to change lives. Only a Buddha could have such power centuries after his death. The Buddha did not claim that he was a god, the child of God or even the messenger from a god. He was simply a man who perfected himself and taught that if we followed his example, we could perfect ourselves also. He never asked his followers to worship him as a god. In fact, He prohibited his followers

to praise him as a god. He told his followers that he could not give favors to those who worship him with personal expectations or calamities to those who don't worship him. He asked his followers to respect him as students respect their teacher. He also reminded his followers to worship a statue of the Buddha to remind ourselves to try to develop peace and love within ourselves. The perfume of incense reminds us of the pervading influence of virtue, the lamp reminds us of the light of knowledge and the followers which soon fade and die, remind us of impermanence. When we bow, we express our gratitude to the Buddha for what his teachings have given us. This is the core nature of Buddhist worship. A lot of people have misunderstood the meaning of "worship" in Buddhism, even sincere Buddhists. Buddhists do not believe that the Buddha is a god, so in no way they could possibly believe that a piece of wood or metal is a god. In Buddhism, the statue of the Buddha is used to symbolize human perfection. The statue of the Buddha also reminds us of the human dimension in Buddhist teaching, the fact that Buddhism is man-centered, not God-centered, that we must look within not without to find perfection and understanding. So, in no way one can say that Buddhists worship god or idols. In fact, a long time ago, when primitive man found himself in a dangerous and hostile situations, the fear of wild animals, of not being able to find enough food, of diseases, and of natural calamities or phenomena such as storms, hurricanes, volcanoes, thunder, and lightning, etc. He found no security in his surroundings and he had no ability to explain those phenomena, therefore, he created the idea of gods in order to give him comfort in good times, courage in times of danger and consolation when things went wrong. They believed that God arranged everything. Generations after generations, man continues to follow his ancestors in a so-called "faith in God" without any further thinkings. Some says they in believe in God because God responds to their prayers when they feel fear or frustration. Some say they believe in God because their parents and grandparents believed in God. Some others say that they prefer to go to church than to temple because those who go to churches seem richer and more honorable than those who go to temples.

Buddhism is a philosophy, a way of life or a religion. The religion of the awakened one. One of the three great world religions. If was

founded by the historical Buddha Sakyamuni over 25 centuries ago. Sakyamuni expounded the four Noble Truths as the core of his teaching, which he had recognized in the moment of his enlightenment. He had shown people how to live wisely and happily and his teachings soon spread from India throughout Asia, and beyond. The name Buddhism comes from the word “budhi” which means ‘to wake up’ and thus Buddhism is the philosophy of awakening. Therefore, the real definition of Buddhism is Noble Truth. The Buddha did not teach from theories. He always taught from a practical standpoint based on His understanding, His enlightenment, and His realization of the Truth. This philosophy has its origins in the experience of the man named Siddhartha Gotama, known as the Buddha, who was himself awakened at the age of 36. Buddhism is now older than 2,500 years old and has more than 800 million followers worldwide (including Chinese followers in Mainland China). People in the West had heard of the Buddha and his teaching as early as the thirteenth century when Marco Polo (1254-1324), the Italian traveler who explored Asia, wrote accounts on Buddhism in his book, “Travels of Marco Polo”. From the eighteenth century onwards, Buddhist texts were brought to Europe and translated into English, French and German. Until a hundred years ago, Buddhism was mainly an Asian philosophy but increasingly it is gaining adherents in Europe and America. At the beginning of the twentieth century, Alan Bennett, an Englishman, went to Burma to become a Buddhist monk. He was renamed Ananda Metteya. He returned to Britain in 1908. He was the first British person to become a Buddhist monk. He taught Dharma in Britain. Since then, Buddhist monks and nuns from Sri Lanka, Thailand, Japan, China and other Buddhist countries in Asia have come to the West, particularly over the last seventy years. Many of these teachers have kept to their original customs while others have adapted to some extent to meet the demands of living in a western society. In recent years, there has been a marked growth of interest in Buddhism in Europe. The membership of existing societies has increased and many new Buddhist centers have been established. Their members include large numbers of professionals and scholars. Today, Britain alone has over 140 Buddhist centers found in most major cities.

II. First Sermon:

After the Buddha's Enlightenment at Buddha Gaya, he moved slowly across India until he reached the Deer Park near Benares, where he preached to five ascetics his First Sermon. The Sermon preached about the Middle Way between all extremes, the Four Noble Truths and the Noble Eightfold Path. In the Deer Park, Benares, at first the Buddha was ignored by the five brothers of Kaundinya, but as the Buddha approached them, they felt that there was something very special about him, so they automatically stood up as He drew near. Then the five men, with great respect, invited the Buddha to teach them what He has enlightened. So, the Buddha delivered His First Teaching: Turning the Wheel of the Dharma. He began to preach: "O monk! You must know that there are Four Noble Truths. The first is the Noble Truth of Suffering. Life is filled with the miseries and afflictions of old age, sickness, unhappiness and death. People chase after pleasure but find only pain. Even when they do find something pleasant, they soon grow tired of it. Nowhere is there any real satisfaction or perfect peace. The second is the Noble Truth of the Cause of Suffering. When our mind is filled with greed and desire and wandering thoughts, sufferings of all types follow. The third is the Noble Truth of the End of Suffering. When we remove all craving, desire, and wandering thoughts from our mind, sufferings will come to an end. We shall experience undescribable happiness. And finally, the Noble Truth of the Path. The Path that helps us reach the ultimate wisdom."

III. The Meanings of Buddhism:

To someone it can be only life of the Buddha; the example that the Buddha and his immediate disciples set, that glorious feat of a man, who stood before men as a man and declared a path of deliverance. To others, Buddhism would mean the massive doctrine as recorded in the Buddhist Tripitaka (literature), and it is described a very lofty, abstruse, complex and learned philosophy of life. The name Buddhism comes from the word "Bodhi" which means "waking up," and thus Buddhism is the philosophy of Awakening. Therefore, the real definition of Buddhism is Noble Truth. The Buddha did not teach from theories. He always taught from a practical standpoint based on His understanding,

His enlightenment, and His realization of the Truth. This philosophy has its origins in the experience of the man named Siddhartha Gotama, known as the Buddha, who was himself awakened at the age of 36. Buddhism is now older than 2,500 years old and has more than 800 million followers worldwide (including Chinese followers in Mainland China). People in the West had heard of the Buddha and his teaching as early as the thirteenth century when Marco Polo (1254-1324), the Italian traveler who explored Asia, wrote accounts on Buddhism in his book, "Travels of Marco Polo". From the eighteenth century onwards, Buddhist texts were brought to Europe and translated into English, French and German. Until a hundred years ago, Buddhism was mainly an Asian philosophy but increasingly it is gaining adherents in Europe and America.

To the Buddha, man is a supreme being, thus, he taught: "Be your own torch and your own refuge. Do not seek refuge in any other person." This was the Buddha's truthful word. He also said: "All realizations come from effort and intelligence that derive from one's own experience. Man is the master of his destiny, since he can make his life better or worse. If he tries his best to cultivate, he can become a Buddha." Buddhism is the only way that leads people from the evil to the virtuous, from deluded to fully enlightened sagehood. Buddhism is a philosophy, a way of life or a religion. The religion of the awakened one. One of the three great world religions. It was founded by the historical Buddha Sakyamuni over 25 centuries ago. Sakyamuni expounded the four noble truths as the core of his teaching, which he had recognized in the moment of his enlightenment. He had shown people how to live wisely and happily and his teachings soon spread from India throughout Asia, and beyond.

Buddhism is a philosophy, a way of life or a religion. The teaching of Buddha. This is not important. Buddhism is what the Buddha taught. His teaching was based on human inner wisdom. Buddhism always values reason. Blindly believing in everything is contrary to Buddha's teaching. The Buddha taught: "Do not believe blindly in my teachings. Always test them like using fire to test gold to determine whether it is authentic or counterfeit." Buddhism is not a religion versed in worshipping and imploring favors from deities. It is different from other religions and doctrines in that it respects personal opinions, beliefs, and

intellectual development. Buddhism does not prevent its disciples from learning other religious teachings. The Buddha said that if there were reasonable and rational teachings in other religions, His followers were free to respect such things. From that basic principle, the Buddha declared that there was nothing hidden in the sleeve of His saffron robe when referring to His teachings. He also added that His doctrine was consistent with how people understood the Truth. It did not depend on the favors bestowed by any deity or any other spiritual power. The Buddha emphasized the concept of free inquiry when He asked His disciples to judge even the Tathagata in order to have an utter trustfulness in Him. He asked them to study, understand, and believe latter on. Whoever has not yet understood or still has doubt but blindly believes has thus defamed the Buddha. Doubt is not a sin because Buddhism has no creed to be believed. Doubt will automatically dissipate when people fully understand or perceive the Truth. In short, whether the Buddha wanted or not, His teachings and the way of life preached by Him became a religion called "Buddhism." However, Buddhism is not a religion just for discussion, but it is a religion of deliverance for those who diligently cultivate. One needs not be a scholar or a blind devotee to become a Buddhist, all you need is your sincerity of cultivation. In Buddhism, blind faith has no ground, each one of us must know how to find and absorb what is relevant and what is not to our life and to our problems. If we pay a little attention we'll see that Buddhist doctrines are boundless and timeless, but they are the inconceivable truth for all time. Messages handed down to us by the Buddha remain eternally valuable. No one can argue against or deny the doctrine of impermanence in Buddhism. Impermanence does not mean that things are not existing. Impermanence means that everything continues in a flux, in a process of continuing change and evolution. Thus, Buddhism is able to adjust to different civilizations in different times in the world. Even in modern world, Buddhism is always appropriate in all circumstances. In fact, if you approach any aspect of Buddhism, you will immediately find out that it is something relevant, beneficial and applicable to your daily life. Sincere Buddhists should always remember that in Buddhism there is no such so-called bonds of supernatural ties, nor Godhead, nor creation, nor sin inherited from anyone else, other than what you yourself have done.

IV. Summaries of the Very Cores of Buddhism:

According to Buddhist history, after the Buddha's Enlightenment at Buddha Gaya, he moved slowly across India until he reached the Deer Park near Benares, where he preached to five ascetics his First Sermon. The Sermon preached about the Middle Way between all extremes, the Four Noble Truths and the Noble Eightfold Path. In the Deer Park, Benares, at first the Buddha was ignored by the five brothers of Kaundinya, but as the Buddha approached them, they felt that there was something very special about him, so they automatically stood up as He drew near. Then the five men, with great respect, invited the Buddha to teach them what He has enlightened. So, the Buddha delivered His First Teaching: Turning the Wheel of the Dharma. He began to preach: "O monk! You must know that there are Four Noble Truths. The first is the Noble Truth of Suffering: Life is filled with the miseries and afflictions of old age, sickness, unhappiness and death. People chase after pleasure but find only pain. Even when they do find something pleasant, they soon grow tired of it. Nowhere is there any real satisfaction or perfect peace. The second is the Noble Truth of the Cause of Suffering: When our mind is filled with greed and desire and wandering thoughts, sufferings of all types follow. The third is the Noble Truth of the End of Suffering: When we remove all craving, desire, and wandering thoughts from our mind, sufferings will come to an end. We shall experience undescrivable happiness. And finally, the Noble Truth of the Path: The Path that helps us reach the ultimate wisdom." The path leading to the end (extinction) of suffering, the fourth of the four axioms, i.e. the eightfold noble path. The truth of the PATH that leads to the cessation of suffering (the way of cure). To practice the Eight-fold Noble Truths. The Buddha taught: "Whoever accepts the four dogmas, and practises the Eightfold Noble Path will put an end to births and deaths. In short, finally, the Buddha already discovered supportive conditions leading to bodhi or Buddhahood. The Noble Truth of the Right Way includes the following Noble Paths: The Eightfold Noble Truth, Seven Bodhi Shares, Four Right Efforts, Four Sufficiencies, Five Faculties, Five Powers, Four Elements of Popularity, Four Immeasurable Minds, and Four Kinds of Mindfulness.

To someone, all that the Buddha said can only be considered as life of the Buddha Himself. However, in fact, the example that the Buddha and his immediate disciples set, that glorious feat of a man, who stood before men as a man and declared a path of deliverance. To others, Buddhism would mean the massive doctrine as recorded in the Buddhist Tripitaka (literature), and it is described a very lofty, abstruse, complex and learned philosophy of life. The name Buddhism comes from the word “Bodhi” which means “waking up,” and thus Buddhism is the philosophy of Awakening. Therefore, the real definition of Buddhism is Noble Truth. The Buddha did not teach from theories. He always taught from a practical standpoint based on His understanding, His enlightenment, and His realization of the Truth. This philosophy has its origins in the experience of the man named Siddhartha Gotama, known as the Buddha, who was himself awakened at the age of 36. Buddhism is now older than 2,500 years old and has more than 800 million followers worldwide, including Chinese followers in Mainland China. People in the West had heard of the Buddha and his teaching as early as the thirteenth century when Marco Polo (1254-1324), the Italian traveler who explored Asia, wrote accounts on Buddhism in his book, “Travels of Marco Polo”. From the eighteenth century onwards, Buddhist texts were brought to Europe and translated into English, French and German. Until a hundred years ago, Buddhism was mainly an Asian philosophy but increasingly it is gaining adherents in Europe and America. At the beginning of the twentieth century, Alan Bennett, an Englishman, went to Burma to become a Buddhist monk. He was renamed Ananda Metteya. He returned to Britain in 1908. He was the first British person to become a Buddhist monk. He taught Dharma in Britain. Since then, Buddhist monks and nuns from Sri Lanka, Thailand, Japan, China and other Buddhist countries in Asia have come to the West, particularly over the last seventy years. Many of these teachers have kept to their original customs while others have adapted to some extent to meet the demands of living in a western society. In recent years, there has been a marked growth of interest in Buddhism in Europe. The membership of existing societies has increased and many new Buddhist centers have been established. Their members include large numbers of professionals and scholars. Today, Britain alone has over 140 Buddhist centers found in most major cities.

To the Buddha, man is a supreme being, thus, he taught: “Be your own torch and your own refuge. Do not seek refuge in any other person.” This was the Buddha’s truthful word. He also said: “All realizations come from effort and intelligence that derive from one’s own experience. Man is the master of his destiny, since he can make his life better or worse. If he tries his best to cultivate, he can become a Buddha.” Buddhism is the only way that leads people from the evil to the virtuous, from deluded to fully enlightened sagehood. Buddhism is a philosophy, a way of life or a religion. The religion of the awakened one. One of the three great world religions. It was founded by the historical Buddha Sakyamuni over 25 centuries ago. Sakyamuni expounded the four noble truths as the core of his teaching, which he had recognized in the moment of his enlightenment. He had shown people how to live wisely and happily and his teachings soon spread from India throughout Asia, and beyond.

The Buddha admitted the presence of sufferings and afflictions in human life because of the ignorant attachment to all things. But it is truly wrong to believe that Buddhism is a religion of pessimism. This is not true even with a slight understanding of basic Buddhism. When the Buddha said that human life was full of sufferings and afflictions, he did not mean that life was pessimistic. In this manner, the Buddha admitted the presence of sufferings and afflictions in human life, and by a method of analysis he pointed out to his disciples that attachment to things without a correct view as to their nature is the cause of sufferings and afflictions. Impermanence and change are inherent in the nature of all things. This is their true nature and this is the correct view. He concluded: “As long as we are at variance with this truth, we are bound to run into conflicts. We cannot alter or control the nature of things. The result is ‘hope deferred made the heart sick’. The only solution lies in correcting our point of view.” In fact, the thirst for things begets sorrow. When we like someone or something, we wish that they belonged to us and were with us forever. We never think about their true nature, in other words, or we refuse to think about their true nature. We expect them to survive forever, but time devours everything. Eventually we must yield to old age and freshness of the morning dew disappears before the rising sun. In the Nirvana Sutra, when Ananda and other disciples were so sad and cried when the

Buddha lay on his death-bed, the Buddha taught: “Ananda! Lament not. Have I not already told you that from all good things we love and cherish we would be separated, sooner or later... that they would change their nature and perish. How then can Tathagata survive? This is not possible!” This is the philosophy which underlies the doctrine of the “Three Marks” (impermanence, suffering and no-self) of existence of the Buddhist view of life and the world. All Buddhist values are based on this. The Buddha expected of his disciples, both laity and clergy, good conduct and good behavior and decent standard of living in every way. With him, a simple living did not amount to degenerate human existence or to suffer oneself. The Buddha advised his disciples to follow the “Middle Path”. It is to say not to attach to things nor to abandon them. The Buddha does not deny the “beauty”, however, if one does not understand the true nature of the objects of beauty, one may end up with sufferings and afflictions or grief and disappointment. In the “Theragatha”, the Buddha brought up the story of the Venerable Pakka. One day, going to the village for alms, Venerable Pakka sat down beneath a tree. Then a hawk, seizing some flesh flew up into the sky. Other hawks saw that attacked it, making it drop the piece of meat. Another hawk grabbed the fallen flesh, and was flundered by other hawks. And Pakka thought: “Just like that meat are worldly desires, common to all, full of pain and woe.” And reflecting hereon, and how they were impermanent and so on, he continued to contemplate and eventually won Arahanship. The Buddha advised his disciples not to avoid or deny or attach to objects of beauty. Try not to make objects of beauty our objects of like or dislike. Whatever there is in the world, pleasant or unpleasant, we all have a tendency to attach to them, and we develop a like or dislike to them. Thus, we continue to experience sufferings and afflictions. Buddhists recognize beauty where the sense can perceive it, but in beauty we should also see its own change and destruction. And Buddhist should always remember the Buddha’s teaching regarding to all component things: “Things that come into being, undergo change and are eventually destroyed.” Therefore, Buddhists admire beauty but have no greed for acquisition and possession.

V. Buddhism is a Philosophy That Teaches People to Recognize Truth:

The word philosophy comes from two words ‘philo’ which means ‘love’ and ‘sophia’ which means ‘wisdom’. So, philosophy is the love of wisdom or love and wisdom, both meanings describing Buddhism perfectly. Buddhism teaches that we should try to develop our intellectual capacity to the fullest so that we can understand clearly. It also teaches us to develop loving kindness and compassion so that we can become (be like) a true friend to all beings. So, Buddhism is a philosophy but not just a philosophy. It is the supreme philosophy. Buddhism is a philosophy that teaches people to recognize truth. As a matter of fact, the Buddha taught us to try to recognize truth, so we can understand our fear, to lessen our desires, to eliminate our selfishness, and to calmly and courageously accept things we cannot change. He replaced fear, not with blindly and irrational belief but with rational understanding which corresponds to the truth. Furthermore, Buddhists do not believe in God because there does not seem to be any concrete evidence to support this idea. Who can answer questions on God? Who is God? Is God masculine or feminine or neuter? Who can provide ample evidence with real, concrete, substantial or irrefutable facts to prove the existence of God? So far, no one can. Buddhists suspend judgment until such evidence is forthcoming. Besides, such belief in God is not necessary for a really meaningful and happy life. If you believe that God makes your life meaningful and happy, so be it. But remember, more than two-thirds of the world do not believe in God and who can say that they don’t have a meaningful and happy life? And who dare to say that those who believe in God, all have a meaningful and happy life? If you believe that God help you overcome disabilities and difficulties, so be it. But Buddhists do not accept the theological concept of salvation. In the contrary, based on the Buddha’s own experience, he showed us that each human being had the capacity to purify the body and the mind, develop infinitive love and compassion and perfect understanding. He shifted the gods and heavens to the self-heart and encouraged us to find solution to our problems through self-understanding. Finally, such myths of God and creation concept has been superseded by scientific facts. Science has explained the origin of the universe completely without recourse to the god-idea.

Buddhism is a philosophy that teaches people to live a happy life. It's also a religion that teaches people to end the cycle of birth and death. The main teachings of the Buddha focus on the Four Noble Truths and the Eightfold Noble Path. They are called "Noble" because they enoble one who understands them and they are called "Truths" because they correspond with reality. Buddhists neither believe in negative thoughts nor do they believe in pessimistic ideas. In the contrary, Buddhists believe in facts, irrefutable facts, facts that all know, that all have aimed to experience and that all are striving to reach. Those who believe in god or gods usually claim that before an individual is created, he does not exist, then he comes into being through the will of a god. He lives his life and then according to what he believes during his life, he either goes to eternal heaven or eternal hell. Some believe that they come into being at conception due to natural causes, live and then die or cease to exist, that's it! Buddhism does not accept either of these concepts. According to the first explanation, if there exists a so-called almighty god who creates all beings with all his loving kindness and compassion, it is difficult to explain why so many people are born with the most dreadful deformities, or why so many people are born in poverty and hunger. It is nonsense and unjust for those who must fall into eternal hells because they do not believe and submit themselves to such a so-called almighty god. The second explanation is more reasonable, but it still leaves several unanswered questions. Yes, conception due to natural causes, but how can a phenomenon so amazingly complex as consciousness develop from the simple meeting of two cells, the egg and the sperm? Buddhism agrees on natural causes; however, it offers a more satisfactory explanation of where man came from and where he is going after his death. When we die, the mind, with all the tendencies, preferences, abilities and characteristics that have been developed and conditioned in this life, re-establishes itself in a fertilized egg. Thus, the individual grows, is reborn and develops a personality conditioned by the mental characteristics that have been carried over by the new environment. The personality will change and be modified by conscious effort and conditioning factors like education, parental influence and society and once again at death, re-establish itself in a new fertilized egg. This process of dying and being reborn will

continue until the conditions that cause it, craving and ignorance, cease. When they do, instead of being reborn, the mind attains a state called Nirvana and this is the ultimate goal of Buddhism.

VI. Man's Place in Religions in Buddhist Point of View:

Most of us are agreed to the fact that among all living beings, human beings are unique beings who can understand what we are and what we should be. Compared to other beings, man is most complete and superior not only in the mentality and thinking, but also in the ability of organization of social life. Human beings' life cannot be substituted nor repeated nor determined by someone else. Once we are born in this world, we have to live our own life, a meaningful and worth living life. Thus, the ancient said: "Man is the most sacred and superior animal." And the Buddha taught in the Upasaka Sutra: "In all beings, man is endowed with all necessary faculties, intelligence. Besides man's conditions are not too miserable as those beings in hell, not too much pleasure as those beings in heaven. And above all, man's mind is not so ignorant as that of the animals." Buddhism views man as a tiny being not only in strength but also in life span. Man is no more than just another creature but with intelligence that inhabit universe. Man is regarded as a cultured living being because he can harmonize with other creatures without destroying them. Religion was founded by men only for this purpose. Every creature that lives share the same life force which energizes man. Men and other creatures are part of the same cosmic energy which takes various forms during endless rebirths, passing from human to animal, to divine form and back again, motivated by the powerful craving for existence which takes them from birth to death and rebirth again in a never-ending cycle. In Buddhist cosmology, man is simply the inhabitant of one of the existing planes that other sentient beings can go after death. Human world is a good, well-balanced mixture of pleasure and pain. Man is in a favorable position to create or not to create fresh karma, and thus is able to shape his own destiny. Man is in effect his own Creator and Savior. Many others believe that religion has come down from heaven but Buddhists know that Buddhism started on the earth and reached heaven, or Buddha. The difficulty of being born as a man is just the same as the situation of a sea turtle which has only one eye, and that underneath,

entered a hollow in a floating log; the log, tossed by the waves, happen to roll over, whereupon the turtle momentarily saw the sun and moon. It is as easy for a blind turtle to find a floating log as it is for a man to be reborn as a man, or to meet with a Buddha and his teaching (The rareness of meeting a Buddha is compared with the difficulty of a blind sea-turtle finding a log to float on, or a one-eyed tortoise finding a log with a spy-hole through it).

Buddhism considers human body as a defiled skin bag. Sincere Buddhists should not care too much for this body, should not treat their skin-bag of a body as a treasure. Only people who are free of this idea can apply effort in cultivating the Way. If we treat our body as a precious thing, then we will become its slave and serve its whims all day long. Therefore, sincere Buddhists should treat the body as a 'stinking bag of skin' and do not prize it highly. Valuing the body too high is an obstacle to cultivation. We should merely 'borrow the false to cultivate what is true,' and see it as just an expedient means. According to the Sutra in Forty-Two Sections, Chapter 26, the heavenly spirits, desiring to destroy the Buddha's resolve, offered Jade women to him. The Buddha said: "Skin-bags full of filth." What are you doing here? Go away, I am not interested." Then, the heavenly spirits asked most respectfully about the meaning of the Way. The Buddha explained it for them and they immediately obtained the fruition of Srotaapanna." However, also according to Buddhism, Manuṣya is considered to be ideal destiny for the attainment of Buddhahood, because humans are not plagued by the constant sufferings of beings of the lower three destinies (hell beings, hungry ghosts and animals), and they also do not have happy lives of gods to be lax in cultivation. In the contrary, they experience enough suffering to become aware of the real nature of things (impermanence, suffering, and non-self). Thus, the Buddha taught, "a man can decide to devote himself to selfish, unskilful ends, a mere existence, or to give purpose to his life by the practice of skilful deeds which will make others and himself happy." Still, in many cases, man can make the vital decision to shape his life in this way or that; a man can think about the Way, and it was to man that the Buddha gave most of his important teachings, for men could understand, practice and realize the Way. It is man who can experience, if he wishes, Enlightenment and become as the Buddha

and the Arahants, this is the greatest blessing, for not only the secure tranquillity of one person's salvation is gained but out of compassion the Way is shown in many others. The opportunity to be reborn as a human being is so rare; thus, the Buddha taught: "Supposing a man threw into the ocean a piece of wood with a hole in it and it was then blown about by the various winds and currents over the waters. In the ocean lived a one-eyed turtle which had to surface once in a hundred years to breathe. Even in one Great Aeon it would be most unlikely in surfacing, to put its head into the hole in that piece of wood. Such is the rarity of gaining birth among human beings if once one has sunk into the three woeful levels or three lower realms. Also, according to Buddhism, man is different from animals because only man alone has developed his intelligence and understanding to reflect his reasoning. Man means a sentient being or one who has the ability or the mind to think. The real and sincere purpose of religion is to help man to think correctly in order to raise him above the level of the animal, to help him reach his ultimate goal of supreme happiness."

Even though human beings are superior sentient beings, but to Buddhism, any living being's life is precious and of the same value. That is to say no being's life is more precious than the other's. According to the Upasaka Sutra, Buddhism agrees that in all living beings, man is endowed with all necessary faculties, intelligence. Buddhism also agrees that conditions of human beings are not too miserable as those beings in the hell or the hungry ghosts. To Buddhism, human life is difficult to obtain. If we are born as human beings with many qualities, difficult to attain. We should try to make our lives meaningful ones. Besides, human beings have intelligence. This precious quality enables us to investigate the true meaning of life and to practice the path to enlightenment. Devout Buddhists should always remember that what rebirth we will take depends on our present actions and habits. Thus, our purpose in this very life is to attain liberation or enlightenment, either becoming liberated from cyclic existence (Arhats), or becoming fully enlightened Buddhas. Most of all, we should be able to take advantage of our precious human lives to live to the fullest, moment by moment. To achieve this, we must be mindful of each moment, not being in the here-and-now when we act. According to Buddhist point of view, we have precious human lives,

endowed with many qualities to attain. Because of this, we can make our lives highly meaningful. We often take our lives for granted and dwell on the things that aren't going the way we would like them to. Thinking this way is unrealistic and makes us depressed. However, if we think about the qualities we do have and everything that is going well, we'll have a different and more joyful perspective on life. One of our greatest endowments is our human intelligence. This precious quality enables us to investigate the meaning of life and to practice to advance on the path to enlightenment. If all of our senses, eyes, ears, mental... are intact, we are able to hear the Dharma, read books on it, and think about its meaning. We're so lucky to be born in an historical era when the Buddha has appeared and taught the Dharma. These teachings have been transmitted in a pure form from teacher to student in lineages stemming back to the Buddha. We have the opportunity to have qualified spiritual masters who can teach us, and there are communities of ordained people and dharma friends who share our interest and encourage us on the path. Those of us who are fortunate to live in countries that cherish religious freedom aren't restricted from learning and practicing the path. In addition, most of us don't live in desperate poverty and thus have enough food, clothing and shelter to engage in spiritual practice without worrying about basic material needs. Our minds aren't heavily obscured with wrong views and we are interested in self-development. We have the potential to do great things with our present opportunity. But to appreciate this, we must develop a long-term vision for our cultivation because our present lives are only a short one. Devout Buddhists should always remember that our mindstreams don't cease when our physical bodies die. Our minds are formless entities, but when they leave our present bodies at the time of death, they will be reborn in other bodies. What rebirth we'll take depends on our present actions. Therefore, one purpose of our lives can be to prepare for death and future lives. In that way, we can die peacefully, knowing our minds will be propelled towards good rebirths. The other way that we can utilize our lives is to attain liberation or enlightenment. We can become arhats, beings liberated from cyclic existence, or we can go on to become fully enlightened Buddhas, able to benefit others most effectively. Attaining liberation, our minds will be completely cleansed of all disturbing attitudes. Thus we'll never

become angry, jealous or proud again. We no longer feel guilty, anxious or depressed, and all our bad habits will be gone. In addition, if we aspire to attain enlightenment for the benefit of everyone, we'll have spontaneous affection for all beings, and will know the most appropriate ways to help them. Also, another way to take advantage of our precious human lives is to live life to the fullest, moment by moment. There are several ways to do this. One is to be mindful of each moment, being in the here-and-now as we act. When we eat, we can concentrate on eating, noting the taste and texture of the food. When we walk, we concentrate on the movements involved in walking, without letting our minds wander to any other thoughts. When we go upstairs, we can think, "may I lead all beings to fortunate rebirths, liberation and enlightenment." While washing dishes or clothes, we think, "may I help all beings cleanse their minds of disturbing attitudes and obscurations." When we hand something to another person, we think, "May I be able to satisfy the needs of all beings." We can creatively transform each action by generating the wish to bring happiness to others. For these above reasons, we can say that human beings play an extremely important role in most religions. The Buddha taught in the Upasaka Sutra: "In all beings, man is endowed with all necessary faculties, intelligence. Besides man's conditions are not too miserable as those beings in hell, not too much pleasure as those beings in heaven. And above all, man's mind is not so ignorant as that of the animals." So, man has the ability to build and improve his own life to the degree of perfection.

VII. The Priceless Message from the Buddha:

Priceless Message from the Buddha or the Four Noble Truths is one of the most important parts in the Buddha's Teachings. The Buddha gave this message to suffering humanity for their guidance, to help them to be rid of the bondage of "Dukkha" and to attain happiness, both relative and absolute (relative happiness or worldly happiness, absolute happiness or Nirvana). These Truths are not the Buddha's creation. He only re-discovered their existence. The Buddha said: "I am neither a vaguely so-called God nor an incarnation of any vaguely so-called God. I am only a man who re-discovers what had been covered for so long. I am only a man who attains enlightenment by

completely comprehending all Noble Truths.” In fact, the Buddha is a man who deserves our respect and reverence not only as a teacher but also as a Saint. He was a man, but an extraordinary man, a unique being in the universe. All his achievements are attributed to his human effort and his human understanding. He achieved the highest mental and intellectual attainments, reached the supreme purity and was perfect in the best qualities of human nature. He was an embodiment of compassion and wisdom, two noble principles in Buddhism. The Buddha never claimed to be a savior who tried to save ‘souls’ by means of a revelation of other religions. The Buddha’s message is simple but priceless to all of us: “Infinite potentialities are latent in man and that it must be man’s effort and endeavor to develop and unfold these possibilities. That is to say, in each man, there exists the Buddha-nature; however, deliverance and enlightenment lie fully within man’s effort and endeavor.”

Chapter Three

Buddhist Outlook on Cosmos-Life-Causation

I. An Overview of Buddhist Cosmology:

According to the Buddhist view on the universe, the universe is infinite. However, if we speak about the formation of our world system, we can speak about the formation process as follows: “In terms of elements that form the universe, wind is the first one. Its basis is space. Then the wind moves, and in dependence on the moving of the wind, heat occurs; then moisture, then solidity or earth.” Buddhist cosmology not only takes into account the existence of innumerable systems of worlds grouped into what we should call galaxies, but has equally vast conceptions of cosmic time. The Buddha proclaimed that on the highest level of understanding the entire cosmos is the original pure mind. However, on the ordinary level of understanding he painted a picture of a cosmos filled with countless world systems where countless of living beings of every sort reside. Thus, our world system is not the only unique or the only one world system in the universe. Other world systems also have their Buddhas who also teach the path of enlightenment. The most ancient Buddhist texts speak of the various phases in the evolution and devolution over enormous time-periods of these galaxies, how they gradually formed and how after a period of relative stability during which life may be found on their worlds, how, inevitably having come into existence, they must in due course decline and go to destruction. All this is the working of processes, one vent leading quite naturally to another. As you know that although the Buddha discovered the presence of numerous Gods throughout the universe, he never tried to diminish the importance of the God worshipped by the people of his time. He simply preached the truth and that truth does not affect the importance of any Gods. Similarly, the fact that there are numerous suns in the universe does not diminish the importance of the sun of our solar system, for our sun continues to provide us with light every day. To some other religions, Gods can be very powerful compared to human beings, but to Buddhism, they are still not free from sufferings and afflictions, and can be very angry. The

life of Gods may be very long, but not eternal as many other religions believe.

Outlook on life and universe has been discussed by a lot of famous scholars in the world. Examination of the origin or nature of life and universe is the task of the metaphysic experts. This problem has a very important position in philosophy. It was examined from the beginning of the Egyptian, Indian and Chinese civilizations. This essay is designed to give you only an overview of the Buddhist cosmology. Buddhist cosmology not only takes into account the existence of innumerable systems of worlds grouped into what we should call galaxies, but has equally vast conceptions of cosmic time. According to Buddhist cosmology, the earth goes through periodic cycles. In some of the cycles it improves, in others it degenerates. The average age of a man is an index of the quality of the period in which the person lives. It may vary between 10 years and many hundreds of thousands of years. At the time of Sakyamuni Buddha, the average life-span was 100 years. After him, the world becomes more depraved, and the life of man shortens. The peak of sin and misery will be reached when the average life has fallen to 10 years. The Dharma of Sakyamuni Buddha will then be completely forgotten. But after that the upward swing begins again. When the life of man reaches 80,000 years, Maitreya Buddha from the Tusita Heaven will appear on the earth. Besides, the most ancient Buddhist texts speak of the various phases in the evolution and devolution over enormous time-periods of these galaxies, how they gradually formed and how after a period of relative stability during which life may be found on their worlds, how, inevitably having come into existence, they must in due course decline and go to destruction. All this is the working of processes, one vent leading quite naturally to another. The Buddha was the Teacher who discovered the real nature of the universal cosmic law and advised us to live in accordance with this law. The Buddha confirmed that it is impossible for anyone to escape from such cosmic laws by praying to an almighty god, because this universal law is unbiased. However, the Buddha has taught us how to stop bad practices by increasing good deeds, and training the mind to eradicate evil thoughts. According to the Buddha, a man can even become a god if he leads a decent and righteous way of life regardless of his religious belief. It is to say a

man someday can obtain peace, mindfulness, wisdom and liberation if he is willing to cultivate to perfect himself. The Buddha Sakyamuni himself realized the Noble Truths, considered all metaphysical questions are empty. He often kept silent and gave no answers to such metaphysical questions, because for Him, those questions do not realistically relate to the purpose of Buddhists, the purpose of all Buddhists is the final freedom. According to the Buddha, how can a man know what the universe really is when he cannot understand who he really is? Therefore, the Buddha taught: “The practical way for a man is turning back to himself and seeing where and who he is and what he is doing so that he can overcome the destruction of all hindrances to the truth of all things. That is to say, he has to cultivate to purify his body and mind.” For the universe, the Buddha declared that the material world is formed by the Four Great Elements as many Indian thinkers before Him did. These are Earth element, Water element, Fire element and Air element. These elements are dynamic and impermanent, therefore, all existing things compounded by them must be impermanent too. The problem about the origin of the four elements becomes completely senseless to the truth of Dependent Origination which was discovered and taught by the Buddha.

II. Three-Thousand-Great-Thousand World:

Over twenty-five centuries ago, the Buddha talked about the immensity and endlessness of the cosmos. The earth on which we are living is not unique. There are a great number of others, which are as numerous as the grains of sand in the Ganges River. Three thousand great chiliocosmos (Universe of the three kinds of thousands of worlds, the three-fold great thousand world system, or the Buddha world). Each big celestial world comprises one thousand million small worlds, each one has the same size as that of our earth. Furthermore, there are an infinite number of big celestial worlds in the cosmos. The Buddhist concept of time reveals that each world has four middle kalpas or cosmic periods, each middle kalpa has twenty small kalpas; each small kalpa has 16 million years. Therefore, the average life of a world is equal to 1,280,000,000 years. The ancient Indian belief “the universe comprises of many groups of thousands of worlds.” Also called A small Chiliocosm.

The T'ien-T'ai School sets forth a world system of ten realms. That is to say, the world of living beings is divided into ten realms, of which the higher four are saintly and the lower six are ordinary. Here the T'ien-T'ai School at once comes back to the ideation theory but expresses it somewhat differently. It is set forth that a conscious-instant or a moment of thought has 3,000 worlds immanent in it. This is a theory special to this school and is called "Three Thousand Originally Immanent," or "Three Thousand Immanent in Principle," or "Three Thousand Immanent in Nature" or sometimes "Three Thousand Perfectly Immanent." The immanency, either original, theoretical, natural or perfect, conveys one and the same idea; namely, that the one moment of thought is itself 3,000 worlds. Some consider this to be the nearest approach to the idea of the Absolute, but if you consider the Absolute to be the source of all creation it is not exactly the Absolute. Or, it may be considered to be a form of ideation theory, but if one thinks that ideation manifests the outer world by the process of dichotomy it is quite different, for it does not mean that one instant of thought produces the 3,000 worlds, because a production is the beginning of a lengthwise motion, i.e., timely production. Nor does it mean that the 3,000 worlds are included in one instant of thought because an inclusion is a crosswise existence, i.e., existence in space. Although here the 3,000-world doctrine is expounded on the basis of ideation, it is not mere ideation, for all the dharmas of the universe are immanent in one thought-instant but are not reduce to thought or ideation.

III. Buddhist Outlook on Causation:

According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, causation means conditioned arising, or arising from the secondary causes, in contrast with arising from the primal nature or *bhutatatha* (Tánh giác); or everything arises from conditions and not being spontaneous and self-contained has no separate and independent nature. Buddhism does not give importance to the idea of the Root-Principle or the First Cause as other systems of philosophy often do; nor does it discuss the idea of cosmology. Naturally such a branch of philosophy as theology did not have grounds to develop in Buddhism. One should not expect any discussion of theology from a Buddhist

philosopher. As for the problem of creation, Buddhism is ready to accept any theory that science may advance, for Buddhism does not recognize any conflict between religion and science. According to Buddhism, human beings and all living things are self-created or self-creating. The universe is not homocentric; it is a co-creation of all beings. Buddhism does not believe that all things came from one cause, but holds that everything is inevitably created out of more than two causes. The creations or becomings of the antecedent causes continue in time-series, past, present and future, like a chain. This chain is divided into twelve divisions and is called the Twelve Divisioned Cycle of Causation and Becomings. Since these divisions are interdependent, the process is called Dependent Production or Chain of causation. The formula of this theory is as follows: From the existence of this, that becomes; from the happening of this, that happens. From the non-existence of this that does not become; from the non-happening of this, that does not happen.

According to the Madhyamaka philosophy, the doctrine of causal law (Pratityasamutpada) is exceedingly important in Buddhism. It is the causal law both of the universe and the lives of individuals. It is important from two points of view. First, it gives a very clear idea of the impermanent and conditioned nature of all phenomena. Second, it shows how birth, old age, death and all the miseries of phenomenal existence arise in dependence upon conditions, and how all the miseries cease in the absence of these conditions. The rise and subsidence of the elements of existence is not the correct interpretation of the causal law. According to the Madhyamaka philosophy, the causal law (pratityasamutpada) does not mean the principle of temporal sequence, but the principle of essential dependence of things on each other. In one word, it is the principle of relativity. Relativity is the most important discovery of modern science. What science has discovered today, the Buddha had discovered more than two thousand five hundred years before. In interpreting the causal law as essential dependence of things on each other or relativity of things, the Madhyamaka means to controvert another doctrine of the Hinayanists. The Hinayanists had analyzed all phenomena into elements (dharmas) and believed that these elements had a separate reality of their own. The Madhyamika says that the very doctrine of the causal law declares

that all the dharmas are relative, they have no separate reality of their own. Without a separate reality is synonymous with devoid of real (sunyata), or independent existence. Phenomena are devoid of independent reality. The most importance of the causal law lies in its teaching that all phenomenal existence, all entities in the world are conditioned, are devoid of real (sunya), independent existence (svabhava). There is no real, dependent existence of entities. All the concrete content belongs to the interplay of countless conditions. Nagarjuna sums up his teaching about the causal law in the following words: "Since there is no elements of existence (dharma) which comes into manifestation without conditions, therefore there is no dharma which is not 'sunya,' or devoid of real independent existence."

There are many different kinds of Categories of Causation. *The first category is the "Causation by Action-influence"*: Causation by action-influence is depicted in the Wheel of Life. There is law and order in the progress of cause and effect. This is the theory of causal Sequence. In the Twelve Divisioned Cycle of Causations and Becomings, it is impossible to point out which one is the first cause, because the twelve make a continuous circle which is called the Wheel of Life. People are accustomed to regard time as progressing in a straight line from the infinite past through present to infinite future. Buddhism, however, regards time as a circle with no beginning or end. Time is relative. The death of a living being is not the end; at once another life begins to go through a similar process of birth and death, and thus repeats the round of life over and over again. In this way a living being, when considered in relation to time, forms an endless continuum. It is impossible to define what a living being is, for it is always changing and progressing through the Divisions or Stages of Life. The whole series of stages must be taken in their entirety as representing the one individual being. Thus, a living being, when regarded in relation to space, forms a complex of five elements. The Wheel of Life is a clever representation of the Buddhist conception of a living being in relation to both space and time. The Wheel of Life is a circle with no beginning, but it is customary to begin its exposition at Blindness (unconscious state). Blindness is only a continuation of Death. At death the body is abandoned, but Blindness remains as the crystalization of the effects of the actions performed during life. This

Blindness is often termed Ignorance; but this ignorance should not be thought of as the antonym of knowing; it must include in its meaning both knowing and not knowing, blindness or blind mind, unconsciousness. Blindness leads to blind activity. The energy or the effect of this blind activity is the next stage, Motive or Will to Live. This Will to Live is not the kind of will which is used in the term “free will;” it is rather a blind motive toward life or the blind desire to live. Blindness and Will to Live are called the Two Causes of the past. They are causes when regarded subjectively from the present; but objectively regarded, the life in the past is a whole life just as much as is the life of the present.

The second category is the “Causation by the Ideation-Store”: Causation by the Ideation-store is used to explain the origin of action. Actions or karma are divided into three groups, i.e., those by the body, those by speech and those by volition. When one makes up one’s mind to do something, one is responsible for it and is liable to retribution, because volition is a mind-action even if it is not expressed in speech or manifested in physical action. But the mind being the inmost recess of all actions, the causation ought to be attributed to the mind-store or Ideation-store. The Buddhist ideation theory divides the mind into eight faculties, i.e., the eye-sense, the ear-sense, the nose-sense, the tongue-sense, the body-sense, the co-ordinating sense-center or the sixth *mano-vijnana*, the individualizing thought-center of egotism or the seventh *manas-vijnana*, and the storing-center of ideation or the eighth *alaya-vijnana*, or Ideation-store. Of these eight faculties, the seventh and the eighth require explanation. The seventh, the Individualizing Center of Egotism is the center where all the selfish ideas, egotistic, opinions, arrogance, self-love, illusions, and delusions arise. The eighth, the Storing Center of Ideation, is where the ‘seeds’ of all manifestations are deposited and later expressed in manifestations. Buddhism holds that the origin of all things and events is the effect of ideation. Every seed lies in the Storing Center and when it sprouts out into the object-world a reflection returns as a new seed. That is, the mind reaches out into the outer world and, perceiving objects, puts new ideas into the mind-store. Again, this new seed sprouts out to reflect back a still newer seed. Thus, the seeds accumulate and all are stored there together. When they are latent, we call them seeds, but when

active we call them manifestations. The old seeds, the manifestations and the new seeds are mutually dependent upon each other, forming a cycle which forever repeats the same process. This is called the Chain of Causation by Ideation. That which makes the seed or subconscious thought sprout out into actual manifestation, that is, the motive force which makes the chain of causation move, is nothing but ideation. It is easy to see from this theory of Causation by Ideation that Delusion, Action and Suffering originate from mind-action, or ideation. The Storing Center of Ideation is carried across rebirth to determine what the next form of life will be. This Storing Center might be regarded as similar to the soul in other forms of religion. According to the Buddhist doctrine, however, what is reborn is not the soul, but is the result of the actions performed in the preceding life. In Buddhism the existence of the soul is denied.

The third category is the "Causation by Thusness": Causation by Thusness is used to explain the origin of the ideation-store. The ideation-store of a human being is determined by his nature as a human being and this nature is a particular dynamic form of Thusness. One should not ask where Thusness or Matrix of Thus-come originates, because it is the noumenon, the ultimate indescribable Thusness. Thusness or suchness, is the only term which can be used to express the ultimate indefinable reality. It is otherwise called the Matrix of Thus-come. Thus-come is Buddha-nature hidden in ordinary human nature. "Thus-come" is a designation of the Buddha employed by himself instead of "I" or "we," but not without special meaning. After he had attained Enlightenment, he met the five ascetics with whom he had formerly shared his forest life. These five ascetics addressed him saying "Friend Gotama." The Buddha admonished them, saying that they ought not treat the Thus-come (thus enlightened I come) as their friend and their equal, because he was now the Enlightened One, the Victorious, All-wise One. When he had 'thus come' in his present position as the instructor of all men and even of devas, they should treat him as the Blessed One and not as an old friend. Again, when the Buddha went back to Kapilavastu, his former home, he did not go to the palace of his father, but lived in the banyan grove outside the town, and as usual went out to beg daily. Suddhodana, his king-father, could not bear the idea of his own son, the prince, begging on the streets of

Kapilavastu. At once, the king visited the Buddha in the grove and entreated him to return to the palace. The Buddha answered him in the following words: “If I were still your heir, I should return to the palace to share the comfort with you, but my lineage has changed. I am now a successor to the Buddhas of the past, all of whom have ‘thus gone’ (Tathagata) as I am doing at present, living in the woods and begging. So your Majesty must excuse me.” The king understood the words perfectly and became a pupil of the Buddha at once. Thus come and thus gone have practically the same meaning. The Buddha used them both and usually in their plural forms. Sometimes the words were used for a sentient being who thus come, i.e., comes in the contrary way. Thus-come and Thus-gone can therefore be used in two senses: ‘The one who is enlightened but comes in an ordinary way’ or ‘The one who comes in an ordinary way simply.’ Now, Thusness or the Matrix of Thus-come or Thus-gone means the true state of all things in the universe, the source of an Enlightened One, the basis of enlightenment. When static, it is Enlightenment itself, with no relation to time or space; but, when dynamic, it is in human form assuming an ordinary way and feature of life. Thusness and the Matrix of Thus-come are practically one and the same, the ultimate truth. In Mahayana the ultimate truth is called Suchness or Thusness. We are now in a position to explain the Theory of Causation by Thusness. Thusness in its static sense is spaceless, timeless, all-equal, without beginning or end, formless, colorless, because the thing itself without its manifestation cannot be sensed or described. Thusness in its dynamic sense can assume any form; when driven by a pure cause it takes a lofty form; when driven by a tainted cause it takes a depraved form. Thusness, therefore, is of two states. The one is the Thusness itself; the other is its manifestation, its state of life and death.

The fourth category is the “Causation by the Universal Principle”: Dharmadhatu means the elements of the principle and has two aspects: the state of Thusness or noumenon and the world of phenomenal manifestation. In this causation theory it is usually used in the latter sense, but in speaking of the ideal world as realized, the former sense is to be applied. Buddhism holds that nothing was created singly or individually. All things in the universe, matter and mind, arose simultaneously, all things in it depending upon one another, the

influence of each mutually permeating and thereby making a universal symphony of harmonious totality. If one item were lacking, the universe would not be complete; without the rest, one item cannot be. When the whole cosmos arrives at a harmony of perfection, it is called the 'Universe One and True,' or the 'Lotus Store.' In this ideal universe all beings will be in perfect harmony, each finding no obstruction in the existence and activity of another. Although the idea of the interdependence and simultaneous rise of all things is called the Theory of Universal Causation, the nature of the rise being universal, it is rather a philosophy of the totality of all existence than a philosophy of origination.

Chapter Four

Buddhist Outlook on Human Life

It is wrong to imagine that the Buddhist outlook on life and the world is a gloomy one, and that the Buddhist is in low spirit. Far from it, a Buddhist smiles as he walks through life. He who understands the true nature of life is the happiest individual, for he is not upset by the evanescent (extremely small) nature of things. He tries to see things as they are, and not as they seem to be. Conflicts arise in man when he is confronted with the facts of life such as aging, illness, death and so forth, but frustration and disappointment do not vex him when he is ready to face them with a brave heart. This view of life is neither pessimistic nor optimistic, but the realistic view. The man who ignores the principle of unrest in things, the intrinsic nature of suffering, is upset when confronted with the vicissitudes of life. Man's recognition of pleasures as lasting, leads to much vexation, when things occur quite contrary to his expectations. It is therefore necessary to cultivate a detached outlook towards life and things pertaining to life. Detachment can not bring about frustration, disappointment and mental torment, because there is no clinging to one thing and another, but letting go. This indeed is not easy, but it is the sure remedy for controlling, if not eradicating, unsatisfactoriness. The Buddha sees suffering as suffering, and happiness as happiness, and explains that all cosmic pleasure, like all other conditioned attachings, is evanescent, is a passing show. He warns man against attaching too much importance to fleeting pleasures, for they sooner or later beget discontent. Equanimity is the best antidote for both pessimism and optimism. Equanimity is evenness of mind and not sullen indifference. It is the result of a calm, concentrated mind. It is hard, indeed, to be undisturbed when touched by the realities of life, but the man who cultivates truth is not upset. Absolute happiness can not be derived from things conditioned and compounded. What we hug in great glee this moment, turns into a source of dissatisfaction the next moment. Pleasures are short-lived, and never lasting. The mere gratification of the sense faculties we call pleasure and enjoyment, but in the absolute sense of the world such gratification

is not happy. Joy too is suffering, unsatisfactory; for it is transient. If we with our inner eye try to see things in their proper perspective, in their true light, we will be able to realize that the world is but an illusion that leads astray the beings who cling to it. All the so-called mundane pleasures are fleeting, and only an introduction to pain. They give temporary relief from life's miserable ulcers. This is what is known as suffering produced by change. Thus, we see that suffering never ceases to work, it functions in some form or other and is always at work.

Regarding all beings in general, Buddhism considers all the living, which includes the vegetable kingdom; however, the term "sattva" limits the meaning to those endowed with reason, consciousness, and feeling. Those who are sentient, sensible, animate, and rational (sentient beings which possess magical and spiritual powers). According to Buddhism, what we call the self is simply the collection of mental facts, experiences, ideas and so forth which would normally be said to belong to self but there is no self over and above the experiences. So mentioned does not mean that people are not important. In fact, Buddhism which preached by the Buddha is totally built on human wisdom. The Buddha taught: "Be your own torch, your own refuge. Do not seek refuge in any other person." The Buddha added: "I am the Buddha fully realized, sentient beings will become Buddha." To Buddhism, all realizations come from effort and intelligence that derive from one's own experience. The Buddha asked his disciples to be the master of their destiny, since they can make their lives better or worse. They can even become Buddha if they study and practice his teachings.

Regarding the point of view on Human Beings and deva Vehicle, according to the Mahayana Rebirth among men conveyed by observing the five commandments (Panca-veramani). However, there are many differences on human destinies in the world. For example, one is inferior and another superior, one perishes in infancy and another lives much longer, one is sick and infirm and another strong and healthy, one is brought up in luxury and another in misery, one is born a millionaire and another in poverty, one is a genius and another an idiot, etc. According to the Buddhist point of view on human life, all of the above mentioned results are not the results of a "chance." Science nowadays is indeed against the theory of "chance." All scientists agree on the

Law of Cause and Effect, so do Buddhists. Sincere and devoted Buddhists never believe that the unevenness of the world is due to a so-called Creator and/or God. Buddhists never believe that happiness or pain or neutral feeling the person experiences are due to the creation of a Supreme Creator. According to the Buddhist point of view on human life, the above-mentioned unevenness that exists in the world are due to the heredity and environment, and to a greater extent, to a cause or causes which are not only present but proximate or remotely past. Man, himself is responsible for his own happiness and misery. He creates his own heaven and hell. He is the master of his own destiny. He is his own child of his past and his own parents of his future. Regarding the point of view on Deva, this is only one of the five vehicles, the deva vehicle or Divine Vehicle. It transports observers of the ten good qualities (thập thiện) to one of the six deva realms of desire, and those who observe dhyana meditation to the higher heavens of form and non-form. Sentient beings are to be reborn among the devas by observing the ten forms of good actions or ten commandments (Dasa-kusala).

Regarding the point of view on the Kaya and Citta, Buddhism talks about the theory of impermanence of the body and mind. Some people wonder why Buddhism always emphasizes the theory of impermanence? Does it want to spread in the human mind the seed of disheartenment, and discourage? In their view, if things are changeable, we do not need to do anything, because if we attain a great achievement, we cannot keep it. This type of reasoning, a first, appears partly logical, but in reality, it is not at all. When the Buddha preached about impermanence, He did not want to discourage anyone, but warning his disciples about the truth. A true Buddhist has to work hard for his own well being and also for the society's. Although he knows that he is facing the changing reality, he always keeps himself calm. He must refrain from harming others, in contrast, strive to perform good deeds for the benefit and happiness of others. All things have changed and will never cease to change. The human body is changeable, thus governed by the law of impermanence. Our body is different from the minute before to that of the minute after. Biological researches have proved that the cells in our body are in constant change, and in every seven years all the old cells have been totally

renewed. These changes help us quickly grow up, age and die. The longer we want to live, the more we fear death. From childhood to aging, human life is exactly like a dream, but there are many people who do not realize; therefore, they continue to launch into the noose of desire; as a result, they suffer from greed and will suffer more if they become attached to their possessions. Sometimes at time of death they still don't want to let go anything. There are some who know that they will die soon, but they still strive desperately to keep what they cherish most. Not only our body is changeable, but also our mind. It changes more rapidly than the body, it changes every second, every minute according to the environment. We are cheerful a few minutes before and sad a few minutes later, laughing then crying, happiness then sorrow.

According to the Vimalakirti Sutra, Manjusri Bodhisattva obeyed the Buddha's command to call on Upasaka Vimalakirti to enquire after his health, there was a conversation about the "body". Manjusri asked Vimalakirti: "What should a Bodhisattva say when comforting another Bodhisattva who falls ill?" Vimalakirti replied: "He should speak of the impermanence of the body but never of the abhorrence and relinquishment of the body. He should speak of the suffering body but never of the joy in nirvana. He should speak of egolessness in the body while teaching and guiding all living beings (in spite of the fact that they are fundamentally non-existent in the absolute state). He should speak of the voidness of the body but should never cling to the ultimate nirvana. He should speak of repentance of past sins but should avoid slipping into the past. Because of his own illness he should take pity on all those who are sick. Knowing that he has suffered during countless past aeons he should think of the welfare of all living beings. He should think of his past practice of good virtues to uphold (his determination for) right livelihood. Instead of worrying about troubles (klesa) he should give rise to zeal and devotion (in his practice of the Dharma). He should act like a king physician to cure others' illnesses. Thus, a Bodhisattva should comfort another sick Bodhisattva to make him happy." Manjusri, a sick Bodhisattva should look into all things in this way. He should further meditate on his body which is impermanent, is subject to suffering and is non-existent and egoless; this is called wisdom. Although his body is sick, he remains in (the realm of) birth

and death for the benefit of all (living beings) without complaint; this is called expedient method (upaya). Manjusri! He should further meditate on the body which is inseparable from illness and on illness which is inherent in the body because sickness and the body are neither new nor old; this is called wisdom. The body, though ill, is not to be annihilated; this is the expedient method (for remaining in the world to work for salvation).

Regarding the point of view on the impurity of the Kaya and the Citta. Impurity is the nature of our bodies and minds. Impurity means the absence of an immaculate state of being, one that is neither holy nor beautiful. From the psychological and physiological standpoint, human beings are impure. This is not negative or pessimistic, but an objective perspective on human beings. If we examine the constituents of our bodies from the hair on our head to the blood, pus, phlegm, excrement, urine; and there are many bacteria dwelling in the intestines, and the many diseases present waiting for the opportunity to develop, we can see clearly that our bodies are quite impure and subject to decay. Our bodies also create the motivation to pursue the satisfaction of our desires and passions. That is why the sutra regards the body as the place where misleads gather. Let us now consider our psychological state. Since we are unable to see the truth of impermanence, suffering, and the selfless nature of all things, our minds often become the victims of greed and hatred, and we act wrongly. So the sutra says, “The mind is the source of all confusion.”

Here is another point of view of the Buddhism on the Kaya is “It is difficult to be reborn as a human being”. Of all precious jewels, life is the greatest; if there is life, it is the priceless jewel. Thus, if you are able to maintain your livelihood, someday you will be able to rebuild your life. However, everything in life, if it has form characteristics, then, inevitably, one day it will be destroyed. A human life is the same way, if there is life, there must be death. Even though we say a hundred years, it passes by in a flash, like lightening streaking across the sky, like a flower’s blossom, like the image of the moon at the bottom of a lake, like a short breath, what is really eternal? Sincere Buddhists should always remember when a person is born, not a single dime is brought along; therefore, when death arrives, not a word will be taken either. A lifetime of work, putting the body through pain and

torture in order to accumulate wealth and possessions, in the end everything is worthless and futile in the midst of birth, old age, sickness, and death. After death, all possessions are given to others in a most senseless and pitiful manner. At such time, there are not even a few good merits for the soul to rely and lean on for the next life. Therefore, such an individual will be condemned into the three evil paths immediately. Ancient sages taught: “A steel tree of a thousand years once again blossom, such a thing is still not bewildering; but once a human body has been lost, ten thousand reincarnations may not return.” Sincere Buddhists should always remember what the Buddha taught: “It is difficult to be reborn as a human being, it is difficult to encounter (meet or learn) the Buddha-dharma; now we have been reborn as a human being and encountered the Buddha-dharma, if we let the time passes by in vain, we waste our scarce lifespan.”

Chapter Five

The Worldly World & Our Modern World

World of endurance refers to our world which is filled with sufferings and affections, yet gladly enjoyed and endured by its inhabitants. Saha means sufferings and afflictions; it also means worries, binding, unable to be free and liberated. The worldly world is full of storm, conflict, hatred and violence. The world in which we live is an impure field, and Sakyamuni is the Buddha who has initiated its purification. People in this world endure many sufferings stemming from three poisons of greed, anger and delusion as well as earthly desires. The Saha World is filled with dirt, rocks, thorns, holes, canyons, hills, cliffs. There are various sufferings regarding thirst, famine, hot, and cold. The people in the Saha World like wicked doctrines and false dharma; and do not have faith in the proper dharma. Their lives are short and many are fraudulent. Kings and mandarins, although already have had lands to govern and rule, are not satisfied; as they become greedy, they bring forces to conquer other countries causing innocent people to die in vain. In addition, there are other infinite calamities such as droughts, floods, loss of harvest, thirst, famine, epidemics, etc. As for this Saha World, the favorable circumstances to cultivate in peace and contentment are few, but the unfavorable conditions of afflictions destroying path that are rather losing Bodhi Mind they developed in the beginning. Moreover, it is very difficult to encounter a highly virtuous and knowledgeable advisor. According to the Buddha, the planet in which we are currently living is called Virtuous Southern Continent. It is situated to the south of Mount Sumeru and is just a tiniest part of the Great World System of the Saha World in which Sakyamuni Buddha is the ruler.

The world today is not what it was half a century ago. Ideas of good and bad are fast changing, attitudes toward moral and immoral conduct are different and the general outlook on men and things is also very different. We are living in an age of rush and speed. It is tension, tension everywhere. If you stand at the corner of a busy street and scan the faces of the people hurrying feverishly by, you will notice that most

of them are restless. They carry with them an atmosphere of stress. They are most pictures of rush and worry. Rarely will you find a picture of calm, content and repose in any of these faces. Such is the modern world. The world of today is characterized by inordinate haste leading to quick decisions and imprudent actions. Some shout when they could speak in normal tones and other talk excitedly at a forced pitch for long periods and finish a conversation almost exhausted. Any kind of excitement is a stress in the psychologist's sense of the word, and stress causes the speeding up of bodily processes. It is not seldom that a person driving a vehicle gets agitated on seeing the green color of the traffic lights giving place to amber. The anxious man regards even a minor event as if it were a crisis or a threat. As a result man is worried and unhappy. Another feature of the modern world is its noisiness. "Music hatch charms," they say, but today, even such music is not agreeable to many if there is no noise; louder the noise greater is the music to them. Those of us who live in big cities have no time to think of the noise, we are conditioned by it and accustomed to it. This noise, this stress, and strain have done much damage by way of ailments: heart disease, cancer, ulcers, nervous tension and insomnia. Most of our illnesses are caused by psychological anxiety states, the nervous tension of modern life, economic distress and emotional unrest.

Nervous exhaustion in man is increasing with the speeding up of life leading to delirious excitement. People often return home after work showing signs of nervous exhaustion. As a consequence, man's concentration is weakened and mental and physical efficiency is lowered. Man becomes easily irritated and is quick to find fault and pick a quarrel. He becomes morbidly introspective and experiences aches and pains and suffers from hyper-tension and sleeplessness. These symptoms of nervous exhaustion clearly show that modern man's mind and body require rest, rest of a high quality. There is a requisite to mental hygiene for human beings in the modern world. Let us bear in mind that a certain aloofness, a withdrawing of the mind from business of life is a requisite to mental hygiene. Whenever you get an opportunity try to be away from the town and engage yourself in quiet contemplation, call it "yoga," Concentration or meditation. Learn to observe the silence. Silence does so much good to us. It is quite wrong to imagine that they alone are powerful who are noisy, garrulous

and fussily busy. Silence is golden, and we must speak only if we can improve on silence. The greatest creative energy works in silence. Observing silence is important. We absolutely do that in our meditation.

Thus, in the Dharmapada Sutra, the Buddha taught: “Look upon the world as one would look upon a bubble, just as one would look upon a mirage. If a man thus looks down upon the world, the king of death does not see him (Dharmapada 170). Supposed this world is like a brilliantly ornamented royal chariot; the foolish are immersed in it, but the wise do not attach to it (Dharmapada 171). Whoever was formerly heedless and afterwards overcomes his sloth; such a person illuminates this world just like the moon when freed from clouds (Dharmapada 172). Whoever was formerly heedless and afterwards does good deeds; such a person illuminates this world just like the moon when freed from clouds (Dharmapada 173). This work is so dark that only a few can see it clearly, like birds escape from a net but very few of them fly up straight (Dharmapada 174).”

Chapter Six

An Overview of Buddhist Sects in India in Early Times

About 7 centuries B.C., India was divided into sixteen zones, eight of which were kingdoms and the remaining republics. Indian society before and at the time of the Buddha was a society that had full of conflicts, especially struggles for power and material wealth. During this period many people were not able to find satisfaction in Hinduism to their daily life's disturbing problems. Because of this dissatisfaction, some religious reforms shortly arose in an attempt to rid Hinduism of its superficiality. One of these reforms was to be the beginning of Buddhism. About 600 B.C., the Buddha not only expounded the four Noble Truths as the core of his teaching, which he had recognized in the moment of his enlightenment, He had also shown people how to live wisely and happily, and therefore, his teachings soon spread from India throughout Asia, and beyond. Spiritually speaking, He mobilized people to stand up to fight against the existing power system. In fact, Buddhism is not a new religion in India, it is only a symbol of separation with Hinduism. As we can see while the religion of the Veda allowed animal sacrifice to propitiate the gods, Buddhism set its face against sacrifices. Moreover, Buddhism waged strong campaigns against this practice. Because the sacrificial ritual required the services of Brahmins, who had specialized in religious ceremonies, while ordinary people, from one generation to another, could only do labor works. Thus, Buddhism denounced the Caste system at that time in India. And the Buddha denounced all claims to superiority on the ground of birth as the Brahmins claimed. Buddhism denounced all social distinctions between man and man, and declared that it was 'karma', the action of man, that determined the eminence or lowness of an individual. The Buddha confirmed with his disciples: "The insistence on the equality of social status based on one's actions and not on the lineage of birth of that person." Another revolutionary idea we can find in Buddhism was the fact that it widely opened the doors of organized religious life to women and men alike. In addition to

distinguished nuns and lay Buddhist-women, such as Khema, Patacara, and Dhammadinna, Sujata, Visakha, and Samavati, even courtesans like Amrapali were not denied opportunities to embrace the religious life. For these reasons, from the beginning in Northeast India almost 26 centuries ago, Buddhism penetrated not only in the heart of Asian people, but since the nineteenth century it also became part of the thinking and practice of a lot of people in Europe and America as well. According to Buddhist history, in early times, there existed at least Eleven Buddhist sects in India.

First, the Kosa sect: Abhidharma sect based on the Abhidharma-kosa-sastra (Câu Xá Luận). *Second, the True-Word Sect:* The doctrine and practices of this sect of Buddhism based on three meditational devices: the mandala, the mantra, and the mudra. *Third, the Dasabhumika sect:* Based on Vasubandhu's work (ten stages of the bodhisattva's path to Buddhahood), which was translated into Chinese by Bodhiruci in 508 A.D., absorbed by the Avatamsaka School. *Fourth, the Discipline sect:* Vinaya or Discipline sect, based on the Vinaya-pitaka. *Fifth, the Vajrayana:* Esoteric school with secret teachings. The development of the Tantric Buddhism, which gave rise to a host of Buddhas and Bodhisattvas, must have made Buddhism seem little difference to the outsider or non-specialist from orthodox Hinduism, with its multiplicity of deities. Before the invasion of Muslim military in the eleventh century, there was even some degree an absorption of Buddhism by Hinduism, i.e. considering the Buddha as a Visnu. *Sixth, the Mahayan-samparigraha sect:* Later absorbed by Avatamsaka sect (Hoa Nghiêm), based on the Mahayana-samparigraha sastra by Asanga, translated by Paramartha in 563 A.D., subsequently absorbed by the Avatamsaka sect. *Seventh, the Nirvana sect:* Based on the Mahaparinirvana-sastra (Đại Bát Niết Bàn), which was translated into Chinese by Dharmaraksa in 423 A.D.; later incorporated in T'ien-T'ai, with which it had in common. *Eighth, the Dharmalakṣaṇa sect:* Established after the return of Hsuan-tsang from India and his translation of the important Yogacarya works. *Ninth, the Three-Sastra Sect:* Based on the Madhyamika-sastra (Trung Quán Luận) and Dvadasa-nikaya-sastra of Nagarjuna, and Sata-sastra of Aryadeva. *Tenth, the Satyasiddhi sect:* Based on the Satyasiddhi-sastra (Thành Thập Luận). *Eleventh, the Dhyana sect:* Mahakasyapa was regarded as

the First Patriarch from the story of the “transmission” of the Mind-seal when the Buddha held up a golden flower and Maha-Kasyapa smiled. Maha-Kasyapa is said to have become an Arhat after being with the Buddha for eight days. Meditative or Intuitive sect. Its first patriarch in China was Bodhidharma, but it existed before he came to China.

Chapter Seven

Schools in Buddhism

I. An Overview of Vehicles in Buddhism:

The word “Vehicle” symbolizes carrying and transporting sentient beings to enlightenment. Three Yanas are only expedient means that Buddha had taught based on the capacity of his disciples or hearers. Yana means a vehicle or a ferryboat of any kind that can be used to transport people or things. Vehicle literally means a means of transportation, but figuratively it is a means of expressing thoughts. Wain, any means of conveyance; a term applied to Buddhism as carrying men to salvation. The term “yana” was developed in Hinayana Buddhism. Yana means a vehicle in which the practitioner travels on the way to enlightenment. According to the Lotus Sutra, there are three Vehicles, or conveyances, or three divisions of Buddha’s Teachings, which carry living beings across samsara or mortality (births-and-deaths). They are Hearer-Yana, Pratyeka-Buddha-Yana, and Bodhisattva-Yana. In Buddhism, vehicle is only a means of progress used for spiritual development. The concept already developed in the Hinayana Buddhism. The vehicle on which the cultivator (practitioner) travels on the way to enlightenment. Yana or vehicle is a path to salvation, which encompasses a particular system of doctrines and practices. The Buddhist doctrine that carries one from this side of birth-and-death to the other side of Nirvana has been compared to a vehicle of conveyance since the early days of Buddhism.

Vehicle or means of progress used for spiritual development. The concept already developed in the Hinayana Buddhism. The vehicle on which the cultivator (practitioner) travels on the way to enlightenment. Yana or vehicle is a path to salvation, which encompasses a particular system of doctrines and practices. The Buddhist doctrine that carries one from this side of birth-and-death to the other side of Nirvana has been compared to a vehicle of conveyance since the early days of Buddhism. The word “Vehicle” symbolizes carrying and transporting sentient beings to enlightenment. Three Yanas are only expedient

means that Buddha had taught based on the capacity of his disciples or hearers. First of all, we should talk about the “One vehicle” or Buddhayana; the one teaching that leads to supreme enlightenment and the attainment of Buddhahood. An idea found in a number of Mahayana texts, such as the Lotus Sutra, which holds that the three approaches to liberation believe in Mahayana literature to have been taught by the Buddha, the hearer vehicle (sravakayana), the solitary realizer vehicle (pratyeka-buddha-yana), and the Bodhisattva vehicle (Bodhisattvayana), all converge into the one Buddha vehicle (Buddhayana). This is really the same as the Bodhisattva vehicle, which culminates in Buddhahood. The other two vehicles are said to be merely expedient teachings for those who would initially be afraid of or uninterested in the path of the Bodhisattva. In Buddhism, the One Vehicle. Mahayana and Ekayana are used synonymously in all the Mahayana texts. The idea of considering the Buddha’s teaching as an instrument of conveyance was doubtless suggested by that of crossing the stream of Samsara and reaching the other side of Nirvana. In the Lankavatara Sutra, when Mahamati asked the Buddha the reason why He did not speak of the Vehicle of Oneness, the Buddha said: “There is no truth of Parinirvana to be realized by the Sravakas and Pratyeka-buddhas all by themselves; therefore, I do not preach them the Vehicle of Oneness. Their emancipation is made possible only by means of the Tathagata’s guidance, discretion, discipline, and direction; it does not take place by them alone. They have not yet made themselves free from the hindrance of knowledge (jneyavarana) and the working of memory; they have not yet realized the truth that there is no self-substance in anything, nor have they attained the inconceivable transformation-death (acintyaparinamacyuti). For these reasons I do not preach the Vehicle of Oneness. I will only preach the Ekayana to the Sravakas when their evil habit of memory is all purgated, when they have an insight into the nature of all things that have no self-substance, and when they are awakened from the intoxicating result of Samadhi which comes from the evil habit of memory, they rise from the state of non-outflowings. When they are thus awakened, they will supply themselves with all the moral provisions on a plane which surpasses the state of non-outflowings where they have hitherto remained.” The Buddha is often compared to a great physician who can

cure every sort of illness by skilful treatment. As far as the science of medicine goes, there is just one principle which, however, in the hands of an experienced doctor finds a variety of applications. The Teaching of the Buddha does not vary in time and space; it has a universal application; but as its recipients differ in disposition and training and heredity they variously understand it and are thereby cured each of his own spiritual illness. This one principle universally and infinitely applicable is known as “One Vehicle” or “Great Vehicle.” In the Lankavatara Sutra, the Buddha taught: “My teaching is not divided, it remains always one and the same, but because of the desires and faculties of beings that are infinitely varied, it is capable also of infinite variation. There is One Vehicle only, and refreshing is the Eightfold Path of Righteousness.” The way to realize the path of the Ekayana is to understand that the process of perception is due to discrimination; when this discrimination no longer takes place, and when one abides in the suchness of things, there is the realization of the Vehicle of Oneness. This Vehicle has never been realized by anybody, not by the Sravakas, not by the Pratyeka-buddhas, nor by the Brahmans, except by the Buddha himself.

Triyana: Besides this Ekayana and Dviyana, the Mahayana sutras generally speak of Triyana, which consists of the Sravakayana, Pratyeka-buddha-yana, and Bodhisattvayana. But we must remember that the Ekayana has really nothing to do with the number of yantras though “eka” means “one.” Eka in this case rather means “oneness,” and “Ekayana” is the designation of the doctrine teaching the transcendental oneness of things, by which all beings including the Hinayanists and Mahayanists are saved from the bondage of existence. In the Lankavatara Sutra, the Buddha said: “I preach the Triple Vehicle, the One Vehicle, and No-Vehicle, but they are all meant for the ignorant, the little witted, and for the wise who are addicted to the enjoyment of quietude. The gate of the ultimate truth is beyond the dualism of cognition. As long as mind evolves, these vehicles cannot be done away with; when it experiences a revulsion (paravritti), there is neither vehicle nor driver. The “Two Vehicles” are two methods that convey sentient beings to the final goal. These are the first two of the four big vehicles in Buddhism, which are namely: Sravakas (Sravakahood) and Pratyeka-buddhas (Pratyekabuddhahood). The

other two are supreme vehicles of Bodhisattvas and Buddhas. According to the Mahayana, the two vehicles are those of the Sravakas and Pratyeka-Buddhas. Together they constitute what is called Theravada or Southern Buddhism. According to the Lotus Sutra, Sravakas (thanh văn) and Pratyekas also become Buddhas. The “Two Vehicles” of “Three” and “One,” the three being the pre-Lotus ideas of Sravaka, Pratyeka and Bodhisattva, the one being the doctrine of the Lotus Sutra which combined all three in one. According to the Lotus Sutra, there are three Vehicles, or conveyances, or three divisions of Buddha’s Teachings, which carry living beings across samsara or mortality (births-and-deaths). They are Hearer-Yana, Pratyeka-Buddha-Yana, and Bodhisattva-Yana. The word “Vehicle” symbolizes carrying and transporting sentient beings to enlightenment. Three Yanas are only expedient means that Buddha had taught based on the capacity of his disciples or hearers. In reality, there is only one vehicle, that is the Buddha-vehicle or the vehicle that leads to the Buddhahood. First, the Sravakayana or Theravada. Sravaka (hearer or obedient disciple), that of enlightened for self (the objective is personal salvation). Sravaka who understands, practices, and relies on the Four Noble Truths (philosophies) to become an Arhat. Some people call Hearer-Yana a “Lesser Vehicle” because Hearers cultivate to enlighten themselves, not to help others enlighten. Second, Pratyekabuddhayana. The Pratyeka-buddha, that of enlightened for self (the objective is personal salvation) Pratyekabuddha who rightly understands, practices and relies on the theory of dependent origination (the twelvefold chain of cause and effect) to become a Pratyekabuddha. Some people call Pratyeka-Buddha a “Lesser Vehicle” because Pratyeka-buddhas cultivate to enlighten themselves, not to help others enlighten. Third, Bodhisattvayana or Mahayana. A Bodhisattva, leading after countless ages of self-sacrifice in saving others and progressive enlightenment to ultimate Buddhahood. A Bodhisattva relies on the six paramitas (the six accomplishments). Bodhisattva-Yana is also called Mahayana, which means “Greater Vehicle” because Bodhisattvas cultivate first to enlighten self, and then enlighten others. Despite this, it is important for sincere Buddhists who practice Mahayana Buddhism not to look down on those who practice Hinayana Buddhism since the ultimate goal of every Buddhist is to

reach enlightenment, not to distinguish between Hinayana and Mahayana.

There are also Four Vehicles: According to the Dharma Jewel Platform Sutra, Chapter Seventh, one day Chih-Ch'ang asked the Master, "The Buddha taught the dharma of the three vehicles and also the Supreme Vehicle. Your disciple has not yet understood that and would like to be instructed." The Master said, "Contemplate only your own original mind and do not be attached to the marks of external dharmas. The Dharma doesn't have four vehicles; it is people's minds that differ." The Master added: "Vehicles are methods of practice, not subjects for debate. Cultivate on your own and do not ask me, for at all times your own self-nature is itself 'thus.' First, cultivating by seeing, hearing, and reciting is the small vehicle. Second, cultivating by awakening to the Dharma and understanding the meaning is the middle vehicle. Third, cultivating in accord with Dharma is the great vehicle. Fourth, penetrating the ten thousand dharmas entirely and completely while remaining without defilement, and to sever attachment to the marks of all the dharmas with nothing whatsoever gained in return: that is the Supreme Vehicle. According to Buddhist traditions, three are also "Five Vehicles". The five vehicles conveying to the karma-reward which differs according to the vehicle. They are summed up as.

The Five Vehicles: According to the Mahayana's point of view, the Five Vehicles include the narayana, the devayana, the srava-kayanam, the pratyeka-buddhayanam, and the Bodhisattva-yanam. The first vehicle is the narayana. Rebirth among men conveyed by observing the five commandments (Panca-veramani). The second vehicle is the devayana. Rebirth among the deva by observing the ten forms of good actions or Ten Commandments (Dasa-kusala). The third vehicle is the sravakayanam. Rebirth among the sravakas by observing the four noble truths (Catvari-arya-satyani). The fourth vehicle is the prayeka-buddhayanam. Rebirth among pratyeka-Buddhas and Bodhisattvas by observing the twelve nidanas (Dvadasanga-pratīyasamutpada). The fifth vehicle is the bodhisattvayanam. Among the Buddhas and bodhisattvas by the six paramitas (Sdaparamita). However, according to the Hinayana's point of view, the five vehicles include sentient beings of desire realm, the gods of the brahma-heavens, the Pratyeka-buddhas, the Sravakas, and the Buddhas. According to the Esoteric

Cult's point of view, five vehicles include men, corresponding with earth; devas, corresponding with water; Sravakas, corresponding with fire; Pratyeka-buddhas, corresponding with wind; and Bodhisattvas, corresponding with the "void.

II. A Summary of Three Main Schools in Buddhism:

Nowadays, Buddhism has many different schools, among them, there are three major schools. *The first school is the Southern School or Theravada:* The Southern or Theravada (Teachings of the Elders), also known as the Hinayana, which arose in southern India, whence it spread to Ceylon, Burma, Thailand, Laos and Cambodia. The "Little or minor (small) Vehicle." Name of the earliest system of Buddhist doctrine, opposed to the Mahayana. This is the term which the Mahayana utilizes to refer to the those who follow Theravada for they have own liberation goal rather than that of all beings. In fact, Hinayana developed between the death of Buddha and the 1st century BC and it represented the original and pure teaching as it was taught by the Buddha. The essence of the teaching is expressed in the four noble truths, the doctrine of dependent arising, the teaching of the ego, the law of karma and the eightfold noble path.

The second school is the North School or the Mahayana (Major Vehicle or the school of Mahayana): After the Buddha's death, Buddhism was divided into many schools. The two main branches were Hinayana and Mahayana. Whoever seeks to become an arhat belongs to the Hinayana; while whoever seeks to become a Buddha belongs to the Mahayana. Right after the Buddha' death the school of Mahayana, attributed to the rise in India of the Madhyamika (the school ascribed to Nagarjuna) and the Yoga; the rest of the sects belonged to the Hinayana. The Madhyamika and Yoga were called Tsan-Luan and Dharmalaksana in China. In Japan, only Kosa and Satyasiddhi belong to the Hinayana; the rest of other schools belong to the Mahayana. The Mahayana moved from northern India to Tibet, Mongolia, China, Vietnam, Korea, and Japan. Unlike Southern Buddhism, which tended to remain conservative and doctrinaire, the Mahayana adapted itself to the needs of peoples of diverse racial and cultural backgrounds and varying levels of understanding. The greater vehicle, one of the two great schools of Buddhism (Hinayana and Mahayana). The Mahayana arose in the first century BC. It is

called Great Vehicle because its objective is the salvation of all beings. It opens the way of liberation to a great number of people and indeed, expresses the intention to liberate all beings. One of the most critical in Mahayana is that it stresses the value on laypersons. It emphasizes that laypersons can also attain nirvana if they strive to free themselves from worldly bondages. Major Mahayana sects include Hua-Yen, T'ien T'ai, Zen and the Pure Land. It should be noted that Mahayana spread from India to Tibet, China, Korea and Viet Nam. We must recognize that the Mahayana has contributed a great deal to Buddhist thought and culture. It has produced a wonderful Path of Bodhisattvas. Sakyamuni Buddha set an example by his own career that people could emulate. The goal of this career was Enlightenment and Buddhahood, and the way was the way of the Bodhisattva. The Third Council was held during the reign of Emperor Asoka in the third century B.C., there were already at least eighteen schools, each with its own doctrines and disciplinary rules. Among them, two schools dominated the deliberations at the Third Council, an analytical school called Vibhajyavadins, and a school of realistic pluralism known as the Sarvastivadins. The Council decided in favor of the analytical school and it was the views of this school that were carried to Sri Lanka by Asoka's missionaries, led by his son Mahendra. There it became known as the Theravada. The adherents of the Sarvastivada mostly migrated to Kashmir in the north west of India where the school became known for its popularization of the path of the perfections of the Bodhisattva. However, another Council (the Fourth Council) was held during the reign of King Kanishka in the first century A.D. in Kashmir; two more important schools emerged, the Vaibhashikas and the Sautrantikas. These two differed on the authenticity of the Abhidharma; the Vaibhashikas holding that the Abhidharma was taught by the Buddha, while the Sautrantikas held that it was not. By this time, Mahayana accounts tell us, a number of assemblies had been convened in order to compile the scriptures of the Mahayana tradition, which were already reputed to be vast in number. In the north and south west of India as well as Nalanda in Magadha, the Mahayana was studied and taught. Many of the important texts of the Mahayana were believed to have been related by Maitreya, the future Buddha and other celestial Bodhisattvas. The written texts of Mahayana as well as those of other schools began to appear about 500 years after the Buddha's Nirvana. The earliest Mahayana sutras such as the Lotus Sutra and the Sutra of the Perfection of Wisdom are usually dated before the first century A.D. The essence of the Mahayana Buddhism is the conception of compassion for all living beings. The Mahayana, with its profound philosophy, its universal compassion and its abundant use of skillful means, rapidly began to attract the majority of people, not only in India, but in the newly Buddhist lands of central Asia. The origin of Mahayana may be

traced to an earlier school known as Mahasanghika and earlier literary sources known as Mahayana Sutras. By the first century A.D., the formation of the Mahayana Buddhism was virtually complete, and most of the major Mahayana sutras were in existence. Theoretically speaking, Mahayana Buddhism is divided into two systems of thought: the Madhyamika and the Yogacara.

The third school is the Mantrayana: The esoteric method. The esoteric Mantra, or Yogacara sect, developed especially in Shingon, with Vairocana as the chief object of worship, and the Mandalas of Garbhadhatu and Vajradhatu. The esoteric teaching or Tantric Buddhism, in contrast with the open schools (Hiển giáo). The Buddhist tantra consists of sutras of a so-called mystical nature which endeavor to teach the inner relationship of the external world and the world of spirit, of the identity of Mind and universe. Among the devices employed in tantric meditational practices are the following. First, the contemplation of the Mandala. Mandala means “circle,” “assemblage,” “picture.” There are various kinds of mandala, but the most common in Esoteric Buddhism are of two types: a composite picture graphically portraying different classes of demons, deities, Buddhas and Bodhisattvas, representing various powers, forces, and activities, within symbolic squares and circles, and in the center of which is a figure of the Buddha Vairocana, the Great Illuminator; and a diagrammatic representation wherein certain sacred Sanskrit letters, called “bija” or “seeds” are substituted for figures. Second, the contemplation of the Mantra. Mantras are the sacred sounds, such as OM, for example, are transmitted from the master to his disciple at the time of initiation. When the disciple’s mind is properly attuned, the inner vibrations of this word symbol together with its associations in the consciousness of the initiate are said to open his mind to higher dimension. Third, mudra. Mudras are physical gestures, especially symbolical hand movements, which are performed to help evoke certain states of mind parallel to those of Buddhas and Bodhisattvas. The Esoteric School is divided into two divisions. First, the Miscellaneous Mystic Sect. What we designate as “Miscellaneous Mystic” of which mantras were translated early in the fourth century A.D. Srimitra of Kucha, a Central Asian state inhabited by a white race, translated some texts into Chinese. These were charms, cures, and other sorts of sorcery, often containing some mantra prayers and praises of gods or saints of higher grades, but generally speaking they could not be regarded as expressing a high aspiration. Second, the Pure Mystic Sect. What we can designate as ‘Pure Mystic’ begins with some able Indian teachers who arrived in China during the T’ang period (713-765). First, Subhakarasiṃha (637-735), second, Vajrabodhi (663-723), third, Amoghavajra (705-774), and fourth, I-Hsing (683-727).

2

Part Two ***A Summary of Tibetan*** ***Esoteric Buddhism***

Chapter Eight

An Overview of Tibetan Buddhism

History back to pre-Buddhist practices associated with the cult of early Tibetan kings. It has absorbed many Buddhist practices and doctrines, but its adherents consider Bon to be distinct from Tibetan Buddhism. According to Bon sources, the tradition came to Tibet from Taksik, which appears to refer to roughly the area of Persia. Shenrap, the mythical founder of Bon, brought the religion from Taksik to the kingdom of Shangshung, which was probably an area in western Tibet with Mount Kailash at its center. From there it was disseminated into Tibet. Buddhism was first brought to Tibet by Indian missionaries in the 7th century A.D., but its influence waned after two centuries of political and religious turbulence. Reintroduced in the 11th century, it has since been at the centre of Tibetan society and culture. Tibetan Buddhism is a form of Mahayana, and embraces a wide variety of schools and practices. On the other hand, its highly ritualized and esoteric character is derived from Indian Tantra, a form of “mystical” Buddhism which incorporates both Buddhist and Hindu ideas. And on the other hand, its systematic and elaborate monastic culture has been influenced by the scholarly traditions of India. The development of Buddhism in Tibet was greatly influenced by two figures, Padmasambhava and Atisha. A wandering tantric yogi, an expert in magic and a master of the occult, Padmasambhava was called in by the king to help lay the foundations for the first Tibetan monastery at Samye in the 8th century A.D. He managed to subdue the local demons who had been foiling the project, and to put them in the service of Buddhist Dharma. He also established the Nyingmapa Order, which is one of the four principal schools of Tibetan Buddhism. As both a great Tantric yogi and the founder of a monastic order, Padmasambhava symbolizes the two great trends in Tibetan Buddhism and is revered to this day. The same can be said of Atisha (982-1054), who came to Tibet in 1042. Atisha was a well-traveled Bengali scholar-monk, known throughout India for his erudition. He insisted on monastic discipline, emphasizing the importance of celibacy in the Sangha, but he also brought new

understanding to the study and practice of the sutras and of Tantra. He stressed the cult of the Bodhisattva Avalokitesvara and the importance of conventional Buddhist ethical practices. Several other teachers were active in Tibet during this period, each incorporating and blending different teachings. Over time different schools evolved, famous for their rivalry over spiritual and at times, political supremacy. This diversity gave rise to a flourishing Buddhist tradition that has always been creative. Tibetans have mostly sought to integrate the different teachings into a coherent whole, and this has led to a proliferation of commentaries and other material, which have been well preserved alongside the classical sutras. The Tibetan version of the Buddhist canon was completed by the 14th century and, because Buddhism in India had been destroyed at the end of the 12th century, this has become one of the most important sources of Buddhist scriptures. In the 16th century the Geluk Order, popularly known as the “Yellow Hats,” gained the support of the Mongol rulers of Tibet, overcoming both the king and the competing Karmapa Order. In the 17th century the Mongol installed the fifth Dalai Lama (1617-1682) as the undisputed master of Tibet, and since then complete political control over Tibet has been in the hands of the religious establishment. Until the middle of the 20th century, the Dalai Lamas were based in Lhasa, the Tibetan capital, where they ruled from the Potala Palace, located on the legendary abode of Avalokitesvara. In 1950s the Chinese army invaded Tibet, asserting China’s territorial rights. Through colonial rule, and especially during the Culture Revolution (1966-1972), the Chinese sought to wipe out Buddhism in Tibet, destroying around 6,000 monasteries. Many Tibetans have found refuge in India and Western countries.

Chapter Nine

Schools That Have Close Relations with the Esoteric School

(A) An Overview of the Buddhist Esoteric School

The esoteric method. The esoteric Mantra, or Yogacara sect, developed especially in Shingon, with Vairocana as the chief object of worship, and the Mandalas of Garbhadhatu and Vajradhatu. The esoteric teaching or Tantric Buddhism, in contrast with the open schools (Hiền giáo). The Buddhist tantra consists of sutras of a so-called mystical nature which endeavor to teach the inner relationship of the external world and the world of spirit, of the identity of Mind and universe. Among the devices employed in tantric meditational practices are the following. First, the contemplation of the Mandala. Mandala means “circle,” “assemblage,” “picture.” There are various kinds of mandala, but the most common in Esoteric Buddhism are of two types: a composite picture graphically portraying different classes of demons, deities, Buddhas and Bodhisattvas, representing various powers, forces, and activities, within symbolic squares and circles, and in the center of which is a figure of the Buddha Vairocana, the Great Illuminator; and a diagrammatic representation wherein certain sacred Sanskrit letters, called “bija” or “seeds” are substituted for figures. Second, the contemplation of the Mantra. Mantras are the sacred sounds, such as OM, for example, are transmitted from the master to his disciple at the time of initiation. When the disciple’s mind is properly attuned, the inner vibrations of this word symbol together with its associations in the consciousness of the initiate are said to open his mind to higher dimension. Third, mudra. Mudras are physical gestures, especially symbolical hand movements, which are performed to help evoke certain states of mind parallel to those of Buddhas and Bodhisattvas. The Esoteric School is divided into two divisions. First, the Miscellaneous Mystic Sect. What we designate as “Miscellaneous Mystic” of which mantras were translated early in the fourth century

A.D. Srimitra of Kucha, a Central Asian state inhabited by a white race, translated some texts into Chinese. These were charms, cures, and other sorts of sorcery, often containing some matra prayers and praises of gods or saints of higher grades, but generally speaking they could not be regarded as expressing a high aspiration. Second, the Pure Mystic Sect. What we can designate as 'Pure Mystic' begins with some able Indian teachers who arrived in China during the T'ang period (713-765). First, Subhakarasiṃha (637-735), second, Vajrabodhi (663-723), third, Amoghavajra (705-774), and fourth, I-Hsing (683-727).

(B) A Summary of Schools That Have Close Relations with the Esoteric School

I. Sahajayana Has Close Relationships with the Esoteric School:

Sahajayana is closely related to Mantrayana. These two yantras have had the greatest influence on Tibetan Buddhism. According to Prof. Bapat in the *Twenty-Five Hundred Years of Buddhism*, there is sufficient evidence to show that it is also the basis of Zen Buddhism. Their influence has been all the more marked, because they refer to the whole of human nature. Man is not only an intellectual being, but also an emotional one, and it is well known that the emotive meaning of anything whatsoever is of greater importance for shaping the life of an individual than the mere intellectual connotation. Thus, while all the brilliant systems of Buddhist thought, the systematized works of the Madhyamikas, Vijñānavādins, Vaibhāsikas, Sautrantikas, and so on, are more or less of academic interest only, Mantrayana and Sahajayana have remained a living force to this day. The living Buddhism of Tibet, the Himalayan countries, China, and Japan have been deeply influenced by the practices of Mantrayana and Sahajayana, and cannot be conceived without them. The very fact that what Sahajayana teaches is no intellectual system but a strict discipline that has to be practised in order to be known makes it difficult to comprehend and to define. Moreover, Sahajayana emphasizes the intuitive approach to Reality, and it is a fact that the function of intuition is not the same as that of the intellect and that their modes of

operation are completely different. This accounts for the fact that Sahajayana and Mantrayana successfully evaded the fate of turning into dead systems. Sahajayana with its profound meditative practices. Although Mantrayana and Sahajayana are not schools clinging to rigidly defined doctrines, as do, for instance, the Vaibhasikas and Vinanavadins, they are of the greatest importance for the living force of Buddhism. Mantrayana with its emotionally moving and aesthetically appealing ritual, and Sahajayana with its profound meditative practices. Both Mantrayana and Sahajayana are concerned with the practical aspect of Buddhism which culminates in the four peaks of view: First, seeing: the view based on experience. Second, the Cultivation: Development of what this view offers. Third, the Practice: To live and act accordingly. Fourth, the integration of the individual (enlightenment, Buddhahood, or spiritual maturity).

II. The Mantrayana Has Close Relationships with the Esoteric School:

The True Word Sect is also called Esoteric or Yogacara sects, characterized by mystic ritualism and speculative doctrines. The True Word or Shingon Sect, founded on the mystical teaching “of all Buddhas,” the “very words” of the Buddhas; the special authority being Vairocana. Shingon or ‘true word’ is a translation of the Sanskrit ‘mantra’ which means a ‘mystic doctrine’ that cannot be expressed in the Buddha’s words should be distinguished from the ideal which was conceived in the Buddha’s mind but not expressed in words. The Shingon School aims at the Buddha’s own ideal not expressed in any way. An organization of Buddhists something like a Mantrayana seems to have existed at Nalanda at the time of I-Ching in the seventh century, for he mentions the existence of a bulk of Mantra literature there and he himself is said to have been trained in the esoteric doctrine though he could not master it satisfactorily. The center of learning of mysticism, however, seems to have moved to the Vikramasila University farther down the Ganges, for Tibetan Buddhism had special connections with the University. It is a well-known fact that in India as early as the Vedic period there existed the Atharva practice of sorcery, which had four kinds of the Homa cult (burnt sacrifice) in an exact coincidence with those of the Buddhist practice. Such a cult

might have been the practice of Indian aborigines or at any rate of earlier immigrants. Through a prolonged practice it eventually amalgamated into what we call 'Tantrism' which is often erroneously confused with the Buddhist Diamond Vehicle Vajrayana. If it is in any way connected with obnoxious practices, it cannot be called Diamond Vehicle, for that is a name given to a higher mystic doctrine, transcending all Hinayana and Mahayana doctrines. Such Diamond Vehicle is only represented by Great Master Hung-Fa to whom the completion of the Mantra doctrine is due.

From among the many branches of Buddhism, Mantrayana and Sahajayana are the least known. Generally, one is of the opinion that they are late developments. Mantras, however, are already found in certain passages of the old Pali Canon, as for instance, in the Atanatiya-sutta. Although it is difficult to ascertain the role of mantras in the earlier phases of Buddhism, it may safely be assumed that because of the antiquity of the mantras the essentials of Mantrayana for a long time developed along lines parallel with the more antique schools of Buddhism. The founding of the esoteric sect is attributed to Vairocana, through the imaginary Bodhisattva Vajrasattva, then through Nagarjuna to Vajramati and to Amoghavajra around 733 A.D.; the latter became the effective propagator of the Yogacara school in China during the T'ang dynasty; he is counted as the sixth patriarch of the school and second in China.

The True Word Sects comprise of the Dharmalakṣaṇa Sect, the Madhyamika School of Nagarjuna, the Saddharma-pundarika Sect, the Avatamsaka Sect, and the Japanese Shingon. Sutras of Japanese Shingon Sects comprise of the Yugikyo sutra and the Maha-Birushana-Bussetsuyaryo-kunnenjukyo-sutra. Sutras of Chinese Shingon Sects comprise of the Maha-Vairocana-Bhisambodhi sutra, and the Vajrakesekhara sutra. The founder of the Esoteric School in China was Subhakarā (Shan-Wu-Wei) around 720 A.D. Yoga means 'to concentrate the mind,' and also means 'containing the secret doctrines.' This sect, which taught the magic observances in Buddhist practices. At one time, this school was so prosperous that the Prajna School and the Four Madhyamika Treatises School were absorbed in it. However, among all the aspects of Buddhism, its Tantric teachings have until now been the most neglected and misunderstood. The

Tantras against which accusations have been hurled originated mostly from the decadent forms of late Hindu tradition and the malpractices which they gave rise to among the ignorant. The prejudice, which in this way grew against everything Tantric, was so strong that even scholars refused to have anything to do with it, and consequently any impartial investigation or research was neglected for a long time.

III. The Yogacara Sect Has Close Relationships with the Esoteric School:

“Yogacara” is a Sanskrit term for “Yogic Practice School.” A school of Indian Buddhism whose main early exponents were the brothers Asanga and Vasubandhu, the primary focus of which was psychology and epistemology. The term “Yogic Practice School” may have been an implied rejection of the emphasis on dialectic (tài biện chứng) and debate found in other Indian Buddhist traditions, particularly the Madhyamaka. Meditation practice and analysis of the workings of the mind are central concerns of Yogacara, as reflected in the voluminous literature it produced on these subjects. One of its central doctrines is “cognition-only,” according to which all phenomena are essentially products of mind. Along with Madhyamaka, it became one of the two most important philosophical traditions of Indian Buddhism, and also was highly influential in East Asia. Application of Yoga, also called Vijnanavada, the school that teaches knowing. The school of Mahayana Buddhist Yoga founded by Matreya-natha, Asanga and Vasubandhu. According to the central notion of Yogachara, things exist only as processes of knowing, not as objects outside. Perception is a process of creative imagination (with the help of the storehouse consciousness) that apparently produces outer objects. According to Yogachara, Alaya vijnana is the ground of knowledge and the storehouse of all previous impressions, seeds developed. Alaya vijnana is the determining factor for the process of ripening karma. The Alaya vijnana is often compared to a stream and karma as the water. Once karma already formed as water poured into the stream, the stream continues to flow and flow (no matter what) even after the person’s death, providing continuity from one existence to the next. According to the ancient Buddhism, the path to liberation in the Yogachara is divided into four stages (1. Preliminary path where the bodhisattva

undertakes the teaching of “mind only”; 2. Path of seeing where bodhisattva gains a realistic understanding of the teaching, attains the knowledge of concept, and enters the first of the ten stages; 3. Path of meditation where bodhisattva passes successively through the ten stages and develops insight as well as liberate self from all defilements; 4. Path of fulfillment where all defilements are eliminated to put an end to the cycle of existence).

Yoga or Vijnanavada, a Sanskrit term that refers to any physical and or mental discipline. A form of meditation developed in ancient India aimed at liberating one from the physical limitations of the body or sufferings and afflictions by achieving concentration of mind and fusing with universal truth. It is common to both Hinduism and Buddhism, as well as other traditions in India. In Hinduism, yoga means to harness and unite oneself with God. In other religious traditions in India, yogic practices involve training in the development of physical and mental states that are valued by their traditions, but in Buddhism, Yoga is only equivalent to the first stage of meditative breathing practicing. There are five combinations of physical and breathing exercises. Yoga method requires the mutual response or relation of the following five aspects: *First*, the mutual response or relation of state, or environment, referred to mind. *Second*, the mutual response or relation of action, or mode of practice. *Third*, the mutual response or relation of right principle. *Fourth*, the mutual response or relation of results in enlightenment. *Fifth*, the mutual response or relation of motivity, i.e. practical application in saving others.

The Yogacara School is another important branch of the Mahayana. According to Keith in the Chinese-English Buddhist Terms, tantric or esoteric sect, the principles of Yoga are accredited to Pantajali in second century B.C., later founded as a school in Buddhism by Asanga in the fourth century A.D. Hsuan-Tsang became a disciple and advocate of this school. However, according to Prof. Bapat in the Twenty-Five Hundred Years of Buddhism, the Yogacara School was founded by Maitreya or Maitreyanatha in the third century A.D. The Yogacara School is one of the two main schools of Mahayana Buddhism. The Yogacaras were adherents of mentalism. They do not make any undue claims for the non-origination theory notwithstanding the fact that they too hold the world to be unreal. Thus, both the

Madhyamika and the Yogacara schools maintain the Maya-like nature of the world. The Advaitins, likewise, adhere to the Maya doctrine in order to sustain their belief in Advaitism. A great champion of the Advaita school, Sankaracarya, took this weapon of the illusion theory and used against these rival realists, the Naiyayikas and the Vaisesikas, and on this account was called a crypto-Buddhist. Sankara's stand in advocating the unreality of the world, however, is logical and independent, for according to the Upanisads there existed previously only the Brahmin or Atman, and things other than that were unreal and diseased. Such a declaration makes it obvious that nothing but the Brahmin or Atman is real. The question arises, what was the source of Sankara's doctrine of Maya? The Mahayana Buddhists who immediately preceded him are the most likely source. On the other hand, it is possible that it was the Sastitantra, the renowned treatise on the Sankhya philosophy. It is said that the Sastitantra contains a statement to the effect that "the ultimate and real nature of the 'gunas' the Sankhyan forces, is invisible; and what is visible to us is fairly false like an illusory object, maya. Incidentally, it may be mentioned that the earlier Buddhists Nikayas make no mention whatever of the Maya doctrine. Yogacara is another school of thought, closely connected with the Madhyamikas, placed its trust in faith in the Buddhas and Bodhisattvas, and in devotion to them. The systematization carried out by the Madhyamikas neglected, however, some of the ideas current in the early Mahayana, which later on received greater weight from parallel developments in Hinduism. The influence of the Samkhya-Yoga philosophy shows itself in the Yogacara School, founded about 400 A.D. by Asanga, which relied for salvation in introspective meditation known as Yoga.

The Yogacara School developed firmly owing to noted teachers in the school such as Asanga and Vasubandhu in the fourth century, Sthiramti and Dinnaga in the fifth century, Dharmapala and Dharmakirti in the seventh century, Santaraksita and Kamalasila in the eighth century, etc. These famous monks continued the work of the founder by their writings and raised the school to a high level. The school reached its summit of its power and influence in the days of Asanga and Vasubandhu. The appellation Yogacara was given by Asanga, while the term Vijnanavada was used by Vasubandhu. The

Yogacara recognizes three degrees of knowledge. *First, Parikalpita or illusory knowledge:* Illusory knowledge is the false attribution of an imaginary idea to an object produced by its cause and conditions. It exists only in one's imagination and does not correspond to reality. *Second, Paratantra or Empirical knowledge:* Empirical knowledge is the knowledge of an object produced by its cause and conditions. This is relative knowledge and serves the practical purposes of life. *Third, Parinispanna or Absolute knowledge:* The absolute knowledge is the highest truth or tathata, the absolute. The illusory knowledge and empirical knowledge correspond to relative truth (samvrti-satya), and the absolute knowledge to the highest truth (paramartha-satya) of the Madhyamika system.

On the concept of "Consciousness" in the Yogacara, thought alone is real. The school is also known as the Vijnanavada on account of the fact that it holds nothing but consciousness (vijnaptimatra) to be the ultimate reality. In short, it teaches subjective idealism, or that thought alone is real. Mind in the Yogacara is different from the Alayavijnana. The Yogacara brings out the practical side of philosophy, while the Vijnanavada brings out its speculative features. The Lankavatara Sutra, an important work of this school, maintains that only the mind (cittamatra) is real, while external objects are not. They are unreal like dreams, mirages and 'sky-flowers.' Cittamatra, in this case, is different from alayavijnana which is the repository of consciousness underlying the subject-object duality. For the Yogacara, a self is the non-existence. Vasubandhu's Vijnaptimatratasiddhi is the basic work of this system. It repudiates all belief in the reality of the objective world, maintaining that citta or vijnana is the only reality, while the alayavijnana contains the seeds of phenomena, both subjective and objective. Like flowing water, alayavijnana is a constantly changing stream of consciousness. With the realization of Buddhahood, its course stops at once. According to Sthiramati, the commentator on Vasubandhu's works, alaya contains the seeds of all dharmas including those which produce impurities. In other words, all dharmas exist in alayavijnana in a potential state. The Yogacarins further state that an adept should comprehend the non-existence of self (pudgalanairatmya), and the non-existence of things of the world (dharmanairatmya). The former is realized through the removal of passions

(klesavarana), and the latter by the removal of the veil that covers the true knowledge (jneyavarana). Both these nairatmyas are necessary for the attainment of emancipation.

The reason the Yogacara was so called because it emphasized the practice of meditation (yoga) as the most effective method for the attainment of the highest truth or bodhi. All the ten stages of spiritual progress (dasa bhumi) of Bodhisatvahood had to be passed through before bodhi could be attained. The three esoteric means of Yoga. The older practice of meditation as a means obtaining spiritual or magical power as distorted in Tantrism to exorcism, sorcery, and juggling in general. These are mutual relations of hand, mouth, and mind referring to manifestation, incantation, and mental operation thinking of the original Vairocana Buddha. In the Yogacara's teachings, chakras are points where soul and body connect with and interpenetrate, the centers of subtle or refined energy in the human energy body (although developed by Hinduism, Chakras play an important role in Buddhism, especially in Tantric Buddhism). There are seven chakras: *First*, the Muladhara-Chakra: It is located at the lowest part between the root of the genitals and the anus. Cultivators who are able to practice and penetrate to the muladhara-chakra conquer the quality of earth and no longer fears bodily death. *Second*, the Svadhishtana-Chakra: It lies in the energy channel at the root of the genitals. Cultivators who are able to concentrate on this no longer fear of water, acquire various psychic powers, intuitive knowledge, complete mastery of his senses. All greed, hatred, ignorance, arrogance, doubt and wrong views are completely eliminated. *Third*, the Manipura-Chakra: It lies within the energy channel in the navel region. Cultivators who concentrate on this no longer fear of fire, even if he were thrown into a blazing fire, he would remain alive without fear of death. *Fourth*, the Anahata-Chakra: It lies in the heart region, within the energy channel (middle line in the body). Cultivator who meditates on this center completely master the quality of air (he can fly through the air and enter the bodies of others. *Fifth*, the Vishuddha-Chakra: It lies in the sushumna nadi at the lower end of the throat. Cultivator concentrates on this will not perish even with the destruction of the cosmos. He attains complete knowledge of past, present and future. *Sixth*, the Ajna-Chakra: It lies in the sushumna nadi between the eyebrows. One who concentrates on this chakra

destroys all karma from previous lives. *Seventh*, the sahasrara-chakra: It lies above the crown of the head, above the upper end of the sushumna nadi. This is the abode of God Shiva. One who concentrates on this, experiences supreme bliss, superconsciousness and supreme knowledge.

According to Tibetan Tantric Buddhism, a Sanskrit term for “Highest yoga tantra,” the fourth and highest of the four classes of Buddhist Tantras. These classes of tantra focus on meditational practices relating to subtle energies called “winds” (prana) and “drops” (bindu), which move through the subtlest “channels” (nadi) in our bodies. The practices of this class of tantra are divided into two main stages: The first stage is the “generation stage” (upatti-krama). The second stage is the “completion stage” (sampanna-krama). In the first stage the meditator generates a vivid image of a Buddha from the wisdom consciousness realizing emptiness (sunyata), and in the second stage invites the Buddha to merge with him or her, so that the practitioner and Buddha are viewed as inseparable. The Yogacara Sect has two sastras: *First*, the Yogacaryabhumi-sastra, the work of Asanga, said to have been dictated to him in or from the Tusita heaven by Maitreya, translated by Hsuan-Tsang, is the foundation text of this school. *Second*, a commentary on the Yogacaryabhmi-sastra, composed by Jinaputra, translated into Chinese by Hsuan-Tsang.

Chapter Ten

The Diamond Vehicle: Tibetan Mystic Buddhism

The Diamond Vehicle is another name of the Shingon. The Vajrayana is simply often called Tibetan Buddhism, and it is divided into four main sects: Nyingmapa, Kagyupa, Sakyapa and Gelugpa. After 500 A.D., the development of the Tantra in Hinduism furthered the growth of a magical form of Buddhism, called the “Tantra,” which expected full enlightenment from magical practices. The Tantra became very influential in Nepal, Tibet, China, Japan, Java and Sumatra. Outside India, a few genuinely new schools developed from the fusion of the Mahayana with indigenous elements. Noteworthy among them are, in China and Japan, the Ch’an (meditation) school, and Amidism, and in Tibet the Nyingmapa, who absorbed much of the Shamanism native to Tibet.

The Vajrayana is often called Tibetan Buddhism, also called “True-Word” sect, and it is divided into four main sects: Nyingmapa, Kagyupa, Sakyapa, and Gelugpa. “Vajra” is a Sanskrit term which is difficult to find an equivalent in English; however, we temporarily translate it as “diamond,” or “adamantine,” a symbol of indestructible. The symbol of the highest spiritual power, which is compared with the gem of supreme value, the diamond, in whose purity and radiance other hues are reflected while it remains colorless, and which can cut every other material, itself is being cut by nothing. Vajra is an important symbol in tantric Buddhism: a five-pronged scepter, the two ends of which are said to represent wisdom and compassion, the two primary special qualities in Buddhism. The “vajra” as a whole represents an indissoluble and indestructible union of wisdom and compassion.

Vajrayana is a Sanskrit term for “Vajra vehicle.” A Tantric School of North India and Tibetan Buddhism founded in the fifth century. It developed out of the teachings of the Mahayana; however, it emphasized on ritual practices as a psychological method to attract followers. The scriptural basis for the tradition is a disparate collection

of texts called “Tantras,” which were probably composed some time between the sixth-seventh centuries, but which are claimed to have been spoken by either Sakyamuni Buddha or other Buddhas. Vajrayana also follows the basic Bodhisattva path of Mahayana Buddhism. However, it teaches different methods that it claims shortening the time required to attain Buddhahood, including rituals, the use of hand mudra, Mandalas, and visualizations. A central practice is “deity yoga,” in which the meditator visualizes him or herself as a Buddha, possessing all the perfected qualities of a Buddha, and engaging in compassionate activities. The tradition emphasizes the secrecy and efficacy of its practices, and generally requires that one receive initiation from qualified Guru before one enters onto the tantric path. Vajrayana became the dominant meditative tradition in Tibet and Mongolia, and is also found in East Asia in the schools of esoteric Buddhism, including the Chinese Chen-yen school in China and Vietnam, and the Japanese Shingon tradition.

The Diamond Vehicle has *six dharmas of cultivation* transmitted from the Naropa Order. Tantric practices taught to Marpa Chogi Lodro by Naropa (1016-1100) and brought to Tibet by him. They are particularly important to the Kagyupa order. The six are: *First*, heat (candali), which involves increasing and channeling inner heat through visualizing fire and the sun in various places of the meditator’s body. *Second*, illusory body (maya-deha), a practice in which one mentally generates an image of a subtle body composed of subtle energies and endowed with the ideal qualities of a Buddha, such as the six paramitas. This is eventually transformed into the “vajra-body,” symbolizing the state of Buddhahood. *Third*, dream (svapna), or dream yoga that trains the meditator to take control of and manipulate the process of dreams. *Fourth*, clear light (prabhasvara), or the yoga of a clear light which is based on the tantric notion that the mind is of the nature of clear light, and this practice involves learning to perceive all appearances as manifestations of mind and as representing the interplay of luminosity and emptiness. *Fifth*, intermediate state (antarabhava), or intermediate state yoga that trains the meditator for the state between birth and death, in which one has a subtle body, which is subjected to disorienting and frightening sights, sounds, and other sensory phenomena. A person who is adept in this yoga is able to

understand that these are all creations of mind, and this realization enables one to take control of the process, which is said to present numerous opportunities for meditative progress if properly understood and handled. *Sixth*, transference of consciousness (samkrama), a yoga that develops the ability to project one's consciousness into another body or to a Buddha-land (Buddha-ksetra) at the time of death. One who fully masters the technique can transmute the pure light of mind into the body of a Buddha at the time of death.

There are at least four sects of Vajrayana Buddhism: *First*, the Nyingmapa sect is the oldest Tibetan Buddhism, founded by Padmasambhava or Guru Rinpoche in the 8th century under the reign of King Trisong Detsen (742-797). *Second*, the Kagyupa sect was founded by Marpa Chokyi Lodoe (1012-1099), a famous Tibetan translator in the 11th century and his outstanding disciple Milarepa (1040-1123) in the 12th century. *Third*, the Sakyapa sect was founded by the Tibetan translator Drogmi Sakya Yeshe (992-1074) in the 11th century. *Fourth*, the Gelugpa sect, the youngest and largest among the schools of Tibetan Buddhism, was founded by Thongkhapa (1357-1419) or Je Rinpoche in the 14th century.

According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, ***the Diamond Sect has four kinds of Mandala***. The fourfold circle indicates the efficacious power of the three mysteries. The figures, painted or sculptured, show the mystery of the body of the Buddha; the letters show the mystery of speech of the Buddha; and the symbol indicates the "original vow," or the thought of the Buddha. *First, the Maha-mandala:* The Great Circle is the circle of the Buddha and his companions represented by pictures or painted figures, i.e., a plane representation. *Second, the Samaya-mandala:* The Symbol Circle is the circle of the same assembly represented by symbols or an article possessed by each. Samaya in Sanskrit means the "original vows," but here it is represented by an article borne by each. *Third, the Dharma-mandala:* The Law Circle is the circle of letters (bija-aksara) representing all the saintly beings. *Fourth, the Karma-mandala:* The Artcraft Circle is the circle of sculptured figures. In Japan and East Asian countries, there are no artcraft circles of sculptured figures, but the multitude of Buddhistic images of Java is said to be of this kind.

Karma in Sanskrit means “action” or “work,” here it especially means the artistic work of solid representation.

There are *four stages of cultivation in the Vajrayana*, also called the esoteric symbolism. These are four major stages of cultivation in the esoteric sects. *First*, the stage of Initiation which includes the opening east, associated with the East; and the warmth-spring, associated with the warm season. *Second*, the stage of development which includes the cultivation in the South, associated with the South; and hot summer, associated with the hot season. *Third*, the stage of enlightenment which includes the West-Enlightenment, associated with the West; and the cool autumn, associated with the season of coolness. *Fourth*, the stage of Nirvana which includes the North Nirvan, associated with the North; and entering the cold winter, associated with the cold season.

Chapter Eleven

History of Development of Tibetan Buddhism

I. During the First Dissemination of Buddhism in Tibet:

Ngadar Period or the first period of transmission of Buddhism to Tibet, which began with the arrival of Padmasambhava and Santaraksita during the reign of Trisong Detsen (740-798). The three founded the first Buddhist monastery in the country, called Samye. As Buddhism gained popularity, increasing numbers of Tibetans traveled to India to study, and more Indian Buddhist teachers were brought to Tibet. Translation bureaus were established, and the government began sponsoring Buddhist activities. The period of the first dissemination ended when king Relbachen (reigned 815-836) was assassinated and Lang Darma (reigned 838-842) ascended the throne. He instituted a persecution of Buddhism and withdrew government funding for Buddhist teachers and projects, but was soon assassinated by a disaffected Buddhist monk named Belgi Dorje. This brought the Yar Lung dynasty to an end, and Buddhism went into decline. This ended with the start of the “second dissemination” when Atisa arrived in Tibet in 1042.

The First Period, the Pre Sron-btsan-sgam-po Period: In traditional Tibetan histories, the introduction of Buddhism to the “Land of Snows” is believed to have been accomplished by the efforts of various Buddhas and Bodhisattvas, among them, many assumed human forms in order to propagate it. To many Tibetans, the outstanding figure in their history until now is still Avalokitesvara Bodhisattva, whom they consider as one of their central Buddhas. The teachings of Buddhism, wherever they spread, were able to arouse a new historical consciousness in the people’s minds is nowhere seen so vividly as in Tibet. According to Prof. P.V. Bapat in *The Twenty-Five Hundred Years of Buddhism*, just as Indian history begins to be recorded in writing from the days of the great Buddhist emperor, Ashoka, Tibetan history, too, begins to be written down from the reign of Tibet’s most gifted ruler, Sron-ctsan-sgam-po (born in 617 A.D.), who first conceived the idea of reducing spoken Tibetan to a system of

alphabetic writing to facilitate the coming of Buddhism from India into his own country. Although cultural contacts of Tibet with the Buddhist world surrounding her, namely, India, Khotan, Mongolia, China, and Burma must have been established at least two centuries before the time of king Sron; however, the king felt isolation and inferiority for the backwardness of his people.

The Second Period Was the Period After King Sron-btsan:

Religious kings of the Yar Lung Dynasty included the followings kings: The first king of the three “religious kings of the Yar Lung Dynasty, named Srong btsan sgam po (618-650), seeing the isolation and drawbacks of Tibet, so right after he ascended the throne, the king selected a brilliant Tibetan of his court, Thon-mi-Sam-bho-ta, with sixteen famous scholars, to go down to the famous seats of learning in Southern India to study Indian epigraphy, phonetics and grammar, and after having mastered these subjects to invent an alphabetic script for the Tibetan language, and established its grammatical structure. Thon-mi fulfilled the task entrusted to him so well that besides composing eight independent treatises on Tibetan writing and grammar, he also prepared the first Tibetan translation of certain Sanskrit Buddhist works, so that he came to be recognized for all time as the father of Tibetan literature. During his time, King Sron-btsan promulgated laws to harmonize with the Ten Virtues prescribed by Buddhism. He built the famous temples of Ramoche and Jokhang in Lhasa, and the grand architecture of the eleven-storeyed palace, called the Potala, also preserved to this day the remains of an original smaller structure. Although Buddhism had come to Tibet under such favorable auspices, it did not take root in a foreign soil as easily or quickly as Sron-btsan might have wished, It had to wage an incessant and arduous struggle for over three centuries against indigenous Phon beliefs. It had also to remove old superstitions make compromises, adapt its own doctrines to the strange customs and traditions which had come down from time immemorial and suffer setbacks and banishment until the days of the great monk Atisa in the eleventh century, when at last Buddhism may be said to have become the national religion of Tibet. Although King Sron-btsan’s two wives appear to have been devout Buddhists (one princess from Nepal named Tritsun; and one princess from China named Wen-Cheng), when the king died, he was buried in the

traditional way with Bon priests performing rituals. After Sron-btsan, the establishment of Buddhism as a state religion occurred in the reign of his fifth successor, Trisong Detsen (Khri-Sron-lde-btsan, 755-797 A.D.), believed to be an incarnation of Manjusri. King Trisong Detsen invited the famous Indian scholar-monk Santaraksita to Tibet, but upon his arrival, he met with strong opposition from adherents of Tibet's traditional religion (Bon) and had to return to India immediately; however, before leaving he advised the king to invite Padmasambhava, a tantric master renowned for his magical powers. Padmasambhava encountered the same opposition as Santaraksita did, but he was able to defeat them with his powerful spells and all of them promised to become dharma-protectors. After that the king invited Santaraksita to come back to Tibet to help Padmasambhava to propagate Buddhism in Tibet. In fact, Padmasambhava's mentality had considerable affinities with that of the Bon and he had a striking success in Tibet. He expounded tantras in the Vajrayanic system. The impression he made on Tibet was chiefly based on his thaumaturgical activities and the legend has quite overgrown the historical facts. The school of Nyingmapa, or "Ancient Ones", goes back to Padmasambhava and had persisted continuously up to today. King Khri-Sron-lde-btsan named his younger son Ral-pa-chen (816-838), his own successor, in preference to his elder son, Glan-dar-ma. Ral-pa-chen is remembered by his people as the third great royal protector of religion in the golden age of Tibetan Buddhism. His devotion to Buddhism was so extraordinary that he made his young son take monastic vows, gave various kinds of privileges and authority to the monks and even allowed his long locks of hair to be used as a mat for Buddhist abbots sitting around him to deliver religious sermons. Ral-pa-chen extended the boundaries of his kingdom and the first history of Tibet came to be written under his patronage. During his time, king Relbachen spent a large amount of money on the construction of Buddhist monasteries and temples, sponsored Tibetan monks to study in India, and brought Indian scholars to Tibet. However, the development of Buddhism in Tibet suffered a setback when King Ral-pa-chen was murdered in 838 A.D. by the supporters of his superseded elder brother, Glan-dar-ma.

The Third Period Was the Period That King Glan-dar-ma, a Strong Enemy of Buddhism in Tibet: After killing his younger brother

(King Relbachen), Glan-dar-ma then came to the throne as a strong enemy of Buddhism in Tibet. Buddhist images were buried, monasteries closed, religious ceremonies banned and monks forced to return to the life of laymen or banished from the country. However, Glan-dar-ma was killed by a priest in 841 A.D. Glan-dar-ma's ruthless suppression of Buddhism, which resulted in this violent outburst of public feeling, marks a decisive period in the annals of Tibetan politics, inasmuch as it sounded the death knell of monarchical rule in Tibet. The banished monks returned to central Tibet and became more powerful than ever. The successors of Glan-dar-ma became weaker and weaker. Finally, the son of the last king of Lhasa Dpal-hkhor-btsan (906-923 A.D.) bade farewell to the capital and migrated to Western Tibet, where he established himself as an independent ruler. He brought the three districts of Ladakh, Spurang and Guge under his control and later distributed them among his three sons. Among the successors of these three royal branches, we find several distinguished rulers who patronized learned monks, sent Tibetan scholars to Kashmir to study the latest development in Buddhist doctrine, and furthered the translations of important Sanskrit Buddhist texts into Tibetan.

The Fourth Period Was the Period of the Great Monk Atisa: a) *The appearance of Great Master Atisa:* One of the most distinguished among the princes was Jnanaprabha. He renounced his throne in favour of his younger brother to become a monk along with his two sons, and played an important part in persuading the great Acarya Atisa to come and live as a teacher of Buddhism in Tibet. In the 11th century A.D., Atisa may be said to have brought the last great spiritual impetus from India, with the result that Buddhism struck deep roots in Tibetan soil and thence forward flourished as an indigenous mode of religious and philosophical thought. The life and work of Atisa in Tibet are too important to the Tibetan Buddhism. In 1042, the arrival of Atisa is viewed as the beginning of the "second dissemination" of Buddhism in Tibet. b) *The appearance of Great Master Naropa:* Nadapada 1016-1100, an Indian Buddhist tantric master, student of Tilopa and teacher of Mar Pa Chos Kyi Blo Gros. According to legends about his life, he was a renowned scholar at Nalanda Monastic University, but left his position after an experience in which a hideously ugly woman appeared before him and demanded that he explain the essence of the

Dharma. He was unable to do so, and was informed that her ugliness was a reflection of his own pride and other negative emotions. After that, she instructed him to seek out Tilopa, who only agreed to teach him after subjecting him to a series of painful and bizarre tests, such as crushing his penis between two rocks. After mastering the practices taught to him by Tilopa, he passed them on to Mar Pa, who in turn brought them to Tibet, where this lineage developed into the Kagyupa Order. To propagandize Naropa's teachings, American Buddhists built the first accredited Buddhist university in the U.S.A. under his name, founded in 1974 by Chogyam Trungpa (1940-1987), a reincarnate lama of the Kagyupa order of Tibetan Buddhism. The main goal of the Institute is to combine Buddhist contemplative practices and Western academic subjects; Trungpa claimed that he was trying to follow the model of Nalanda Monastic University. There are six dharmas of Naropa order. Tantric practices taught to Marpa Chogi Lodro by Naropa (1016-1100) and brought to Tibet by him. They are particularly important to the Kagyupa order. The six are: First, the heat (candali), which involves increasing and channeling inner heat through visualizing fire and the sun in various places of the meditator's body. Second, the illusory body (maya-deha), a practice in which one mentally generates an image of a subtle body composed of subtle energies and endowed with the ideal qualities of a buddha, such as the six paramitas. This is eventually transformed into the "vajra-body," symbolizing the state of Buddhahood. Third, the dream (svapna), or dream yoga that trains the meditator to take control of and manipulate the process of dreams. Fourth, the clear light (prabhasvara), or the yoga of a clear light which is based on the tantric notion that the mind is of the nature of clear light, and this practice involves learning to perceive all appearances as manifestations of mind and as representing the interplay of luminosity and emptiness. Fifth, the intermediate state (antarabhava), or intermediate state yoga that trains the meditator for the state between birth and death, in which one has a subtle body, which is subjected to disorienting and frightening sights, sounds, and other sensory phenomena. A person who is adept in this yoga is able to understand that these are all creations of mind, and this realization enables one to take control of the process, which is said to present numerous opportunities for meditative progress if properly understood.

and handled. Sixth, the transference of consciousness (samkrama), a yoga that develops the ability to project one's consciousness into another body or to a Buddha-land (Buddha-ksetra) at the time of death. One who fully masters the technique can transmute the pure light of mind into the body of a Buddha at the time of death.

The Fifth Period Was the Period of the Bkah-gdams-pa sect: The life and work of Atisa in Tibet are very important for the development of Tibetan Buddhism. From the time he came to Tibet, Tibetan Buddhism developed into different indigenous schools. In relation to these, the earlier heterogenous and unreformed type of Buddhism came to be called Rnin-ma-pa or the old school with four main sub-sects. The followers of this school worship Padmasambhava as their founder and Guru, believe in the fulfilment of both the divine and the demoniacal, and are generally recognized as such by their red caps. Atisa's reformed teachings, based upon the Yogacara traditions founded by Maitreya and Asanga, led to the establishment of the Bkah-gdams-pa school by his Tibetan disciple, Hbrom-ston. It took a synthetic view of the teachings of both Hinayana and Mahayana, enforced celibacy upon the monks and discouraged magic practices. It was on the authoritative basis of this doctrine that the great Tibetan reformer, Tson-kha-pa, founded in the 14th century A.D. the Dge-lugs-pa sect, which purified the Bkah-gdams-pa of much of its elaborate ritualism and today dominates Tibetan Buddhism both temporarily and spiritually, through the religious succession of the Dalai Lamas, of whom the fourteenth is now the head of this theocracy.

The Sixth Period Was the Period of the Bkah-rgyud-pa (the oral traditionalism) Founded in the Late Eleventh Century A.D.: The Bkah-rgyud-pa was founded by the Tibetan Lama Mar-pa, a friend of Atisa, and a disciple of the Indian Tantrist, Naropa, of Nalanda University. It has some affinities with the Dhyana school, to which most of the Northern Buddhists of Japan and China belong at present, and among its distinguished representatives is Mi-la-ras-pa, the great hermit poet of Tibet, who was initiated in the mysteries of supernatural powers by Mar-pa himself. The Bkah-rgyud-pa later divided itself into several sub-sects, two of which, namely Karma-pa and Hbrug-pa, may be specially mentioned. The third Head of the Karma-pa, called Ran-byun-rdo-rje, was recognized at his birth as the spiritual successor of

the second Head of the sect, called Karma-bak-si, who had died two years earlier. Since this incident the practice of spiritual succession came into vogue. Thus, in the selection of the Dalai Lama, the Panchen Lama and others, a recognized incarnation succeeds to the office instead of a hereditary successor or discipline. The Karma-pa is particularly strong in Sikkim and its followers in Nepal are called the Karmika. The second sub-sect, Hbrug-pa, or the Thunderer, spread its doctrines so vigorously in Bhutan that the country adopted its Tibetan name for its own people.

II. During the Second Dissemination in Tibet:

During the second dissemination in Tibet, two other orders appeared: the Sakyapa and the Gelukpa. The school of "Grey Earth" or the Sa-skya-pa, founded by Gonchok Gyelpo (1034-1102), derives its name from the colour of the soil where its first monastery was built in 1071 A.D. on the site of the present Sa-skya. The Sa-skya-pa was even more closely related with the old Rnin-ma-pa school than the Bkah-rgyud-pa and the monks of this sect were not celibate either. They sought a synthesis between the old and the new Tantrism on the basis of Nagarjuna's Madhyamika philosophy and had already developed into a powerful hierarchy before the rise of the great Tson-kha-pa. Sa-skya followers, greatly devoted to learning, proved themselves excellent proselytizers when they came into contact with the Mongol emperors in the thirteenth century A.D. One of the distinguished Sa-skya hierarchs, called Hphags-pa, became the spiritual teacher of Prince Khubilai of Mongolia, who, on coming to the throne as the first Mongol emperor of China, conferred the sovereignty of central Tibet upon the High Priest of Sa-skya (1270 A.D.), Sakya Pandita (1182-1251). This was the beginning of a new era of theocratic rule in Tibet. Bu-ston (1290-1364 A.D.), a renowned commentator of fundamental Buddhist treatises, an authoritative historian, and the first collector of all existing Tibetan translations of Buddhist works. He arranged them systematically into two comprehensive groups, called the Word of the Buddha (Bkah-hygur) in 100 volumes, and the Treatises (Bstan-hygur) in 225 volumes. These have come down to us as the Tibetan Buddhist Canon. Taranatha (1573-?), the Tibetan historian and author, also belonged to a sect called Jonang, which was

an offshoot of the Sa-skyapa. The Yellow Hat, founded by Tsong-Khapa, the great reformer, born in the province of Amdo in 1358 A.D., the modern age of Tibetan Buddhism may be said to have begun. With striking powers of organization and comprehensive intelligence, he set himself the task of removing all deviations and superstitious beliefs and establishing a strong order of Buddhist monks, based on sound learning, discipline and celibacy, which came to be recognized as the school of the Virtuous (Dge-lugs-pa), popularly described as the Yellow Hats. In 1408, he founded not far from Lhasa, the Ganden monastery, where he worked for some years and died in 1419 A.D. The Dge-lugs-pa came to be favoured by the powerful Mongol chieftans as spiritual leaders and later as temporal rulers of Tibet. When king of Mongol Altan Khan met with the third hierarch, Bsod-nams-rgya-mtso (1546-1587 A.D.), he became convinced that both of them were respectively the teacher Hphags-pa and his disciple, emperor Khubilai Khan, in their former births and the king immediately recognized the former as the veritable Talr, i.e., Dalai. Thenceforth, all the hierarchs came to be recognized as Dalai Lamas. In the seventeenth century, with the help of Mongolians the Gelukpa became rulers of Tibet. The fifth Dalai Lama, Ngawang Lobsang Gyatso (1617-1682) became the first Dalai Lama to rule Tibet, a tradition that continued until the fourteenth Dalai Lama Tenzin Gyatso (1935 -), fled to India in 1959 following the Chinese invasion and annexation of Tibet. Today Buddhism in Tibet is suffering strict controls of the Chinese government, and only outward ceremonies are allowed to continue to attract tourists who bring foreign currency to the government—*See Third, the Sect of Sakyapa & Fourth, the Sect of Gelug in Chapter 14.*

Chapter Twelve

Monks & Scholars Who Were Famous Had Helped Maintaining Buddhism During the First Dissemination of Buddhism in Tibet

I. An Overview of Monks & Scholars Who Were Famous Had Helped Maintaining Buddhism During the First Dissemination of Buddhism in Tibet:

Ngadar Period or the first period of transmission of Buddhism to Tibet, which began with the arrival of Padmasambhava and Santaraksita during the reign of Trisong Detsen (740-798). The three founded the first Buddhist monastery in the country, called Samye. As Buddhism gained popularity, increasing numbers of Tibetans traveled to India to study, and more Indian Buddhist teachers were brought to Tibet. Translation bureaus were established, and the government began sponsoring Buddhist activities. The period of the first dissemination ended when king Relbachen (reigned 815-836) was assassinated and Lang Darma (reigned 838-842) ascended the throne. He instituted a persecution of Buddhism and withdrew government funding for Buddhist teachers and projects, but was soon assassinated by a disaffected Buddhist monk named Belgi Dorje. This brought the Yar Lung dynasty to an end, and Buddhism went into decline. This ended with the start of the “second dissemination” when Atisa arrived in Tibet in 1042. During this period of time, there were a lot of monks and scholars who were famous and had helped maintaining Buddhism during the first dissemination of Buddhism in Tibet; however, in the limit of this chapter, we only mention some typical ones.

Such as Sthiramati Bodhisattva (475-555), who wrote several important comments on the works of Vasubandhu and Nagarjuna, in which he attempted to develop the common ground in the teachings of Yogachara and Madhyamika. He lived around the 6th century AD, he advocated a moderate idealism. Dignaga, or Dinnaga Bodhisattva, a great Buddhist logician, around 500-550 A.D., founder of the new logic. In the history of Buddhist logic, the name of Dinnaga occupies a pre-

eminent place. He is the founder of Buddhist logic and has been called the Father of Medieval Nyaya as a whole. He was first a Hinayanist Buddhist of the Vatsiputriya sect and later devoted himself to the teachings of Mahayanism. When he stayed at the Nalanda Mahavihara, he defeated a Brahmin logician named Sudurjaya in a religious discussion. He also toured the provinces of Odisha (Orissa) and Maharastha, holding religious contests with scholars. Dinnaga is credited with the authorship of about a hundred treatises on logic. Most of these are still preserved in Chinese translations. I-Ch'ing says that Dinnaga's treatises on logic were read as text-books at the time of his visit to India. Among the most important works of Dinnaga are the *Pramanana-samucaya*, his greatest work, the *Nyaya-pravesa*, the *Hetucakra-damaru*, the *Pramana-sastra-nyayapravesa*, the *Alambanapariksa* and several others. He is also known as Jina, the victorious, the overcomer, a title of a Buddha. Vasubandhu Bodhisattva, a native of Peshawar, born 900 years after the Buddha's nirvana. Vasubandhu's great work, *Abhidharmakosa*. He was converted from Hinayana to Mahayana by his brother, Asanga. On his conversion he would have cut out his tongue for its past heresy, but he was dissuaded by his brother, who bade him use the same tongue to correct his errors, whereupon he wrote "The Teaching of the Nature of the Eight Consciousnesses" (*Duy Thức Học*) and other Mahayanist works. He is called the twenty-first patriarch. When Vasubandhu's *Abhidharmakosa* was made public in Gandhara, it met with rigorous opposition from inside and from outside of his school. Yet the final victory seems to have been on his side, for his work enjoyed popularity in India; it was taught widely and several annotations of it were made in Nalanda, Valabhi and elsewhere. It was translated into Tibetan by Jinamitra and into Chinese first by Paramartha of Valabhi during 563-567 A.D. and later by Hsuan-Tsang who studied at Nalanda University during 561-564 A.D.

The great master Padma-Sambhava, name of a famous Tantric master from Oddiyana in the eighth century. It should be reminded that after Sron-btsan, the establishment of Buddhism as a state religion occurred in the reign of his fifth successor, Trisong Detsen (Khri-Sron-lde-btsan, 755-797 A.D.), believed to be an incarnation of Manjusri. King Trisong Detsen invited the famous Indian scholar-monk

Santaraksita to Tibet, but upon his arrival, he met with strong opposition from adherents of Tibet's traditional religion (Bon) and had to return to India immediately; however, before leaving he advised the king to invite Padmasambhava, a tantric master renowned for his magical powers. Padmasambhava encountered the same opposition as Santaraksita did, but he was able to defeat them with his powerful spells and all of them promised to become dharma-protectors. After that the king invited Santaraksita to come back to Tibet to help Padmasambhava to propagate Buddhism in Tibet. In fact, Padmasambhava's mentality had considerable affinities with that of the Bon and he had a striking success in Tibet. He expounded tantras in the Vajrayanic system. The impression he made on Tibet was chiefly based on his thaumaturgical activities and the legend has quite overgrown the historical facts. The school of Nyingmapa, or "Ancient Ones", goes back to Padmasambhava and had persisted continuously up to today.

II. A Summary of Monks & Scholars Who Were Famous Had Helped Maintaining Buddhism During the First Dissemination of Buddhism in Tibet:

First, Bhiksu Vasubandhu: Also called Vasubandhu Bodhisattva, a famous Indian philosopher and writer (420-500 AD), with his brother Asanga founded the Sarvastivada and Yogacara Schools of Mahayana Buddhism. He was also the twenty-first patriarch of the Indian lineage of Zen. He was also the author of the Trimshika, a poem made of thirty songs, expounded Yogachara (the works of Asanga on important Mahayana sutras). The great philosopher Vasubandhu was born in Purusapura (now is Peshawar) in Gandhara and received his ordination in the Sarvastivada School. He went to Kashmir incognito to learn the Abhidharma philosophy. On his return home he wrote the Abhidharma-kosa which is preserved in sixty volumes of Chinese translation. The Sanskrit text is lost, but fortunately we have a commenary written by Yasomitra called the Abhidharma-kosa-vyakhya which has facilitated the restoration of the lost text undertaken by the late Professor Louis de la Vallée-Pousin of Belgium and completed by Rahula Sankrityayana of India.

Vasubandhu's works: *Abhidharma-kosa-sastra*: The Abhidharma-kosa-sastra is a philosophical work by Vasubandhu refuting doctrines of the Vibhassa School, translated into Chinese by Hsuan-Tsang during the T'ang dynasty. According to Prof. Junjiro Takakusu in the Essentials of Buddhist Philosophy, the published text and the Chinese version, the contents of the Abhidharma-kosa are as follows: On Elements, on Organs, on Worlds, on Actions, on Drowsiness or Passion, on the Noble Personality and the Path, on Knowledge, and on Meditation. The Chinese text has a ninth chapter on Refutation of the Idea of the Self. In writing the Abhidharma-kosa, Vasubandhu seems to have followed the work of his predecessor, Dharmatrata, called Samyukta-abhidharma-hrdaya, and this, again, is a commentary on Dharmottara's Abhidharma-hrdaya. A careful comparison of the three works will indicate that Vasubandhu had before him his predecessor's works, or else such questions as discussed in these works must have been common topics of the school. The first eight chapters of the work explain special facts or element of matter and mind, while the ninth and last chapter elucidates the general basic principle of selflessness that should be followed by all Buddhist schools. Especially the ninth chapter seems to originate from Vasubandhu's own idea, for there is no trace of this subject in the other books. Though the Kosa thus resembles the Hrdaya in subject matter, there is no indication that the former is indebted to the latter in forming opinions, for Vasubandhu was very free and thorough in his thinking, and he did not hesitate to take the tenets of any school other than his own when he found excellent reasoning in them. When Vasubandhu's Abhidharma-kosa was made public in Gandhara, it met with rigorous opposition from inside and from outside of his school. Yet the final victory seems to have been on his side, for his work enjoyed popularity in India; it was taught widely and several annotations of it were made in Nalanda, Valabhi and elsewhere. It was translated into Tibetan by Jinamitra and into Chinese first by Paramartha of Valabhi during 563-567 A.D. and later by Hsuan-Tsang who studied at Nalanda University during 561-564 A.D. In China especially serious studies were made, and at least seven elaborate commentaries, each amounting to more than twenty or thirty Chinese volumes, were written on it. Before the translation of the Abhidharma-kosa there was in China a school called P'i-T'an Tsung

which is the first one in the list of Chinese sects given above. P'i T'an being the Chinese abbreviation of Abhidharma. This Chinese school represents the Gandhara branch of Sarvastivadins. The principal texts of this school with Vibhassa commentary were translated into Chinese as early as 383-434 A.D. The larger Vibhassa commentary belonging to the Kashmir branch was also translated, but there appeared no Chinese school or sect representing it. When the Kosa text of Vasubandhu was translated by Paramartha during 563-567 A.D. and again by Hsuan-Tsang during 651-654 A.D., the Kosa School, or Chu-Shê Tsung, came into existence, was seriously studied, and was made into an indispensable basis of all Buddhist studies. The P'i T'an School came to be entirely replaced by the new Kosa School.

Besides, Bhiksu Vasubandhu also wrote the four arguments which he quoted from the Exegetic Literature. Vasubandhu prefers Vasumitra's opinion (3) as the best of the four arguments though he was not entirely satisfied with it. First, Dharmatrata's argument from the difference of kind or result, as a gold piece may be made into three different articles, yet each retains the real nature of gold. Second, Shosa's argument from the difference of mark or factor as the same service can be obtained from three different employees. Third, Vasumitra's argument from the difference of function or position in accounting where the same numeral may be used to express three different values, for instance, the numeral one may be 1 or the index of 10 or of 100 (1 meter=10 decimeters=100 centimeters). According to this argument, it is possible to give different values to each of the three periods of time, the future is the stage which has not come to function, the present is the actually functioning stage, and the past is the stage in which the function has come to an end. Owing to the differences in stages, the three periods are distinctly separate, and all things or elements in them are real entities. Hence the formula: "The three periods of time, are real and so is the entity of all elements at any instant." Fourth, Buddhadeva's argument from the difference of view or relation, as a woman can at once be daughter, wife, and mother according to the relation she holds to her mother, her husband, and her child.

Second, Settled Wisdom Bodhisattva: Sthiramati, name of a Bodhisattva, a philosopher of the Yogachara, one of the ten great

masters of the Consciousness-Only School. He wrote several important comments on the works of Vasubandhu and Nagarjuna, in which he attempted to develop the common ground in the teachings of Yogachara and Madhyamika. He lived around the 6th century AD, he advocated a moderate idealism. Extant works by him are the Treatise of Collection of Mahayana-Abhidharma and the Treatise on the Middle View of the Great Vehicle. He was very famous for refuting the theories of Samghabhadra through the Treatise on Abhidharmakosa and Vasubandhu's Consciousness-only in thirty verses. He also established the theory of "Self Witnessing Aspect."

Third, Dignaga Bodhisattva: Dignaga, or Dinnaga A native southern India, in a Brahmin family. He was the great Buddhist logician, around 500-550 A.D., founder of the new logic. In the history of Buddhist logic, the name of Dinnaga occupies a pre-eminent place. He is the founder of Buddhist logic and has been called the Father of Medieval Nyaya as a whole. He was first a Hinayanist Buddhist of the Vatsiputriya sect and later devoted himself to the teachings of Mahayanism. When he stayed at the Nalanda Mahavihara, he defeated a Brahmin logician named Sudurjaya in a religious discussion. He also toured the provinces of Odisha (Orissa) and Maharastha, holding religious contests with scholars. Dinnaga is credited with the authorship of about a hundred treatises on logic. Most of these are still preserved in Chinese translations. I-Ch'ing says that Dinnaga's treatises on logic were read as text-books at the time of his visit to India. Among the most important works of Dinnaga are the *Pramanana-samucaya*, his greatest work, the *Nyaya-pravesa*, the *Hetucakra-damaru*, the *Pramana-sastra-nyayapravesa*, the *Alambana-pariksa* and several others. He is also known as Jina, the victorious, the overcomer, a title of a Buddha.

Fourth, Great Master Dharmakirti (530-600): Great master Dharmakirti, one of the great philosophers of Mahayana Buddhism and the most influential figure in the Epistemological tradition. Dharmakirti was born in a village named Tirumalai in the Cola country, was a successor of Dinnaga. First, he studied logic from Isvarasena who was among Dinnaga's pupils. Later, he went to Nalanda and became a disciple of Dhammapala who was at that time the Sangha-sthavira of the Mahavihara and a prominent teacher of the Vijnanavada school. His fame as a subtle philosophical thinker and dialectician was still

recently in obscurity until Rahul Sankrityayan discovered in Tibet the original Sanskrit version of the Pramana-vartika of Dharmakirti. After that incident, people realized that he was one of the most important and unsurpassed Buddhist logicians and philosophers and one of the principal spokesmen of the Yogachara, came from South India in the 7th century. Doctor Stcherbatsky rightly regards him as the Kant of India. Even his Brahminical adversaries have acknowledged the superiority of his reasoning powers. Beside his principal works Pramana-vartika (Explanation of the Touchstones), other important works written by Dharmakirti are the Pramana-viahishchaya (Resolve concerning the Touchstones) treat the basic questions concerning the nature of knowledge, the Nyaya-bindu, the Sambandha-pariksa, the Hetu-bindu, the Vadanyaya, and the Samanantara-siddhi. All these works deal generally with the Buddhist theory of knowledge and display great erudition and subtle thinking. Dharmakirti's writings mark the highest summit reached in epistemological speculation by later Buddhism. His main concern was the workings of the mind and its relation to the external world. The focus of his system of thought is direct experience and reasoning must be based on such experience.

Fifth, Great Master Srongsen Gampo (618-650): Great master Srongsen Gampo was considered by Tibetan Buddhism to be the first of the three “religious kings,” the others being Khri Srong lDe Brtsan and Ralpacan. He is thought to have been a physical manifestation of Avalokitesvara. He married two Buddhist wives: 1) Nepalese princess, referred to as Tritsun or Pelsa in Tibetan chronicles, who is believed by the tradition to be an emanation (bắt nguồn từ) of Bhrkuti; she is said to have brought an image of Akshobya Buddha with her to Tibet, which is still housed in the Ramoche Temple; and 2) a Chinese princess named Wen-Cheng, who brought an image of Sakyamuni Buddha as a young prince. This was housed in the JoKhang Temple in Lhasa and is today the holiest image in Tibet, referred to as Jowo Rinpoche by Tibetan. Both women are regarded by Tibetan tradition as emanations of the Buddha Tara. Although records of the time do not indicate that the king was particularly devoted to Buddhism, he is regarded by the later traditions as an ardent promoter of the dharma who firmly established it in Tibet.

Sixth, Santaraksita Bodhisattva: An Indian Buddhist philosopher, whose best-known work is the “Compendium of Truth” (Tattvasamgraha). He is credited in Tibetan tradition with having been one of the three people who helped to establish Buddhism in the Land of the Snows.

Seventh, Great Master Kamalasila: Great master Kamalasila, name of an Indian Buddhist scholar, who is best known for coming to Tibet and debating and defeating the Chinese scholar Hashang Mahayana. He was one of the most important representatives of the Madhyamika school in the 8th century, author of an influential meditation text entitled “Stages of Meditative Practice” (Bhavanakrama), which according to Tibetan tradition was written in response to the quietist and antinomian (hai nguyên tắc đối nghịch nhau) teachings of Ho-Shang-Mo-Ho-Yen (Hva-shang Ma ha ya na—tib). Bu Ston reports that the two met at the “Council of Lhasa,” during which Kamalasila championed Indian gradualist paradigms (kiểu mẫu) of meditation, while Mo-Ho-Yen advocated a form of Ch’an practice. Kamalasila was declared victorious, but the defeated sent some Chinese assassins to Tibet, and they killed Kamalasila by squeezing his kidneys. Kamalasila played an extremely important role and had great influence on the development of the Madhyamika school in Tibet. He was one of the celebrated disciples of Santaraksita. It may be said in passing that Santaraksita and Kamalasila represent a syncretism of the Madhamaka system and Vijnanavada and cannot be strictly called Madhyamikas. Kamalasila wrote a “Learned Commentary on the Compendium of Reality (Tattvasamgraha-Panjika).

Eighth, Great Master Padma-Sambhava: Great master Padma-Sambhava, name of a famous Tantric master from Oddiyana in the eighth century, which some scholars believe was modern-day Swat, but others think may have been near Ghazni, who according to later Tibetan chronicles traveled to Tibet, during the dynasty of Trisong Detsen (740-798). Upon his arrival he encountered fierce opposition from the demons of Tibet and from adherents of the indigenous religion of Bon, but through his magical powers he was able to defeat them all. Following this, Padmasambhava, Trisong Detsen, and Santaraksita established the first Buddhist monastery in Tibet, named Samye, in 775. He is considered by the Nyingmapa order of Tibetan Buddhism to

be its founder, and is revered within the tradition as a physical emanation of Amitabha Buddha, along with his disciple Yeshe Tsogyel, he is credited with composing a huge corpus of texts called “hidden treasures,” which were concealed by them. This concealment was safeguarded by spells which ensured that only their respective ordained “treasure discoverers” would be able to find and reveal them.

Ninth, Great Master Candrakirti: *A brief biography of Candrakirti:* Candrakirti was an influential Madhyamaka philosopher and polemicist, considered by Tibetan doxographers to be the most important commentator of the Prasangika-Madhyamaka tradition. He saw himself as defending the commentarial tradition of Buddhapalita against its rivals, most importantly the tradition of Bhavya and the Yogacara tradition, founded by Asanga and Vasubandhu. His commentary on Nagarjuna’s Fundamental Verses on the Middle Way (Mulamadhyamaka-Karika), entitled Clear Words (Prasanna-pada), became the definitive interpretation of Nagarjuna in Tibet. One of the most important representatives of the school of Madhyamika in the 8th century. He played an important role and had great influence on the development of the Madhyamika in Tibet.

Commentaries written by Candrakirti: About 20 of his commentaries were written on Nagarjuna’s Madhyamaka Sastra. They are available only in Tibetan translation. Candrakirti’s Prasannapada commentary is the only one that has survived in the original Samskṛta. It seems to have elbowed every other commentary out of existence. He flourished early in seventh century A.D. and wrote several outstanding works. He was born in Samanta in the South. He studied Madhyamaka philosophy under Kamalabuddhi, a disciple of Buddhapalita, a disciple of Kamalabuddhi, a disciple of Buddhapalita and probably under Bhavya also. His prasannapada commentary on Nagarjuna’s Madhyamaka sastra, has already been mentioned. He wrote an independent work, named “Madhyamakavatara” with an auto-commentary. He frequently refers to Madhyamakavatara in his Prasannapada which goes to show that the former was written earlier than the latter. He also wrote commentaries on Nagarjuna’s Sunyata Saptati and Yukti Sastika and on Aryadeva’s Catuhsataka. Two other manuals (prakaranas), Madhyamaka-prajnavatara and Pancaskandha were also written by him. Of all his works, only Prasannapada is

available in the original; other works are available only in Tibetan translation. Candrakīrti vigorously defends the Prasangika school, and exposes the hollowness of Bhāvaviveka's logic at many places. He also supports the common-sense view of sense perception and criticizes the doctrine of the 'unique particular' (Svalaksana) and perception devoid of determination (kalpanapodha). He has also criticized Vijñānavāda and maintains that consciousness (vijñāna) without an object is unthinkable.

Tenth, Great Master Trisong Detsen (740-798): Great master Trisong Detsen is regarded by the Tibetan Buddhist tradition as the second of the three "religious kings" of the Yar Lung dynasty who worked so hard to establish Buddhism in Tibet. He is said to have been a physical emanation of Mañjuśrī and is credited with inviting the Indian scholar monk Śāntarakṣita and the tantric master Padmasambhava to Tibet. The three established the first monastery in Tibet called Samye.

Eleventh, Great Master Yeshe Tsogyel (757-817): Great master Yeshe Tsogyel was a main disciple of Padmasambhava, considered by tradition to be the first Tibetan to fulfill the tantric ideal of attainment of buddhahood in one lifetime. She was born into an aristocratic family, but when her father arranged for her to be married, she escaped in order to engage in religious practice. This culmination (tột điểm) of her training was her attainment of the "rainbow body" symbolizing that she had become a Buddha. She is credited with concealing teachings of Padmasambhava called "hidden treasures," many of which have become highly influential in Tibetan Buddhism particularly in the Nyingmapa tradition in which she is considered to be a Dakini. In Indian folk belief, a female demon to found in the company of gods. In Vajrayana Buddhism, Dakini is the inspiring power of consciousness. In Zen, Dakini has the task of integrating powers liberated by the cultivator in the process of visualization.

Chapter Thirteen

Monks & Scholars Who Were Famous Had Helped Maintaining Buddhism During the Second Dissemination of Buddhism in Tibet

I. An Overview of Monks & Scholars Who Were Famous Had Helped Maintaining Buddhism During the Second Dissemination of Buddhism in Tibet:

The start of the “second dissemination” when Atisa arrived in Tibet in 1042. During the second dissemination in Tibet, two other orders appeared: the Sakyapa and the Gelukpa. The school of “Grey Earth” or the Sa-skyapa, founded by Gonchok Gyelpo (1034-1102), derives its name from the colour of the soil where its first monastery was built in 1071 A.D. on the site of the present Sa-skyapa. The Sa-skyapa was even more closely related with the old Rnin-ma-pa school than the Bkha-rgyud-pa and the monks of this sect were not celibate either. They sought a synthesis between the old and the new Tantrism on the basis of Nagarjuna’s Madhyamika philosophy and had already developed into a powerful hierarchy before the rise of the great Tsongkhapa. Sa-skyapa followers, greatly devoted to learning, proved themselves excellent proselytizers when they came into contact with the Mongol emperors in the thirteenth century A.D. One of the distinguished Sa-skyapa hierarchs, called Hphags-pa, became the spiritual teacher of Prince Khubilai of Mongolia, who, on coming to the throne as the first Mongol emperor of China, conferred the sovereignty of central Tibet upon the High Priest of Sa-skyapa (1270 A.D.), Sakya Pandita (1182-1251). This was the beginning of a new era of theocratic rule in Tibet. Bu-ston (1290-1364 A.D.), a renowned commentator of fundamental Buddhist treatises, an authoritative historian, and the first collector of all existing Tibetan translations of Buddhist works. He arranged them systematically into two comprehensive groups, called the Word of the Buddha (Bkha-hyigur) in 100 volumes, and the Treatises (Bstan-hyigur) in 225 volumes. These have come down to us as the Tibetan Buddhist Canon. Taranatha (1573-?), the Tibetan

historian and author, also belonged to a sect called Jonang, which was an offshoot of the Sa-skya-pa. The Yellow Hat, founded by Tsong-Khapa, the great reformer, born in the province of Amdo in 1358 A.D., the modern age of Tibetan Buddhism may be said to have begun. With striking powers of organization and comprehensive intelligence, he set himself the task of removing all deviations and superstitious beliefs and establishing a strong order of Buddhist monks, based on sound learning, discipline and celibacy, which came to be recognized as the school of the Virtuous (Dge-lugs-pa), popularly described as the Yellow Hats. In 1408, he founded not far from Lhasa, the Ganden monastery, where he worked for some years and died in 1419 A.D. The Dge-lugs-pa came to be favoured by the powerful Mongol chieftans as spiritual leaders and later as temporal rulers of Tibet. When king of Mongol Altan Khan met with the third hierarch, Bsod-nams-rgya-mtso (1546-1587 A.D.), he became convinced that both of them were respectively the teacher Hphags-pa and his disciple, emperor Khubilai Khan, in their former births and the king immediately recognized the former as the veritable Talr, i.e., Dalai. Thenceforth, all the hierarchs came to be recognized as Dalai Lamas. In the seventeenth century, with the help of Mongolians the Gelukpa became rulers of Tibet. The fifth Dalai Lama, Ngawang Lobsang Gyatso (1617-1682) became the first Dalai Lama to rule Tibet, a tradition that continued until the fourteenth Dalai Lama Tenzin Gyatso (1935 -), fled to India in 1959 following the Chinese invasion and annexation of Tibet. Today Buddhism in Tibet is suffering strict controls of the Chinese government, and only outward ceremonies are allowed to continue to attract tourists who bring foreign currency to the government.

II. A Summary of Monks & Scholars Who Were Famous Had Helped Maintaining Buddhism During the Second Dissemination of Buddhism in Tibet:

First, Bhiksu Nagarjuna & the Philosophy of the Sa-Skya-Pa:

An Overview of Bhiksu Nagarjuna: Also called Dragon-Tree Bodhisattva, an Indian Buddhist philosopher, founder of the Madhyamika School. He was the 14th Patriarch of Indian Zen. He composed Madhyamika sastra and sastra on Maha prajna paramita.

According to Kumarajiva, Nagarjuna was born in South India in a Brahmin family. Hsuan-Tsang, however, stated that Nagarjuna was born in South Kosala, now Berar. When he was young, he studied the whole of the Tripitaka in three months, but was not satisfied. He received the Mahayana-Sutra from a very old monk in the Himalayas, but he spent most of his life at Sripavata of Sri Sailam in South India which he made into a center for propagation of Buddhism. He was one of the most important philosophers of Buddhism and the founder of the Madhyamika School or Sunyavada. Nagarjuna was a close friend and contemporary of the Satavahana king, Yajnasri Gautamiputra (166-196 A.D.). The world has never seen any greater dialectician than Nagarjuna. One of his major accomplishments was his systematization of the teaching presented in the Prajnaparamita Sutra. Nagarjuna's methodological approach of rejecting all opposites is the basis of the Middle Way. He is considered the author of the Madhyamika-Karika (Memorial Verses on the Middle teaching), Mahayana-vimshaka (Twenty Songs on the Mahayana), and Dvada-Shadvarya-Shastra (Treatise of the Twelve Gates). He was the 14th patriarch of the Indian lineage. He was the one who laid the foundation for (established) the doctrine of the Madhyamika in the "Eight Negations" (no elimination, no production, no destruction, no eternity, no unity, no manifoldness, no arriving, no departing). To him, the law of conditioned arising is extremely important for without this law, there would be no arising, no passing away, no eternity, or mutability. The existence of one presupposed the existence of the other. Nagarjuna is revered in all of Mahayana as a great religious figure, in many places as a Bodhisattva. Not only Zen, but also tantric branch of Buddhism and the devotional communities of Amitabha Buddha, count Nagarjuna among their patriarchs. Nagarjuna created an age in the history of Buddhist philosophy and gave it a definite turn. Hsuan-Tsang speaks of the 'four suns which illumined the world.' One of these was Nagarjuna, the other three being Asvaghosa, Kumarajiva, and Aryadeva. Indeed as a philosophical thinker, Nagarjuna has no match in the history of Indian philosophy. According to one legend, in the 3rd century, Nagarjuna traveled to the sea dragon's palace beneath the ocean to retrieve the Avatamsaka Sutra. According to another legend, he discovered the sutra in an abandoned monastery. Nagarjuna was the fourteenth

patriarch of Indian Zen. He was the founder and first patriarch of the Madhyamika (Middle Way) school, also the founder of the Pure Land Sect (Salvation School). Although a great number of works are attributed to him by Buddhist tradition, only a handful are thought by contemporary scholars to have actually been composed by him. The most important of these is the Fundamental Verses on the Middle Way (Mulamadhyamaka-Karika), in which he extends the logic of the doctrine of emptiness (sunyata). In the Lankavatara Sutra, the Buddha is asked who will teach the Mahayana after he has passed away. He foretold the coming of Nagarjuna and Nagarjuna's rebirth in the Pure Land: "After 500 years of my passing away, a Bhikshu most illustrious and distinguished will be born; his name will be Nagarjuna, he will be the destroyer of the one-sided views based on being and non-being. He will declare my Vehicle, the unsurpassed Mahayana, to the world; attaining the stage of Joy he will go to the Land of Bliss."

Treatise on the Madhyamika & the Philosophy of the Sa-Skya-Pa: Madhyamika-Sastra, the first and principal work of the three main works of the Middle School, composed by Nagarjuna. Fortunately, the Sanskrit text of it has been preserved. It was translated into Chinese by Kumarajiva. It is a treatise of 400 verses in which Nagarjuna refutes certain wrong views of Mahayana or of general philosophers, thereby rejecting all realistic and pluralistic ideas, and indirectly establishing his monistic doctrine. According to the Madhyamaka Sastra, the true meaning of Emptiness (Sunyata) is non-existence, or the nonsubstantiveness. The Madhyamaka system is neither scepticism nor agnosticism. It is an open invitation to every one to see Reality face to face. According to the Survey of Buddhism, Sangharakshita's summary of the Madhyamaka system as follows: "Buddhism may be compared to a tree. Buddha's transcendental realization is the root. The basic Buddhism is the trunk, the distinctive Mahayana doctrines the branches, and the schools and subschools of the Mahayana the flowers. Now the function of flowers, however beautiful, is to produce fruit. Philosophy, to be more than barren speculation, must find its reason and its fulfilment in a way of life; thought should lead to action. Doctrine gives birth to method. The Bodhisattva ideal is the perfectly ripened fruit of the whole vast tree of Buddhism. Just as the fruit encloses the seeds, so within the Bodhisattva Ideal are recombined all

the different and sometimes seemingly divergent elements of Mahayana.” According to Jaidev Singh in *An Introduction To Madhyamaka Philosophy*, we have seen the main features of Madhyamaka Philosophy. It is both philosophy and mysticism. By its dialectic, its critical probe into all the categories of thought, it relentlessly exposes the pretensions of Reason to know Truth. The hour of Reason’s despair, however, becomes the hour of truth. The seeker now turns to meditation on the various forms of ‘Sunyata,’ and the practice of ‘Prajnaparamitas.’ By moral and yogic practices, he is prepared to receive the Truth. In the final stage of Prajna, the wheels of imagination are stopped, the discursive mind is stilled, and in that silence Reality stoops to kiss the eye of the aspirant; he receives the accolade of prajna and becomes the knighterrant of Truth. It is an experience of a different dimension, spaceless, timeless, which is beyond the province of thought and speech. Hence it cannot be expressed in any human language. According to the philosophy of the Sa-skya-pa, monks of this sect were not celibate either. They sought a synthesis between the old and the new Tantrism on the basis of Nagarjuna’s Madhyamika philosophy and had already developed into a powerful hierarchy before the rise of the great Tson-kha-pa.

Second, Great Master Rinchen Sangpo: One of the great masters and translators of Tibetan Buddhism, whose work marked the beginning of the translations of the “second dissemination” of Buddhism in Tibet. He was sent to Kashmir to study by Yeshe O, king of Buhrang in western Tibet, and after seventeen years there returned to Tibet, where he began translating Indian Buddhist works. He was also instrumental in re-establishing the Vinaya in Tibet. In addition, he is credited with founding several monasteries, including Doling in Guge and Tabo in Spiti. His best-known work is entitled “Refutation of False Tantric Teaching,” in which he attacks tantric practices involving sexual union and “ritual slaying.”

Third, Jnanaprabha: Jnanaprabha, name of a disciple of Silabhadra. According to Prof. Bapat in the *Twenty-Five Hundred Years of Buddhism*, in the middle of the ninth century A.D., the Tibetan Prince Ni-Ma-Gon moved to the west and founded a new kingdom. One of his sons became a monk named Trí Quang (Jnanaprabha). By Jnanaprabha’s time, Tantrism had devoured all the

religions of India. In spite of this, Jnanaprabha himself was not attracted to Trantism. On the contrary, he wrote a book against it. The Tantrics of Tibet believe that the royal ascetic went to hell for writing this book. Jnanaprabha was the eldest son of the king of Guge (Shenshung) and had become a monk. He had read the scriptures, was a rationalist, and had inherited from his forefathers a great faith in Buddhism. He realized, however, that the task of combating the evils of Tantrism was so stupendous that his single-handed efforts would not suffice. He therefore selected 21 intelligent Tibetan youths, educated them for ten years in the country, and then sent them to Kashmir for higher studies. None of these, however, could stand the rigours of the climate in Kashmir, and all of them died except Ratnabhadra (Rin-Chhen-Zang-Po) and Suprajna (Legs-Pahi-Shes-Rab). Ratnabhadra is considered to be the greatest translator in Tibet. When he returned at the end of his studies, Jnanaprabha was very delighted, but the work of reform for which he had striven so hard was too difficult for just one individual. He came to a conclusion that since the students from Tibet found it very difficult to stand the climate of India, it would be better if some scholars were to come from India and work in Tibet. He decided to send a mission to go to India to invite Dipanakara to Tibet. The mission failed, however, for the party could not prevail upon the master to undertake a journey to Tibet. Jnanaprabha was not one to be daunted by failure. He decided to send another party, but funds were lacking, so he went to the Gartog Province to collect gold. This probably refers to a place named Gartog, which was situated to the north of the Manasarovar Lake and had a gold mine. It is recorded that the king of Gartog put him under arrest and held him up for a big ransom. When the news of Jnanaprabha's arrest reached his son, Bodhiprabha (Byang-Chub-Od), he thought that he had collected enough money to effect his release. The amount, however, proved inadequate, but before he could go back to obtain more money, he went to see his father in prison. Jnanaprabha said to his son: "My son! You know I am grown old. Even if I do not die immediately, I am likely to do so within the next ten years. So, if you squander money on me, we shall not be able to send for a scholar from India. How splendid it would be if I were to die for the sake of the great cause and you could send all the gold to India to fetch the scholar! Moreover, it is not certain that the king will release

me even after he has received the stipulated amount of gold. So, my son, instead of worrying about me, you had better send an emissary to Atisa. I am sure he will agree to come to Tibet, especially when he hears about my present plight, for he will take pity on us. If for some reason he cannot come, then you should send for some other scholar who has worked under him.” Thus Jnanaprabha put his hand on his son and blessed him as he took leave of him for the last time. After the last meeting with his father, Bodhiprabha sent Upasaka Gun-Than-Po who had lived in India for two years to go to India to invite Atisa Dipankara. After Dipankara was told about Jnanaprabha’s tragic story (the death of the royal ascetic), he was very moved and said: “There is no doubt that Jnanaprabha was a Bodhisattva, the Buddha to be, because he had sacrificed himself for the Dharma. I will fulfil his desire, but you must realize that the heavy responsibility for 108 temples rests on my shoulders. I have to be relieved of these duties. Then only shall I be able to go to Tibet. In the meantime, you must keep this gold.” Dipankara informed Ratnakarasanti, the Chief Abbot of the Mahavihara, about his intentions. Ratnakarasanti was first reluctant to let him go, but eventually he allowed Dipankara to go to Tibet. When he stayed in Tibet, more than thirty years, Atisa translated many books and wrote his famous work titled “Bodhipatha-pradipa.” The Tibetan translation of this book is still extant. Later, the great master Ratnabhadra, who had been sent by Jnanaprabha to Kashmir, became Atisa’s staunchest devotees and assisted him in translating many important books.

Fourth, Great Master Atisa: *Atisa’s Biography:* A Buddhist scholar of royal family in Bengal, who particularly systematized the method for generating enlightened mind (bodhicitta). He was a patriarch of Magadha and a well-known teacher of Vikramsila University. Atisa arrived in 1042 in response to an invitation from the rulers of western Tibet. He spent the last twelve years of his life there to preach. In Tibet he founded Kadampa school. His teaching tradition had a great influence on Tibetan Buddhism later. He was the leading figure in the “second dissemination” of Buddhism to Tibet. After his arrival he worked to reform and revive Buddhist teachings and practices. His most influential work is “the lamp for the Path to Awakening,” in which he outlined a gradual path to buddhahood. According to Prof. Bapat in

the Twenty-Five Hundred Years of Buddhism, Acarya Dipankara-Srijnana's name stands foremost among the Indians who had worked selflessly to bring Tibet and India closer together culturally. In Tibet, his fame is only next to that of the Buddha and Padmasambhava. Undoubtedly, of all the Indian scholars who went to Tibet from India, Acarya Dipankara-Srijnana was one of the greatest. He made available priceless Sanskrit works in Tibetan. Acarya Dipankara-Srijnana's father was king Kalyana Sri and his mother Sri Prabhavati. He was born in 982 A.D. in eastern India. Not far from the Kalyana Sri palace where Dipankara was born, was the Vikrama-vihara, which was also called Vikramasila Vihara. The parents of Dipankara were intimately connected with the Vikramasila Vihara which was widely known throughout the Buddhist world in those days. He left home at the age of twelve. His parents wanted him to stay at Vikramasila-Vihara, but after the advice from Acarya Jitari, he wanted to go to Nalanda. He reported himself to Bodhibhadra, head of at Nalanda-vihara. Later, Avadhutipada, the Guru (Bodhibhadra's master), accepted him as a disciple. Dipankara stayed with him until he was eighteen. In this period, he made a thorough study of the scriptures. Later, he returned to Vikramasila Vihara to complete his study, but his thirst for knowledge was not quenched, so he went to the Mati Vihara in Vajrasana and became the disciple of Mahavinayadhara Silaraksita, the great Vinaya-pitaka scholar. He studied Vinaya-pitaka with him for two years. Thus, by the time he reached the age of 31, Dipankara Srijnana had already become a master of the three Pitakas and the Tantras, and an all-round scholar. At Vikramasila, Dipankara had met and learned a lot from the disciples of Acarya Dharmapala. However, his wander lust was not satisfied. From Bodh-Gaya he went to the sea coast, perhaps to Tamralipti, the present Tamluk in the Midnapur district of West Bengal. Besides, Dipankara must have visited Sarnath (Rsiptan), Sravasti, Kusinara and other holy places before he set sail for Sumatra. Dipankara travelled to Sumatra while Vijayapala was the king of Magadha and Mahmud Ghaznavi invaded India (1023). Dipankara travelled for fourteen months and during this period he might have visited Burma and Malaysia also. No vestige of the Buddhist religion is left in Sumatra now except for the ruins of some old viharas, but when Dipankara went there, it was famous for Buddhist

learning. It was usual for foreign monks on their way to India to stay in Sumatra for some time to acquire proficiency in Sanskrit. This is known from the account left by Chinese pilgrims four centuries earlier. At the age of forty-four, Dipankara Srijnana left Sumatra and returned to Vikramasila. By virtue of his extraordinary learning and ability, he became the chief among the 51 scholars and the leader of 108 temples in the Vikramasila Vihara.

The life and work of Atisa in Tibet: The life and work of Atisa in Tibet are very important for the development of Tibetan Buddhism. From the time he came to Tibet, Tibetan Buddhism developed into different indigenous schools. In relation to these, the earlier heterogenous and unreformed type of Buddhism came to be called Rnin-ma-pa or the old school with four main sub-sects. The followers of this school worship Padmasambhava as their founder and Guru, believe in the fulfilment of both the divine and the demoniacal, and are generally recognized as such by their red caps. Atisa's reformed teachings, based upon the Yogacara traditions founded by Maitreya and Asanga, led to the establishment of the Bkah-gdams-pa school by his Tibetan disciple, Hbrom-ston. It took a synthetic view of the teachings of both Hinayana and Mahayana, enforced celibacy upon the monks and discouraged magic practices. It was on the authoritative basis of this doctrine that the great Tibetan reformer, Tson-kha-pa, founded in the 14th century A.D. the Dge-lugs-pa sect, which purified the Bkah-gdams-pa of much of its elaborate ritualism and today dominates Tibetan Buddhism both temporarily and spiritually, through the religious succession of the Dalai Lamas, of whom the fourteenth is now the head of this theocracy.

Fifth, Great Master Tilopa (988-1069): Indian monk whose name derives from his reported occupation of pressing sesame seeds to extract their oil. According to Kagyupa tradition, he received teachings directly from Vajradhara Buddha and later transmitted to Naropa, his main student. He was one of the most famous masters and the first human teacher in the Mahamudra lineage. He unified various Tantric systems of Indian Tantric Buddhism and transmitted these methods to his student, Naropa. Later, these teachings were propagated in Tibet, especially in the Kagyupa school.

Sixth, Great Master Marpa Chogi Lodro (1012-1097): First Tibetan master of the Kagyupa tradition, who made three visits to India, where he studied Sanskrit and received tantric initiations from several famous Indian masters, including Naropa (1016-1100). Naropa gave him a number of initiations and teaching lineages, including the ritual and meditative practices of Cakrasamvara, the main tutelary deity of the Kagyupa order, mahamudra, and the six dharmas of Naropa. Upon his return to Tibet he became a noted translator, married a woman named Dakmema, and raised several sons, at the same time he also continued to cultivate as a lay tantric practitioner. Marpa is one of the most widely revered figures in Tibetan Buddhism, and Kagyupa is considered to have attained a level of awakening equivalent to that of Buddha Vajradhara. Even though he was a lay person in the outward appearance, he accepted the monastic lifestyle, and completely transcended all attachments to worldly affairs. His best-known disciple was Milarepa.

Seventh, Great Master Naropa: Nadapada 1016-1100, an Indian Buddhist tantric master, student of Tilopa and teacher of Mar Pa Chos Kyi Blo Gros. According to legends about his life, he was a renowned scholar at Nalanda Monastic University, but left his position after an experience in which a hideously ugly woman appeared before him and demanded that he explain the essence of the Dharma. He was unable to do so, and was informed that her ugliness was a reflection of his own pride and other negative emotions. After that, she instructed him to seek out Tilopa, who only agreed to teach him after subjecting him to a series of painful and bizarre tests, such as crushing his penis between two rocks. After mastering the practices taught to him by Tilopa, he passed them on to Mar Pa, who in turn brought them to Tibet, where this lineage developed into the Kagyupa Order. Six dharmas of Naropa order or six tantric practices taught to Marpa Chogi Lodro by Naropa (1016-1100) and brought to Tibet by him. They are particularly important to the Kagyupa order. The six are: First, heat (candali), which involves increasing and channeling inner heat through visualizing fire and the sun in various places of the meditator's body. Second, illusory body (maya-deha), a practice in which one mentally generates an image of a subtle body composed of subtle energies and endowed with the ideal qualities of a buddha, such as the six paramitas.

This is eventually transformed into the “vajra-body,” symbolizing the state of Buddhahood. Third, dream (svapna), or dream yoga that trains the meditator to take control of and manipulate the process of dreams. Fourth, clear light (prabhasvara), or the yoga of a clear light which is based on the tantric notion that the mind is of the nature of clear light, and this practice involves learning to perceive all appearances as manifestations of mind and as representing the interplay of luminosity and emptiness. Fifth, intermediate state (antarabhava), or intermediate state yoga that trains the meditator for the state between birth and death, in which one has a subtle body, which is subjected to disorienting and frightening sights, sounds, and other sensory phenomena. A person who is adept in this yoga is able to understand that these are all creations of mind, and this realization enables one to take control of the process, which is said to present numerous opportunities for meditative progress if properly understood and handled. Sixth, transference of consciousness (samkrama), a yoga that develops the ability to project one’s consciousness into another body or to a Buddha-land (Buddha-ksetra) at the time of death. One who fully masters the technique can transmute the pure light of mind into the body of a Buddha at the time of death.

Eighth, Great Master Konchok Gyelpo (1034-1102): Founder of Sakya monastery in 1073. He was a disciple of the translator Drokmi, who traveled to India and studied Sanskrit with Santipa. Sakya later became the chief monastery of the Sakyapa order of Tibetan Buddhism.

Ninth, Great Master Milarepa (1040-1123): One of the great figures of Tibetan Buddhism, particularly revered as an example of an ordinary person who attained awakening in one human lifetime, despite being burdened by negative karma. According to his biography, he and his family were dispossessed of their inheritance by his greedy aunt and uncle, following which his mother coerced him into learning black magic. He cast (ném ra) a spell that killed many people, but ironically left the aunt and uncle unharmed, and then, concerned that his actions would doom (xét xử) to terrible suffering in his next lifetime, sought a teacher who could help him. He eventually found Marpa-Choskyi-Blo-Gros, who made him perform a series of painful and dispiriting tasks, which cleansed his karma and provided a basis for

his practice. After this Marpa taught him Mahamudra and the six dharmas of “Naropa.” His biography and ecstatic songs are among the most widely known pieces of Buddhist literature throughout the Himalayan region.

Tenth, Great Master Machik Lapgi Dronma (1055-1145): A student of Padampa Sangye (eleventh century) who is best known for developing the practice “cho” (cutting off). This is based on the doctrines of the “Perfection of Wisdom” sutra and involves practices designed to destroy attachment to the notion of “self.” Central to the system of “cutting off” are visualizations in which one imagines that one’s body is cut up and devoured by demons, which is believed to illustrate its impermanence graphically and to lead to a sense of detachment from physical things. According to traditional biographies, Machik Lapgi Dronma was born an Indian brahman male near Varanasi. He converted to Buddhism, but after a debate with other brahmins he was urged to flee the country. He separated his consciousness from his body and transferred it into a female body in Tibet, who was named Machik Lapgi Dronma. She married a tantric yogin and later gave birth to three sons and two daughters. After receiving tantric instructions from Padampa Sangye and his student Gyodon Sonam Lama, she built a hermitage, where she spent the rest of her life. She died at the age of ninety-five.

Eleventh, Great Master Gampopa Sonam Rinchen (1079-1153): A student of Milarepa, who became a monk following the death of his wife. The name “Gampopa” is a reference to the area of Gampo, where he practiced meditation for a number of years. He is also known as “The Doctor of Takpo.” Originally ordained as a monk in the Kadampa tradition, and later he studied with a number of teachers, including Milarepa. From him he received instructions in the “six dharmas of Naropa” and Mahamudra. Unlike Milarepa, however, he remained a monk, and following his teacher’s death he began reorganize the Kagyupa tradition, developing a monastic component to what had previously been mainly a lineage of lay tantrics. His best-known work is the “Jewel Ornament of Liberation,” which synthesizes the teachings of Kadampa and Kagyupa. He wrote a book titled “Stages of the path,” found in all orders of Tibetan Buddhism, the oldest example of which is Gampopa (1079-1153) “Jewel Ornament of

Liberation.” Lam rim is also central to the meditative system of the Gelukpa order. The lam rim tradition conceives of the path to Buddhahood in hierarchically ordered stages, and trainees are expected to master each stage before moving on. The meditative training involves progressively eliminating negative mental states and tendencies while simultaneously engaging in virtuous actions and training in accordant attitudes. Tsong Khapa (1357-1419), the founder of the Gelukpa, wrote several works of this type, the most comprehensive being his “Great Exposition of the Stage of the Path” (Lam rim chen mo).

Twelfth, Great Master Sakya Pandita Gunga Gyeltsen Bel Sangpo (1182-1251): One of the major figures of the Sakyapa order of Tibetan Buddhism, renowned both for his scholarship and his political acumen. He is viewed by the tradition as an incarnation of Manjusri. His most influential philosophical work is his “Treasury of the Knowledge of Valid Cognition,” which systematizes the thought of Dignaga and Dharmakirti. He is also the author of two widely popular works, the “Treasury of Well-Spoken Advice” and “Differentiation of the Three Vows. The first is a collection of 457 verses containing poetic, religious and moral instructions. And, the second is a discussion of the three main types of Buddhist vows in the Tibetan tradition: 1) the Pratimoksa (Pratimoksha) vows of monks and nuns; 2) Bodhisattva vows; and 3) the vows of tantric practitioners (Vajrayana vows). He played a decisive role in Tibetan history when in 1244 he accepted an invitation to travel to Mongolia to the court of Godan Khan. The mission was intended as a formal surrender of Tibet to the Mongols, but according to traditional Tibetan Buddhism, the Khan was so impressed by Sakya-Pandita that he converted to Buddhism and made him his religious preceptor. They initiated what was called a “patron-priest” relationship, under which the Khan would protect Tibet and Buddhism and the Sakya lamas would serve as chaplains to the Mongol court. His successor, Pakpa Lodro (1235-1289), inherited the role of preceptor to the Mongol court and ruler of Tibet, but Sakya hegemony later waned along with Mongol power in the 14th century.

Thirteenth, Great Master Chogyel Pakpa Lodro (1235-1289): Name of a nephew of Sakya Pandita (1182-1251), who succeeded him as regent of Tibet and chaplain to the Mongol court. The requirement

that the Sakyapa hierarch remain there was probably originally intended to keep him as hostage in order to ensure that Tibet remained compliant, but Phags pa used it as an opportunity for missionizing, and reportedly converted Khubilai Khan (1260-1294) and his consort Chaamui to Buddhism. He was appointed to the posts of royal preceptor and “preceptor of the state. Phags pa and Khubilai developed the excellent patron-priest relationship, which stipulated that the khan would protect Tibet and the Sa skya pa hierarchs, and that they would serve as spiritual preceptors to the royal court.

Fourteenth, Great Master Bu Ston (1290- 1364): Name of one of the great masters and early scholars of Tibetan Buddhism, who wrote an influential history of Buddhism in India and Tibet, entitled “History of the Dharma.” He is also credited with editing the first compilation of the Tibetan Buddhist Canon. This is divided into two volumes: Translations of Teachings, and Translations of Treatises. The first comprises of 108 volumes of Vinaya texts, Mahayana sutras, and Tantras. The second has 225 volumes and includes philosophical treatises and commentaries. A master copy of this compilation was stored in Shalu Monastery, and it became the basis for all later editions of the canon.

Fifteenth, Great Master Longchen Rabjampa (1308-1364): Name of one of the most influential masters of the Nyingmapa order of Tibetan Buddhism, particularly important in the Dzogchen (great perfection) tradition. Among his best works are the “Seven Treasuries,” and the “Fourfold Innermost Essence.

Sixteenth, Great Master Tsong Khapa (1357-1419): Tsongkhapa (Sumatikirti), one of the most famous Tibetan monks. He was born in the Tsong Kha Valley. He left home and stayed with the fourth Gyelwa Karmapa Rolpe Dorje at the age of three. At the age of seven he received the novice vows and was given the name Lobsang Gragspa. For most of his life he traveled all over the country, studying with teachers from various traditions, focusing on both the philosophical traditions that Tibet inherited from India and on tantric literature and practice. He was the reformer of the Tibetan church, founder of the Yellow Sect or the Gelukpa order of Tibetan Buddhism. According to the New Record of the Western Lands, Sumatikirti was born in 1417 in Hsin-Ning, Kan-Su. His sect was founded on strict discipline, as

opposed to the lax practices of the Red Sect. He is considered to be an incarnation of Manjusri; others say of Amitabha. He is renowned throughout the Tibetan cultural region as one of its most eminent scholars, famous meditators, and outstanding philosophers. His written works fill twelve volumes of the Tibetan Canon. He presided the first festival named “Great Prayer Festival,” one of the most important annual festivals of Tibetan Buddhism, instituted by Tsong-Khapa in 1409. It is celebrated annually, and begins at the Tibetan New Year. It involves both monks and laypeople, and encompasses a plethora of religious activities, such as prayer, prostration, and public lectures by Buddhist teachers.

Seventeenth, Great Master Yonden Gyatso Gyatso (1589-1617): The fourth Dalai Lama, a great-grand son of the Mongol leader Altan Khan, whose recognition as Dalai Lama was an important factor in creating close ties between the Mongol and the Gelukpa order. This led in 1642 to the elevation (sự đưa lên) of the fifth Dalai Lama, Ngawang Lobsang Gyatso (1617-1682), to the position of ruler of Tibet, which was achieved with the help of Mongol troops.

Eighteenth, Great Master Ngawang Losang Gyatso (1617-1682): The fifth Dalai Lama, referred to by Tibetans as the “Great Fifth” because of his accomplishments as a scholar, meditator, and ruler. With the help of Mongol forces, he came to power in 1642, and during the next few decades united the three provinces of Tibet (Central, South, and West) under a single ruler for the first time since the assassination of king Lang Darma in 842. During his reign construction of the Potala palace was initiated, but he died before it could be finished. However, his chief minister Sangye Gyatso, fearing that news of his death would halt the construction, concealed it for several years, claiming that the Dalai Lama was in meditative retreat. Subsequent Dalai Lamas were also rulers of Tibet until the invasion by China in the 1950s forced the fourteenth Dalai Lama to flee into exile.

Nineteenth, Great Master Dorje Shukden: His name means “Powerful Vajra.” He is a protector deity of the Gelukpa order of Tibetan Buddhism, said to be the reincarnation of Drakpa Gyeltsen (1618-1655) who was recognized as the third rebirth of Panchen Sonam Drakpa (1478-1554), the text book writer of Drebung Loseling monastic college. According to the mythos of this deity, Drakpa

Gyeltsen was a rival of the fifth Dalai Lama, Ngawang Losang Gyatso (1617-1682), and the Dalai Lama's supporters tried to assassinate Drakpa Gyeltsen, in addition to spreading malicious rumors about him. He eventually grew tired of this and decided to take his own life by stuffing a ceremonial scarf into his mouth until he was suffocated. The scarf had been given to him by the fifth Dalai Lama following a debate between the two in recognition of his victory. Before he died he told his disciple that if the rumors about him were false a black cloud of smoke in the shape of a hand would rise from his funeral pyre. This reportedly occurred, and shortly thereafter his unquiet spirit began terrorizing many people, including the Dalai Lama. He was later persuaded, however, to become a "dharma-protector," and his particular mission is reportedly to protect the Gelukpa order against its enemies. George Dreyfus has convincingly argued that the story of Drakpa Gyeltsen's transformation into a vengeful spirit was probably originally a slander initiated by his enemies, but in recent times has become part of the mythology of Dorje Shukden among his devotees. For several hundred years following Drakpa Gyeltsen's death, Dorje Shukden was only a minor spirit within the Gelukpa pantheon, but he was elevated to the position of chief dharma protector by Pabongka Rinpoche (1878-1941) and his student Trijang Rinpoche (1901-1983). He is generally depicted in a fearsome aspect, with a necklace of skulls and other terrifying ornaments, surrounded by flames. He is associated with Gelukpa sectarianism, and following a dream in which he saw Dorje Shukden in combat with Nechung, the main dharma protector of the Tibetan government, the fourteenth Dalai Lama issued a public statement urging Tibetans to cease the worship of this deity. Dorje Shukden became widely popular among Gelukpa lamas during the twentieth century, but following the Dalai Lama's proclamation most Gelukpa publicly renounced worship of this deity. However, the most vocal exception was Geshe Kelsang Gyatso, the founder of the New Kadampa Tradition. He has publicly rejected the Dalai Lama's decision, and he and his followers have accused the Dalai Lama of violating their religious freedom. This dispute has precipitated a great deal of animosity and violence, and once the Dalai Lama's most prominent supporters, Geshe Losang Gyatso, former director of the Institute of Buddhist Dialectics in Dharmasala, was brutally murdered in

his residence, along with two of his students. Although supporters of Dorje Shukden have publicly claimed that they had nothing to do with the killings, the leading suspects are worshipers of the deity.

Chapter Fourteen

Main Sects in Tibetan Buddhism

There are many sects in Tibetan Buddhism, but there are four major sects in the present time: ***First, the Sect of Nyingmapa:*** Nyingmapa is the oldest of the four orders of Tibetan Buddhism. It traces itself back to Padmasambhava, the yogin who according to Tibetan tradition helped to establish Buddhism in Tibet in the eighth century. Its name is based upon the fact that its adherents rely on the “old translations,” made during the period of the “first dissemination” of Buddhism to Tibet. Its highest meditative practice is “Dzogchen” or “great perfection,” and it is the order most closely associated with the “hidden treasure” (Gter Ma) tradition. The texts of the “hidden treasure” tradition are believed by Nyingmapa to have been hidden by Padmasambhava and his disciples, who placed spells on them to ensure that they would only be discovered at the proper time and by the proper “treasure discoverer” (Gter-ston). The other main source of Nyingmapa doctrines and practices is the “teaching lineage,” believed to represent an unbroken line of transmission of the dharma from the Buddha. Unlike the other orders of Tibetan Buddhism, it never developed a centralized leadership or organized hierarchy (đẳng cấp), and generally avoided political involvements. This sect utilizes the method of “Path and result” in their teachings. This is a meditative system that forms the basis of the training of the Sakyapa order of Tibetan Buddhism. It is a comprehensive vision of Buddhist practice, based on the Hevajra-Tantra. In this system, path and result are viewed as being inseparably linked: the result subsumes (gộp vào) the path, since the latter leads to the former, and the path subsumes the result, since it is the means by which it is attained. The method of this kind of practice is traced back to the Indian Mahasiddha Viruoa, whose vijra Verses is considered one of its seminal texts. The main outlines of the system were developed by Sachen Gunga Nyingpo (1092-1158). Mindroling is one of the major monasteries of the Nyingmapa order of Tibetan Buddhism, founded in the seventeenth century by Terdak Lingpa (1646-1714) in the Hlokha region of Tibet. It suffered extensive

damaga during the early Chinese invasion and annexation of Tibet, but is now being restored. Another Mindroling has been established in Dehra Dun, India by Tibetan refugees.

Second, the Sect of Karma Kagyupa: The oldest lineage of reincarnation lamas in Tibetan Buddhism. The Gyelwa Karmapa are believed to be physical emanations of the Bodhisattva Avalokitesvara, and are often referred to as the “Black Hat” lamas because of the hat they wear during special ceremonies. Karma Kagyupa is one of the four major sub-orders of the Kagyupa order of Tibetan Buddhism, founded by Tusum Khyenpa (1110-1193), who was later recognized as the first rGyal Ba Karmapa. They are commonly known as “Black Hats” because of the ceremonial hat worn by the rGyal Ba Karmapa. The rGyal Ba Karmapa places it on his head in certain ceremonies, and it is believed that when the hat is on his head, he manifests the essence of the buddha Avalokitesvara, of whom he is considered to be a manifestation. The main seat of the school is Tsurpu Monastery in Tibet. The sixteenth rGyal Ba Karmapa, Rangjung Rikpe Dorje (1924-1981), left Tibet for India following the Chinese invasion, and in 1966 established Rumtek Monastery in Sikkim, which is presently the headquarters of the order. The Karma-Kagyupa has a number of other important incarnational lineages in addition to rGyal Ba Karmapa, including the Shamar Rinpoche, Gyeltsap Rinpoche, and Tai Situ Rinpoche. Later, Jonangpa, an order of Tibetan Buddhism that produced a number of influential scholars, but was suppressed by the fifth Dalai Lama Ngawang Losang Gyatso (1617-1682) in the seventeenth century. Its most notable figure was Dolpopa Sherap Gyeltsen (1269-1361), and the lineage also included Barawa Gyeltsen Belsang (1310-1391), Tangdong Gielpo (1385-1464), and Taranatha (1575-1634). It was best known for its positive interpretation of the doctrine of Tathagata-Garbha, which conceived of it as an essence that is actualized through meditative practice. This view is commonly referred to as “other-emptiness,” and is said to be based on the Kalacakra-Tantra. The Dalai Lama considered this to be a thinly disguised version of an unchanging, primordially undefiled “self”, and he issued a decree that Jonangpa monasteries be destroyed or forced to convert to the Gelukpa order, and their books burned. Some contemporary scholars suspect that the reasons behind the suppression

had as much to do with politics as doctrine, since the Jonangpo had been aligned with the Karma Kagyupa hierarchs, who had fought against and lost to the Dalai Lama for political control of Tibet. Despite this persecution, many of the order's works survived, and the gzhan stong teachings remain influential in Tibetan Buddhism, particularly in the Ris Med (Rime) or Non-Sectarian movement. The first Tusum Khyenpa (1110-1193). The sixteenth Rangjung Rikpe Dorje (1924-1981), was one of the most influential Tibetan masters of the twentieth century. He travelled widely and established a number of Tibetan Buddhist Centers all over the world, including the current headquarters of the order, Rimtek Monastery in Sikkim. There is currently a bitter dispute over the succession to the sixteenth Gyelwa Karmapa. The current Shamar Rinpoche and his supporters claim that a boy named Tenzin Khyentse (1982 -) is the true reincarnation, while Tai Situ Rinpoche and his supporters back a Tibetan child named Urgyen Tinley (1985 -). The second claimant was officially enthroned in the monastery of Tsurpu in 1992 and has been validated by the Dalai Lama, but the faction (bè phái) led by Shamar Rinpoche continues to reject his claim. The leader of the Karma-Kagyu is considered the man of Buddha-activity or the spiritual authority of the school and the oldest lineage of Tibetan Buddhism. The Tibetan believe that this person is the embodiment of Avalokitesvara. The incarnations of the Karmapa extended over a period of 800 years. From the beginning of the twelfth century till now, there are sixteen Karmapas: 1) Karmapa Dusum Khyenpa (1110-1193), 2) Karmapa Karma Pakshi (1204-1283), 3) Karmapa Rangjung Dorje (1284-1339), 4) Karmapa Rolpe Dorje (1340-1383), 5) Karmapa Deshin Shegpa (1384-1415), 6) Karmapa Tongwa Donden (1416-1453), 7) Karmapa Chodrag Gyatsho (1454-1506), 8) Karmapa Mikyo Dorje (1507-1554), 9) Karmapa Wangchuk Dorje (1556-1603), 10) Karmapa Choyng Dorje (1604-1674), 11) Karmapa Yehse Dorje (1676-1702), 12) Karmapa Changchub Dorje (1703-1732), 13) Karmapa Dudul Dorje (1733-1797), 14) Karmapa Thegchog Dorje (1798-1868), 15) Karmapa Khachab Dorje (1871-1922), 16) Karmapa Rigpe Dorje (1924-1982).

Third, the Sect of Sakyapa: Sakyapa, a Tibetan term for “Grey Earth Order.” The school of “Grey Earth” or the Sa-skyapa, derives its name from the colour of the soil where its first monastery was built in

1071 A.D. on the site of the present Sa-skya. The Sa-skyapa was even more closely related with the old Rnin-ma-pa school than the Bkahr-gyud-pa and the monks of this sect were not celibate either. This is one of the three “new orders” of Tibetan Buddhism. It traces itself back to the Indian Mahasiddha Virupa, whom it considers to be the first human to transmit its distinctive “Lamrim” (path and result) teachings. The school takes its name from the place where its first monastery was established, an area called Sakya in the province of Tsang. It was founded in 1073 by Gonchok Gyelpo (1034-1102), and in later centuries grew to be one of the major monastic complexes (buildings) in Tibet. The central meditative practice of the tradition is “lam bras,” which is a comprehensive, hierarchically ordered path to buddhahood, progressing through stages, each of which requires previous successful completion of its predecessor. Its philosophy and practice is based on the Hevajra-Tantra, particularly its doctrine of the inseparability of cyclic existence and nirvana. The head of the order is the Sakya Trinzin or “Thorne Holder” of Sakya, who is always a member of the “Khon family.” They sought a synthesis between the old and the new Tantrism on the basis of Nagarjuna’s Madhyamika philosophy and had already developed into a powerful hierarchy before the rise of the great Tson-kha-pa. Sa-skya followers, greatly devoted to learning, proved themselves excellent proselytizers when they came into contact with the Mongol emperors in the thirteenth century A.D. One of the distinguished Sa-skya hierarchs, called Hphags-pa, became the spiritual teacher of Prince Khubilai of Mongolia, who, on coming to the throne as the first Mongol emperor of China, conferred the sovereignty of central Tibet upon the High Priest of Sa-skya (1270 A.D.). This was the beginning of a new era of theocratic rule in Tibet. Bu-ston (1290-1364 A.D.), a renowned commentator of fundamental Buddhist treatises, an authoritative historian, and the first collector of all existing Tibetan translations of Buddhist works. He arranged them systematically into two comprehensive groups, called the Word of the Buddha (Bkahr-hyur) in 100 volumes, and the Treatises (Bstan-hyur) in 225 volumes. These have come down to us as the Tibetan Buddhist Canon. Taranatha (1573-?), the Tibetan historian and author, also belonged to a sect called Jonang, which was an offshoot of the Sa-skyapa.

Fourth, the Sect of Gelug: The Gelug or the yellow sect of Lamaism, founded in 1417 by Tson-Kha-Pa, Sumatikirti, who overthrew the decadent sect, which wears red robes, and established the sect that wears yellow, and which at first was noted for the austere life of the monks; it is found chiefly in Tibet and Mongolia. With the rise of the great reformer, Tson-kha-pa, born in the province of Amdo in 1358 A.D., the modern age of Tibetan Buddhism may be said to have begun. With striking powers of organization and comprehensive intelligence, he set himself the task of removing all deviations and superstitious beliefs and establishing a strong order of Buddhist monks, based on sound learning, discipline and celibacy, which came to be recognized as the school of the Virtuous (Dge-lugs-pa), popularly described as the Yellow Hats. In 1408, Tson-kha-pa founded not far from Lhasa, the Ganden monastery, where he worked for some years and died in 1419 A.D. The Dge-lugs-pa came to be favoured by the powerful Mongol chieftans as spiritual leaders and later as temporal rulers of Tibet. When king of Mongol Altan Khan met with the third hierarch, Bsod-nams-rgya-mtso (1546-1587 A.D.), he became convinced that both of them were respectively the teacher Hphags-pa and his disciple, emperor Khubilai Khan, in their former births and the king immediately recognized the former as the veritable Talr, i.e., Dalai. Thenceforth, all the hierarchs came to be recognized as Dalai Lamas. Lamaism is used by Western scholars to describe the prevalent form of Buddhism in Tibet and the Himalayan region. The designation is generally rejected by the practitioners of the tradition, however, because a common implication of the term is the notion that Tibetan Buddhism is not true Buddhism, but rather a debased (thấp hèn) aberration (đi sai đường) in which human clerics (Bla-ma) are worshiped and the austere meditative practices of early Buddhism have been replaced by idolatry (thờ ngẫu tượng), and magic. It is rarely seen in recent publications on Tibetan Buddhism. The Lamaistic form of Buddhism found chiefly in Tibet, and Mongolia, and the smaller Himalayan States. In Tibet it is divided into two schools, the older one wearing red robes, the later, which was founded by Tson-Kha-Pa in the fifteenth century, wearing yellow; its chiefs are the Dalai Lama and the Panchen Lama, respectively.

Chapter Fifteen

Survived Traditions in Tibet

The First Tradition is the Lamaism: The term “Lama” was a Tibetan term, used by Western scholars to describe the prevalent form of Buddhism in Tibet and the Himalayan region. The designation is generally rejected by the practitioners of the tradition, however, because a common implication of the term is the notion that Tibetan Buddhism is not true Buddhism, but rather a debased (thấp hèn) aberration (đi sai đường) in which human clerics (Bla-ma) are worshiped and the austere meditative practices of early Buddhism have been replaced by idolatry (thờ ngẫu tượng), and magic. It is rarely seen in recent publications on Tibetan Buddhism. The Lamaistic form of Buddhism found chiefly in Tibet, and Mongolia, and the smaller Himalayan States. In Tibet it is divided into two schools, the older one wearing red robes, the later, which was founded by Tson-Kha-Pa in the fifteenth century, wearing yellow; its chiefs are the Dalai Lama and the Panchen Lama, respectively. Nowadays Lamaism spreads widely all over the world. The first Lamaist Buddhist Monastery in North America, founded by the Kalmyk Mongolian Gelukpa Geshe Wanggyal (1901-1983) in Freewood Acres, NJ. *a) The Gyelwa Karmapa:* The oldest lineage of reincarnation lamas in Tibetan Buddhism, founded by Tusum Khyenpa (1110-1193), who was later recognized as the first rGyal Ba Karmapa. They are commonly known as “Black Hats” because of the ceremonial hat worn by the rGyal Ba Karmapa. The rGyal Ba Karmapa places it on his head in certain ceremonies, and it is believed that when the hat is on his head, he manifests the essence of the buddha Avalokitesvara, of whom he is considered to be a manifestation. The Gyelwa Karmapa are believed to be physical emanations of the Bodhisattva Avalokitesvara, and are often referred to as the “Black Hat” lamas because of the hat they wear during special ceremonies. This was given to the fifth Gyelwa Karmapa Teshin Shekpa (1384-1415), by the Chinese emperor T'ai-ming-chen and is said to have been based on a dream in which the emperor saw a black hat woven from the hair of 100,000 dakinis

floating over Teshin Shekpa's head. The first Tusum Khyenpa (1110-1193). The sixteenth Rangjung Rikpe Dorje (1924-1981), was one of the most influential Tibetan masters of the twentieth century. He travelled widely and established a number of Tibetan Buddhist Centers all over the world, including the current headquarters of the order, Rimtek Monastery in Sikkim. There is currently a bitter dispute over the succession to the sixteenth Gyelwa Karmapa. The current Shamar Rinpoche and his supporters claim that a boy named Tenzin Khyentse (1982 -) is the true reincarnation, while Tai Situ Rinpoche and his supporters back a Tibetan child named Urgyen Tinley (1985 -). The second claimant was officially enthroned in the monastery of Tsurpu in 1992 and has been validated by the Dalai Lama, but the faction (bè phái) led by Shamar Rinpoche continues to reject his claim. People in the Karma-Kagya believed that "Karmapa", their top spiritual leader, was really a "Man of people's spirituality", the spiritual authority of the Karma-Kagyu school and the oldest lineage of Tibetan Buddhism. The Tibetan believe that this person is the embodiment of Avalokitesvara. The incarnations of the Karmapa extended over a period of 800 years with the continuous transmissions of the followings: i) Karmapa Dusum Khyenpa (1110-1193), ii) Karmapa Karma Pakshi (1204-1283), iii) Karmapa Rangjung Dorje (1284-1339), iv) Karmapa Rolpe Dorje (1340-1383), v) Karmapa Deshin Shegpa (1384-1415), vi) Karmapa Tongwa Donden (1416-1453), vii) Karmapa Chodrag Gyatsho (1454-1506), viii) Karmapa Mikyo Dorje (1507-1554), ix) Karmapa Wangchuk Dorje (1556-1603), x) Karmapa Choyng Dorje (1604-1674), xi) Karmapa Yehse Dorje (1676-1702), xii) Karmapa Changchub Dorje (1703-1732), xiii) Karmapa Dudul Dorje (1733-1797), xiv) Karmapa Thegchog Dorje (1798-1868), xv) Karmapa Khachab Dorje (1871-1922), xvi) Karmapa Rigpe Dorje (1924-1982). *b) Red Hat Lama:* The Shamar Rinpoche or the "Red Hat Lama," one of the main reincarnational lineages of the Karma Kagyupa order of Tibetan Buddhism. The lineage originated with Drakpa Sengge (1283-1345), but ran awful of the Tibetan government when the eighth Shamar Rinpoche was found guilty of plotting with a Gurkha army that invaded Tibet and sacked Tashilhunpo Monastery. He committed suicide in 1792, or was murdered by the government but made to look like a suicide, and was subsequently forbidden to reincarnate. Despite this

ban, members of the lineage were recognized in secret until it was safe for them to go public. The thirteenth incarnation was born in 1952 in Derge in the Kham province of Tibet. He was recognized at the age of nine by the sixteenth Gyelwa Karmapa and the fourteenth Dalailama and enthroned in 1964 in Rumtek Monastery in Sikkim. Like his predecessor, he has been at odds with the Tibetan government-in-exile, and with other lamas in his lineage, most prominently over the question of the succession to the sixteenth Gyelwa Karmapa. The present Shamar Rinpoche supports candidate who resides in his center in New Delhi, but the other hierarchs of the lineage, as well as the Dalailama, support another candidate. c) *The Yellow sect of Lamaism*: The yellow sect of Lamaism, founded in 1417 by Tson-Kha-Pa, Sumatikirti, who overthrew the decadent sect, which wears red robes, and established the sect that wears yellow, and which at first was noted for the austere life of the monks; it is found chiefly in Tibet and Mongolia.

The Second Tradition is the Shentong: The Shentong or the Jonangpa, doctrine particularly associated with certain lineages within the Kagyupa and Nyingmapa orders of Tibetan Buddhism. It was articulated by the Jo Nang Pa sect, which postulated a positive, self-existent entity of Tathagata-garbha (embryo of the Tathagata), conceived as an inherent Buddha-nature that is made manifest by meditative practice. It is not, however, newly developed, but rather is the basic nature of mind Tathagata-garbha is said to exist truly, and it is characterized as subtle, ineffable, permanent, and beyond the grasp of conceptual thought. It is said to be the luminous essence of mind. It is often compared to the sky, which remains the same at all times, although it may be temporarily obscured by clouds. Similarly, the nature of mind is obscured by adventitious afflictions, but these never affect its basic nature. This position was attacked by the Gelukpa school, and the fifth Dalai Lama suppressed the Jo Nang Pa and ordered their books burnt. Despite such opposition, Shentong continues to be a popular doctrine among many contemporary lineages, particularly those associated with the Rime (non-sectarian) movement. This order produced a number of influential scholars, but was suppressed by the fifth Dalai Lama Ngawang Losang Gyatso (1617-1682) in the seventeenth century. Its most notable figure was Dolpopa

Sherap Gyeltsen (1269-1361), and the lineage also included Barawa Gyeltsen Belsang (1310-1391), Tangdong Gielpo (1385-1464), and Taranatha (1575-1634). It was best known for its positive interpretation of the doctrine of Tathagata-Garbha, which conceived of it as an essence that is actualized through meditative practice. This view is commonly referred to as “other-emptiness,” and is said to be based on the Kalacakra-Tantra. The Dalai Lama considered this to be a thinly disguised version of an unchanging, primordially undefiled “self”, and he issued a decree that Jonangpa monasteries be destroyed or forced to convert to the Gelukpa order, and their books burned. Some contemporary scholars suspect that the reasons behind the suppression had as much to do with politics as doctrine, since the Jonangpo had been aligned with the Karma Kagyupa hierarchs, who had fought against and lost to the Dalai Lama for political control of Tibet. Despite this persecution, many of the order’s works survived, and the gzhan stong teachings remain influential in Tibetan Buddhism, particularly in the Ris Med (Rime) or Non-Sectarian movement.

The Third Tradition is the New Kadampa Tradition (NKT): International organization founded by Geshe Kelsang Gyatso (1931 -), headquartered in England. The group hasn’t been supported by the Tibetan government-in-exile and the Dalai Lama, primarily due to its insistence on continuing the propitiation (sự làm lành) and worship of the protector deity Dorje Shukden, who according to Tibetan Buddhist mythology is a wrathful dharma-protector (dharma-pala) who is dedicated to defending the Gelukpa order against its enemies. The Dalai Lama has proscribed (đặt ra ngoài vòng pháp luật) practices related to Dorje Shukden because the protector is associated with sectarianism, but the NKT claims that this ban infringes (vi phạm) on religious freedom. The choice of the name “New Kadampa Tradition” indicates that the group sees itself as continuing the lineage of Atisa and Tsong-Khapa. The NKT has been characterized as a fundamentalist government because it believes that the Gelukpa order as a whole has strayed (bị lạc) from the teachings of Tsong-Khapa, and it claims to be maintaining a pure form of the tradition. The group has a publishing company named Tharpa Publications, which publishes books by Kelsang Gyatso.

The Fourth Tradition is the Nyingmapa: The oldest of the four orders of Tibetan Buddhism. It traces itself back to Padmasambhava, the yogin who according to Tibetan tradition helped to establish Buddhism in Tibet in the eighth century. Its name is based upon the fact that its adherents rely on the “old translations,” made during the period of the “first dissemination” of Buddhism to Tibet. Its highest meditative practice is “Dzogchen” or “great perfection,” and it is the order most closely associated with the “hidden treasure” (Gter Ma) tradition. The texts of the “hidden treasure” tradition are believed by Nyingmapa to have been hidden by Padmasambhava and his disciples, who placed spells on them to ensure that they would only be discovered at the proper time and by the proper “treasure discoverer” (Gter-ston). The other main source of Nyingmapa doctrines and practices is the “teaching lineage,” believed to represent an unbroken line of transmission of the dharma from the Buddha. Unlike the other orders of Tibetan Buddhism, it never developed a centralized leadership or organized hierarchy (đẳng cấp), and generally avoided political involvements.

Chapter Sixteen

Brilliant Stars in the Vault of the Sky of Tibetan Buddhism

1. Great Master Dharmakirti

Great master Dharmakirti, one of the great philosophers of Mahayana Buddhism and the most influential figure in the Epistemological tradition. Dharmakirti was born in a village named Tirumalai in the Cola country, was a successor of Dinnaga. First, he studied logic from Isvarasena who was among Dinnaga's pupils. Later, he went to Nalanda and became a disciple of Dhammapala who was at that time the Sangha-sthavira of the Mahavihara and a prominent teacher of the Vijnanavada school. His fame as a subtle philosophical thinker and dialectician was still recently in obscurity until Rahul Sankrityayan discovered in Tibet the original Sanskrit version of the Pramana-vartika of Dharmakirti. After that incident, people realized that he was one of the most important and unsurpassed Buddhist logicians and philosophers and one of the principal spokesmen of the Yogachara, came from South India in the 7th century. Doctor Stcherbatsky rightly regards him as the Kant of India. Even his Brahminical adversaries have acknowledged the superiority of his reasoning powers. Beside his principal works Pramana-vartika (Explanation of the Touchstones), other important works written by Dharmakirti are the Pramana-viahishchaya (Resolve concerning the Touchstones) treat the basic questions concerning the nature of knowledge, the Nyaya-bindu, the Sambandha-pariksa, the Hetu-bindu, the Vadanyaya, and the Samanantara-siddhi. All these works deal generally with the Buddhist theory of knowledge and display great erudition and subtle thinking. Dharmakirti's writings mark the highest summit reached in epistemological speculation by later Buddhism. His main concern was the workings of the mind and its relation to the external world. The focus of his system of thought is direct experience and reasoning must be based on such experience.

2. Great Master Candrakirti

Candrakirti was an influential Madhyamaka philosopher and polemicist, considered by Tibetan doxographers to be the most important commentator of the Prasangika-Madhyamaka tradition. He saw himself as defending the commentarial tradition of Buddhapalita against its rivals, most importantly the tradition of Bhavya and the Yogacara tradition, founded by Asanga and Vasubandhu. His commentary on Nagarjuna's Fundamental Verses on the Middle Way (Mulamadhyamaka-Karika), entitled Clear Words (Prasanna-pada), became the definitive interpretation of Nagarjuna in Tibet. One of the most important representatives of the school of Madhyamika in the 8th century. He played an important role and had great influence on the development of the Madhyamika in Tibet.

About 20 of his commentaries were written by Great Master Candrakirti on Nagarjuna's Madhyamaka Sastra. They are available only in Tibetan translation. Candrakirti's Prasannapada commentary is the only one that has survived in the original Samskrita. It seems to have elbowed every other commentary out of existence. He flourished early in seventh century A.D. and wrote several outstanding works. He was born in Samanta in the South. He studied Madhyamaka philosophy under Kamalabuddhi, a disciple of Buddhapalita, a disciple of Kamalabuddhi, a disciple of Buddhapalita and probably under Bhavya also. His prasannapada commentary on Nagarjuna's Madhyamaka sastra, has already been mentioned. He wrote an independent work, named "Madhyamakavatara" with an auto-commentary. He frequently refers to Madhyamakavatara in his Prasannapada which goes to show that the former was written earlier than the latter. He also wrote commentaries on Nagarjuna's Sunyata Saptati and Yukti Sastika and on Aryadeva's Catuhsataka. Two other manuals (prakaranas), Madhyamaka-prajnavatara and Pancaskandha were also written by him. Of all his works, only Prasannapada is available in the original; other works are available only in Tibetan translation. Candrakirti vigorously defends the Prasangika school, and exposes the hollowness of Bhavaviveka's logic at many places. He also supports the common-

sense view of sense perception and criticizes the doctrine of the 'unique particular' (Svalaksana) and perception devoid of determination (kalpanapodha). He has also criticized Vijnanavada and maintains that consciousness (vijnana) without an object is unthinkable.

3. Great Master Padma-Sambhava

Great master Padma-Sambhava, name of a famous Tantric master from Oddiyana in the eighth century, which some scholars believe was modern-day Swat, but others think may have been near Ghazni, who according to later Tibetan chronicles traveled to Tibet, during the dynasty of Trisong Detsen (740-798). Upon his arrival he encountered fierce opposition from the demons of Tibet and from adherents of the indigenous religion of Bon, but through his magical powers he was able to defeat them all. Following this, Padmasambhava, Trisong Detsen, and Santaraksita established the first Buddhist monastery in Tibet, named Samye, in 775. He is considered by the Nyingmapa order of Tibetan Buddhism to be its founder, and is revered within the tradition as a physical emanation of Amitabha Buddha, along with his disciple Yeshe Tsogyel, he is credited with composing a huge corpus of texts called "hidden treasures," which were concealed by them. This concealment was safeguarded by spells which ensured that only their respective ordained "treasure discoverers" would be able to find and reveal them.

4. Great Master Atisa

According to Prof. Bapat in the Twenty-Five Hundred Years of Buddhism, Acarya Dipankara-Srijnana's name stands foremost among the Indians who had worked selflessly to bring Tibet and India closer together culturally. In Tibet, his fame is only next to that of the Buddha and Padmasambhava. Undoubtedly, of all the Indian scholars who went to Tibet from India, Acarya Dipankara-Srijnana was one of the greatest. He made available priceless Sanskrit works in Tibetan. Acarya Dipankara-Srijnana's father was king Kalyana Sri and his

mother Sri Prabhavati. He was born in 982 A.D. in eastern India. Not far from the Kalyana Sri palace where Dipankara was born, was the Vikrama-vihara, which was also called Vikramasila Vihara. The parents of Dipankara were intimately connected with the Vikramasila Vihara which was widely known throughout the Buddhist world in those days. He left home at the age of twelve. His parents wanted him to stay at Vikramasila-Vihara, but after the advice from Acarya Jitari, he wanted to go to Nalanda. He reported himself to Bodhibhadra, head of at Nalanda-vihara. Later, Avadhutipada, the Guru (Bodhibhadra's master), accepted him as a disciple. Dipankara stayed with him until he was eighteen. In this period, he made a thorough study of the scriptures. Later, he returned to Vikramasila Vihara to complete his study, but his thirst for knowledge was not quenched, so he went to the Mati Vihara in Vajrasana and became the disciple of Mahavinayadhara Silaraksita, the great Vinaya-pitaka scholar. He studied Vinaya-pitaka with him for two years. Thus, by the time he reached the age of 31, Dipankara Srijnana had already become a master of the three Pitakas and the Tantras, and an all-round scholar. At Vikramasila, Dipankara had met and learned a lot from the disciples of Acarya Dharmapala. However, his wander lust was not satisfied. From Bodh-Gaya he went to the sea coast, perhaps to Tamralipti, the present Tamluk in the Midnapur district of West Bengal. Besides, Dipankara must have visited Sarnath (Rsiptan), Sravasti, Kusinara and other holy places before he set sail for Sumatra. Dipankara travelled to Sumatra while Vijayapala was the king of Magadha and Mahmud Ghaznavi invaded India (1023). Dipankara travelled for fourteen months and during this period he might have visited Burma and Malaysia also. No vestige of the Buddhist religion is left in Sumatra now except for the ruins of some old viharas, but when Dipankara went there, it was famous for Buddhist learning. It was usual for foreign monks on their way to India to stay in Sumatra for some time to acquire proficiency in Sanskrit. This is known from the account left by Chinese pilgrims four centuries earlier. At the age of forty-four, Dipankara Srijnana left Sumatra and returned to Vikramasila. By virtue of his extraordinary learning and ability, he became the chief among the 51 scholars and the leader of 108 temples in the Vikramasila Vihara.

The life and work of Atisa in Tibet are very important for the development of Tibetan Buddhism. From the time he came to Tibet, Tibetan Buddhism developed into different indigenous schools. In relation to these, the earlier heterogenous and unreformed type of Buddhism came to be called Rnin-ma-pa or the old school with four main sub-sects. The followers of this school worship Padmasambhava as their founder and Guru, believe in the fulfilment of both the divine and the demoniacal, and are generally recognized as such by their red caps. Atisa's reformed teachings, based upon the Yogacara traditions founded by Maitreya and Asanga, led to the establishment of the Bkah-gdams-pa school by his Tibetan disciple, Hbrom-ston. It took a synthetic view of the teachings of both Hinayana and Mahayana, enforced celibacy upon the monks and discouraged magic practices. It was on the authoritative basis of this doctrine that the great Tibetan reformer, Tson-kha-pa, founded in the 14th century A.D. the Dge-lugs-pa sect, which purified the Bkah-gdams-pa of much of its elaborate ritualism and today dominates Tibetan Buddhism both temporarily and spiritually, through the religious succession of the Dalai Lamas, of whom the fourteenth is now the head of this theocracy.

5. Great Master Milarepa

Great master Milarepa was one of the great figures of Tibetan Buddhism, particularly revered as an example of an ordinary person who attained awakening in one human lifetime, despite being burdened by negative karma. According to his biography, he and his family were dispossessed of their inheritance by his greedy aunt and uncle, following which his mother coerced him into learning black magic. He cast (ném ra) a spell that killed many people, but ironically left the aunt and uncle unharmed, and then, concerned that his actions would doom (xét xử) to terrible suffering in his next lifetime, sought a teacher who could help him. He eventually found Marpa-Choskyi-Blo-Gros, who made him perform a series of painful and dispiriting tasks, which cleansed his karma and provided a basis for his practice. After this Marpa taught him Mahamudra and the six dharma of "Naropa."

His biography and ecstatic songs are among the most widely known pieces of Buddhist literature throughout the Himalayan region.

6. Great Master Tsong Khapa

Tsongkhapa (Sumatikirti), one of the most famous Tibetan monks. He was born in the Tsong Kha Valley. He left home and stayed with the fourth Gyelwa Karmapa Rolpe Dorje at the age of three. At the age of seven he received the novice vows and was given the name Lobsang Gragspa. For most of his life he traveled all over the country, studying with teachers from various traditions, focusing on both the philosophical traditions that Tibet inherited from India and on tantric literature and practice. He was the reformer of the Tibetan church, founder of the Yellow Sect or the Gelukpa order of Tibetan Buddhism. According to the New Record of the Western Lands, Sumatikirti was born in 1417 in Hsin-Ning, Kan-Su. His sect was founded on strict discipline, as opposed to the lax practices of the Red Sect. He is considered to be an incarnation of Manjusri; others say of Amitabha. He is renowned throughout the Tibetan cultural region as one of its most eminent scholars, famous meditators, and outstanding philosophers. His written works fill twelve volumes of the Tibetan Canon. He presided the first festival named “Great Prayer Festival,” one of the most important annual festivals of Tibetan Buddhism, instituted by Tsong-Khapa in 1409. It is celebrated annually, and begins at the Tibetan New Year. It involves both monks and laypeople; and encompasses a plethora (many) religious activities, such as prayer, prostration, and public lectures by Buddhist teachers.

7. Great Master Naropa

Great master Naropa, also called Nadapada 1016-1100, an Indian Buddhist tantric master, student of Tilopa and teacher of Mar Pa Chos Kyi Blo Gros. According to legends about his life, he was a renowned scholar at Nalanda Monastic University, but left his position after an experience in which a hideously ugly woman appeared before him and

demanded that he explain the essence of the Dharma. He was unable to do so, and was informed that her ugliness was a reflection of his own pride and other negative emotions. After that, she instructed him to seek out Tilopa, who only agreed to teach him after subjecting him to a series of painful and bizarre tests, such as crushing his penis between two rocks. After mastering the practices taught to him by Tilopa, he passed them on to Mar Pa, who in turn brought them to Tibet, where this lineage developed into the Kagyupa Order. Six dharmas of Naropa order or six tantric practices taught to Marpa Chogi Lodro by Naropa (1016-1100) and brought to Tibet by him. They are particularly important to the Kagyupa order. The six are: First, heat (candali), which involves increasing and channeling inner heat through visualizing fire and the sun in various places of the meditator's body. Second, illusory body (maya-deha), a practice in which one mentally generates an image of a subtle body composed of subtle energies and endowed with the ideal qualities of a buddha, such as the six paramitas. This is eventually transformed into the "vajra-body," symbolizing the state of Buddhahood. Third, dream (svapna), or dream yoga that trains the meditator to take control of and manipulate the process of dreams. Fourth, clear light (prabhasvara), or the yoga of a clear light which is based on the tantric notion that the mind is of the nature of clear light, and this practice involves learning to perceive all appearances as manifestations of mind and as representing the interplay of luminosity and emptiness. Fifth, intermediate state (antarabhava), or intermediate state yoga that trains the meditator for the state between birth and death, in which one has a subtle body, which is subjected to disorienting and frightening sights, sounds, and other sensory phenomena. A person who is adept in this yoga is able to understand that these are all creations of mind, and this realization enables one to take control of the process, which is said to present numerous opportunities for meditative progress if properly understood and handled. Sixth, transference of consciousness (samkrama), a yoga that develops the ability to project one's consciousness into another body or to a Buddha-land (Buddha-ksetra) at the time of death. One who fully masters the technique can transmute the pure light of mind into the body of a Buddha at the time of death.

8. Great Master Dorje Shukden

His name, Dorje Shukden, means “Powerful Vajra.” He is a protector deity of the Gelukpa order of Tibetan Buddhism, said to be the reincarnation of Drakpa Gyeltsen (1618-1655) who was recognized as the third rebirth of Panchen Sonam Drakpa (1478-1554), the text book writer of Drebung Loseling monastic college. According to the mythos of this deity, Drakpa Gyeltsen was a rival of the fifth Dalai Lama, Ngawang Losang Gyatso (1617-1682), and the Dalai Lama’s supporters tried to assassinate Drakpa Gyeltsen, in addition to spreading malicious rumors about him. He eventually grew tired of this and decided to take his own life by stuffing a ceremonial scarf into his mouth until he was suffocated. The scarf had been given to him by the fifth Dalai Lama following a debate between the two in recognition of his victory. Before he died, he told his disciple that if the rumors about him were false a black cloud of smoke in the shape of a hand would rise from his funeral pyre. This reportedly occurred, and shortly thereafter his unquiet spirit began terrorizing many people, including the Dalai Lama. He was later persuaded, however, to become a “dharma-protector,” and his particular mission is reportedly to protect the Gelukpa order against its enemies. George Dreyfus has convincingly argued that the story of Drakpa Gyeltsen’s transformation into a vengeful spirit was probably originally a slander initiated by his enemies, but in recent times has become part of the mythology of Dorje Shukden among his devotees. For several hundred years following Drakpa Gyeltsen’s death, Dorje Shukden was only a minor spirit within the Gelukpa pantheon, but he was elevated to the position of chief dharma protector by Pabongka Rinpoche (1878-1941) and his student Trijang Rinpoche (1901-1983). He is generally depicted in a fearsome aspect, with a necklace of skulls and other terrifying ornaments, surrounded by flames. He is associated with Gelukpa sectarianism, and following a dream in which he saw Dorje Shukden in combat with Nechung, the main dharma protector of the Tibetan government, the fourteenth Dalai Lama issued a public statement urging Tibetans to cease the worship of this deity. Dorje Shukden

became widely popular among Gelukpa lamas during the twentieth century, but following the Dalai Lama's proclamation most Gelukpa publicly renounced worship of this deity. However, the most vocal exception was Geshe Kelsang Gyatso, the founder of the New Kadampa Tradition. He has publicly rejected the Dalai Lama's decision, and he and his followers have accused the Dalai Lama of violating their religious freedom. This dispute has precipitated a great deal of animosity and violence, and once the Dalai Lama's most prominent supporters, Geshe Losang Gyatso, former director of the Institute of Buddhist Dialectics in Dharmasal, was brutally murdered in his residence, along with two of his students. Although supporters of Dorje Shukden have publicly claimed that they had nothing to do with the killings, the leading suspects are worshipers of the deity.

Chapter Seventeen

A Summary of Exoteric Teachings & Esoteric Teachings

I. An Overview of Exoteric Teachings:

Exoteric or public teaching to the visible audience. The exoteric teachings or schools (Vajradhatu and Garbhadhatu of Vairocana belong to esoteric teaching). The Open sects, in contrast with the esoteric. In Buddhist teachings, exoteric or plain meaning, in contrast with esoteric meaning. Exoteric or public teaching to the visible audience. Exoteric scriptures or open or general scriptures, as distinguished from the esoteric, occult, or tantric scriptures. Esoteric teachings comprise all sects except teachings of the Shingon Sect. The exoteric or open sects, in contrast with the esoteric.

II. Overview and Meanings of Esoteric Teachings:

Esoteric teaching, only understood by special members of the assembly. Esoteric teaching to an audience invisible to the other assembly. In Buddhism, esoteric teaching to an audience invisible to the other assembly. Secret The teaching was not revealed to those unworthy or unfit to receive it. The esoteric method. The esoteric Mantra, or Yogacara sect, developed especially in Shingon, with Vairocana as the chief object of worship, and the Mandalas of Garbhadhatu and Vajradhatu. The esoteric teaching or Tantric Buddhism, in contrast with the open schools (Hiển giáo). According to Buddhist teachings, esoteric practice or discipline, the origin of which is attributed to Rahula. According to Buddhist history, Esoteric Council or the collection of mantras, dharanis, etc., and of the Vajradhatu and Garbhadhatu literature, attributed to Ananda, or Vajrasattva, or both. The Buddhist tantra consists of sutras of a so-called mystical nature which endeavor to teach the inner relationship of the external world and the world of spirit, of the identity of Mind and universe. Among the devices employed in tantric meditational practices are the following: *First, Mandala:* Mandala means “circle,” “assemblage,” “picture.”

There are various kinds of mandala, but the most common in Esoteric Buddhism are of two types: A composite picture graphically portraying different classes of demons, deities, Buddhas and Bodhisattvas, representing various powers, forces, and activities, within symbolic squares and circles. In the center of which is a figure of the Buddha Vairocana, the Great Illuminator; and a diagrammatic representation wherein certain sacred Sanskrit letters, called “bija” or “seeds” are substituted for figures. *Second, Mantra:* These sacred sounds, such as OM, for example, are transmitted from the master to his disciple at the time of initiation. When the disciple’s mind is properly attuned, the inner vibrations of this word symbol together with its associations in the consciousness of the initiate are said to open his mind to higher dimension. *Third, Mudra:* These are physical gestures, especially symbolical hand movements, which are performed to help evoke certain states of mind parallel to those of Buddhas and Bodhisattvas. Bhūmisparśa-mudra means mystic position of the hand (finger-prints). This is one of the ten mudras in Buddhism. The left hand rests palm upward in the lap (sometimes holds a beg bowl); the right hand hanging over the knee, palm inward, points to the earth. This Mudra is the gesture with which Sakyamuni Buddha summoned the earth as witness to his realization of Buddhahood. This is also considered as a gesture of unshakability of Akshobhya Buddha.

Five Kinds of Esoteric Ceremonial: First, Santika (skt): For stopping calamities. Second, Paustika (skt): For success or prosperity. Third, Abhicaraka (skt): For suppressing or exorcising. Fourth, Akarsani (skt): For calling or attracting of good beings or aid. Fifth, Vasikarana (skt): For seeking the aid of Buddhas and Bodhisattvas.

Chapter Eighteen

Miscellaneous Mystic & Pure Mystic

I. A Summary of Miscellaneous Mystic:

Esoteric Buddhism has two major sects: Miscellaneous Mystic and Pure Mystic. What we designate as “Miscellaneous Mystic” of which mantras were translated early in the fourth century A.D. Srimitra of Kucha, a Central Asian state inhabited by a white race, translated some texts into Chinese. These were charms, cures, and other sorts of sorcery, often containing some mantra prayers and praises of gods or saints of higher grades, but generally speaking they could not be regarded as expressing a high aspiration.

I. A Summary of Pure Mystic:

As mentioned above, Esoteric Buddhism has two major sects: Miscellaneous Mystic and Pure Mystic. What we can designate as ‘Pure Mystic’ begins with some able Indian teachers who arrived in China during the T’ang period (713-765). Talking about Tantric Precepts, like the Bodhisattva precepts, tantric precepts also make us mindful of actions of body, speech and mind. They chiefly focus on eliminating the appearance and conceptions of things, which prevent us from attaining enlightenment. The tantric vows are the most difficult to keep purely. However, the benefit from maintaining them is greater. Tantric vows are taken during some tantric initiations, and thus are found only in the Vajrayana tradition, which is a branch of the Mahayana. To take them, we must have taken refuge, some or all of the vows for individual liberation, and the Bodhisattva vows. Then we pledge to keep the tantric vows until we attain enlightenment. The first Dharma master was Subhakarasimha (637-735). The second Dharma master was Vajrabodhi (663-723). The third Dharma master was Amoghavajra (705-774). The fourth Dharma master was I-Hsing (683-727).

The First Dharma Master Was Subhakararimha (637-735): Subhakarasimha had been a king of Orissa. He joined the Sangha and went to the Nalanda University over which Dharmagupta presided.

Well versed in Buddhist concentration (yoga), mystical verses (dharani) and fingers at last came to Ch'ang-An in 716, where he was well received by the Emperor Hsuan-Tsung (685-762). He was the founder of the Tantra School (the secret teaching of Yoga) around 720 A.D.

The Second Dharma Master Was Vajrabodhi (663-723): Vajrabodhi came from South India, became a novice at Nalanda. At the age of fifteen he went to West India and studied logic for four years under Dharmakirti, but came again to Nalanda where he received full ordination at twenty. For six years he devoted himself to the study of Discipline (Vinaya) text and the Middle Doctrine (Madhyamika) under Santabodhi; for three years he studied the Yogacara by Asanga, the Vijnaptimatra by Vasubandhu and the Madhyanta-vibhanga by Sthiramati under Jinabhadra, at Kapilavastu, North India; and for seven years he studied the Diamond Head (Vajra-sekhara) and other mystical texts under Nagabodhi, in South India. At last, he sailed to the southern sea and reached Lo-Yang, China, in 720. He translated several important mystical texts, such as the Vajra-sekhara. In 741, while in Ch'ang-An, he obtained permission to return to India, but on his way he died in Lo-Yang.

The Third Dharma Master Was Amoghavajra (705-774): Amoghavajra was an able pupil of Vajrabodhi, was from North India. He became a novice at the age of fifteen and arrived in Kuang-Tung together with his teacher whom he followed as far as Lo-Yang, and received ordination at twenty. In twelve years, he mastered all the mystical doctrines and practices. When his teacher died, he went to ceylon together with his fellow pupils, thirty-seven in all, and visited a teacher, Samantabhadra, from whom he learned the doctrines of the Vajra-sekhara-yoga and Maha-vairocana-garbhakosa. With his rich collections he returned to Ch'ang-An in 746. Amoghavajra was an instructor of Hsuan-Tsung, Su-Tsung and Tai-Tsung, the three successive Emperors. He translated 110 different texts, in 143 Chinese volumes. Among them was the most important text "Diamond Head" (Rita-sangraha or Tattvasabgraha). He died greatly honoured at 70 years of age in 774, twelve years of Tai-Tsung, the third emperor under whom he had served. The festival of feeding the hungry spirits is

attributed to him. His titles of Thesaurus of Wisdom and Amogha Tripitaka.

The Fourth Dharma Master Was I-Hsing (683-727): I-Hsing was a pupil of Subhakarasiṃha, who was well versed in the Saṃ-lun, the Zen, the T'ien-T'ai, and the calendar, assisted Subhakarasiṃha in his translation of the 'Great Sun' text. On hearing the lecture from his teacher, I-Hsing compiled a commentary on the 'Sun' text called Ta-Jih-Ching-Su. Since he was a savant of the T'ien-T'ai doctrine, his commentary is said to contain some of the T'ien-T'ai tenets. The commentary, as it was left in an unrevised manuscript, was afterward revised by Chih-Yen, a pupil of Subhakarasiṃha, and Wên-Ku, a pupil of Vajrabodhi, and was called by a new name Ta-Jih-Ching I-Shih. The Tomitsu follows the former revision whilst the Taimitsu adopts the latter. I-Hsing studied under the two Indian teachers Subhakarasiṃha and Vajrabodhi, and received the cults of both the Realm of Matrix Repository (Garbhadhātu) and the Realm of Diamond Elements (Vajradhātu), but he is said to have held the latter as the more important of the two.

Chapter Nineteen

A Summary of Tibetan Esoteric Buddhism

I. A Summary of the Division of Sects in Buddhism:

Sects arise from an individual interpretation of the general teaching of Buddhism. Sects base on a peculiar interpretation of one of the recognized sects. Nowadays, Buddhism has many different schools, among them, there are three major schools. There are sects that base on a peculiar interpretation of one of the recognized sects, as the Jodo-Shinshu founded by Shiran-shonin. With the length of history over twenty-five centuries, Buddhism has many sects. The followings are typical sects in Buddhism: *The first sect is the Kosa sect:* Abhidharma sect based on the Abhidharma-kosa-sastra (Câu Xá Luận). *The second sect is the True-Word Sect:* The doctrine and practices of this sect of Buddhism based on three meditational devices: the mandala, the mantra, and the mudra. *The third sect is the Dasabhumika sect:* Based on Vasubandhu's work (ten stages of the bodhisattva's path to Buddhahood), which was translated into Chinese by Bodhiruci in 508 A.D., absorbed by the Avatamsaka School. *The fourth sect is the Avatamsaka sect:* Based on the Buddha-Avatamsaka sutra, or Gandhavyuha, translated into Chinese in 418. *The fifth sect is the Discipline sect:* Vinaya or Discipline sect, based on the Vinaya-pitaka. *The sixth sect is the Vajrayana:* Esoteric school with secret teachings. *The seventh sect is the Mahayan-samparigraha sect:* Later absorbed by Avatamsaka sect (Hoa Nghiêm), based on the Mahayana-samparigraha sastra by Asanga, translated by Paramartha in 563 A.D., subsequently absorbed by the Avatamsaka sect. *The eighth sect is the Nirvana sect:* Based on the Mahaparinirvana-sastra (Đại Bát Niết Bàn), which was translated into Chinese by Dharmaraksa in 423 A.D.; later incorporated in T'ien-T'ai, with which it had in common. *The ninth sect is the Dharmalaksana sect:* Established after the return of Hsuan-tsang from India and his translation of the important Yogacarya works. *The tenth sect is the Three-Sastra Sect:* Based on the Madhyamika-sastra (Trung Quán Luận) and Dvadasa-nikaya-sastra of Nagarjuna, and Sata-sastra of Aryadeva. *The eleventh sect is the Satyasiddhi sect:* Based on the

Satyasiddhi-sastra (Thành Thật Luận). *The twelfth sect is the Saddharma-pundarika sect*: Based on the Saddharma-pundarika sastra or the Lotus of the Good Law. It is a consummation of the Madhyamika tradition (Trung Quán Luận). *The thirteenth sect is the Dhyana sect*: Meditative or Intuitive sect. Its first patriarch in China was Bodhidharma, but it existed before he came to China. *The fourteenth sect is the Pure Land sect*: Sukhavati sect (salvation through faith in Amitabha into Western Paradise). ***Buddhist Sects in India*** comprise of *First, the Kosa sect*: Abhidharma sect based on the Abhidharma-kosa-sastra (Câu Xá Luận). *Second, the True-Word Sect*: The doctrine and practices of this sect of Buddhism based on three meditational devices: the mandala, the mantra, and the mudra. *Third, the Dasabhumika sect*: Based on Vasubandhu's work (ten stages of the bodhisattva's path to Buddhahood), which was translated into Chinese by Bodhiruci in 508 A.D., absorbed by the Avatamsaka School. *Fourth, the Discipline sect*: Vinaya or Discipline sect, based on the Vinaya-pitaka. *Fifth, the Vajrayana*: Esoteric school with secret teachings. *Sixth, the Mahayan-samparigraha sect*: Later absorbed by Avatamsaka sect (Hoa Nghiêm), based on the Mahayana-samparigraha sastra by Asanga, translated by Paramartha in 563 A.D., subsequently absorbed by the Avatamsaka sect. *Seventh, the Nirvana sect*: Based on the Mahaparinirvana-sastra (Đại Bát Niết Bàn), which was translated into Chinese by Dharmaraksa in 423 A.D.; later incorporated in T'ien-T'ai, with which it had in common. *Eighth, the Dharmalaksana sect*: Established after the return of Hsuan-tsang from India and his translation of the important Yogacarya works. *Ninth, the Three-Sastra Sect*: Based on the Madhyamika-sastra (Trung Quán Luận) and Dvadasa-nikaya-sastra of Nagarjuna, and Sata-sastra of Aryadeva. *Tenth, the Satyasiddhi sect*: Based on the Satyasiddhi-sastra (Thành Thật Luận). *Eleventh, the Dhyana sect*: Mahakasyapa was regarded as the First Patriarch from the story of the "transmission" of the Mind-seal when the Buddha held up a golden flower and Maha-Kasyapa smiled. Maha-Kasyapa is said to have become an Arhat after being with the Buddha for eight days. Meditative or Intuitive sect. Its first patriarch in China was Bodhidharma, but it existed before he came to China. ***Buddhist schools in China*** comprise of six Mahayana schools in China: *First, the Three-Sastra Sect*, based on the Madhyamika-Sastra. *Second, the*

Dharmalaksana Sect. *Third*, the Avatamsaka Sect, based on the Buddha-Avatamsaka-Sutra. *Fourth*, the Vinaya or Discipline Sect, based on the Vinaya-Pitaka. *Fifth*, the Satyasiddhi Sect, based on the Satyasiddhi Sastra. *Sixth*, the Abhidharma-Kosa Sect, based on the Abhidharma-Kosa Sastra. Five great Buddhist schools in China: The Teaching School, the Vinaya School, the Zen school, the Secret school, and the Pure Land School. ***There are six Mahayana schools in Japan:*** *First*, the Three-Sastra Sect, based on the Madhyamika-Sastra. *Second*, the Dharmalaksana Sect. *Third*, the Avatamsaka Sect, based on the Buddha-Avatamsaka-Sutra. *Fourth*, the Vinaya or Discipline Sect, based on the Vinaya-Pitaka. *Fifth*, the T'ien-T'ai Sect or Tendai Sect. *Sixth*, the Shingon Sect. ***Buddhist Sects in Vietnam*** comprise of the Pure Land School, the Mendicant School, the Secret school, the Northern School, Theravada school, and the Zen School.

Are we benefiting from the division of the totality of Buddhism into sects or schools? At the time of the Buddha, the Buddha said nothing about Hinayana, Mahayana Mantrayana, Pure Land, etc. He never divided Buddhism into any schools. There are several sects in Buddhism. However, after the Buddha, because of the locally religious needs, Buddhist sects have been formed. When you divide the totality of Buddhism into sects or schools, that means you split that totality into fragments. There is no ways students of a certain sect can understand the totality of Buddhism. Thus, in order for us to understand the totality of Buddhism, we must eliminate the ideas of sects and schools and only focus on the main teachings of the Buddha.

II. A Summary of Esoteric Buddhism:

After 500 A.D., the development of the Tantra in Hinduism furthered the growth of a magical form of Buddhism, called the "Tantra," which expected full enlightenment from magical practices. The Tantra became very influential in Nepal, Tibet, China, Japan, Java and Sumatra. Outside India, a few genuinely new schools developed from the fusion of the Mahayana with indigenous elements. Noteworthy among them are, in China and Japan, the Ch'an (meditation) school, and Amidism, and in Tibet the Nyingmapa, who absorbed much of the Shamanism native to Tibet. "Tantra" is a Sanskrit term for "thread." Tantra also means various kinds of texts, or

discourse attributed to Sakyamuni Buddha, but only appeared some time around the seventh century in India. In Tantric school, tantra means secret texts spoken by the Buddha for a specific person and rewritten by his disciples. So “Tantra” means system or continuum of the Buddha’s secret words on spiritual development. In Tantric school, tantra means secret texts spoken by the Buddha for a specific person and rewritten by his disciples. So “Tantra” means system or continuum of the Buddha’s secret words on the spiritual development. The Buddhist Tantras in outward appearance resemble the Hindu Tantras to a marked degree, but in reality, there is very little similarity between them, either in subject matter or in philosophical doctrines, or in religious principles. This is not to be questioned at, since the aims and objects of Buddhists are widely different from those of the Hindus.” The main difference is that Buddhist Tantra is not Saktism. The concept of Sakti, of divine power, of the creative female aspect of the highest God (Siva) or his emanations does not play any role in Buddhism, while in the Hindu Tantras, the concept of power (sakti) forms the focus of interest. The central idea of Tantric Buddhism, however, is prajna (knowledge, wisdom). To the Buddhist, sakti is “maya,” the very power that creates illusion, from which only Prajna can liberate us. It is, therefore, not the aim of the Buddhist to acquire power, or to join himself to the power of the universe, either to become their instrument or to become their master, but, on the contrary, he tries to free himself from those powers, which for aeons kept him a prisoner of samsara. He strives to perceive those powers, which have kept him going in the rounds of life and death, in order to liberate himself from their dominion. However, he does not try to negate them or to destroy them, but to transform them in the fire of knowledge, so that they may become forces of enlightenment which, instead of creating further differentiation, flow in the opposite direction: towards union, towards wholeness, towards completeness. The attitude of the Hindu Tantras is quite different, if not contrary. “United with the Sakti, be full of power,” says the Kulacudamani Tantra. “From the union of Siva and Sakti the world is created.” The Buddhist, on the other hand, does not want the creation and unfoldment of the world, but the coming back to the “uncreated, unformed” state of sunyata. From which all creation

proceeds, or which is prior to and beyond all creation (if one may put the inexpressible into human language).

Nowadays, Esoteric Buddhism is the general name of Tantric Buddhism is given to the later aspects of Buddhism in India, i.e., esoteric, mantra, or esoteric school, or the Tantra School. It is also called the True Word sect or Mantrayana, or the secret teachings, the Vajrayana, or the Sahajayana. The founder of the Esoteric school in China was Subhakara (Shan-Wu-Wei) around 720 A.D. Yoga means 'to concentrate the mind,' and also means 'containing the secret doctrines.' This sect, which taught the magic observances in Buddhist practices. At one time, this school was so prosperous that the prajna school and the Four Madhyamika Treatises school were absorbed in it. However, among all the aspects of Buddhism, its Tantric teachings have until now been the most neglected and misunderstood. The Tantras against which accusations have been hurled originated mostly from the decadent forms of late Hindu tradition and the malpractices which they gave rise to among the ignorant. The prejudice, which in this way grew against everything Tantric, was so strong that even scholars refused to have anything to do with it, and consequently any impartial investigation or research was neglected for a long time.

The esoteric method. The esoteric Mantra, or Yogacara sect, developed especially in Shingon, with Vairocana as the chief object of worship, and the Mandalas of Garbhadhatu and Vajradhatu. The esoteric teaching or Tantric Buddhism, in contrast with the open schools (Hiền giáo). The Buddhist tantra consists of sutras of a so-called mystical nature which endeavor to teach the inner relationship of the external world and the world of spirit, of the identity of Mind and universe. Tantric Buddhism adopts the same basic teachings as in the Mahayana sutras, but taught a number of very different practices. Though the basic outline of the Bodhisattva path and the primary goal of the attainment of Buddhahood for the benefit of other sentient beings, Tantric teachings or textual sources of Vajrayana also emphasize the use of esoteric rituals, symbols, mantras, and visualizations. Among the devices employed in tantric meditational practices are the following: *First, Contemplation on Mandala*: Mandala means "circle," "assemblage," "picture." There are various kinds of mandala, but the most common in Esoteric Buddhism are of

two types: A composite picture graphically portraying different classes of demons, deities, Buddhas and Bodhisattvas, representing various powers, forces, and activities, within symbolic squares and circles. In the center of which is a figure of the Buddha Vairocana, the Great Illuminator; and a diagrammatic representation wherein certain sacred Sanskrit letters, called “bija” or “seeds” are substituted for figures. *Second, Contemplation on Mantras:* Mantras or sacred sounds, such as OM, for example, are transmitted from the master to his disciple at the time of initiation. When the disciple’s mind is properly attuned, the inner vibrations of this word symbol together with its associations in the consciousness of the initiate are said to open his mind to higher dimension. *Third, Contemplation of Mudras:* These are physical gestures, especially symbolical hand movements, which are performed to help evoke certain states of mind parallel to those of Buddhas and Bodhisattvas.

Esoteric Buddhism has two major sects. *First, Miscellaneous Mystic:* What we designate as “Miscellaneous Mystic” of which mantras were translated early in the fourth century A.D. Srimitra of Kucha, a Central Asian state inhabited by a white race, translated some texts into Chinese. These were charms, cures, and other sorts of sorcery, often containing some mantra prayers and praises of gods or saints of higher grades, but generally speaking they could not be regarded as expressing a high aspiration. *Second, Pure Mystic:* What we can designate as ‘Pure Mystic’ begins with some able Indian teachers who arrived in China during the T’ang period (713-765). The first Dharma master was Subhakarasimha (637-735). The second Dharma master was Vajrabodhi (663-723). The third Dharma master was Amoghavajra (705-774). The fourth Dharma master was I-Hsing (683-727). Talking about Tantric Precepts, like the Bodhisattva precepts, tantric precepts also make us mindful of actions of body, speech and mind. They chiefly focus on eliminating the appearance and conceptions of things, which prevent us from attaining enlightenment. The tantric vows are the most difficult to keep purely. However, the benefit from maintaining them is greater. Tantric vows are taken during some tantric initiations, and thus are found only in the Vajrayana tradition, which is a branch of the Mahayana. To take them, we must have taken refuge, some or all of the vows for individual

liberation, and the Bodhisattva vows. Then we pledge to keep the tantric vows until we attain enlightenment.

III. The Basic Philosophy of the Tantric Buddhism:

Mantrayana and Sahajayana deal primarily with the psychologically effective aspects of spiritual development. Their instructions are of highly individual character and their contents must be grasped with the immediacy of experience, which accounts for the difficulty these two aspects of Buddhism present to an understanding which is accustomed to comprehend things only in terms of their verbally designated relations to each other. Vairocana Sutra, name of one of the three major sutras of the Mantrayana, which emphasizes on the esoteric doctrine of the mystic school the preaching Buddha himself is of spiritual body and is with form, color and speech, translated into Chinese by Subhakarasiṃha in the T'ang dynasty. The sutra teaches that Vairocana is the whole world, which is divided into Garbhadhātu (material) and Vajradhātu (indestructible), the two together forming Dharmadhātu. The manifestations of Vairocana's body to himself, that is, Buddhas and Bodhisattvas, are represented symbolically by diagrams of several circles. In the Vajradhātu mandala, he is the centre of the five groups. In the Garbhadhātu, he is the centre of the eight-leaved Lotus court. He is generally considered as an embodiment of the Truth, both in the sense of Dharmakaya and Dharmaratna. Some schools hold Vairocana to be the dharmakaya of sakyamuni, but the esoteric school denies this identity. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, the Shingon School claims to be the only esoteric doctrine whereas all other schools are considered exoteric. The distinction of the two doctrines is found in the treatment of the spiritual body (Dharmakaya) of the Buddha. According to the exoteric doctrine, the spiritual body is the body of the principle and therefore is colorless, formless and speechless; whereas according to the esoteric doctrine of the mystic school the preaching Buddha himself is of spiritual body and is with form, color and speech. His speech is found in the Great Sun (Mahavairocana) text and the Diamond Head (Vajra-sekhara). Again, the exoteric schools recognize that the state of cause of Buddhahood is explicable in parts, but the state of effect of it can in no way be explained. This state of the inexplicable Buddhahood

has been explained in the above mystic texts. As to the time occupied before the attainment of Buddhahood the exoteric schools hold it to be three long periods (kalpas), while the esoteric school regards it as merely one thought-moment or at any rate the one life, and asserts that this body of ours becomes Buddha. In the one school the Tripitaka literature is depended upon, but in the other schools the rituals (kalpa or vidhi) are regarded as authoritative.

IV. Relationships Between Vajrayana & Tibetan Esoteric Buddhism:

The Diamond Vehicle is another name of the Shingon. The Vajrayana is simply often called Tibetan Buddhism, and it is divided into four main sects: Nyingmapa, Kagyupa, Sakyapa and Gelugpa. After 500 A.D., the development of the Tantra in Hinduism furthered the growth of a magical form of Buddhism, called the “Tantra,” which expected full enlightenment from magical practices. The Tantra became very influential in Nepal, Tibet, China, Japan, Java and Sumatra. Outside India, a few genuinely new schools developed from the fusion of the Mahayana with indigenous elements. Noteworthy among them are, in China and Japan, the Ch’an (meditation) school, and Amidism, and in Tibet the Nyingmapa, who absorbed much of the Shamanism native to Tibet. Vajrayana Yana is also called the Esoteric school or the Tibetan Buddhism. Nyingmapa, Kagyupa, Sakyapa và Gelugpa. The Vajrayana is often called Tibetan Buddhism, also called “True-Word” sect, and it is divided into four main sects: Nyingmapa, Kagyupa, Sakyapa, and Gelugpa. “Vajrayana” is a Sanskrit term for “Vajra vehicle.” A Tantric School of North India and Tibetan Buddhism founded in the fifth century. It developed out of the teachings of the Mahayana; however, it emphasized on ritual practices as a psychological method to attract followers. The scriptural basis for the tradition is a disparate collection of texts called “Tantras,” which were probably composed some time between the sixth-seventh centuries, but which are claimed to have been spoken by either Sakyamuni Buddha or other Buddhas. Vajrayana also follows the basic Bodhisattva path of Mahayana Buddhism. However, it teaches different methods that it claims shortening the time required to attain Buddhahood, including rituals, the use of hand mudra, Mandalas, and

visualizations. A central practice is “deity yoga,” in which the meditator visualizes him or herself as a Buddha, possessing all the perfected qualities of a Buddha, and engaging in compassionate activities. The tradition emphasizes the secrecy and efficacy of its practices, and generally requires that one receive initiation from qualified Guru before one enters onto the tantric path. Vajrayana became the dominant meditative tradition in Tibet and Mongolia, and is also found in East Asia in the schools of esoteric Buddhism, including the Chinese Chen-yen school in China and Vietnam, and the Japanese Shingon tradition. Sects of Vajrayana Buddhism in Tibet have many different branches. The Nyingmapa sect is the oldest Tibetan Buddhism, founded by Padmasambhava or Guru Rinpoche in the 8th century under the reign of King Trisong Detsen (742-797). The Kagyupa sect was founded by Marpa Chokyi Lodoe (1012-1099), a famous Tibetan translator in the 11th century and his outstanding disciple Milarepa (1040-1123) in the 12th century. The Sakyapa sect was founded by the Tibetan translator Drogmi Sakya Yeshe (992-1074) in the 11th century. The Gelugpa sect, the youngest and largest among the schools of Tibetan Buddhism, was founded by Thongkhapa (1357-1419) or Je Rinpoche in the 14th century.

Chapter Twenty

Ananda and the Esoteric Council in the First Council

The First Council convoked by Mahakashyapa in the vicinity of Rajagriha right after Buddha's Parinirvana. Mahakashyapa questioned Upali concerning the rules of discipline and Ananda concerning the doctrine. On the basis of Upali's responses the Vinaya-Pitaka was set down, and on the basis of Ananda's the Sutra-Pitaka. The text, upon which all had agreed, was then recited. In the Records of Fa-Hsien, he also reported the two Buddhist Councils and his narrative although brief, but may be more accurate than that of Hsuan-Tsang. He recorded: "Five to six li (Chinese mile) further west, in the cave of Saptaparna. Right after the Buddha's Parinirvana, 500 Arhats made a compilation of Sacred Scriptures. During the time of recital three high seats were set up, nicely arranged and adorned. Mahakasyapa in the middle, Sariputra on the left and Maudgalyayana on the right. Of the five hundred Arhats, one was missing. Mahakasyapa presided the Council while Ananda stood outside the gate because he was not able to gain permission.

Three months after the passing of the Buddha (in about 543 B.C.), detecting tendencies within the Sangha toward loss of discipline, as well as misinterpreting His Pure Teaching, the First Council was organized by King Ajatasatru, and held at the Pippala cave, some said near the Saptaparni cave, at Rajagriha in Magadha. Even though the site and name of the cave have not yet been definitely identified. Nonetheless, there is no dispute about the fact that it is at Rajagrha that the First Council met. It is accepted by critical scholars that the First Council settled the Dharma and the Vinaya, and there is no ground for the view that Abhidharma formed part of the canon adopted at the First Council. In this Council, there were 500 Bhiksus, among them Mahakasyapa was the most respected and elderly monk, and two very important persons who specialized in the two different areas which are sutras and vinaya were present. One was Ananda and the other was Upali. Only these two sections, the Dharma and the Vinaya, were

recited at the First Council. Though there were no differences of opinion on the Dharma, there was some discussion about the Vinaya rules. Before the Buddha's Parinirvana, he had told Ananda that if the Sangha wished to amend or modify some minor rules, they could do so. However, on that occasion Ananda was so overpowered with grief because the Buddha was about to pass away, he forgot to ask the Master what the minor rules were. As the members of the Council were unable to agree as to what constituted the minor rules, Maha-Kasyapa finally ruled that no disciplinary rule laid down by the Buddha should be changed, and no new ones should be introduced. Maha-Kasyapa said: "If we changed the rules, people will say that the Buddha's disciples changed the rules even before his funeral fire has ceased burning." At the Council, the Dharma was divided into various parts and each part was assigned to an Elder and his pupils to commit to memory. The Dharma was then passed on from teacher to pupil orally. The Dharma was recited daily by groups of people who often cross check with each other to ensure that no omissions or additions were made. Historians agree that the oral tradition is more reliable than a report written by one person from his memory several years after the event. The historicity of this Council is doubted by many. Nevertheless, it is likely that the first collection of writings took place relatively early. At the end of the First Council, a monk named Purana was invited by the organizers to participate in the closing phases of the council, but he declined, saying that he would prefer to remember the teachings of the Buddha as he had heard it from the Buddha himself. This fact indicates the freedom of thought existed at the time of the beginning of Buddhist community.

Maha Kasyapa, the most respected and elderly monk, presided at the First Council. Then, Venerable Upali remembered and recited all the rules set forth by the Buddha (rules of the Order), including all rules for monks and nuns. Venerable Upali recited eighty times all these rules in 90 days. These rules include: Sarvastivada-Vinaya, Samghika-Vinaya, Dharmagupta-Vinaya, and Mahissasaka-Vinaya. Then, Venerable Ananda, the closest disciple and the attendant of the Buddha for 25 years. He was endowed with a remarkable memory. First Ananda was not admitted to the First Council. According to the Cullavagga, later other Bhikhus objected the decision. They strongly

interceded for Ananda, though he had not attained Arhathood, because of the high moral standard he had reached and also because he had learnt the Dharma and vinaya from the Buddha himself. Ananda was eventually accepted by Mahakasyapa into the Council, and was able to recite what was spoken by the Buddha (sutras and doctrines), including the following sutras: Dirghagama Sutra, collection of Long Discourses; Madhyamaga Sutra, collection of Middle-Length Discourses; Anguttara-agama Sutra, collection of Gradual Sayings; Samyuktagama Sutra, collection of Kindred Sayings; Khuddaka-agama, collection of Smaller Collection. According to Buddhist history, in the First Council, the collection of mantras, dharanis, etc., and of the Vajradhatu and Garbhadhatu literature, attributed to Ananda, or Vajrasattva, or both.

Chapter Twenty-One

The Esoteric Fivefold Canon

I. Roles of Kamalashila in the Buddhist Council of the Tibetan Capital of Lhasa:

Kamalashila, an Indian Buddhist master, one of the most important representatives of the Madhyamika school in the 8th century, author of an influential meditation text entitled “Stages of Meditative Practice” (Bhavanakrama), which according to Tibetan tradition was written in response to the quietist and antinomian (hai nguyên tắc đối nghịch nhau) teachings of Ho-Shang-Mo-Ho-Yen (Hva-shang Ma ha ya na-tib). Bu Ston reports that the two met at the “Council of Lhasa,” during which Kamalasila championed Indian gradualist paradigms (kiểu mẫu) of meditation, while Mo-Ho-Yen advocated a form of Ch’an practice. Kamalasila was declared victorious, but the defeated sent some Chinese assassins to Tibet, and they killed Kamalasila by squeezing his kidneys. Kamalasila played an extremely important role and had great influence on the development of the Madhyamika school in Tibet. He was one of the celebrated disciples of Santaraksita. It may be said in passing that Santaraksita and Kamalasila represent a syncretism of the Madhamaka system and Vijnanavada and cannot be strictly called Madhyamikas. Kamalasila wrote a “Learned Commentary on the Compendium of Reality (Tattvasamgraha-Panjika). In the Council of Lhasa in 792 had a public debate reported in several Tibetan and Chinese sources, which purportedly involved the Indian scholar-monk Kamalasila and the Chinese meditation master Ho-Shang Mo-Ho-Yen. According to Bu-Ston’s account in his “History of the Dharma,” the debate was arranged by Trisong Detsen and was held in Lhasa in 792. The central dispute, according to all sources, concerned the proper understanding of the path to awakening. Bu-Ston indicates that Mo-Ho-Yen taught that awakening is attained suddenly and is not a result of gradual training. It dawns in a sudden flash of insight, after which all mental afflictions are eliminated. Kamalasila (One of the most important representatives of the Madhyamika school in the 8th century. He played an important role and had great influence on the

development of the Madhyamika school in Tibet) who followed the Indian model of the five paths (marga) and ten levels (bhumi), contended that the process of awakening gradually removes mental afflictions. Because these are deeply rooted and are the result of countless lifetimes of familiarization with negative thoughts and deeds, they cannot be removed all at once. Bu-Ston reports that the Indian side led by Kamalasila won the debate and was declared to be the orthodox Buddhist system, while the Chinese side was defeated and forbidden to propagate its teachings. Mo-Ho-Yen was reportedly so upset by the result that after his return to China he sent assassins to Tibet, who killed Kamalasila by squeezing his kidneys. A Chinese account of the debate, written by a disciple of Mo-Ho-Yen, reports that he won the debate, but subsequent Tibetan records are unanimous in declaring Kamalasila the victor. Some contemporary Western scholars have raised questions about the historicity of the debate and its details, but it is clear that from that time onward Chinese Buddhism was widely considered in Tibet to be heterodox (trái với giáo lý được chính thức công nhận), and the tradition taught by Kamalasila was viewed as authoritative.

II. An Overview of Esoteric Fivefold Canon:

Esoteric fivefold canon comprises of: the sutras, the vinaya, the Abhidharma, the Prajnaparamita, and dharanis. The sutras, the vinaya, and the sastras or the three baskets (tripitaka) of Buddhist Teachings which contains the essence of the Buddha's teaching (is estimated to be about eleven times the size of the Bible). The Theravada canon written in Pali and the Mahayana canon written in Sanskrit. The Buddha has passed away; but His sublime teaching still exists in its complete form. Although the Buddha's Teachings were not recorded during His time, his disciples preserved them, by committing to memory and transmitted them orally from generation to generation. At the time of the Buddha, literacy was a privilege of the elite in India, and this another indication of the premium placed on democracy within the Buddhist tradition that literary formulation of the teaching was neglected for so long. Many people were not literate, so word of mouth was the universal medium for preservation and dissemination of the Dharma. Three months after the Buddha's Parinirvana, there were some tendencies to misinterpret

or attempts were being made to pollute His Pure Teaching; therefore, his disciples convened Councils for gathering Buddha's sutras, or the collection and fixing of the Buddhist canon. In the development of Buddhism, several councils are known, the history of which remains partially obscure. These Councils were originally probably local assemblies of individual monastic communities that were later reported by tradition as general councils. In Buddhist history, there were four great councils inside of India and some other councils outside of India. The three baskets (tripitaka), or the three store houses, or three Buddhist Canon Baskets of Buddhist Teachings which contains the essence of the Buddha's teaching over 45 years. It is estimated to be about eleven times the size of the Bible. The Theravada canon written in Pali and the Mahayana canon written in Sanskrit. Even the Buddha already passed away, but His sublime Dharma still exists. Even though the Master did not leave any written records of His Teachings, his great disciples preserved them by committing to memory and transmitting them orally from generation to generation.

III.A Summary of Esoteric Fivefold Canon:

First, the Sutra Pitaka: The Sutra Pitaka consists chiefly of instructive discourses delivered by the Buddha to both the Sangha and the laity on various occasions. A few discourses expounded by great disciples such as the Venerable Sariputra, Moggallana, and Ananda, are incorporated and are accorded as much veneration as the word of the Buddha himself, since they were approved by him. Most of the sermons were intended mainly for the benefit of Bhikkhus, and they deal with the holy life and with the exposition of the doctrine. There are several other discourses which deal with both the material and the moral progress of his lay-followers. The Sigalovada Sutra, for example, deals mainly with the duties of a layman. There are also a few interesting talks given to children. The Sutra Pitaka may be compared to books of prescriptions, since the discourses were expounded on diverse occasions to suit the temperaments of various persons. There may be seemingly contradictory statements, but they should not be misconstrued, as they were uttered by the Buddha to suit a particular purpose; for instance, to the self-same question he would maintain silence, when the inquirer was merely foolishly inquisitive, or give a

detailed reply when he knew the inquirer to be an earnest seeker after the truth. The Sanskrit or Mahayana Canon divides them into five sections: 1) Dirghagama (Long Discourse), which corresponds to the Digha Nikaya in the Pali Canon; 2) Madhyamagama (Middle Length Discourses), which corresponds to the Majjhima Nikaya in the Pali Canon; 3) Samyuktagama (Connected Discourses), which corresponds to the Samyutta Nikaya in the Pali Canon; 4) Ekotarikagama (Increased-by-one Discourses), which corresponds to the Anguttara Nikaya in the Pali Canon. 5) The Sanskrit Canon has a so-called “Ksudrakagama” (Lesser Discourses), however, it does not correspond to the “Khuddaka Nikaya” in the Pali Canon.

Second, the Vinaya Pitaka: Pratimoksa, sila, or upalaksa (Vinaya) are the disciplines, or monastic rules; one of the three divisions of the Canon, or Tripitaka, and said to have been compiled by Upali. Also called Pratimoksa or Sutra of emancipation or part of the Vinaya-pitaka that contains 250 precepts for bhiksus and 348 precepts for bhikkhunis. These precepts are recited in an assembly of the whole Order of monks and/or nuns at every Uposatha or and this is the opportunity for the monks and nuns confess any violations of these rules. However, the rules required a monk or nun who is guilty of any of these offenses is required to confess the matter and submit to the appropriate discipline or penalty from the Order. According to Most Venerable Narada in *The Buddha and His Teaching*, the Vinaya Pitaka, which is regarded as the sheet anchor of the Holy Order, deals mainly with the rules and regulations of the Order of Bhikkhus and Bhikkhunis. For nearly twenty years after the enlightenment of the Buddha, no definite rules were laid down for the control and discipline of the Sangha. Subsequently as occasion arose, the Buddha promulgated rules for the future discipline of the Sangha. Vinaya Pitaka mentions in details (fully describes) reasons for the promulgation of rules, their various implications, and specific Vinaya ceremonies of the Sangha. Besides the history of the gradual development of the Sasana from its very inception, a brief account of the life and ministry of the Buddha, and details of the three councils are some other additional relevant contents of the Vinaya Pitaka. In summary, Vinaya Pitaka reveals useful information about ancient history, Indian customs, ancient arts and sciences. Vinaya is a Sanskrit

word which means “Disciplines”, “Laws”, or “Rules”. Vinaya is another name for Pratimoksa, sila, and upalaksa. The discipline, or monastic rules; one of the three divisions of the Canon, or Tripitaka, and said to have been compiled by Upali. Vinaya is concerned with the Rules of Discipline governing four classes of disciples: The Vinaya Pitaka is the third division of the Tipitaka. It is concerned with the Rules of Discipline governing four classes of disciples (monks, nuns, upasaka and upasika). The Vinaya-pitaka consists of three parts: *First, Bhiksuvibhanga*: Explanations of the Rules for Monks which consists of eight chapters. *Parajika*: Final expulsion of monks who have been guilty of murder, theft, sexual offences, usage of dana for personal or family expenses, and unsuitably extolled their own sanctity. *Sanghavashesha*: Provisional expulsion of monks who have committed one of the thirteen principal faults, such as slander, instigating dissatisfaction, touching a woman, and so on. *Two Anivata*: Indetermined faults. Thirty cases of giving up dishonestlyacquired things like clothes, food, medicine, etc. *Ninety Patayantila sins*: Ninety cases of penance exercises for minor violations such as lying, disobedience, insults, etc. *Four Pratideshaniya sins*: Four faults related to mealtimes. *Rules of Conducts or Shikshakaraniya*: Manners. *Seven rules for the participation and settlement of disputed questions that have been raised or Adhikarashamatha*: guidelines for resolution of conflicts. *Second, Bhiksunivibhanga*: Explanations of the Rules for Nuns, which also consists of eight chapters as for monks; however, regulations for nuns are considerably more numerous. *Third, the Khandhaka*: Khandhaka contains regulations concerning daily life of monks and nuns as well as ceremonies, rites, dress, food, behavior during rainy season retreat, etc. In Buddhism, Pratimoksa is also called Sutra of emancipation or part of the Vinaya-pitaka that contains 250 precepts for bhiksus and 348 precepts for bhiksunis. These precepts are recited in an assembly of the whole Order of monks and/or nuns at every Uposatha or and this is the opportunity for the monks and nuns confess any violations of these rules. However, the rules required a monk or nun who is guilty of any of these offenses is required to confess the matter and submit to the appropriate discipline or penalty from the Order. *Fourth, Precepts for Lay People*: Although vinayas for lay people were not recorded in the Pratimoksa, the Buddha did set out

rules and ceremonies, an intuitive apprehension of which, both written and unwritten, enables devotees to practice and act properly under all circumstances. In both forms of Buddhism, Theravada and Mahayana, the Buddha taught his disciples, especially lay-disciples to keep the Five Precepts. Although details are not given in the canonical texts, Buddhist teachers have offered many good interpretations about these five precepts: not to kill, not to steal, not to engage in improper sexual conduct, not to lie, and refrain from intoxicants.

Third, the Shastra Pitaka: In Buddhism, the term Shastra generally refers to treatises or commentaries on dogmatic and philosophical points of Buddhist doctrine composed by Buddhist thinkers or authors that systematically interpret philosophical statements in the sutras, and not the lectures of the Buddha. Thesaurus of discussions or discourses, one of the three divisions of the Tripitaka. It comprises the philosophical works. It is accepted by critical scholars that the First Council settled the Dharma and the Vinaya, and there is no ground for the view that Abhidharma formed part of the canon adopted at the First Council. However, the first compilation is accredited to Maha-Kasyapa, disciple of Buddha, but the work is of a later period. The Chinese version is in three sections: The Mahayana Philosophy, the Hinayana Philosophy, and the Sung and Yuan Addenda (960-1368 AD). Higher Dharma or the analytic doctrine of Buddhist Canon or Basket of the Supreme Teaching. Abhidharma is the third of the three divisions of the Buddhist Canon. The study and investigation of the Buddha-dharma. Abhidharma was translated into Chinese as Great Dharma, or Incomparable Dharma. However, in many later Mahayana works, the term “Abhidharma” is always referring to Hinayana teachings. As a matter of fact, Abhidharma consists of books of psychological analysis and synthesis. Earliest compilation of Buddhist philosophy and psychology, concerning psychological and spiritual phenomena contained in the discourses of the Buddha and his principal disciples are presented in a systematic order. Sastra Abhidharma with the prefix “Abhi” gives the sense of either “further” or “about.” Therefore, Abhidharma would mean “The Higher or Special Dharma” or “The Discourse of Dharma.” While the Dharma is the general teaching of the Buddha, the Abhidharma is a special is a special metaphysical discourse brought forward by certain elders. Abhidharma contains highly abstract, philosophical elucidations of Buddhist doctrine; the

sastras which discuss Buddhist philosophy or metaphysics; defined by Buddhaghosa as the law or truth (dharma) which abhi goes beyond the law.

Fourth, Prajnaparamita: Prajnaparamita or enlightened wisdom or transcendental wisdom means observing all things as they truly are. The wisdom which enables one to reach the other shore, i.e. wisdom for salvation; the highest of the six paramitas, the virtue of wisdom as the principal means of attaining nirvana. It connotes a knowledge of the illusory character of everything earthly, and destroys error, ignorance, prejudice, and heresy. In Buddhist teachings, prajna is a Sanskrit term which means wisdom. There are three kinds of prajna: real mark prajna, contemplative prajna, and literary prajna. Prajna also means the real power to discern things and their underlying principles and to decide the doubtful. Prajna means a transcendental knowledge. The Prajna-paramita-sutra describes “prajna” as supreme, highest, incomparable, unequalled, unsurpassed. There are three prajnas or perfect enlightenments: The first part of the prajnaparamita. The wisdom achieved once crossed the shore. The second part of the prajnaparamita. The necessary wisdom for actual crossing the shore of births and deaths. The wisdom of knowing things in their temporary and changing condition. The necessary wisdom for vowing to cross the shore of births and deaths. According to the Platform Sutra, Chapter Three, the Sixth Patriarch said, “Great assembly, the worldly person’s own physical body is the city, and the eye, ear, nose, tongue, and body are the gates. Outside there are five gates and inside there is a gate of the mind. The mind is the ‘ground’ and one’s nature is the ‘king.’ The ‘king’ dwells on the mind ‘ground.’ When the nature is present, the king is present but when the nature is absent, there is no king. When the nature is present, the body and mind remain, but when the nature is absent, the body and mind are destroyed. The Buddha is made within the self-nature. Do not seek outside the body. Confused, the self-nature is a living being: enlightened, it is a Buddha. ‘Kindness and compassion’ are Avalokitesvara and ‘sympathetic joy and giving’ are Mahasthamaprapta. ‘Purification’ is Sakyamuni, and ‘equanimity and directness’ are Amitabha. ‘Others and self’ are Mount Sumeru and ‘deviant thoughts’ are the ocean water. ‘Afflictions’ are the waves. ‘Cruelty’ is an evil dragon. ‘Empty falseness’ is ghosts and spirits. ‘Defilement’ is fish and turtles, ‘greed and hatred’ are hell, and ‘delusion’ is animals. Good Knowing Advisors, always practice the ten good practices and the heavens can easily be reached. Get rid of others and self, and Mount Sumeru topples. Do away with deviant thought, and the ocean waters dry up. Without defilements, the waves cease. End cruelty and there are no fish or dragons. The Tathagata of the enlightened nature is on your own mind-ground, emitting a great bright light which outwardly illuminates and purifies the six gates and breaks through the six desire-heavens. Inwardly, it

illuminates the self-nature and casts out the three poisons. The hells and all such offenses are destroyed at once. Inwardly and outwardly, there is a bright penetration. This is no different from the West. But if you do not cultivate, how can you go there?" Also according to the Sixth Patriarch Hui Neng in the Platform Sutra, Prajna is awakened in self-nature abruptly, and the term "abrupt" not only means 'instantaneously', 'unexpectedly' or 'suddenly', but signifies the idea that the act of awakening which is seeing is not a conscious deed on the part of self-nature. In other words, Prajna flashes from the Unconscious and yet never leaves it; it remains unconscious of it. This is the sense of saying that "seeing is no-seeing, and no-seeing is seeing," and that the Unconscious or self-nature becomes conscious of itself by means of Prajna, and yet in this consciousness there is no separation of subject and object. Therefore, Hui-Neng says: "One who understands this truth is without thought, without memory, and without attachment." But we must remember that Hui-Neng never advocated the doctrine of mere nothingness, or mere-doing-nothing-ness, nor assumed an unknown quantity in the solution of life. Prajna must once be awakened in self-nature; for unless this is experienced, we shall never have a chance of knowing the Buddha not only in ourselves but in others. But this awakening is no particular deed performed in the realm of empirical consciousness, and for this reason it is like a lunar reflection in the stream; it is neither continuous nor discrete; it is beyond birth and death; even when it is said to be born, it knows no birth; even when it is said to have passed away, it knows no passing away; it is only when no-mind-ness or the Unconscious is seen that there are discourses never discoursed, that there are acts that never acted.

Fifth, Dharani (skt): Dharani, especially mantra or spell, is emphasized by the Shingon sect. Maintain or preserve the power of wisdom or knowledge. Able to hold on of the good so that it cannot be lost, and likewise of the evil so that it cannot arise. Magical formulas, or mystic forms of prayer, or spells of Tantric order, often in Sanskrit, found in China as early as the third century A.D.; they form a portion of the Dharanipitaka; made popular chiefly through the Yogacarya or esoteric school. A Sanskrit term for "thread." Tantra also means various kinds of texts, or discourse attributed to Sakyamuni Buddha, but only appeared some time around the seventh century in India. In Tantric school, tantra means secret texts spoken by the Buddha for a specific person and rewritten by his disciples. So "Tantra" means system or continuum of the Buddha's secret words on spiritual development. In Tantric school, tantra means secret texts spoken by the Buddha for a specific person and rewritten by his disciples. So "Tantra" means system or continuum of the Buddha's secret words on the spiritual development.

Chapter Twenty-Two

The Title of Dalai Lama & Pan Chen La Ma

I. Dalai Lama:

Lama may be translated as teacher, is generally given to respected masters. However, practically, anyone who has disciples is technically a lama. In other Tibetan traditions, lama is designed to anyone who has completed a three-year meditation retreat. Thus lamas may have diverse abilities and training. Dalai-Lama is the head of the Yellow-robe sect of the Tibetan Buddhism, as chief of the nation. A teacher whose wisdom is as great as the ocean, Spiritual head of State of Tibet, incarnation of Avalokitesvara, and the Panchen Lama. According to Tibetan Buddhism, Lama is used as a religious master, or guru, venerated by his students since he is an embodiment of Buddhist teachings. Today, Lama is often used as a polite form of address for any Tibetan monk, regardless of the level of his spiritual development. The three senior Lamas are the Dalai-Lama, the Panchen-Lama, and the Bogdo-Lama of Urga, the head of Buddhism in Mongolia. Since the 17th century the Dalai Lama has been the ruler and spiritual leader of Tibet. Succession is by reincarnation, and after the leader's death his successor is sought and usually recognized in a young boy. Until adulthood, an appointed regent takes his place. All Dalai Lamas have a special relationship with Avalokitesvara: some maintain that they are reincarnations of the compassionate Bodhisattva, while others say that they are emanations of him, or human blessed by Avalokitesvara. The 14th Dalai Lama has been in exile since 1959 following the Chinese invasion and annexation of Tibet in the late 1950s.

For the Tibetan, the Dalai Lama is the Head of State of Tibet, the most honorable teacher, and the head of the Yellow-robe sect. *First, the Dalai Lama is the spiritual and temporal Head of State of Tibet:* The Dalai Lama is regarded as the earthly manifestation of Avalokitesvara. The word Dalai means "Great Ocean" and was a title granted to the third Grand Lama of Gelugpa School in 1587 by Gusri Kham. *Second, the Dalai Lama is the most honorable teacher:* In

Tibetan Buddhist history, he is venerated since he is an authentic embodiment of the Buddhist teaching. In Vajrayana, the Lama is particularly important, since his role is not only to teach rituals but also to conduct them. Lama has the function of transmitting the Buddhist tradition to not only his students but also to every people. The traditional training of a Lama includes many years of study of various disciplines of Buddhist philosophy and meditation. Only after at least three retreats (3 years), a lama is authorized to refer himself as such and to transmit his knowledge to others. *Third, the Dalai Lama is the head of the Yellow-robe sect:* The head of the Yellow-robe sect of the Tibetan Buddhism, as chief of the nation. A teacher whose wisdom is as great as the ocean, Spiritual head of State of Tibet, incarnation of Avalokitesvara, and the Panchen Lama. According to Tibetan Buddhism, Lama is used as a religious master, or guru, venerated by his students since he is an embodiment of Buddhist teachings. Today, Lama is often used as a polite form of address for any Tibetan monk, regardless of the level of his spiritual development. The three senior Lamas are the Dalai-Lama, the Panchen-Lama, and the Bogdo-Lama of Urga, the head of Buddhism in Mongolia. The Dalai Lama is most often referred to by Tibetan as Gyelwa Rinpoche (Precious Lord) or Kundun (the Presence). The fifth Dalai Lama, Ngawang Losang Gyatso (1617-1682) became the ruler of the whole of Tibet, and prior to the Chinese invasion and annexation of Tibet in the 1950s the Dalai Lama was the spiritual and temporal leader of Tibet. Since 1391 till today, Tibet has 14 Lamas.

Since 1391 till today, Tibet has had 14 Lamas: 1) Dalai Lama Gendun Drub (1391-1475), 2) Dalai Lama Gendun Gyatso (1475-1542), 3) Dalai Lama Sonam Gyatso (1543-1588), 4) Dalai Lama Yonten Gyatso (1589-1617), 5) Dalai Lama Losang Gyatso (1617-1682), 6) Dalai Lama Jamyang Gyatso (1683-1706), 7) Dalai Lama Kelsang Gyatso (1708-1757), 8) Dalai Lama Jampel Gyatso (1758-1804), 9) Dalai Lama Lungtog Gyatso (1806-1815), 10) Dalai Lama Tsultrim Gyatso (1816-1837), 11) Dalai Lama Kedrub Gyatso (1838-1856), 12) Dalai Lama Trinle Gyatso (1856-1875), 13) Dalai Lama Tubten Gyatso (1876-1933), 14) Dalai Lama Tenzin Gyatso (born 1935, now living in exile).

II. Pan Chen La Ma:

Panchen Lama or Great Tibetan Lama, an honorable title used to refer to a Dalailama's teacher. In Tibetan tradition, Dalailama is the incarnation of Avalokitesvara. Thus, the fifth Dalailama declared that his teacher to be on a higher level of the reincarnation of Amitabha. In contrast to the Dalailama, the Panchen Lama has no political responsibilities, even though he is still reincarnated again and again. The second most influential reincarnate lama (sprul sku) of the Gelukpa order of Tibetan Buddhism. The Tibetan Panchen-Lama ranks second only to the Dalai-Lama among the Grand Lamas of the Gelugpa School of Tibetan Buddhism, believed to be a physical manifestation of Amitabha Buddha. The title "Pan Chen" or "Great Scholar," was first given to Gendun Drup (1391-1475), the abbot of bKra shis lhun po. It was later inherited by successive abbots of the monastery. His seat is in the Tashilhumpo Monastery at Shigatse. In 1640, the fifth Dalai Lama, with the aid of the Mongols, having acquired temporal as well as spiritual control of the whole country, honoured his own tutor with the title of Panchen Lama (a learned Lama), and built the Tashilhumpo Monastery for him. On the death of the title-holder, the new Lama is found in the body of a small child, as in the case of the Dalai Lama, and no new Lama is recognized as such by the people until examined and appointed by a Tibetan commission appointed for the purpose. There is an on-going dispute between the Dalai Lama and the People's Republic of China (PRC) regarding the identity of the eleventh Pan Chen La Ma. The Dalai Lama officially recognized a Tibetan boy named Gendun Chogi Nyima as the reincarnation of the tenth Pan Chen Lama, but the PRC has rejected both his choice and his authority to recognize reincarnations, despite the fact that he is the spiritual leader of Tibetan Buddhism, and official PRC doctrine denounces the institution of reincarnation as a "feudal superstition." The PRC has even gone so far as to install its own candidate, but the absurdity (sự vô lý) of non-Buddhist Communist Party officials choosing reincarnations has made it necessary for the PRC to use force and imprisonment to coerce Tibetans to accept its choice.

Chapter Twenty-Three

Protector Deity (Yi-Dam or Ista-devata-skt) in Tibetan Esoteric Buddhism

I. An Overview of Protector Deity (Yi-Dam or Ista-devata-skt) in Tibetan Esoteric Buddhism:

Also called Yidams, a Tibetan term for “Tutelary deities,” or Buddhas who are the focus of tantric visualization practices. They often represent ideal qualities such as compassion or wisdom, but are also considered to be real entities, which exist as “enjoyment bodies” residing in the Buddhist heavens. In deity yoga practice, meditators create a vivid image of a particular “yi-dam” and imagine that it possesses all the ideal qualities of a buddha. This is called the “generation stage”; it is followed by the “completion stage”, in which one imagines that the Buddha merges with oneself and that one becomes indistinguishable from the “yi-dam.” The visualized image is referred to as the “pledge being,” and the actual entity that is being summoned in the visualization practice is called the “wisdom being.” This practice requires that one obtain the requisite initiation from a qualified Guru, and the actual visualization is guided by his or her oral instructions.

II. Protector Deity of the Gelukpa Order in Tibetan Esoteric Buddhism:

“Dorje Shukden” is a Tibetan term for “Powerful Vajra.” This is a protector deity of the Gelukpa order of Tibetan Buddhism, said to be the reincarnation of Drakpa Gyeltsen (1618-1655) who was recognized as the third rebirth of Panchen Sonam Drakpa (1478-1554), the text book writer of Drebung Loseling monastic college. According to the mythos of this deity, Drakpa Gyeltsen was a rival of the fifth Dalai Lama, Ngawang Losang Gyatso (1617-1682), and the Dalai Lama’s supporters tried to assassinate Drakpa Gyeltsen, in addition to spreading malicious rumors about him. He eventually grew tired of this and decided to take his own life by stuffing a ceremonial scarf into his

mouth until he was suffocated. The scarf had been given to him by the fifth Dalai Lama following a debate between the two in recognition of his victory. Before he died, he told his disciple that if the rumors about him were false a black cloud of smoke in the shape of a hand would rise from his funeral pyre. This reportedly occurred, and shortly thereafter his unquiet spirit began terrorizing many people, including the Dalai Lama. He was later persuaded, however, to become a “dharma-protector,” and his particular mission is reportedly to protect the Gelukpa order against its enemies. George Dreyfus has convincingly argued that the story of Drakpa Gyeltsen’s transformation into a vengeful spirit was probably originally a slander initiated by his enemies, but in recent times has become part of the mythology of Dorje Shukden among his devotees. For several hundred years following Drakpa Gyeltsen’s death, Dorje Shukden was only a minor spirit within the Gelukpa pantheon, but he was elevated to the position of chief dharma protector by Pabongka Rinpoche (1878-1941) and his student Trijang Rinpoche (1901-1983). He is generally depicted in a fearsome aspect, with a necklace of skulls and other terrifying ornaments, surrounded by flames. He is associated with Gelukpa sectarianism, and following a dream in which he saw Dorje Shukden in combat with Nechung, the main dharma protector of the Tibetan government, the fourteenth Dalai Lama issued a public statement urging Tibetan to cease the worship of this deity. Dorje Shukden became widely popular among Gelukpa lamas during the twentieth century, but following the Dalai Lama’s proclamation most Gelukpa publicly renounced worship of this deity. However, the most vocal exception was Geshe Kelsang Gyatso, the founder of the New Kadampa Tradition. He has publicly rejected the Dalai Lama’s decision, and he and his followers have accused the Dalai Lama of violating their religious freedom. This dispute has precipitated a great deal of animosity and violence, and once the Dalai Lama’s most prominent supporters, Geshe Losang Gyatso, former director of the Institute of Buddhist Dialectics in Dharmasal, was brutally murdered in his residence, along with two of his students. Although supporters of Dorje Shukden have publicly claimed that they had nothing to do with the killings, the leading suspects are worshipers of the deity.

Chapter Twenty-Four

Methods of Practices of Esoteric Teachings of the Mantrayana

I. An Overview of Methods of Practices of Esoteric Teachings of the Mantrayana:

Mantrayana and Sahajayana deal primarily with the psychologically effective aspects of spiritual development. Their instructions are of highly individual character and their contents must be grasped with the immediacy of experience, which accounts for the difficulty these two aspects of Buddhism present to an understanding which is accustomed to comprehend things only in terms of their verbally designated relations to each other. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, the Shingon School claims to be the only esoteric doctrine whereas all other schools are considered exoteric. The distinction of the two doctrines is found in the treatment of the spiritual body (Dharmakaya) of the Buddha. According to the exoteric doctrine, the spiritual body is the body of the principle and therefore is colorless, formless and speechless; whereas according to the esoteric doctrine of the mystic school the preaching Buddha himself is of spiritual body and is with form, color and speech. His speech is found in the Great Sun (Mahavairocana) text and the Diamond Head (Vajra-sekhara). Again, the exoteric schools recognize that the state of cause of Buddhahood is explicable in parts, but the state of effect of it can in no way be explained. This state of the inexplicable Buddhahood has been explained in the above mystic texts. As to the time occupied before the attainment of Buddhahood the exoteric schools hold it to be three long periods (kalpas), while the esoteric school regards it as merely one thought-moment or at any rate the one life, and asserts that this body of ours becomes Buddha. In the one school the Tripitaka literature is depended upon, but in the other schools the rituals (kalpa or vidhi) are regarded as authoritative.

II. The Stages of Cultivation of the Tantric Buddhism:

It is, of course, that the Mantrayana aims at achieving what the other branches of Buddhism also claim to deal with, i.e., the integration of the human being, enlightenment or spiritual maturity. ***First, Taking Refuge in the Triratna and Resolving the Bodhicitta (Mind of Enlightenment):*** The first step is taking refuge in the Triratna and the formation of an attitude directed toward enlightenment (bodhicitta). However, taking of refuge in the Triratna here no longer means taking of refuge in concrete persons (Buddha, Dharma, and Sangha) and scriptures, but it may be said, spiritual forces symbolically represented by the Three Jewels. This taking of refuge is intimately connected with the resolve to attain enlightenment for the sake of all sentient beings and this resolve furthers the change of attitude, where the aspirant consciously turns away from the directness of ordinary intellectual reasoning and begins to see himself and the world around him from an intuitive standpoint. ***The Second Step is to Strengthen and to Develop This New Attitude:*** In this meditative process the recitation of mantras plays an important part as the means to remove the opposing conditions, the veiling power of evil. ***The Third Step Is the Preparation of the Mandalas:*** After this comes the offering of a mandala ‘as the means to perfect the prerequisites of merits and knowledge.’ Modern depth psychology has rediscovered the intrinsic value of the mandala for the process of integration. Buddhism here again goes far beyond the findings of modern psychology and deals with the problem more exhaustively, in that it does not separate and isolate man from his context, this context being the whole universe and not a mere socially accepted pattern. Each step in the preparation of the mandala corresponds to one of the six perfections. ***The Final Step Is Realizing the Indivisible Unity of One’s Self with the Ultimate Reality:*** This is the final step (Guru-yoga) in the Esoteric methods of Zen. The Guru-yoga is the means to have the all-sustaining power of reality settled on one’s self. By the Guru-yoga one realizes the indivisible unity of one’s self with the ultimate reality. The guru-yoga is a most exclusive discipline and its methods are intricate. Although, in the ultimate sense, the guru is really itself and although reality is found in everything and not in a fancied ‘absolute’ of dubious validity, without the help of a human guru, who himself has practised this yoga and hence is able to guide

the aspirant on his difficult path, all the methods of the Mantrayana, no matter how good they are, are all in vain.

III. The Three Esoteric Duties of the Mantrayana:

The three mysteries of the body, speech and thought of the Buddha will remain mysteries forever, according to the esoteric schools, if there is no means of communion. Such a means of communion should come from the mystic power or enfolding power (adhithana) of the Buddha, but not from the limited effort of an aspirant. The means itself is nothing but the manifestation of the mystic power, which can be expressed through the three activities of men, i.e., our body, speech, and thought—See Chapter Twenty-Five.

IV. Results of Cultivation in the Tantric Buddhism:

Buddha is not only “mind,” but also “body.” The doctrine of the Shingon sect that the body is also Buddha; in other words, Buddha is not only “mind,” but also “body.” According to the Shingon sect, the body is to consciously become Buddha by Yoga practices; while the T’ien-T’ai believed that all things are mental, and are not apart from mind.

Chapter Twenty-Five

The Three Esoteric Duties of the Mantrayana

I. An Overview of the Three Esoteric Duties of the Mantrayana:

In the Shingon, there exists a method of the three esoteric duties. The three mysteries of the body, speech and thought of the Buddha will remain mysteries forever, according to the esoteric schools, if there is no means of communion. Such a means of communion should come from the mystic power or enfolding power (adhithana) of the Buddha, but not from the limited effort of an aspirant. The means itself is nothing but the manifestation of the mystic power, which can be expressed through the three activities of men, i.e., our body, speech, and thought. According to the ritualistic prescription (vidhi or kalpa), the means of communion has three aspects. According to Buddhism, *body* of a man is “Pancakkhandha”. The physical body is produced from the essence of food which is a combination of multiple conditions in the world, digested by the father communicated to the mother and established in the womb. Such a person is conditioned by this physical and mental world. he relates closely to others, to society, and to nature, but can never exist by himself. The five aggregates of man are the operation of the twelve elements. Among which, aggregate of form is understood as a person’s physical body, aggregate of feeling includes feelings of suffering, of happiness, and of indifference. It is known as feelings arising from eye contact, ear contact, nose contact, tongue contact, body contact and mind contact. Aggregate of perception includes perception of body, of sound, of odor, of taste, of touch, and of mental objects or phenomena. Aggregate of activities is all mental, oral, and bodily activities. It is also understood as vocational acts occasioned by body, by sound, by odor, by taste, by touching or by ideas. Aggregate of consciousness includes eye, ear, nose, tongue, body, and mind consciousnesses. According to the Buddha’s teachings, the karmic consequences of *speech karma* are much greater than the karmic consequences of the mind and the body karma because when thoughts arise, they are not yet apparent to everyone; however, as soon as words are spoken, they will be heard immediately. Using the body to

commit evil can sometimes be impeded. The thing that should be feared is false words that come out of a mouth. As soon as a wicked thought arises, the body has not supported the evil thought, but the speech had already blurted out vicious slanders. The body hasn't time to kill, but the mind already made the threats, the mind just wanted to insult, belittle, or ridicule someone, the body has not carried out any drastic actions, but the speech is already rampant in its malicious verbal abuse, etc. The mouth is the gate and door to all hatred and revenge; it is the karmic retribution of of the Avichi Hell; it is also the great burning oven destroying all of one's virtues and merits. Therefore, ancients always reminded people: "Diseases are from the mouth, and calamities are also from the mouth." If wickedness is spoken, then one will suffer unwholesome karmic retributions; if goodness is spoken, then one will reap the wholesome karmic retributions. If you praise others, you shall be praised. If you insult others, you shall be insulted. It's natural that what you sow is what you reap. We should always remember that the "theory of karmic retributions" is flawless, and then courageously take responsibility by cultivating so karmic transgressions will be eliminated gradually, and never blame Heaven nor blaming others. *Karma of the thought*, one of the three kinds of karma (thought, word, and deed). Compared to the karma of the mouth, karma of the mind is difficult to establish, thought has just risen within the mind but has not take appearance, or become action; therefore, transgressions have not formed. In short, the three mystic things (body, mouth and mind) of the Tathagata. All creatures in body, voice and mind are only individualized parts of the Tathagata, but illusion hides their Tathagata nature from them. Buddhist cultivators seek to realize their Tathagata nature by physical signs and postures, by voicing of dharani and by meditation: all things being this mystic body, all sound this mystic voice, and all thought this mystic mind. Contemplation of the three mystic things (body, mouth and mind) is the method of practice of the Tantric Buddhism that helps to eliminate the sins of three kinds of karma of body, mouth and mind.

II. A Summary of the Three Esoteric Duties of the Mantrayana:

If we want to have more peace, mindfulness, and happiness in our daily life, in addition to remembering about ten robbers: greed, anger,

ignorance, arrogance, doubt, wrong views, killing, stealing, sexual misconducts, and lying which are always waiting to harm and to destroy completely our path of cultivation, lay practitioners should always cultivate our own body-mouth-mind in all circumstances and at all times.

First, the Esoteric Duty of Body: The esoteric duty of body is to hold the symbol in the hand, or finger-intertwining and other attitudes of one's body. According to Buddhism, body of a man is "Pancakkhandha". The physical body is produced from the essence of food which is a combination of multiple conditions in the world, digested by the father communicated to the mother and established in the womb. Such a person is conditioned by this physical and mental world. he relates closely to others, to society, and to nature, but can never exist by himself. The five aggregates of man are the operation of the twelve elements. Among which, aggregate of form is understood as a person's physical body, aggregate of feeling includes feelings of suffering, of happiness, and of indifference. It is known as feelings arising from eye contact, ear contact, nose contact, tongue contact, body contact and mind contact. Aggregate of perception includes perception of body, of sound, of odor, of taste, of touch, and of mental objects or phenomena. Aggregate of activities is all mental, oral, and bodily activities. It is also understood as vocational acts occasioned by body, by sound, by odor, by taste, by touching or by ideas. Aggregate of consciousness includes eye, ear, nose, tongue, body, and mind consciousnesses. In the Turning the Dharma-Cakra Sutra, the Buddha taught very clearly about the Pancakkhandha as follows: "Bhiksus, the form, feeling, perception, activities, and consciousness are impermanent, suffering, and void of the self. Let us examine the body and mind to see whether in either of them we can locate the self, we will find in neither of of them. Then, the so-called "Self" is just a term for a collection of physical and mental factors. Let us first look at the aggregate matter of form. The aggregate of form corresponds to what we would call material or physical factors. It includes not only our own bodies, but also the material objects that surround us, i.e., houses, soil, forests, and oceans, and so on. However, physical elements by themselves are not enough to produce experience. The simple contact between the eyes and visible objects, or between the ear and sound

cannot result in experience without consciousness. Only the co-presence of consciousness together with the sense of organ and the object of the sense organ produces experience. In other words, it is when the eyes, the visible object and consciousness come together that the experience of a visible object is produced. Consciousness is therefore an extremely important element in the production of experience. Consciousness or the sixth sense, or the mind. This sense organ together with the other five sense organs of eyes, ears, nose, tongue, and body to produce experience. The physical and mental factors of experience worked together to produce personal experience, and the nature of the five aggregates are in constant change. Therefore, according to the Buddha's teachings, the truth of a man is selfless. The body and mind that man misunderstands of his 'self' is not his self, it is not his, and he is not it." Devout Buddhists should grasp this idea firmly to establish an appropriate method of cultivation not only for the body, but also for the speech and mind. According to the Vimalakirti Sutra, Vimalakirti used expedient means of appearing illness in his body to expound about sentient beings' bodies and the Buddha's body to save them. Because of his indisposition, kings, ministers, elders, upasakas, Brahmins, et., as well as princes and other officials numbering many thousands came to enquire after his health. So Vimalakirti appeared in his sick body to receive and expound the Dharma to them, saying: "Virtuous ones, the human body is impermanent; it is neither strong nor durable; it will decay and is, therefore, unreliable. It causes anxieties and sufferings, being subject to all kinds of ailments. Virtuous ones, all wise men do not rely on this body which is like a mass of foam, which is intangible. It is like a bubble and does not last for a long time. It is like a flame and is the product of the thirst of love. It is like a banana tree, the centre of which is hollow. It is like an illusion being produced by inverted thoughts. It is like a dream being formed by false views. It is like a shadow and is caused by karma. This body is like an echo for it results from causes and conditions. It is like a floating cloud which disperses any moment. It is like lightning for it does not stay for the time of a thought. It is ownerless for it is like the earth. It is egoless for it is like fire (that kills itself). It is transient like the wind. It is not human for it is like water. It is unreal and depends on the four elements for its existence. It is

empty, being neither ego nor its object. It is without knowledge like grass, trees and potsherds. It is not the prime mover, but is moved by the wind (of passions). It is impure and full of filth. It is false, and though washed, bathed, clothed and fed, it will decay and die in the end. It is a calamity being subject to all kinds of illnesses and sufferings. It is like a dry well for it is pursued by death. It is unsettled and will pass away. It is like a poisonous snake, a deadly enemy, a temporary assemblage (without underlying reality), being made of the five aggregates, the twelve entrances (the six organs and their objects) and the eighteen realms of sense (the six organs, their objects and their perceptions). However, when Manjusri Bodhisattva asked Vimalakirti about “what should a Bodhisattva say when comforting another Bodhisattva who falls ill?” Vimalakirti replied, “He should speak of the impermanence of the body but never of the abhorrence and relinquishment of the body. He should speak of the suffering body but never of the joy in nirvana. He should speak of egolessness in the body while teaching and guiding all living beings (in spite of the fact that they are fundamentally non-existent in the absolute state). He should speak of the voidness of the body but should never cling to the ultimate nirvana. He should speak of repentance of past sins but should avoid slipping into the past. Because of his own illness he should take pity on all those who are sick. Knowing that he has suffered during countless past aeons he should think of the welfare of all living beings. He should think of his past practice of good virtues to uphold (his determination for) right livelihood. Instead of worrying about troubles (klesa) he should give rise to zeal and devotion (in his practice of the Dharma). He should act like a king physician to cure others’ illnesses. Thus, a Bodhisattva should comfort another sick Bodhisattva to make him happy.” A sick Bodhisattva should look into all things in this way. He should further meditate on his body which is impermanent, is subject to suffering and is non-existent and egoless; this is called wisdom. Although his body is sick, he remains in (the realm of) birth and death for the benefit of all (living beings) without complaint; this is called expedient method (upaya). Manjusri! He should further meditate on the body which is inseparable from illness and on illness which is inherent in the body because sickness and the body are neither new nor old; this is called wisdom. The body, though

ill, is not to be annihilated; this is the expedient method (for remaining in the world to work for salvation). “Virtuous ones, the (human) body being so repulsive, you should seek the Buddha body. Why? Because the Buddha body is called Dharmakaya, the product of boundless merits and wisdom; the outcome of discipline, meditation, wisdom, liberation and perfect knowledge of liberation; the result of kindness, compassion, joy and indifference (to emotions); the consequence of (the six perfections or paramitas) charity, discipline, patience, zeal, meditation and wisdom, and the sequel of expedient teaching (upaya); the six supernatural powers; the three insights; the thirty-seven stages contributory to enlightenment; serenity and insight; the ten transcendental powers (dasabala); the four kinds of fearlessness; the eighteen unsurpassed characteristics of the Buddha; the wiping out of all evils and the performance of all good deeds; truthfulness, and freedom from looseness and unrestraint. So countless kinds of purity and cleanness produce the body of the Tathagata. Virtuous ones, if you want to realize the Buddha body in order to get rid of all the illnesses of a living being, you should set your minds on the quest of supreme enlightenment (anuttara-samyak-sambodhi).” All things have changed and will never cease to change. The human body is changeable, thus governed by the law of impermanence. Our body is different from the minute before to that of the minute after. Biological researches have proved that the cells in our body are in constant change, and in every seven years all the old cells have been totally renewed. These changes help us quickly grow up, age and die. The longer we want to live, the more we fear death. From childhood to aging, human life is exactly like a dream, but there are many people who do not realize; therefore, they continue to launch into the noose of desire; as a result, they suffer from greed and will suffer more if they become attached to their possessions. Sometimes at time of death they still don’t want to let go anything. There are some who know that they will die soon, but they still strive desperately to keep what they cherish most. However, of all precious jewels, life is the greatest; if there is life, it is the priceless jewel. Thus, if you are able to maintain your livelihood, someday you will be able to rebuild your life. However, everything in life, if it has form characteristics, then, inevitably, one day it will be destroyed. A human life is the same way, if there is life, there must be death. Even

though we say a hundred years, it passes by in a flash, like lightening streaking across the sky, like a flower's blossom, like the image of the moon at the bottom of a lake, like a short breath, what is really eternal? Sincere Buddhists should always remember when a person is born, not a single dime is brought along; therefore, when death arrives, not a word will be taken either. A lifetime of work, putting the body through pain and torture in order to accumulate wealth and possessions, in the end everything is worthless and futile in the midst of birth, old age, sickness, and death. After death, all possessions are given to others in a most senseless and pitiful manner. At such time, there are not even a few good merits for the soul to rely and lean on for the next life. Therefore, such an individual will be condemned into the three evil paths immediately. Ancient sages taught: "A steel tree of a thousand years once again blossom, such a thing is still not bewildering; but once a human body has been lost, ten thousand reincarnations may not return." Sincere Buddhists should always remember what the Buddha taught: "It is difficult to be reborn as a human being, it is difficult to encounter (meet or learn) the Buddha-dharma; now we have been reborn as a human being and encountered the Buddha-dharma, if we let the time passes by in vain we waste our scarce lifespan." Thus, the Buddha advised His disciples to cultivate in every minute and every second of the current life. According to the Kayagatasati-Sutta in the Middle Length Discourses of the Buddha, cultivation of mindfulness of the body means when walking, a person understands that he is walking; when standing, he understands that he is standing; when sitting, he understands that he is sitting; when lying, he understands that he is lying. He understands accordingly however his body is disposed. As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned. That is how a person develops mindfulness of the body. The body itself is a very good object in Cultivation and in Meditation. The body regarded as a field which produces good and evil fruit in the future existence. According to Buddhism, in order to produce wholesome fruit, devout Buddhists should put themselves in harmony with Nature and the natural laws which govern the universe. This harmony arises through charity, generosity, love, and wisdom, for they are the causes of unselfishness, sympathy and altruism, compassion and equanimity, humanity and goodwill, renunciation and serenity. The first goal of meditation practices is to realize the true nature of the body and to be non-attached to it. Most people identify themselves with their bodies. However, after a period of time of meditation practices, we will no longer care to think of yourself as a body, we will no

longer identify with the body. At that time, we will begin to see the body as it is. It is only a series of physical and mental process, not a unity; and we no longer mistake the superficial for the real. Mindfulness of your body in daily life activities, such as mindfulness of your body while walking, standing, lying, sitting, looking at someone, looking around the environments, bending, stretching, dressing, washing, eating, drinking, chewing, talking, etc. The purpose of mindfulness is to pay attention to your behavior, but not to run after any events.

Second, the Esoteric Duty of Mouth: The esoteric of mouth is to recite the dharanis, or mystic verse and other words of prayer. According to the Buddha's teachings, the karmic consequences of speech karma are much greater than the karmic consequences of the mind and the body karma because when thoughts arise, they are not yet apparent to everyone; however, as soon as words are spoken, they will be heard immediately. Using the body to commit evil can sometimes be impeded. The thing that should be feared is false words that come out of a mouth. As soon as a wicked thought arises, the body has not supported the evil thought, but the speech had already blurted out vicious slanders. The body hasn't time to kill, but the mind already made the threats, the mind just wanted to insult, belittle, or ridicule someone, the body has not carried out any drastic actions, but the speech is already rampant in its malicious verbal abuse, etc. The mouth is the gate and door to all hatred and revenge; it is the karmic retribution of the Avichi Hell; it is also the great burning oven destroying all of one's virtues and merits. Therefore, ancients always reminded people: "Diseases are from the mouth, and calamities are also from the mouth." If wickedness is spoken, then one will suffer unwholesome karmic retributions; if goodness is spoken, then one will reap the wholesome karmic retributions. If you praise others, you shall be praised. If you insult others, you shall be insulted. It's natural that what you sow is what you reap. We should always remember that the "theory of karmic retributions" is flawless, and then courageously take responsibility by cultivating so karmic transgressions will be eliminated gradually, and never blame Heaven nor blaming others. The evil karma of speech is the mightiest. We must know that evil speech is even more dangerous than fire because fire can only destroy all material possessions and treasures of this world, but the fierce fire of evil speech not only burns all the Seven Treasures of Enlightened beings and all virtues of liberation, but it will also reflect on the evil karma vipaka in the future.

Buddhist Practitioners Should Always Remember the Ancients and Saintly beings' Teachings about the karma of the mouth. Mouth chanting Buddha Recitation or any Buddha is like excreting precious jewels and gemstones and will have the consequence of being born in Heaven or the

Buddhas' Purelands. Mouth speaking good and wholesomely is like praying exquisite fragrances and one will attain all that was said to people. Mouth encouraging, teaching, and aiding people is like emitting beautiful lights, destroying the false and ignorant speech and dark minds for others and for self. Mouth speaking truths and honesty is like using valuable velvets to give warmth to those who are cold. Mouth speaking without benefits for self or others is like chewing on sawdust; it is like so much better to be quiet and save energy. In other words, if you don't have anything nice to say, it is best not to say anything at all. Mouth lying to ridicule others is like using paper as a cover for a well, killing travelers who fall into the well because they were not aware, or setting traps to hurt and murder others. Mouth joking and poking fun is like using words and daggers to wave in the market place, someone is bound to get hurt or die as a result. Mouth speaking wickedness, immorality, and evil is like spitting foul odors and must endure evil consequences equal to what was said. Mouth speaking vulgarly, crudely, and uncleanly is like spitting out worms and maggots and will face the consequences of hell and animal life.

Buddhist practitioners should always remember to develop the mind to be frightened and then try to guard our speech-karma. Buddhist practitioners should always remember that mouth speaking without benefits for self or others is like chewing on sawdust; it is so much better to be quiet and save energy. It is to say if you don't have anything nice to say, it is best not to say anything at all. Mouth lying to ridicule others is like using paper as a cover for a well, killing travellers who fall into the well because they were not aware. It is similar to setting traps to hurt and murder others. Mouth joking and poking fun is like using swords and daggers to wave in the market place, someone is bound to get hurt or die as the result. Mouth speaking of wickedness, immorality, and evil is like spitting foul odors and must endure evil consequences equal to what was said. Mouth speaking vulgarly, foully, uncleanly is like spitting out worms and maggots and will face the consequences of the three evil paths from hells, hungry ghosts to animals.

Buddhist practitioners should always remember that if we cannot cease our karma of the mouth, we should try to develop the good ones. A saying can lead people to love and respect you for the rest of your life; also, a saying can lead people to hate, despite, and become an enemy for an entire life. A saying can lead to a prosperous and successful life; also, a saying can lead to the loss of all wealth and possessions. A saying can lead to a greatly enduring nation; also, a saying can lead to the loss and devastation of a nation. Mouth speaking good and wholesomely is like spraying exquisite fragrances and one will attain all that was said to people. Mouth encouraging, teaching, and aiding people is like emitting beautiful lights, destroying the false and ignorant speech and dark minds of the devil and false cultivators. Mouth speaking of

truths and honesty is like using valuable velvets to give warmth to those who are cold. The spoken words of saints, sages, and enlightened beings of the past were like gems and jewels, leaving behind much love, esteem, and respect from countless people for thousands of years into the future. As for Buddhist practitioners nowadays, if we cannot speak words like jewels and gems, then it is best to remain quiet, be determined not to toss out words that are wicked and useless.

Third, the Esoteric Duty of Mind: the esoteric duty of mind is to ponder over the word “a” as the principle of the ungenerated, i.e. the eternal, or yoga concentration, corresponding to our three activities. Karma of the thought, one of the three kinds of karma (thought, word, and deed). Compared to the karma of the mouth, karma of the mind is difficult to establish, thought has just risen within the mind but has not take appearance, or become action; therefore, transgressions have not formed. Vijnanas does not depend on any of the five sense faculties, but on the immediately preceding continuum of mind. Mental consciousness apprehends not only objects (form, sound, taste, smell, touch) in the present time, but it also apprehends objects in the past and imagines objects even in the future. Mental consciousness will go with us from one life to another, while the first five consciousnesses are our temporary minds. Consciousness is also one of the five skandhas. Buddhist Practitioners should always Remember that this Mind is Impermanent, but this Mind itself is the Main Factor that causes us to Drift in the Samsara, and it is this Mind that helps us return to the Nirvana. Not only our body is changeable, but also our mind. It changes more rapidly than the body, it changes every second, every minute according to the environment. We are cheerful a few minutes before and sad a few minutes later, laughing then crying, happiness then sorrow. Some people wonder why Buddhism always emphasizes the theory of impermanence? Does it want to spread in the human mind the seed of disheartenment, and discourage? In their view, if things are changeable, we do not need to do anything, because if we attain a great achievement, we cannot keep it. This type of reasoning, a first, appears partly logical, but in reality, it is not at all. When the Buddha preached about impermanence, He did not want to discourage anyone, but warning his disciples about the truth. A true Buddhist has to work hard for his own well being and also for the society’s. Although he knows that he is facing the changing reality, he always keeps himself calm. He must refrain from harming others, in contrast, strive to perform good deeds for the benefit and happiness of others.

Chapter Twenty-Six

A Summary of Mandala & Mandala Offering in Tibetan Tradition

I. An Overview of Mandala in the Tantric Buddhism:

Mandalas (Mandaras) are both symbolic representations of the Buddhist world and meditational aids-testimony to the fact there is no clear divide in Buddhism between cosmology and psychology. As cosmograms they are maps of the universe, while as meditational aids they are psychological tools, which assist the meditator to experience different states of mind. By concentrating on a mandala ('circle' in Sanskrit) the individual can progress toward an understanding of the reality of the world as perceived by Buddhism. Mandalas, which take various forms, are often two-and three-dimensional. They range from temporary images in sand to paintings and vast stone structures. Simple colored discs can also serve as meditational aids. In the 9th century, Buddhist monument of Borobudur in Indonesia took the form of a Mandala. Its many terraces contain stone reliefs depicting the Buddha's life-story. In Esoteric Buddhism, Mandala means a ritual or magic circle, or a diagram used in invocations, meditation and temple services.

II. Details of Mandala in the Tantric Buddhism:

Mandala is a ritual or magic circle, a plot or place of enlightenment, a round or square altar on which Buddhas or Bodhisattvas are placed. There are two groups of such, especially the Garbhadhatu and Vajradhatu groups of the Shingon sect: a) The Garbhadhatu representing the principle and cause. b) The Vajradhatu representing the intelligence and the effect. The spot underneath the Bodhi Tree where Sakyamuni Buddha sat in meditation (Bodhi-mandala). A circular figure or diagram used in invocations, meditation and temple services in Tantric Buddhism. A symbolic representation of cosmic forces in two or three-dimensional form, which is considerably significant in the Tantric Buddhism in Tibet and means "center and

periphery.” In Tantric Buddhism or the Vajrayana, the external world as well as the body and one’s own consciousness can be seen as mandalas. Mandalas are particularly important in Vajrayana, where they serve as the focus of meditative visualizations. Tantric practitioners usually initiate a mandala before engaging in a particular practice or ceremony. The basic form or structure of a mandala a circle outside a square palace with four gates in the four cardinal directions (North, south, West, East). Mandalas can be represented in four ways as follows: a) Thangka or painted pictures. b) Drawn with colored sands. c) Represented by heaps of rice. d) Constructed three-dimensionally.

III. Different Kinds of Mandala in the Tantric Buddhism:

According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, ***the Diamond Sect has four kinds of Mandala.*** The fourfold circle indicates the efficacious power of the three mysteries. The figures, painted or sculptured, show the mystery of the body of the Buddha; the letters show the mystery of speech of the Buddha; and the symbol indicates the “original vow,” or the thought of the Buddha. *First, the Maha-mandala:* The Great Circle is the circle of the Buddha and his companions represented by pictures or painted figures, i.e., a plane representation. *Second, the Samaya-mandala:* The Symbol Circle is the circle of the same assembly represented by symbols or an article possessed by each. Samaya in Sanskrit means the “original vows,” but here it is represented by an article borne by each. *Third, the Dharma-mandala:* The Law Circle is the circle of letters (bija-aksara) representing all the saintly beings. *Fourth, the Karma-mandala:* The Artcraft Circle is the circle of sculptured figures. In Japan and East Asian countries, there are no artcraft circles of sculptured figures, but the multitude of Buddhist images of Java is said to be of this kind. Karma in Sanskrit means “action” or “work,” here it especially means the artistic work of solid representation.

IV. Mandala Offering in Tibetan Tradition:

May the impurities of karma and delusion be washed away and may I be moistened with the nectar of Bodhicitta.

- 1) Refuge Protectors, venerable Gurus, together with your retinues, I present you oceans of clouds of various offerings.
- 2) From spacious, elegant vessels, radiant and precious flow gently forth four streams of purifying nectars.
- 3) Flowering trees, excellent garlands and beautiful flowers fill the earth and sky.
- 4) Blue summer clouds of lapis smoke from fragrant incense billow up to the highways of the gods.
- 5) Joyful dancing light from suns, moons, glittering jewel and flaming lamps dispels the billion worlds' darkness.
- 6) Scented water, imbued with fragrances of camphor, sandalwood and saffron, collects into great lake.
- 7) Delicacies of gods and men, drink and nourishing food of a hundred flavours amass at Mt. Meru.
- 8) Music from an endless variety of various instruments fills the three realms.
- 9) Goddesses of outer and inner desire objects, holding symbols of sight, sound, smell, taste and touch, pervade all directions.
- 10) Refuge-Protectors, Treasures of compassion, eminent and supreme field of merit with pure faith I present to you a billion times over, Mt. Meru and the four continents, the seven precious royal emblems the precious minor symbols and more perfectly delightful environments and their beings and a great treasure of all that gods and humans use or desire.
- 11) To please you, venerable Gurus, I offer objects actually set out and a vision of a pleasure grove on the shore of a wish-granting sea, strewn with thousand-petalled lotuses that captivate all minds. They are offerings arising from samsara and nirvana's virtues. Everywhere are flowers of the worldly and supramundane virtues of the three doors of myself and others, and myriad fragrant. It is laden with fruits of the three trainings, two stages and five paths.
- 12) I offer a liberation of Chinese tea, saffron bright, delicately perfumed, rich with a hundred flavor. The five hooks, five lamps and so forth are purified, transformed and increased into an ocean of nectar. I offer even illusion-like consorts of youthful slender and skilled in the 64 arts of love; a host of beautiful messenger dakinis; field-born, mantra-born and simultaneously-born.

- 13) Unobstructed great wisdom simultaneous with bliss, the sphere of the actual unelaborated nature of all things, spontaneous and indivisible, beyond thought and expression, supreme ultimate Bodhicitta, I offer to you. To cure the 404 affliction-caused diseases. I offer all kinds of potent medicines, and I offer myself as a servant to please you. Pray keep me in your service as long as space endures.

V. Verse on Mandala Offering to Venerable Tara, Together with Her Entourage of Deities:

Om bendza bhumi ah hum, mighty golden ground

Om bendza bhumi ah hum, Outer ring surrounded by iron fence

Center: King of Mountain-Meru, East: Videha (Tall-body Land) Continent, South: Jambudvipa (Rose-Apple Land), West: Godaniya (Cattle-gift Land), North: Uttarakuru (Unpleasant Sounds), the minor continents: [the eastern minor continent] Body (Deha) & Tall-Body (Videha), [the southern minor continent] Yak-Tail (Camara) & Western Yak-Tail (Apara- Camara), [the western minor continent] Deceitful (Satha) & Travelling the Supreme Path (Uttara-mantrina), [the northern minor continent] Unpleasant Sounds (Kuru) & Companion (Kaurava). Treasure mountain, wish-granting tree, wish-granting cow, unploughed harvest. Precious wheel, precious jewels, precious queen, precious minister, precious elephant, precious supreme horse, precious general, great treasure vase, goddess of beauty, of garlands, of song, of dance, of flowers, of incense, of light, of perfume. Sun, moon, umbrella of all precious things in every direction, the banner of victory in the center, all wealth of gods and men, glorious collection, lacking nothing, complete and delightful, to kind root (Lama), together with lineages, glorious holy Lamas and also in particular to Venerable Tara, together with her entourage of deities, I offer this pure land. From your compassion, for living beings, accept what I offer. And having accepted these offerings, to myself and motherly beings, equal to the extent of space, to all sentient beings, looking after us out of great kindness, please bestow all supreme and mundane attainments. The ground of the Mandala is strewn with flowers and scented with fragrances; it is adorned with Mount Meru, the four continents, the sun and the moon.

By offering this Mandala to the visualized Buddha fields, may all living beings enjoy this pure realm.

Chapter Twenty-Seven

Two Forms of the Mystic Doctrine

Mantrayana, the general name of Tantric Buddhism is given to the later aspects of Buddhism in India, i.e., esoteric, mantra, or esoteric school, or the Tantra School. It is also called the True Word sect (Chân Ngôn tông: Mantrayana), or the secret teachings, the Vajrayana, or the Sahajayana. The founder of the Esoteric school in China was Subhakara (Shan-Wu-Wei) around 720 A.D. Yoga means 'to concentrate the mind,' and also means 'containing the secret doctrines.' This sect, which taught the magic observances in Buddhist practices. At one time, this school was so prosperous that the prajna school and the Four Madhyamika Treatises school were absorbed in it. However, among all the aspects of Buddhism, its Tantric teachings have until now been the most neglected and misunderstood. The Tantras against which accusations have been hurled originated mostly from the decadent forms of late Hindu tradition and the malpractices which they gave rise to among the ignorant. The prejudice, which in this way grew against everything Tantric, was so strong that even scholars refused to have anything to do with it, and consequently any impartial investigation or research was neglected for a long time.

According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, there exist two forms of the mystic doctrine. Both agree in their treatment of the Buddhas, Sakyamuni and Mahavairocana.

First, T'ien-T'ai's Mysticism: The mysticism which is handed down by the T'ien-T'ai School. In fact, it is a mystical indeterminate doctrine. It is indeterminate and varied because many a listener is concealed from another by the Buddha's supernatural power and each think that the Buddha is teaching him alone. Thus, all hear separately and variously. Such indeterminacy exists from the time of the Wreath to the time of Wisdom. The secret method, which was used by the Buddha only when addressing to one person, in which case the Buddha was understood by this only person. Opposite to the Common Doctrine, this Dharma is passed on at a hidden level and has the characteristics of the deepest and most profound meanings of Buddhism. This doctrine

teaches cultivators to recite mantras, make Buddha seals with hands, etc. If the three karmas of the cultivators become one with the Buddha, then the cultivators will attain Buddhahood. Meaning if the cultivators' Mind, Speech and Body is similar to that of the Buddha, then Buddhahood is attained.

Second, Tomitsu's Mysticism: The mysticism which is transmitted in the Toji Monastery of the Shingon School. In practice, Tomitsu is a special school for it seems to be much more through-going than the Taimitsu, while in theory neither side seems to concede in any way.

Both of these two forms of the mystic doctrine cultivate in accordance with the esoteric teaching or Tantric Buddhism and the Buddhist tantra which consists of sutras of a so-called mystical nature which endeavor to teach the inner relationship of the external world and the world of spirit, of the identity of Mind and universe. Among the devices employed in tantric meditational practices are the following:

1) *Mandala* : Mandala means "circle," "assemblage," "picture." There are various kinds of mandala, but the most common in Esoteric Buddhism are of two types: a) A composite picture graphically portraying different classes of demons, deities, Buddhas and Bodhisattvas, representing various powers, forces, and activities, within symbolic squares and circles. b) In the center of which is a figure of the Buddha Vairocana, the Great Illuminator; and a diagrammatic representation wherein certain sacred Sanskrit letters, called "bija" or "seeds" are substituted for figures—See Chapter Thirty.

2) *Mantra*: These sacred sounds, such as OM, for example, are transmitted from the master to his disciple at the time of initiation. When the disciple's mind is properly attuned, the inner vibrations of this word symbol together with its associations in the consciousness of the initiate are said to open his mind to higher dimension—See Chapter Thirty.

3) *Mudra*: These are physical gestures, especially symbolical hand movements, which are performed to help evoke certain states of mind parallel to those of Buddhas and Bodhisattvas—See Chapter Thirty-Six.

Chapter Twenty-Eight

Three Main Characteristics in Tantric Buddhism

The esoteric method or the esoteric Mantra, or Yogacara sect, developed especially in Shingon, with Vairocana as the chief object of worship, and the Mandalas of Garbhadhatu and Vajradhatu. The esoteric teaching or Tantric Buddhism, in contrast with the open schools (Hiền giáo). The Buddhist tantra consists of sutras of a so-called mystical nature which endeavor to teach the inner relationship of the external world and the world of spirit, of the identity of Mind and universe. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, there exist two forms of the mystic doctrine. Both agree in their treatment of the Buddhas, Sakyamuni and Mahavairocana. The esoteric method, or Yogacara sect, developed especially in Shingon, with Vairocana as the chief object of worship, and the Mandalas of Garbhadhatu and Vajradhatu. The esoteric teaching or Tantric Buddhism, in contrast with the open schools (Hiền giáo). The Buddhist tantra consists of sutras of a so-called mystical nature which endeavor to teach the inner relationship of the external world and the world of spirit, of the identity of Mind and universe. Tantric Buddhism adopts the same basic teachings as in the Mahayana sutras, but taught a number of very different practices. Though the basic outline of the Bodhisattva path and the primary goal of the attainment of Buddhahood for the benefit of other sentient beings, Tantric teachings or textual sources of Vajrayana also emphasize the use of esoteric rituals, symbols, mantras, and visualizations. There are three main characteristics in Tantric Buddhism: **First, Mandala:** Mandala means “circle,” “assemblage,” “picture.” There are various kinds of mandala, but the most common in Esoteric Buddhism are of two types: A composite picture graphically portraying different classes of demons, deities, Buddhas and Bodhisattvas, representing various powers, forces, and activities, within symbolic squares and circles. In the center of which is a figure of the Buddha Vairocana, the Great Illuminator; and a diagrammatic representation wherein certain sacred

Sanskrit letters, called “bija” or “seeds” are substituted for figures. ***Second, Mantra:*** These sacred sounds, such as OM, for example, are transmitted from the master to his disciple at the time of initiation. When the disciple’s mind is properly attuned, the inner vibrations of this word symbol together with its associations in the consciousness of the initiate are said to open his mind to higher dimension. ***Third, Mudra:*** These are physical gestures, especially symbolical hand movements, which are performed to help evoke certain states of mind parallel to those of Budhas and Bodhisattvas. Bhumisparsha-mudra means mystic position of the hand (finger-prints). This is one of the ten mudras in Buddhism; the left hand rests palm upward in the lap (sometimes holds a beg bowl); while the right hand hangs over the knee, palm inward, points to the earth. This Mudra is the gesture with which Sakyamuni Buddha summoned the earth as witness to his realization of Buddhahood. This is also considered as a gesture of unshakability of Akshobhya Buddha.

Chapter Twenty-Nine

Indeterminate Esoteric Doctrine & The Esoteric Acts of a Tathagata in the Point of View of Esoteric Teachings

I. Indeterminate Esoteric Doctrine in the Point of View of Esoteric Teachings:

Esoteric Doctrine, one of the eight types of teaching. Esoteric teaching, only understood by special members of the assembly. Also, the esoteric sect, one of the four modes of teachings defined by T'ien-T'ai Sect. The Secret Teaching. In fact, it is a mystical indeterminate doctrine. It is indeterminate and varied because many a listener is concealed from another by the Buddha's supernatural power and each thinks that the Buddha is teaching him alone. Thus, all hear separately and variously. Such indeterminacy exists from the time of the Wreath to the time of Wisdom. The secret method, which was used by the Buddha only when addressing to one person, in which case the Buddha was understood by this only person. Opposite to the Common Doctrine, this Dharma is passed on at a hidden level and has the characteristics of the deepest and most profound meanings of Buddhism. This doctrine teaches cultivators to recite mantras, make Buddha seals with hands, etc. If the three karmas of the cultivators become one with the Buddha, then the cultivators will attain Buddhahood. Meaning if the cultivators' Mind, Speech and Body are similar to that of the Buddha, then Buddhahood is attained.

II. The Esoteric Acts of a Tathagata in the Point of View of Esoteric Teachings:

Three mystic things: body, mouth and mind. According to Buddhism, the three mystic things (body, mouth and mind) of the Tathagata. All creatures in body, voice and mind are only individualized parts of the Tathagata, but illusion hides their Tathagata nature from them. Buddhist cultivators seek to realize their Tathagata nature by physical signs and postures, by voicing of dharani and by

meditation: all things being this mystic body, all sound this mystic voice, and all thought this mystic mind. All creatures in body, voice and mind are only individualized parts of the Tathagata, but illusion hides their Tathagata nature from them. In the Shingon, there exists a method of the three esoteric duties. The three mysteries of the body, speech and thought of the Buddha will remain mysteries forever, according to the esoteric schools, if there is no means of communion. Such a means of communion should come from the mystic power or enfolding power (adhithana) of the Buddha, but not from the limited effort of an aspirant. The means itself is nothing but the manifestation of the mystic power, which can be expressed through the three activities of men, i.e., our body, speech, and thought. According to the ritualistic prescription (vidhi or kalpa), the means of communion has three aspects: *First*, the esoteric duty of body is to hold the symbol in the hand, or finger-intertwining and other attitudes of one's body. *Second*, the esoteric of mouth is to recite the dharanis, or mystic verse and other words of prayer. *Third*, the esoteric of mind is to ponder over the word "a" as the principle of the ungenerated, i.e. the eternal, or yoga concentration, corresponding to our three activities.

Chapter Thirty

Tantra: The Sacred Sounds in Cultivation of Esoteric Buddhism

I. Dharanis and Mantras in the Tantric Buddhism:

The sacred sounds in the Tantric Buddhism include Dharanis and Mantras. These sacred sounds, such as OM, for example, are transmitted from the master to his disciple at the time of initiation. When the disciple's mind is properly attuned, the inner vibrations of this word symbol together with its associations in the consciousness of the initiate are said to open his mind to higher dimension. Mantra is a magical formula or invocation used in tantric Buddhism in Tibet, a power-laden syllable or series of syllables that carry cosmic forces or energies. In certain Tantric Buddhism, continuous repetition of mantras is practiced as a form of meditation. A mystical verse or magical formula, incantation, charm, spell. A Sanskrit term for "thread." Tantra also means various kinds of texts, or discourse attributed to Sakyamuni Buddha, but only appeared some time around the seventh century in India. In Tantric school, tantra means secret texts spoken by the Buddha for a specific person and rewritten by his disciples. So "Tantra" means system or continuum of the Buddha's secret words on spiritual development. In Tantric school, tantra means secret texts spoken by the Buddha for a specific person and rewritten by his disciples. So "Tantra" means system or continuum of the Buddha's secret words on the spiritual development. While the term 'Mantra' or 'Vidya' is not intended to mean 'a secret, mysterious lore of magical potency which can be compressed into a magical formula, a spell'. Rather, the term is intended to mean, 'the knowledge of the Four Holy Truths' which is fundamental insight of the Buddha. In parallel to 'The First Turning of the Wheel' the main subject of which is the Four Holy Truths. Mantra is a secret holy saying or secret teaching of Buddhas whose primary meaning or meanings is not cognitive, but on a spiritual level that transcends ordinary linguistic understanding. Mantra is also used for an incantation, spells, magical formula, muttered sound, or secret words of Buddhas. A magical formula or invocation believed to have magical

powers, used in tantric Buddhism in Tibet, a power-laden syllable or series of syllables that carry cosmic forces or energies. “Mantra” is derived from the Sanskrit root “man” which means “to think” or “to imagine.” “Mantras” are designed as tools for focusing the mind through repetition. In certain Tantric Buddhism, continuous repetition of mantras is practiced as a form of meditation (to concentrate energy on an object to create spiritual power). A mystical verse or magical formula, incantation, charm, spell. In Pure Land sects, Buddhists utilize the mantra “Namo Amitabha Buddha” (Namo Amida Butsu—jap). Mantras are also widely used in Vajrayana traditions. They usually invoke the power of a particular buddha, and are used both as a meditative aid and as magical spells that are believed to provide protection and worldly benefits. According to the Buddhist tradition, mantras have four benefits for cultivators: help curing an illness, eradicating offenses, producing good on the path of cultivation, and entering the truth. One should not translate mantra under any form for except the Buddhas and the sages, no one else can really understand the real meaning of the mantra. According to Most Venerable Hsuan-Hua, the saying of a mantra is like the secret password of the military. If the reply is correct, there is no further question, everything will be fine. If the reply is incorrect, one is punished. So, we must be very careful.

II. The Development of Tantra from Hinduism to Buddhism in Cultivation of Tantric Buddhism:

After 500 A.D., the development of the Tantra in Hinduism furthered the growth of a magical form of Buddhism, called the “Tantra,” which expected full enlightenment from magical practices. The Tantra became very influential in Nepal, Tibet, China, Japan, Java and Sumatra. Outside India, a few genuinely new schools developed from the fusion of the Mahayana with indigenous elements. Noteworthy among them are, in China and Japan, the Ch’an (meditation) school, and Amidism, and in Tibet the Nyingmapa, who absorbed much of the Shamanism native to Tibet. The esoteric method, or Yogacara sect, developed especially in Shingon, with Vairocana as the chief object of worship, and the Mandalas of Garbhadhatu and Vajradhatu. The esoteric teaching or Tantric Buddhism, in contrast with

the open schools (Hiền giáo). The Buddhist tantra consists of sutras of a so-called mystical nature which endeavor to teach the inner relationship of the external world and the world of spirit, of the identity of Mind and universe. Tantric Buddhism adopts the same basic teachings as in the Mahayana sutras, but taught a number of very different practices. Though the basic outline of the Bodhisattva path and the primary goal of the attainment of Buddhahood for the benefit of other sentient beings, Tantric teachings or textual sources of Vajrayana also emphasize the use of esoteric rituals, symbols, mantras, and visualizations.

III. Meanings of the Hindu Tantras & Buddhist Tantras in Cultivation of Esoteric Buddhism:

A dharani (Secret mantra) or esoteric incantation. A Sanskrit term for “thread.” Tantra also means various kinds of texts, or discourse attributed to Sakyamuni Buddha, but only appeared some time around the seventh century in India. In Tantric school, tantra means secret texts spoken by the Buddha for a specific person and rewritten by his disciples. So “Tantra” means system or continuum of the Buddha’s secret words on spiritual development. In Tantric school, tantra means secret texts spoken by the Buddha for a specific person and rewritten by his disciples. So “Tantra” means system or continuum of the Buddha’s secret words on the spiritual development.

The Buddhist Tantras in outward appearance resemble the Hindu Tantras to a marked degree, but in reality, there is very little similarity between them, either in subject matter or in philosophical doctrines, or in religious principles. This is not to be questioned at, since the aims and objects of Buddhists are widely different from those of the Hindus.” The main difference is that Buddhist Tantra is not Saktism. The concept of Sakti, of divine power, of the creative female aspect of the highest God (Siva) or his emanations does not play any role in Buddhism, while in the Hindu Tantras, the concept of power (sakti) forms the focus of interest. The central idea of Tantric Buddhism, however, is prajna (knowledge, wisdom). To the Buddhist, sakti is “maya,” the very power that creates illusion, from which only Prajna can liberate us. It is, therefore, not the aim of the Buddhist to acquire power, or to join himself to the power of the universe, either to become

their instrument or to become their master, but, on the contrary, he tries to free himself from those powers, which for aeons kept him a prisoner of samsara. He strives to perceive those powers, which have kept him going in the rounds of life and death, in order to liberate himself from their dominion. However, he does not try to negate them or to destroy them, but to transform them in the fire of knowledge, so that they may become forces of enlightenment which, instead of creating further differentiation, flow in the opposite direction: towards union, towards wholeness, towards completeness. The attitude of the Hindu Tantras is quite different, if not contrary. “United with the Sakti, be full of power,” says the Kulacudamani Tantra. “From the union of Siva and Sakti the world is created.” The Buddhist, on the other hand, does not want the creation and unfoldment of the world, but the coming back to the “uncreated, unformed” state of sunyata. From which all creation proceeds, or which is prior to and beyond all creation (if one may put the inexpressible into human language).

IV. The Roles of Dharani in the Tantric Buddhism:

The Purposes of Utilization of Dharani in the Tantric Buddhism:

Dharanis, mantras, or the short sutras that contain magical formulas. However, when reciting mantras, we must first have a proper and sincere mind. If our mind is not proper, then no matter which mantra we learn, it will be deviant. Generally speaking, sincere Buddhists should always remember that no matter what kind of method of cultivation we are pursuing, not only should our mind be proper, it should also be sincere. It is to say that we must devote our full attention to the method and not being the least bit of casual, sloppy, or careless. Even though demons always want to harm people, genuine cultivators would never harm anyone under any circumstances. On the contrary, we should always want to benefit beings. Sincere Buddhists should always remember that we recite mantras to develop our compassionate mind and make sure that we do not have even the thought of harming others. We do not recite mantras to subdue demons and ghosts or fight people.

Dharani in Lamaism Dharani Consist of Sets of Tibetan Words Connected with Sanskrit Syllables: Dharani is a Sanskrit word that means to maintain or preserve the power of wisdom or knowledge.

Able to hold on of the good so that it cannot be lost, and likewise of the evil so that it cannot arise. “Dharani” also means “uniting and upholding”, because it unites all dharmas and upholds limitless meanings. All dharmas originate from this source. Maintain or preserve the power of wisdom or knowledge. Able to hold on of the good so that it cannot be lost, and likewise of the evil so that it cannot arise. Dharani: Dharani, especially mantra or spell, is emphasized by the Shingon sect. Besides vows, prayers or formulas uttered in behalf of donors, or of the dead; especially at the All Souls Day’s offering to the seven generations of ancestors. Every word and deed of a bodhisattva should be a dharani. Dharani is also served as power for entire control or absolute control over good and evil passions and influences.

Dharani, Especially Mantra or Spell, is Emphasized by the Shingon Sect: Dharani is also a synonyme for “mantra”. Dharani is a Sanskrit word, interpreted to mean ‘unite and hold.’ Dharani is sometimes called mantras, unite all dharmas and hold limitless meanings. They are the chief or the head of all dharmas. A verse of mystical syllables, abbreviation of a sutra to its essential elements (short sutra that contains magical formulas comprised of syllables of symbolic content or mantra). An invocation, usually longer than a Mantram which has magical powers in its recitations. Magical formulas, or mystic forms of prayer, or spells of Tantric order, often in Sanskrit, found in China as early as the third century A.D.; they form a portion of the Dharanipitaka; made popular chiefly through the Yogacarya or esoteric school.

Dharani Does Not Have the Same Meaning as to Have Faith in Worldly Charms: Devout Buddhists should always remember that to have faith in “mantras” in Buddhism does not have the same meaning as to have faith in worldly charms. In Vietnam, there still exist some local customs of worldly charms, incantations, observance of lucky hours, bad hours, lucky days, bad days, and devil dancing, and so on. In the Brshmajala Sutra, we can see clearly that these customs are totally contradictory with the Buddhist fundamental principles. They are the surviving bad customs of fetishism and pantheism, as well as other heretic religions. The Buddhist Tantras in outward appearance resemble the Hindu Tantras to a marked degree; but in reality, there is very little similarity between them, either in subject matter or in

philosophical doctrines, or in religious principles. This is not to be questioned at, since the aims and objects of Buddhists are widely different from those of the Hindus.” The main difference is that Buddhist Tantra is not Saktism. The concept of Sakti, of divine power, of the creative female aspect of the highest God (Siva) or his emanations does not play any role in Buddhism, while in the Hindu Tantras, the concept of power (sakti) forms the focus of interest. The central idea of Tantric Buddhism, however, is prajna (knowledge, wisdom). To the Buddhist, sakti is “maya,” the very power that creates illusion, from which only Prajna can liberate us. It is, therefore, not the aim of the Buddhist to acquire power, or to join himself to the power of the universe, either to become their instrument or to become their master, but, on the contrary, he tries to free himself from those powers, which for aeons kept him a prisoner of samsara. He strives to perceive those powers, which have kept him going in the rounds of life and death, in order to liberate himself from their dominion. However, he does not try to negate them or to destroy them, but to transform them in the fire of knowledge, so that they may become forces of enlightenment which, instead of creating further differentiation, flow in the opposite direction: towards union, towards wholeness, towards completeness. The attitude of the Hindu Tantras is quite different, if not contrary. “United with the Sakti, be full of power,” says the Kulacudamani Tantra. “From the union of Siva and Sakti the world is created.” The Buddhist, on the other hand, does not want the creation and unfoldment of the world, but the coming back to the “uncreated, unformed” state of sunyata. From which all creation proceeds, or which is prior to and beyond all creation (if one may put the inexpressible into human language).

V. Different Kinds of Dharani and Matra in the Tantric Buddhism:

First, the Highest Yoga Tantra: *Physical and Mental Discipline with Highest Yoga Tantra:* “Yoga” is a Sanskrit term that refers to any physical and or mental discipline. A form of meditation developed in ancient India aimed at liberating one from the physical limitations of the body or sufferings and afflictions by achieving concentration of mind and fusing with universal truth. It is common to both Hinduism

and Buddhism, as well as other traditions in India. In Hinduism, yoga means to harness and unite oneself with God. In other religious traditions in India, yogic practices involve training in the development of physical and mental states that are valued by their traditions, but in Buddhism, Yoga is only equivalent to the first stage of meditative breathing practicing. This is the combination of physical and breathing exercises. Yoga method requires the mutual response or relation of the following five aspects: the mutual response or relation of state, or environment, referred to mind; the mutual response or relation of action, or mode of practice; the mutual response or relation of right principle; the mutual response or relation of results in enlightenment; and the mutual response or relation of motivity, i.e., practical application in saving others. According to Tibetan Tantric Buddhism, Yoga Tantra, one of the four classes of tantras, according to Tibetan Buddhism. These tantras emphasize internal visualization in which one visualizes oneself, and then imagines that Yi-Dam deity gradually enters oneself. The practitioners of this type of Tantra are supposed to visualize all phenomena as being primordially free from the signs but as manifestations of some luminosity (độ sáng) and emptiness. Also, according to Tibetan Tantric Buddhism, a Sanskrit term for “Highest yoga tantra,” the fourth and highest of the four classes of Buddhist Tantras. These classes of tantra focus on meditational practices relating to subtle energies called “winds” (prana) and “drops” (bindu), which move through the subtlest “channels” (nadi) in our bodies. The practices of this class of tantra are divided into two main stages: The first stage is the “generation stage” (upatti-krama). The second stage is the “completion stage” (sampanna-krama). In the first stage the meditator generates a vivid image of a Buddha from the wisdom consciousness realizing emptiness (sunyata), and in the second stage invites the Buddha to merge with him or her, so that the practitioner and Buddha are viewed as inseparable. The Yogacara Sect has two sastras: *First*, the Yogacaryabhumi-sastra, the work of Asanga, said to have been dictated to him in or from the Tusita heaven by Maitreya, translated by Hsuan-Tsang, is the foundation text of this school. *Second*, a commentary on the Yogacaryabhumi-sastra, composed by Jinaputra, translated into Chinese by Hsuan-Tsang.

Practicing Meditation Through Mantram Yoga (The Reciting or Intoning of Incantations or Mystic Words): Zen is the way Japanese people pronounce the word "Ch'an" in Chinese; while "Ch'an" is a Chinese most equivalent word to the Sanskrit word "Dhyana," which means meditation. To enter into meditation means to calm oneself and to stop thinking. A school that developed in East Asia, which emphasized meditation aimed at a non-conceptual, direct understanding of reality. Its name is believed to derive from the Sanskrit term "Dhyana." Dhyana is a general term for meditation or a state of quietude or equanimity gained through relaxation. To meditate, to calm down, and to eliminate attachments, the aversions, anger, jealousy and the ignorance that are in our heart so that we can achieve a transcendental wisdom which leads to enlightenment. It traces itself back to the Indian monk named Bodhidharma, who according to tradition traveled to China in the early sixth century. He is considered to be the twenty-eighth Indian and the first Chinese patriarch of the Zen tradition. The school's primary emphasis on meditation, and some schools make use of enigmatic riddles called "kung-an," which are designed to defeat conceptual thinking and aid in direct realization of truth. At first, Zen practitioners were isolated men whose idea was to lead a life in harmony with everything in Nature, and to meditate for the attainment of peace or tranquility and the opening up of intuition. When Chao-chou was asked what Zen was, he answered, "It is cloudy today and I won't answer." To the same question, Yun-men's reply was, "That's it." On another occasion, Yun-men was not at all affirmative, for he said, "Not a word to be predicated." With these definitions given of Zen by the masters, in what relationship did they conceive of Zen as standing to the doctrine of Enlightenment taught in the Sutras? Did they conceive it after the manner of the Lankavatara or after that of the Prajna-paramita? No, Zen had to have its own way. In fact, Zen is emphatically a matter of personal experience; if anything can be called radically empirical, it is Zen. No amount of reading, no amount of teaching, and no amount of contemplation will ever make one a Zen master. In Zen, life itself must be grasped in the midst of its flow; to stop it for examination and analysis is to kill it, only leaving its extremely cold corpse to be embraced. Therefore, in order to maintain the most efficient prominence, everyday activities of Zen practitioners

must flow along with the flow of their own lives. In Zen practices of Tibetan Esoteric Buddhism. While "visualization" is a meditation practice employing the mind's eye, mantram yoga employs the mind's ear. Sound, as well as sight can be utilized as a means of bringing one to the state of Samadhi. To recite a prayer or Mantram, or to intone a single word of blessing, such as "Om" or "Ah", is a major meditation practice widely followed in the Orient. Although Buddhism does not stress the importance of sound to the extent that Hinduism does, still Sound (Shabda) Yoga has always been one of the mainstays of Buddhist meditation, but it is extensively practiced by Buddhist monks and laypeople. There are three reasons for its popularity: first, it is the easiest and safest type of meditation; second, it is a highly devotional one; and third, it fulfils the religious needs of the masses. The other types of meditation, such as breathing, concentration, and visualization, are mainly psychophysical exercises, having little of the religious element in them. By themselves they cannot satisfy the spiritual longings of the people. To meet such needs the meditation practice of reciting a prayer, a Mantram, or a name of Buddha was established. It is the most popular and influential of all the different types of meditation, and is widely used by Buddhist devotees at all levels.

Second, Kalacakra Tantra: Kalacakra Tantra, one of the most important Indian tantric texts for Tibetan Buddhism. It consists of three parts: inner, outer, and other. The first part discusses the external world. The second part focuses on the psycho-physical world of sentient beings, particularly the mystical physiology of subtle energies called "winds" (prana-skt), and "drops" (bindu-skt), which to through subtle "energy channels" (nadi-skt). The third section is concerned with visualization practices. The Kalacakra was probably one of the latest Tantras produced in South Asia, some scholars believed that it was probably composed in or near Sogdiana in the tenth century, and it was not transmitted to Tibet until 1027. The text says that it was spoken on the fifteenth day of the third month after Sakyamuni Buddha's awakening. At the time he appeared on the Vulture Peak dressed in monk's robes and preached the "Perfection of Wisdom Sutra" in 100,000 lines, and he simultaneously manifested at Dhyanakataka in South India as the Buddha Kalacakra, in which form he taught the Kalacakra tantra. The tantra is said to have been spoken at the request

of Sucandra, king of Sambhala and an emanation of the Buddha Vajrapani, who compiled the tantra in its long form, said to be twelve thousand verses, but no longer extant. Its central practice is a six-session yoga: 1) individual withdrawal (of winds); 2) concentration; 3) stopping vitality; 4) retention; 5) subsequent mindfulness; and 6) meditative absorption. The initial stages are techniques for withdrawing the winds into the central channel (avadhuti--skt). In the sixth branch one actualizes immutable bliss, which is the object of Kalacakra practice. In Tibet the tantra forms the basis of the traditional astrological calendar and the medical system. Yearly Kalacakra initiation ceremonies given by the Dalai Lama are among the most popular events of Tibetan Buddhism today, because it is widely believed that receiving the Kalacakra empowerment ensures rebirth in Sambhala.

Third, Mantras of the Vajrayana: a) *Om*: Sanskrit syllable that is often found at the beginning of Buddhist Mantras. It was inherited from Hinduism, and there are various explanations of its meaning. One common notion found in Mahayana literature is that it symbolizes the fundamental nature of reality, i.e., emptiness (sunyata). This word is also used to show solemn affirmation and respectful assent. Sometimes translated by "Yes." This is the most comprehensive and venerable symbol of spiritual knowledge in Vajrayana. Om is a symbol of form as well as sound. This is not a magic word. In fact this is not even considered to be a word at all. It is rather a manifestation of spiritual power, symbol that is to be found throughout the East. Om, aum; "a word of solemn affirmation and respectful assent, sometimes translated by yes, verily, so be it, and in this sense compared with Amen in Catholic." It is the mystic name for the Hindu triad, and has other significations. It was adopted by Buddhism, especially by the Tantric school, as a mystic spell, and as an object of meditation. It forms the first syllable of certain mystical combinations, e.g. Om mani padmi hum, which is a formula of the Tibetan Lamaistic branch, said to be a prayer to Padmapani; each of the six syllables having its own mystic power of salvation from the lower paths of transmigration, etc.; the formula is used in sorcery, auguries, etc...

b) *Om-Mani-Padme-Hum*: Great compassion mantra, a formula of Lamaistic branch. Each of the six syllables having its own mystic

power of salvation the lower paths of transmigration. The Mantra of Avalokitesvara, who in Mahayana is said to be the embodiment of compassion (karuna). It is the most commonly chanted mantra in Tibetan Buddhism, probably due to the fact that Avalokitesvara is widely viewed as being particularly closely associated with Tibet and its history. Several of the most prominent lineages of reincarnating lamas (sprul Sku-tib), including the Dalai Lamas and the R Gyal Ba Kar Ma Pas are believed to be physical manifestations of Avalokitesvara. The meaning. The meaning of the mantra has been debated by contemporary scholars. Some read “padme” (lotus) as a Sanskrit locative, in which case it would be translated as “om” Jewel in the Lotus “hum.” Others interpret “padme” as a vocative feminine, and thus translate it as “Om Jewel-Lotus hum.” Both readings are, however, problematic: in the first interpretation the mantra would be ungrammatical, which is not uncommon with Buddhist Sanskrit mantras; and the second interpretation faces the problem of why a male buddha would be referred to with a feminine vocative. This is the most important and oldest mantra of Tibetan Tantric Buddhism. These six syllables are an expression of the basic attitude of compassion, and the recitation of them expresses the longing for liberation.

Fourth, Performance Tantra (Carya-tantra-skt): Carya-tantra, one of the four sets of Tantras, according to Tibetan Buddhist exegetes (sự bình luận). Texts of this class equally emphasize external ritual activities and internal yogas. In these practices one conceives (hiểu) of oneself as a friend or companion of a Buddha, and one visualizes the Buddha as possessing the aryan qualities that one strives to actualize through meditative practice.

Chapter Thirty-One

Five Yoga Method of Combinations of Physical and Breathing Exercises

According to the Kayagatasati-Sutta in the Middle Length Discourses of the Buddha, cultivation of mindfulness of the body means when walking, a person understands that he is walking; when standing, he understands that he is standing; when sitting, he understands that he is sitting; when lying, he understands that he is lying. He understands accordingly however his body is disposed. As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned. That is how a person develops mindfulness of the body. Although the ultimate goal in Buddhist cultivation is the final emancipation, the intermediate goal of all of us is always the tranquility of body and mind (purity or ease of body and mind). Perhaps when some people see us sitting in meditation, they ask us why we are wasting our time. To them meditation is meaningless; but to us who practice meditation, it is an essential and very meaningful part of our lives. All day long, every day of the week, every week of the month, and every month of the year, we are so busy with our business or occupation. According to Buddhism, our mind behaves like a monkey, restless and always jumping; it is therefore called a 'monkey-mind'. These are reasons why we have to meditate. To give balance to our lives it is necessary to sit quietly, to learn to accept and experience rather than to look outward for forms, we look within in order to understand ourselves better. Through meditation we try to keep that monkey-mind still, to keep it calm, quiet and pure. When our mind is still, we will realize that the Buddha is inside us, that the whole universe is inside us and that our true nature is one with the Buddha nature. So the most important task is to keep our minds quiet, a task which may be simple to understand but is not simple to practice at all. Yet practice is all important; knowing by itself has no value at all if we do not put our knowledge into practice. The method of Zen is the scientific method, that is to say we learn by doing, by our own experience. Another

reason to cause us to practice meditation and contemplation is that meditation is a 'peak' of practice in Buddhism. Through meditation, we can not only purify our body and mind, but also attain wisdom of emancipation. Furthermore, through meditation we can see things as they really are, and we can generate inside ourselves compassion, modest, patient, tolerance, courage, and gratitude, and so on. Talking on the purity or ease of body and mind, according to Tibetan Tantric Buddhism, in the Yogacara's teachings, there are five combinations of physical and breathing exercises. Yoga method requires the mutual response or relation of the following five aspects: *First*, the mutual response or relation of state, or environment, referred to mind. *Second*, the mutual response or relation of action, or mode of practice. *Third*, the mutual response or relation of right principle. *Fourth*, the mutual response or relation of results in enlightenment. *Fifth*, the mutual response or relation of motivity, i.e. practical application in saving others.

Chapter Thirty-Two

Seven Chakras in Practice of Yoga Meditation

"Yoga" is a Sanskrit term that refers to any physical and or mental discipline. A form of meditation developed in ancient India aimed at liberating one from the physical limitations of the body or sufferings and afflictions by achieving concentration of mind and fusing with universal truth. It is common to both Hinduism and Buddhism, as well as other traditions in India. In Hinduism, yoga means to harness and unite oneself with God. In other religious traditions in India, yogic practices involve training in the development of physical and mental states that are valued by their traditions, but in Buddhism, Yoga is only equivalent to the first stage of meditative breathing practicing. This is the combination of physical and breathing exercises. Yoga method requires the mutual response or relation of the following five aspects: the mutual response or relation of state, or environment, referred to mind; the mutual response or relation of action, or mode of practice; the mutual response or relation of right principle; the mutual response or relation of results in enlightenment; and the mutual response or relation of motivity, i.e., practical application in saving others.

The reason the Yogacara was so called because it emphasized the practice of meditation (yoga) as the most effective method for the attainment of the highest truth or bodhi. All the ten stages of spiritual progress (dasa bhumi) of Bodhisatvahood had to be passed through before bodhi could be attained. The three esoteric means of Yoga. The older practice of meditation as a means obtaining spiritual or magical power as distorted in Tantrism to exorcism, sorcery, and juggling in general. These are mutual relations of hand, mouth, and mind referring to manifestation, incantation, and mental operation thinking of the original Vairocana Buddha. According to Tibetan Tantric Buddhism, a Sanskrit term for "Highest yoga tantra," the fourth and highest of the four classes of Buddhist Tantras. These classes of tantra focus on meditational practices relating to subtle energies called "winds" (prana) and "drops" (bindu), which move through the subtlest

“channels” (nadi) in our bodies. In the Yogacara’s teachings, chakras are points where soul and body connect with and interpenetrate, the centers of subtle or refined energy in the human energy body (although developed by Hinduism, Chakras play an important role in Buddhism, especially in Tantric Buddhism). There are seven chakras: *First*, the Muladhara-Chakra: It is located at the lowest part between the root of the genitals and the anus. Cultivators who are able to practice and penetrate to the muladhara-chakra conquer the quality of earth and no longer fears bodily death. *Second*, the Svadhishtana-Chakra: It lies in the energy channel at the root of the genitals. Cultivators who are able to concentrate on this no longer fear of water, acquire various psychic powers, intuitive knowledge, complete mastery of his senses. All greed, hatred, ignorance, arrogance, doubt and wrong views are completely eliminated. *Third*, the Manipura-Chakra: It lies within the energy channel in the navel region. Cultivators who concentrate on his no longer fear of fire, even if he were thrown into a blazing fire, he would remain alive without fear of death. *Fourth*, the Anahata-Chakra: It lies in the heart region, within the energy channel (middle line in the body). Cultivator who meditates on this center completely master the quality of air (he can fly through the air and enter the bodies of others. *Fifth*, the Vishuddha-Chakra: It lies in the sushumna nadi at the lower end of the throat. Cultivator concentrates on this will not perish even with the destruction of the cosmos. He attains complete knowledge of past, present and future. *Sixth*, the Ajna-Chakra: It lies in the sushumna nadi between the eyebrows. One who concentrates on this chakra destroys all karma from previous lives. *Seventh*, the sahasrara-chakra: It lies above the crown of the head, above the upper end of the sushumna nadi. This is the abode of God Shiva. One who concentrates on this, experiences supreme bliss, superconsciousness and supreme knowledge.

Chapter Thirty-Three

Three Degrees of Knowledge in the Vijnana-Yogacara

I. Nagarjuna Bodhisattva & Three Degrees of Knowledge in the Madhyamika-karika:

Madhyamika School, a school which believes in the “middle way,” meaning it is the middle way between eternalism and nihilism. This is one of the two Indian Mahayana Buddhist schools, the other being the Yogacara. This school was founded by Nagarjuna in the second century C.E. This school developed the doctrines of the “Perfection of Wisdom” in the Prajna-Paramita literature. The Madhyamikas were so called on account of the emphasis they laid on the middle view (madhyamika-pratipat). In his first sermon at Banares, the Buddha preached the Middle Path, which is neither self-mortification nor a life devoted to the pleasures of the senses. However, the middle path, as advocated by the adherents of the Madhyamika system, is not quite the same. Here, the middle path stands for the non-acceptance of the two views concerning existence and non-existence, eternity and non-eternity, self and non-self, and so on. In short, it advocates neither the theory of reality nor that of the unreality of the world, but merely of relativity. It is, however, to be noted that the middle path propounded at Banares has an ethical meaning, while that of the Madhyamikas is a metaphysical concept. Nagarjuna's Madhyamika school, which rejects two extreme views of 'existence' and 'non-existence' and claims that truth lies in the middle. The Middle School of which doctrine was based on the three main works of Nagajuna. The most striking feature of Madhyamaka philosophy is its ever-recurring use of ‘Sunya’ and ‘Sunyata.’ So, this system is also known as the school with the philosophy that asserts Sunya as the characterization of Reality. Besides, there was a galaxy of Madhyamika thinkers, such as Aryadeva in the third century A.D.), Buddhapalita in the fifth century, Bhavaviveka in the fifth century, Chandrakirti in the sixth century, and Santideva in the seventh century.

Talking on knowledge, Nagarjuna Bodhisattva confirmed: Through Buddhas' and Patriarchs' teachings, we see that Zen does not give us any intellectual assistance, nor does it waste time in arguing the point with us; but it merely suggests or indicates, not because it wants to be indefinite, but because that is really the only thing it can do for us. If it could, it would do anything to help us come to an understanding. In Zen there is nothing to explain, nothing to teach, that will add to your knowledge. Unless it grows out of yourself, no knowledge is really of value to you, a borrowed plumage never grows. However, according to Nagarjuna in the *Madhyamika-karika*, there are three degrees of knowledge: Illusory knowledge (the false attribution of an imaginary idea to an object produced by its cause and conditions. It exists only in one's imagination and does not correspond to reality). Empirical knowledge (is the knowledge of an object produced by its cause and conditions; this is relative knowledge and serves the practical purposes of life). Absolute knowledge (the highest truth or tathata, the absolute, the illusory knowledge and empirical knowledge correspond to relative truth, and the absolute knowledge to the highest truth of the *Madhyamika* system).

II. A Summary of Three Degrees of Knowledge in the Yogacara School:

The Yogacara School developed firmly owing to noted teachers in the school such as Asanga and Vasubandhu in the fourth century, Sthiramti and Dinnaga in the fifth century, Dharmapala and Dharmakirti in the seventh century, Santaraksita and Kamalasila in the eighth century, etc. These famous monks continued the work of the founder by their writings and raised the school to a high level. The school reached its summit of its power and influence in the days of Asanga and Vasubandhu. The appellation Yogacara was given by Asanga, while the term *Vijnanavada* was used by Vasubandhu. The Yogacara also bases on the *Madhyamika-karika* and recognizes three degrees of knowledge. *First, Parikalpita or illusory knowledge:* Illusory knowledge is the false attribution of an imaginary idea to an object produced by its cause and conditions. It exists only in one's imagination and does not correspond to reality. *Second, Paratantra or Empirical knowledge:* Empirical knowledge is the knowledge of an object produced by its cause and conditions. This is relative knowledge and serves the practical purposes of life. *Third, Parinispanna or Absolute knowledge:* The absolute knowledge is the highest truth or tathata, the absolute. The illusory knowledge and empirical knowledge correspond to relative truth (*samvrti-satya*), and the absolute knowledge to the highest truth (*paramartha-satya*) of the *Madhyamika* system.

Chapter Thirty-Four

Yogachara with the Path of Four Stages to Liberation

“Yogacara” is a Sanskrit term for “Yogic Practice School.” A school of Indian Buddhism whose main early exponents were the brothers Asanga and Vasubandhu, the primary focus of which was psychology and epistemology. The term “Yogic Practice School” may have been an implied rejection of the emphasis on dialectic (tài biện chứng) and debate found in other Indian Buddhist traditions, particularly the Madhyamaka. Meditation practice and analysis of the workings of the mind are central concerns of Yogacara, as reflected in the voluminous literature it produced on these subjects. One of its central doctrines is “cognition-only,” according to which all phenomena are essentially products of mind. Along with Madhyamaka, it became one of the two most important philosophical traditions of Indian Buddhism, and also was highly influential in East Asia. Application of Yoga, also called Vijnanavada, the school that teaches knowing. The school of Mahayana Buddhist Yoga founded by Matreya-natha, Asanga and Vasubandhu. According to the central notion of Yogachara, things exist only as processes of knowing, not as objects outside. Perception is a process of creative imagination (with the help of the storehouse consciousness) that apparently produces outer objects. According to Yogachara, Alaya vijnana is the ground of knowledge and the storehouse of all previous impressions, seeds developed. Alaya vijnana is the determining factor for the process of ripening karma. The Alaya vijnana is often compared to a stream and karma as the water. Once karma already formed as water poured into the stream, the stream continues to flow and flow (no matter what) even after the person’s death, providing continuity from one existence to the next. According to the ancient Buddhism, the path to liberation in the Yogachara is divided into four stages:

1) The Path of Preparation (Prayoga-marga-skt): The preliminary path is the first of the four stages of the path to Buddhahood, where the Bodhisattva or undertakes the teaching of “mind only”. The path begins when a meditator attains the levels of “union of calming and higher insight.” (samatha-vipasyana-yuganaddha). It is prefatory (giai đoạn giáo đầu) because the meditator is preparing for the first supramundane path, the “path of seeing” (darsana-marga), which begins with direct perception of emptiness (sunyata). There are four levels of the path of preparation: Heat (usma-gata); in the first stage the meditator has a direct, non-conceptual awareness of suchness (Tathata), which said to burn away false conceptuality. The second stage is the

peak (murdhan). Peak” marks a point at which the “virtuous roots” (kusala-mula) that one previously cultivated will not decrease or be lost, and one progresses in understanding of suchness. The third stage is Patience (ksanti). “At the level of “patience” the meditator becomes increasingly familiar with the concept of emptiness and overcomes fear with respect to it. From this point onward one will never again be reborn in the lower destinies (gati) of hell beings, hungry ghosts, or animals due to the force of afflicted actions and attitudes. The last stage is the supreme mundane qualities (laukikagra-dharma). Supreme mundane qualities refer to the fact that the meditator actualizes the highest qualities that are possible within cyclic existence, and at the same time prepares for direct realization of emptiness, which is a supramundane attainment.

2) The Path of Seeing: The path of seeing where bodhisattva gains a realistic understanding of the teaching, attains the knowledge of concept, and enters the first of the ten stages. The first stage of Joy (or utmost joy) at having overcome the former difficulties, realizing a partial aspect of the truth, and now entering on the path to Buddhahood and enlightenment. In this stage, the Bodhisattva attains the holy nature for the first time and reaches the highest pleasure, having been removed from all errors of Life-View (darsana-marga) and having fully realized the twofold sunyata: pudgala and dharma. In this stage, a Bodhisattva feels delight because he is able to pass from the narrow ideal of personal Nirvana to the higher ideal of emancipation all sentient beings from the suffering of ignorance. In the Surangama Sutra, book Eight, the Buddha told Ananda: “Ananda, these good men have successfully penetrated through to great Bodhi. Their enlightenment is entirely like the Thus Come One’s. They have fathomed the state of Buddhahood.

3) The Path of Meditation: The path of meditation where bodhisattva passes successively through the ten stages and develops insight as well as liberate self from all defilements, for in Buddhism, meditate is used to calm down and to eliminate attachments, the aversions, anger, jealousy and the ignorance that are in our heart so that we can achieve a transcendental wisdom which leads to enlightenment.

4) The Path of Fulfillment: This is the stage of relinquishing of desires and unwholesome factors achieved by conceptualization and contemplation. In this stage, the mind is full of joy and peace. In this stage, the mind is resting of conceptualization, the attaining of inner calm, and approaching the one-pointedness of mind (concentration on an object of meditation). In this stage, both joy and sorrow disappear and replaced by equanimity; one is alert, aware, and feels well-being. In this final stage, only equanimity and wakefulness are present, where all defilements are eliminated to put an end to the cycle of existence.

Chapter Thirty-Five

Abhisekana or Murdhabhisikta (skt) in the Vajrayana

I. The Meanings of Abhisekana in Buddhist Point of View:

Head Inauguration: Abhisekana or Murdhabhisikta mens baptism, initiation, empowerment or consecration by placing the hand on or sprinkling or pouring water on the head. Every Buddha baptizes a disciple by laying a hand on his head. An Indian custom on the investiture of a king, whose head was baptized with water from the four seas and from the rivers in his domain. In China, it is administered as a Buddhist rite chiefly to high personages and for ordination purpose. Among the esoterics it is a rite especially administered to their disciples; and they have several categories of baptism, e.g. that of ordinary disciples, of teacher or preacher, of leader, of office-bearer; also, for special causes such as relief from calamity, preparation for the next life, etc. In Tibetan Esoteric Buddhism, Bodhisattva of of Abhisekana, a ceremonial sprinkling of water on a bodhisattva's head, is said to be done when a bodhisattva is about to enter the ultimate state and become Buddha.

The Ritual of Anointment of the Shingon School: According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, the Shingon School has the ritual of anointment (Abhikesa) as well as the ordination ceremony. The area of anointment must be decided with the Circles of the two realms; all ritual requirements must be fulfilled. Sometimes the Circles are spread out and thereby the ritual area is formed. So, the area is called "Circle." Only the adequate performance of the ritual can make the evoking of any enfolding power of Buddha effective. According to tradition, Subhakarasiṃha and his pupil, I-Hsing, transmitted the Matrix doctrine, while Vajrabodhi and his pupil, Amoghavajra, taught the Diamond doctrine. Thus, we must presume that there were two traditions of transmission, both being only partial or one-sided. However, the recent discovery of the *Tattva-saṅgraha* in Tibet by Professor Tucci and the *Vajra-sekhara* in Japan by Professor Ono make the old traditions entirely untenable, because the Vajra-

sekhara represented in the Five Assemblies was kept in secret in the Mii Monastery in Ômi and Shorenin in Kyoto. The Five Assemblies are Buddha, Padma, Ratna, Vajra and Karma. These being originally the divisions of the Diamond Realm, it is clear that we had from the beginning the text of the 'Diamond' doctrine brought by Subhakarasingha. They were actually the transmission by Subhakarasingha. From this it will be seen that at the time of Subhakarasingha both the 'Diamond' and 'Matrix' doctrines were existing in China. Tucci's text is Sanskrit and Ono's is pictorial explanation without which a perusal of Sanskrit original often becomes impossible. Students of mysticism may expect a real contribution from the study of these texts.

II. Other Definitions That Are Related to the Abhisekara:

Abhisekara-bodhisattva: Cittamanitara-bodhisattva (skt) or Murdhabhisikta-bodhisattva (skt). Ceremony of anointment Bodhisattva, a ceremonial sprinkling of water on a bodhisattva's head. Is said to be done when a bodhisattva is about to enter the ultimate state and become Buddha.

Great Baptism: In Tibetan Buddhism, the great baptism, used on special occasions for washing away sin and evil and entering into virtue.

Earnest-Endeavour Baptism: Earnest endeavour (added progress, full effort, intensified effort) is practiced before going to the altar for Tantric Baptism.

Mandala Baptism: Mandala used in the altar for Tantric Baptism.

Samadhi Baptism: The samadhi of the summit of contemplation (the peak whence all the samadhis may be surveyed).

Baptism of Prediction by Rubbing the Crown: The Buddha predicts Buddhahood to someone with the gesture of rubbing the crown.

Stage of Baptism: The tenth stage of a Bodhisattva when he is anointed by the Buddha as a Buddha. Baptism as the summit of attainment of the conception of Buddhahood or dwelling anointing the crown of the head. Reaching the fullness of adulthood, they are like the chosen prince to whom the great king of a country turns over the affairs of state. When this Kshatriya King's eldest is ceremoniously anointed on the crown of the head, he has reached what is called the dwelling of anointing the crown of the head.

III. Categories of Abhisekana in Buddhism:

Three Kinds of Baptism in Mahayana Tradition: Every Buddha baptizes a disciple by either one of the below three kinds of the Mahayana Tradition: *First*, Every Buddha baptizes a disciple by laying a hand on his head. *Second*, Buddhas baptizes a disciple by predicting Buddhahood to him. *Third*, Buddhas baptizes a disciple by revealing his glory to him to his profit.

Three Kinds of Baptism in Tantric Tradition: Every Buddha baptizes a disciple by either one of the below three kinds: *First*, to sprinkle the head with water. *Second*, Buddhas baptizes a disciple by predicting Buddhahood to him. *Third*, Buddhas baptizes a disciple by revealing his glory to him to his profit. Baptize a disciple by revealing a glory to him to his profit.

Five Abhisecani Baptism of the Esoteric school: *First*, Abhisecani baptism for ordaining acaryas, teachers or preachers of the Law. *Second*, Abhisecani baptism for admitting disciples. *Third*, Abhisecani baptism for putting an end to calamities or suffering for sins. *Fourth*, Abhisecani baptism for advancement or success. *Fifth*, Abhisecani baptism for controlling evil spirits or getting rid of difficulties. However, the abhisecani baptism does not wash away all evil spirits or getting rid of difficulties. Externalists believe that no matter what they do, their sins will be completely washed by a so-called Baptism (Lễ Rửa Tội).

Ten Kinds of Inconceivable Anointment: According to the Flower Sutra, Chapter 27, there are ten kinds of inconceivable anointment which Enlightening Beings received from the Enlightened. Once Enlightening Beings enter the concentration called the pure treasury of the past, they receive ten kinds of inconceivable anointment from the Enlightened; they also attain, purify, consummate, enter, realize, fulfil and hold them, comprehend them equally, the three spheres pure. *First*, Explanation without violating meaning. *Second*, Inexhaustibility of teaching. *Third*, Impeccable expression. *Fourth*, Endless eloquence. *Fifth*, Freedom from hesitation. *Sixth*, Truthfulness of speech. *Seventh*, The trust of the community. *Eighth*, Liberating those in the triple world. *Ninth*, Supreme excellence of roots of goodness. *Tenth*, Command of the Wondrous Teaching.

IV. A Summary of Administration of the Ceremony of Taking Refuge in the Triple Jewel (Abhiseka) in the Vajrayana:

Initiation of Baptism or anointment, or sprinkling, or initiation of transmission of power, the process used by Vajrayana, in which the disciple is empowered by the master to carry out specific meditation practices. There are four different successive stages of initiation in the Consecration or Initiation,

the process used by Vajrayana: 1) Vase initiation. 2) Secret initiation. 3) Wisdom initiation. 4) Fourth initiation: When a Bodhisattva reaches his last stage of self-discipline, he is anointed by the Buddhas with their own hands and formally inaugurated as one of them. According to the Vajrayana, anointment is an official ceremony in which a student is ritually entered into a mandala of a particular tantric deity by his vajra master. Buddhism stresses on those who come to the ceremony voluntarily, but externalists want to baptize anyone, including those who are dying and have lost their consciousness. Abhiseka means "Initiation." A ceremony that marks a person's entry into a Buddhist group. In esoteric Buddhism, initiation is generally considered to be essential for anyone wishing to engage in ritual or meditation practice. In tantric practice, initiation often symbolically creates a direct karmic link between the practitioner and the focal deity (vị thần tiêu điểm). This is the process used by Vajrayana, in which the disciple is empowered by the master to carry out specific meditation practices.

V. The Initiation of Empowerment In Tibetan Esoteric Buddhism:

The Initiation of Empowerment is conferred by a qualified spiritual master. In some Vajrayana sects in Tibet, this is a specific ceremony, the teacher describes how to meditate and the disciple meditates at that time to receive the empowerment. Merely being present in the room or drinking consecrated water is not considered an initiation of empowerment. One most important thing in the initiation of empowerment is that one must follow the direct instructions of the master and meditate right in front of that master. Some empowerments involve taking only the Bodhisattva vows, while others require the tantric vows as well. Some Buddhists believe that the ceremony of initiation of empowerments is given as blessing. They think that the ceremony is some sort of magical blessing and at the same time they really wish to drink the consecrated water or to be tapped on the head by sacred objects. This is not the correct understanding to the initiation of the empowerment in Vajrayana. As a matter of fact, sometimes, some masters give the initiation of the empowerment in the form of a blessing so that people can form a karmic connection with the Vajrayana, for the purpose of the initiation of the empowerment is to plant the seeds for future enlightenment and to introduce one to the meditation practice of a specific manifestation of the Buddha. In the ceremony, the spiritual master will explain the philosophy of the Vajrayana and how to do the meditation of that Buddha or Bodhisattva figure or deity. By practicing in accordance with the master's instructions, one receives unsurpassed benefits.

Chapter Thirty-Six

Mudra in the Vajrayana

Mudra means ritual gestures of the hands used in symbolic magic. In Buddhist iconography, mudras symbolize different aspects of Buddhist doctrine, as well as such activities as teaching, protection, etc. Great Seal (Mahamudra), one of the highest teachings of the Vajrayana. The critical point in Mahamudra is described as realization of emptiness means freedom from samsara. According to Tibetan Buddhist tradition, the Buddha's promise that this is the ultimate teaching, which surely brings about the direct experience of mind. Meditation system found in all orders of Tibetan Buddhism, but particularly associated with Kagyupa, in which it is considered to be the quintessence of all Buddhist teachings and practices. It is not found in books or words, because it is a direct personal realization of truth. Its central focus is direct apprehension of the luminous and empty nature of mind, which leads to the realization that all phenomena are creations of mind.

In Buddhism, every Buddha is depicted with a characteristic gesture of the hands. Such gestures correspond to natural gestures of teaching, protecting and so on. Mudras are particularly important in Vajrayana traditions, in which they are used in connection with ritual and meditation. These are physical gestures, especially symbolical hand movements, which are performed to help evoke certain states of mind parallel to those of Buddhas and Bodhisattvas. Ritual gestures of the hands used in symbolic magic. In Buddhism, every Buddha is depicted with a characteristic gesture of the hands. Such gestures correspond to natural gestures of teaching, protecting and so on. There are 10 Mudras in the Tantric Buddhism:

First, Dhyani-Mudra: The back of the right hand rests on the palm of the other in such a way that the tips of the thumbs lightly touch one another. Place both hands right in front of the navel. This Mudra is utilized by cultivators during practicing meditation. **Second, Vitarka-Mudra:** The right hand points upward; the left downward; both palms are turned outward. The thumbs and index fingers of each hand of each

hand form a circle. The right hand is at the shoulder level, the left at the level of the hips. The vitarka Mudra is found most frequently in representations of Amitabha and Vairocana Buddhas. **Third, Dharmachakra-Mudra:** The left palm is turned toward the body, the right outward, and the circles formed by the thumbs and index fingers of each hand touch one another. This mudra is found in representations of Sakyamuni, Amitabha, Vairocana and Maitreya Buddhas. **Fourth, Bhumisparsha-Mudra:** The left hand rests palm upward in the lap (sometimes holds a beg bowl); the right hand hanging over the knee, palm inward, points to the earth. This Mudra is the gesture with which Sakyamuni Buddha summoned the earth as witness to his realization of Buddhahood. This is also considered as a gesture of unshakability of Akshobhya Buddha. **Fifth, Abhaya-Mudra:** The right hand is raised to the shoulder height with fingers extended and palm turned outward. This is the gesture of Sakyamuni Buddha immediately after attaining enlightenment. **Sixth, Varada-Mudra:** The right hand palm facing out, directed downward. This is the gesture of Sakyamuni Buddha when he summoned Heaven as witness to his Buddhahood. **Seventh, Uttarabodhi-Mudra:** Both hands are held at the level of chest, the two raised index fingers touch one another (form a point of Vajra), The remaining fingers are crossed and folded down; the thumbs touch each other or crossed and folded down. This mudra is frequently seen in images of Vairocana. **Eighth, Mudra of Supreme Wisdom:** The right index finger is grasped by the five fingers of the left hand. This represents the unity in the manifold as embodied in the Buddha. This Mudra is a characteristic of Vairocana. **Ninth, Anjali-Mudra:** The palms are held together at the level of the chest. This is the customary gesture of greeting in India. In Buddhism, it expresses "Suchness." **Tenth, Vajrapradama-Mudra:** The fingertips of the hands are crossed.

Chapter Thirty-Seven

Seven Postures of Vairocana

Vairocana Buddha, Great Sun Tathagata (coming from or belonging to the sun), name of a Dhyani Buddha (a son of the sun or the Dhyani Buddha of the centre). The central Sun, personifying the Dharma-Dhatu or Supreme Wisdom. In East Asian traditions, this Buddha is often referred to as the “Original Buddha” (Adi-Buddha), meaning that he has always been awakened. He represents the “truth body” (Dharmakaya), and he is said to preside over the “Flower Treasury World.” Vairocana or the All-Illuminating One (of the non-historical Buddha), is one of the five transcendent buddhas. He is associated with the transcendent Bodhisattva Samantabhadra and the earthly Buddha Krakuchchanda. Vairocana a symbol of supreme wisdom, or cosmic consciousness, that is, transcendental Buddha-knowledge, and one of his symbols is the “wheel of doctrine” (Dharmacakra). His Pure Land is the entire cosmos. He is often depicted with white skin and making the Mudra of “supreme wisdom.” Day dedicated to His manifestation (to a Buddha's vital spirit) is the twenty-seventh day of the month.

According to Lama Khenchen Thrangu in “The Practice of Tranquility and Insight”, Vairocana means “what illuminates, what makes clear.” So, Vairocana is the physical posture of sitting that helps one develop a meditative state and makes the mind stable and clear. Whether the mind becomes unstable depends on what are called the airs or subtle winds. There is gross air, which is the breath one inhales and exhales. But there is also a subtle air, which is involved with the movements of the body and the movement of thoughts. Body and mind are closely related, so when these subtle airs become still in the body, the mind also becomes still. One makes these subtle airs stable by working on the inner channels through which the airs move. If these channels are straight and stable, the subtle airs will become stable, and then the mind will become stable. In Tibetan Esoteric Buddhism, to make these channels straight and stable, one must have proper posture of seven postures of Vairocana during meditation.

First, Keeping the Spine Straight: Keeping the spine straight so that the central energy channel is straight. The life force vayu is called “prana” and flows in the central channel. Prana makes one’s body stable and firm. It is also called the earth vayu because it gives stability and endurance to the body. If the body is bent forward in meditation, or leaning to the left, right, or backward, then this central channel is going to bent and the prana flowing within it will be constricted. Therefore, if one keeps the spine straight, the earth vayu will flow straight, and this will result in endurance and stability. The water flow permeates the body and keeps it moist. If these water flows flow in the central channel, they will naturally be stable. In order to cause the water flows to flow in the central channel, practitioners should have seven postures of Vairocana.

Second, Closed Position of Two Hands: Place the hands in a closed position because this is the correct way of a meditative posture. Place the right palm of the right hand on the palm of the left hand or vice versa, and two thumbs slightly touch each other.

Third, Two Elbows Slightly Sticking Out: The fire naturally goes upward, while the earth and water naturally go downward. For the fire to enter the central channel, practitioner must have the fifth posture of Vairocana.

Fourth, Lower the Chin Slightly: This has the effect of preventing the fire from rising upward.

Fifth, Eyes Should Be Unwavering: To introduce the air to flow into the central channel, one’s eyes should be unwavering. The air flow is connected with movement of the body, and the eyes naturally have a great deal of movement associated with them. The moving of the eyes will cause the mind to move. So one keeps the eyes still, focused on the space beyond the tip of the nose. This will cause the mind to become still and the air flow to enter the central channel.

Sixth, Lips Are Left to Rest Naturally: The lips are left to rest quite naturally, with the tongue resting against the palate.

Seventh, Sit in Full Lotus Position: To stabilize the downward-eliminating flow, one sits with one’s legs in the vajra or full lotus position.

Chapter Thirty-Eight

Cultivate Six Dharmas of Naropa Order

Great master Naropa, also called Nadapada 1016-1100, an Indian Buddhist tantric master, student of Tilopa and teacher of Mar Pa Chos Kyi Blo Gros. According to legends about his life, he was a renowned scholar at Nalanda Monastic University, but left his position after an experience in which a hideously ugly woman appeared before him and demanded that he explain the essence of the Dharma. He was unable to do so, and was informed that her ugliness was a reflection of his own pride and other negative emotions. After that, she instructed him to seek out Tilopa, who only agreed to teach him after subjecting him to a series of painful and bizarre tests, such as crushing his penis between two rocks. After mastering the practices taught to him by Tilopa, he passed them on to Mar Pa, who in turn brought them to Tibet, where this lineage developed into the Kagyupa Order. Six dharmas of Naropa order or six tantric practices taught to Marpa Chogi Lodro by Naropa (1016-1100) and brought to Tibet by him. They are particularly important to the Kagyupa order. The six are: First, heat (candali), which involves increasing and channeling inner heat through visualizing fire and the sun in various places of the meditator's body. Second, illusory body (maya-deha), a practice in which one mentally generates an image of a subtle body composed of subtle energies and endowed with the ideal qualities of a buddha, such as the six paramitas. This is eventually transformed into the "vajra-body," symbolizing the state of Buddhahood. Third, dream (svapna), or dream yoga that trains the meditator to take control of and manipulate the process of dreams. Fourth, clear light (prabhasvara), or the yoga of a clear light which is based on the tantric notion that the mind is of the nature of clear light, and this practice involves learning to perceive all appearances as manifestations of mind and as representing the interplay of luminosity and emptiness. Fifth, intermediate state (antarabhava), or intermediate state yoga that trains the meditator for the state between birth and death, in which one has a subtle body, which is subjected to disorienting and frightening sights, sounds, and other sensory

phenomena. A person who is adept in this yoga is able to understand that these are all creations of mind, and this realization enables one to take control of the process, which is said to present numerous opportunities for meditative progress if properly understood and handled. Sixth, transference of consciousness (*samkrama*), a yoga that develops the ability to project one's consciousness into another body or to a Buddha-land (*Buddha-ksetra*) at the time of death. One who fully masters the technique can transmute the pure light of mind into the body of a Buddha at the time of death.

Tantric practices taught to Marpa Chogi Lodro by Naropa (1016-1100) and brought to Tibet by him. They are particularly important to the Kagyupa order. The six are: **First, *Candali*:** Heat, which involves increasing and channeling inner heat through visualizing fire and the sun in various places of the meditator's body. **Second, *Maya-deha*:** Illusory body, a practice in which one mentally generates an image of a subtle body composed of subtle energies and endowed with the ideal qualities of a Buddha, such as the six paramitas. This is eventually transformed into the "vajra-body," symbolizing the state of Buddhahood. **Third, *Svapna*:** Dream, or dream yoga that trains the meditator to take control of and manipulate the process of dreams. **Fourth, *Prabhasvara*:** Clear light, or the yoga of a clear light which is based on the tantric notion that the mind is of the nature of clear light, and this practice involves learning to perceive all appearances as manifestations of mind and as representing the interplay of luminosity and emptiness. **Fifth, *Antarabhava*:** Intermediate state, or intermediate state yoga that trains the meditator for the state between birth and death, in which one has a subtle body, which is subjected to disorienting and frightening sights, sounds, and other sensory phenomena. A person who is adept in this yoga is able to understand that these are all creations of mind, and this realization enables one to take control of the process, which is said to present numerous opportunities for meditative progress if properly understood and handled. **Sixth, *Samkrama*:** Transference of consciousness, a yoga that develops the ability to project one's consciousness into another body or to a Buddha-land (*Buddha-ksetra*) at the time of death. One who fully masters the technique can transmute the pure light of mind into the body of a Buddha at the time of death.

Chapter Thirty-Nine

Trikaya in the Yogacara Philosophy

I. An Overview of Trikaaya in Buddhist Teachings:

Buddha has a three-fold body. A Buddha has three bodies or planes of reality: the dharma-body or the body of reality which is formless, unchanging, transcendental, and inconceivable (dharmakaya), the body of enjoyment or the celestial body of the Buddha or personification of eternal perfection in its ultimate sense (sambhogakaya), and the incarnated body of the Buddha (nirmanakaya). A lot of people think of the Buddha's body as his physical body. Truly, the Buddha's body means Enlightenment. It is formless and without substance. It always has been and always will be. It is not a physical body that must be nourished by ordinary food. It is an eternal body whose substance is Wisdom. Therefore, Buddha will never disappear as long as Enlightenment exists. Enlightenment appears as the light of Wisdom that awakens people into a newness of life and causes them to be born into the world of Buddhas. According to Mahayana doctrine, Buddhas have three bodies: 1) Dharmakaya, or body of the great order, or true body of the Buddha. This is the true nature of the Buddha, which is identical with transcendental reality, the essence of the universe. The dharmakaya is the unity of the Buddha with every thing existing. It represents the law or dharma, the teaching expounded by the Buddha (Sakyamuni); 2) Sambhogakaya, or body of delight, the body of buddhas who in a "buddha-paradise" enjoy the truth that they embody. This is also the result of previous good actions; and 3) Nirmanakaya, or body of transformation, or emanation body, the earthly body in which Buddhas appear to men in order to fulfill the buddhas' resolve to guide all beings to advance to Buddhahood (liberation). The nirmanakaya is embodied in the earthly Buddhas and Bodhisattvas projected into the world through the meditation of the sambhogakaya as a result of their compassion. The three bodies are not one and yet not different. It is because the levels of understanding of human beings are different. Some see the dharma body, still others see the reward body, and still others see the response body. For example, some look at a pearl as a

substance which is round and perfect, others see the pure light emitting by the pearl, still others see the pearl reflected within itself. Apart from the substance of the pearl and the light, there is no pure light emitting, nor reflection inside the pearl. Thus, the three are one. These are Buddha's three-fold body. A Buddha has three bodies or planes of reality.

II. A Summary of Trikaya in the Yogacara Philosophy:

According to the Yogacara philosophy, the Triple Body is Dharmakaya, Sambhogakaya, and Nirmanakaya. Dharmakaya or Dharma body (Law body) is likened to the field of a specific career; the Sambhogakaya or bliss-body is a person's training by which that person acquires the knowledge of that specific career; and the Nirmanakaya or the body of transformation is likened the application of this knowledge in daily life to earn a living.

The First Buddha's Body is the Dharmakaya: According to the Yogacara philosophy, similar with the Samparigraha School for Samparigraha School was a forerunner of the Dharmalaksana School), the dharmakaya is the very real body of the Buddha. Dharma here may be understood in either way as "reality," or as "law giving principle," or simply as "law." Kaya means "body" or "system." The combination, dharmakaya, is then literally a body or person that exists as principle, and it has now come to mean the highest reality from which all things derive their being and lawfulness, but which in itself transcends all limiting conditions. Dharma body (essence, absolute or spiritual body or Law Body) of reality which is formless, unchanging, transcendental and inconceivable and synonymous with "Emptiness." The dharma body includes meditation, wisdom, and nirvana (Thế, trí, dụng). This is the experience of cosmic consciousness, of oneness that is beyond every conception. The unconditioned dharmakaya is the substratum of completeness and perfection out of which arise all animate and inanimate forms and moral order. Vairocana Buddha, the "All-Illuminating One" embodies this aspect of universal consciousness. According to the T'ien-T'ai, Dharmakaya is the idea or Principle or Truth itself without any personal existence. In the Mahayana Buddhism, the Prajna-paramita Sutra maintains the conception that the Dharmakaya is produced by Dharmas. Thus, the Dharma body is the

principle and nature of fundamental enlightenment. Body of the great order. The true nature of the Buddha, which is identical with transcendental reality, the essence of the universe. The dharmakaya is the unity of the Buddha with every thing existing. It represents the law or dharma, the teaching expounded by the Buddha (Sakyamuni). There is still another another explanation that the dharmakaya is the Dharma body of Vairocana Buddha, which translates as “All Pervasive Light.” According to the Zen sects, the Dharmakaya is the essence-being of all the Buddhas and also of all beings. What makes at all possible the existence of anything is the Dharmakaya, without which the world itself is inconceivable. But, especially, the Dharmakaya is the essence-body of all beings which forever is. In this sense it is Dharmata or Buddhata, that is, the Buddha-nature within all beings.

For Zen practitioners in the Tantric Buddhism, the combination of dharmakaya, is then literally a body or person that exists as principle, and it has now come to mean the highest reality from which all things derive their being and lawfulness, but which in itself transcends all limiting conditions. This is one of the most important concepts for Zen practitioners in the Tantric Buddhism. However, Zen practitioners in the Tantric Buddhism should always remember that “Dharmakaya” is not a mere philosophical word, as is indicated by the term “kaya,” which suggests the idea of personality, especially as it relates to Buddhahood. It belongs to the Buddha, it is what inwardly and essentially constitutes Buddhahood, for without it a Buddha loses altogether his being. “Dharmakaya” is also known as Svabhavakaya, meaning “self-nature-body”, for it abides in itself, it remains as such retaining its nature. It is this sense the absolute aspect of the Buddha, in whom perfect tranquility prevails.

The Second Buddha's Body is the Sambhogakaya: The second body is the Sambhogakaya, which is ordinarily translated as Body of Recompense, or Enjoyment. The Body of Recompense is sometimes called “Ying-Shên” or the Responding Body. According to the Yogacara philosophy, similar with the Samparigraha School for Samparigraha School was a forerunner of the Dharmalaksana School), the Sambhogakaya is the Buddha's psychological body with its vast variety. The Sambhogakaya is ordinarily translated as Body of Recompense, or Enjoyment. Literally, “enjoyment” is a better word for

sambhoga, for it comes originally from the root “bhuḥ,” which means “to eat” or “to enjoy,” to which the prefix “sam” meaning “together” is added. Thus “sambhogakaya” is often translated into the Chinese as “Kung-Yung-Shên,” or “Shou-Yung-Shên,” or “Chih-Shên.” Since we have the term “sambhogakaya,” recompense or reward body for it. This body of Enjoyment is attained as the result of or as the reward for a series of spiritual discipline carried on through so many kalpas. The Buddha’s psychological body with its vast variety. The body thus realized is the sambhogakaya, body of recompense, which is enjoyed by the well-deserving one, i.e., Bodhisattva-Mahasattva. The Buddha as the Body of Enjoyment is generally represented as a figure enveloped in all the glory of Buddhahood; for in Him incarnated there is everything good and beautiful and holy accruing from the perfection of the spiritual life. The particular features of each such Buddha may vary according to his original vows; for instance, his environment, his name, his form, his country, and his activity may not be the same; Amitabha Buddha has his Pure Land in the West with all the accommodations as he desired in the beginning of his career as Bodhisattva; and so with Akshobhya Buddha as described in the sutra bearing his name. The Body of Recompense is sometimes called “Ying-Shên” or the Responding Body. The reward body of bliss or enjoyment. Celestial body or bliss-body of the Buddha, personification of eternal perfection in its ultimate sense. The experience of the rapture of enlightenment, of the Dharma-mind of the Buddha and the patriarchs, and of the spiritual practices which they have transmitted from generation to generation. Amitabha Buddha in his Western Paradise symbolizes this “bliss-body.” It always resides in the Pure Land and never manifests itself in the mundane world, but only in the celestial spheres, accompanied by enlightened bodhisattvas. According to the T’ien-T’ai Sect, the Enjoyment or Reward-body is the person embodied with real insight, i.e., the body attained as the value of a long causal action. There are two kinds of Sambhogakaya: Sambhogakaya for the Buddha’s own use, or bliss. Sambhogakaya for the spiritual benefit of others. According to the Mahayana Buddhism, the reward body is Perfect Wisdom, or initial enlightenment. This is the body of delight, the body of Buddhas who in a “buddha-paradise” enjoy the truth that they embody. This is also the result of previous good actions. The

reward body is considered as the body of Nisyanda Buddha, which means “Fulfillment of Purity.” According to the Zen sects, the Sambhogakaya is the spiritual body of the Bodhisattvas which is enjoyed by them as the fruit of their self-discipline in all the virtues of perfection. This they acquire for themselves according the law of moral causation, and in this they are delivered at last from all the defects and defilements inherent in the realm of the five Skandhas.

The Third Buddha’s Body is the Nirmanakaya: The third Body is Nirmanakaya, usually translated as “Hua-Shên,” which means “Body of Transformation,” or simply “Assumed Body.” The Dharmakaya is too exalted a body for ordinary mortals to come to any conscious contact with. As it transcends all forms of limitation, it cannot become an object of sense or intellect. We ordinary mortals can perceive and have communion with this body only through its transformed forms. And we perceive them only according to our capacities, moral and spiritual. They do not appear to us in the same form. We thus read in the Saddharma-Pundarika Sutra that the Bodhisattva Avalokitesvara transforms himself into so many different forms according to the kind of beings whose salvation he has in view at the moment. The Kshitigarbha Sutra also mentions that Kshitigarbha Bodhisattva takes upon himself a variety of forms in order to respond to the requirements of different sentient beings.

According to the Yogacara philosophy, similar with the Samparigraha School for Samparigraha School was a forerunner of the Dharmalakṣaṇa School), the Nirmanakaya is the very physical body of the Buddha. Nirmanakaya is the Buddha's metamorphosic body. Transformation body or the incarnated body of the Buddha. The term “body” in the ordinary sense is rather misleading because it conveys the idea of a bodily existence. However, according to the T’ien-T’ai Sect, Nirmanakaya means body of manifestation, or the body of transformation (incarnation). The body in its various incarnation. In order to benefit certain sentient beings, a Buddha can incarnate himself into an appropriate visual body, such as that of Sakyamuni which is the transformation body of Vairocana Buddha. It is twofold: the body exclusively for Bodhisattvas of primary stage, that is, a superior body of Transformation and the body for those who are prior to the primary stage. The Nirmanakaya is usually translated as “Hua-Shên,” which

means “Body of Transformation,” or simply “Assumed Body.” The Dharmakaya is too exalted a body for ordinary mortals to come to any conscious contact with. As it transcends all forms of limitation, it cannot become an object of sense or intellect. We ordinary mortals can perceive and have communion with this body only through its transformed forms. And we perceive them only according to our capacities, moral and spiritual. They do not appear to us in the same form. We thus read in the Saddharma-Pundarika Sutra that the Bodhisattva Avalokitesvara transforms himself into so many different forms according to the kind of beings whose salvation he has in view at the moment. The Kshitigarbha Sutra also mentions that Kshitigarbha Bodhisattva takes upon himself a variety of forms in order to respond to the requirements of different sentient beings. The conception of the Nirmanakaya is significant, seeing that this world of relativity stands contrasted with the absolute value of Suchness which can be reached only by means of the knowledge of Suchness or Tathatajnana. The essence of Buddhahood is the Dharmakaya, but as long as the Buddha remains such, there is no hope for the salvation of a world of particulars. Thus, the Buddha has to abandon his original abode, and must take upon himself such forms as are conceivable and acceptable to the inhabitants of this world. The nirmanakaya is one of the three bodies of a Buddha, according to Mahayana buddhology, the other two are enjoyment body and truth body. Body of transformation, the earthly body in which Buddhas appear to men in order to fulfill the Buddhas’ resolve to guide all beings to advance to Buddhahood (liberation). The nirmanakaya is embodied in the earthly Buddhas and Bodhisattvas projected into the world through the meditation of the sambhogakayaas a result of their compassion. Also, according to Mahayana Buddhism, Buddhas are credited with a variety of supernatural powers, including the ability to create “emanation body,” or physical manifestations that are produced in order to benefit sentient beings. These may be human or animal forms, or may even be bridges or other physical objects that provide benefit. However, the most important type of emanation body is the physical form of a Buddha as in the case of Sakyamuni Buddha.

For Zen practitioners in the Tantric Buddhism, the conception of the Nirmanakaya is significant, seeing that this world of relativity stands contrasted with the absolute value of Suchness which can be

reached only by means of the knowledge of Suchness or Tathatajnana. The essence of Buddhahood is the Dharmakaya, but as long as the Buddha remains such, there is no hope for the salvation of a world of particulars. Thus, the Buddha has to abandon his original abode, and must take upon himself such forms as are conceivable and acceptable to the inhabitants of this world. According to Tibetan Buddhism, advanced practitioners acquire the ability to choose their rebirth situations consciously, and other advanced masters are able to identify them. Today there are hundreds of reincarnational lineages in Tibetan Buddhism, the most prominent of which are the Dalai Lamas. According to the Tantric Buddhism, the meaning of Nirmanakaya is the “body of emanation,” the body of existence or manifestation of our mind and our body. It is also the manifestation of the bodies of those who have already experienced or gone through the other two kayas, and who then manifest on the third level, the nirmanakaya. In that sense the nirmanakaya refers specifically to the vajra master or teacher who is here on earth. Such a teacher has achieved the dharmakaya and the sambhogakaya, but in order to communicate with our body, our food, our clothes, and our earth, that is, with our sense perceptions, he needs a manifested body. It is necessary that the teacher manifest in the nirmanakaya in order to communicate with us and to teach the vajrayana and the entire Buddhadharma. According to the Mahayana Buddhism, the transformation body is a compassionate appearance in response to living beings. Body of transformation, the earthly body in which Buddhas appear to men in order to fulfill the Buddhas’ resolve to guide all beings to advance to Buddhahood (liberation). The nirmanakaya is embodied in the earthly Buddhas and Bodhisattvas projected into the world through the meditation of the sambhogakaya as a result of their compassion. The transformation body is also known as the body of Sakyamuni Buddha, which translates “Still and Silent.” According to the Zen sects, the Nirmanakaya is born of great loving heart (mahakaruna) of the Buddhas and Bodhisattvas. By reason of this love they have for all beings, they never remain in the self-enjoyment of the fruits of their moral deeds. Their intense desire is to share those fruits with their fellow-beings. If the ignorant could be saved by the Bodhisattva by his vicariously suffering for them, he would do so. If the ignorant could be enlightened by the Bodhisattva

by turning his stock of merit over to them, he would do so. This turning over of merit and this vicarious suffering are accomplished by the Bodhisattva by means of his Nirmanakaya, transformation-body. Nirmanakaya is a body assumed by the Buddha in order to establish contact with the world in a human form. In this form, therefore, the Bodhisattva, spatially speaking, divides himself into hundreds of thousands of kotis of bodies. He can then be recognized in the form of a creeping caterpillar, in a sky-scraping mountain, in the saintly figure of Saints, and even in the shape of a world-devouring Evil One (Mara), if he thinks it necessary to take this form in order to save a world that has passed into the hands of ignorance, evil passions, and all kinds of defilements and corruptions.

Chapter Forty

The Process of Four Peaks of View to Advance to Buddhahood in the Point of View of Sahajayana and Mantrayana

Although Mantrayana and Sahajayana are not schools clinging to rigidly defined doctrines, as do, for instance, the Vaibhasikas and Vinanavadins, they are of the greatest importance for the living force of Buddhism. Mantrayana with its emotionally moving and aesthetically appealing ritual, and Sahajayana with its profound meditative practices. Both Mantrayana and Sahajayana are concerned with the practical aspect of Buddhism which culminates in the four peaks of view or the process of four peaks of view to advance to Buddhahood in the point of view of Sahajayana and Mantrayana:

The First Process is Seeing: Seeing the view based on experience. 'To see' or 'to view' means seeing, viewing or observing; and 'to practice' means action or work. In Buddhism, 'to see' implies the overall understanding of the teachings from the Buddha; however, in Zen, it does not only denote the understanding of Zen principles and truth, but it also implies the awakened view that springs from the enlightenment experience. In this sense, 'seeing' can be understood as 'seeing reality' or 'a view of reality'. But while 'seeing' signifies the seeing of reality, it does not imply the 'possession' or 'mastery' of reality. A Zen proverb says: "Reality can be seen in an abrupt manner, but the matter should be cultivated step by step." In other words, after one has attained enlightenment, he should cultivate it until it reaches its full maturity, until he has gained great power and flexibility. All the pre-enlightenment (before-enlightenment) searching and striving, together with the post-enlightenment (after-enlightenment) cultivation, is what Zen Buddhists call 'the practice' or 'the work'. Thus, Zen work consists of two main aspects, the 'View' and the 'Action', and both are indispensable. Ancient virtues taught: "To gain a view, one should climb to the top of a mountain and look from there; to begin the journey of Zen, practitioners should go down to the bottom of the sea,

and from there start walking." Although the edifice of Zen is supported by these two main pillars, the 'View' and the 'Action', but Zen teaching lays most of its stress on the 'View'. This is attested by the great master, Kuei-shan, who said, "Your view, but not your action, is the one thing that I care about." That is also the reason why the Zen Masters put all their emphasis on Enlightenment and concentrate their efforts on bringing their disciples directly to enlightenment. As above mentioned, being a most practical and straightforward teaching, Zen seeks to brush aside all secondary matters and discussions and to point directly to the 'seeing' or 'viewing of Reality'. This is shown in the whole tradition of Zen. The emphasis on the 'View' is witnessed by innumerable Zen koans and sayings. Among them perhaps the most expressive one is Master Pai-chang's remark: "If the disciple has a view equal to his Master, he can, at most, accomplish but half of what his Master has achieved. Only when the disciple has a view surpassing that of his Master is he deserving of the Instruction."

The Second Process is the Cultivation: Cultivation" means development of what this view offers. "Cultivation" means correct our characters and obey the Buddha's teachings. "Tu" means to study the law by reciting sutras in the morning and evening, being on strict vegetarian diet and studying all the scriptures of the Buddha, keep all the precepts; however, the most important factors in real cultivation are to correct your character, to eliminate bad habits, to be joyful and compassionate, to build virtue. In reciting sutras, one must thoroughly understand the meaning. Furthermore, one should also practise meditation on a daily basis to get insight. For laypeople, cultivation means to mend your ways, from evil to wholesome (ceasing transgressions and performing good deeds). It is traditional for Buddhists to honour the Buddha, to respect the Sangha and to pay homage the religious objects of veneration such as the relics of the Buddha, Buddha images, monastery, pagoda, and personal articles used by the Buddha. However, Buddhists should try to cultivate and attain a self-realization, and never pray to idols.

The Third Process is the Practice: To live and act accordingly. Practice or perform means to lead a religious life. Cultivation in Buddhism is to put the Buddha's teachings into practice on a continued and regular basis. Cultivation in Buddhism also means to nourish the

seeds of Bodhi by practicing and developing precepts, dhyana, and wisdom. Thus, cultivation in Buddhism is not only practicing Buddha recitation or sitting meditation, it also includes cultivation of six paramitas, ten paramitas, thirty-seven aids to Enlightenment, etc. Practice or perform, also means practice of religious life. According to the Pureland Buddhism, practice means one must recite the Amitabha Buddha with the utmost sincerity to the point of achieving one-mind or single-minded recitation in order to establish the unimaginable connections and having the Buddha rescue and deliver the cultivator to the Western Pureland after death. There are two kinds of practice: Practice based on the teaching of Dharma and Practice based on belief.

The Fourth Process is the Attainment of Truth by Personal Experience: The main goal of the Esoteric School is to transform the mind in cultivation in order to attain enlightenment and liberation. In other words, to attain the full or complete fruition of merit or the perfect reward. The integration of the individual (enlightenment, Buddhahood, or spiritual maturity). Adhigama means to make visibly present before the eyes. Evident or realization. Own attainment or realization (to attain truth by personal experience). Realization also means spiritual experience or experience of own mind. The noted Buddhist declaration that life is pain or suffering, must not be understood as a message of pessimism. That life is pain is a plain statement of fact, and all our spiritual experience starts from this fact. In fact, the so-called “spiritual experience” is no more than the experience of pain raised above mere sensation. Those who cannot feel pain can never go beyond themselves. All religious-minded people are sufferers of life-pain. The Buddha says that Vimalakirti is sick because all sentient beings are sick. When we are surrounded by sickness on all sides, how can we, if spiritually disposed, be free from being sick? The heart of the Compassionate One always beats with those of his fellow-beings, sentient and non-sentient. In Esoteric Teachings, realization means to attain truth by personal experience, or to attain mystic insight, conviction by thinking, realization, to prove and ponder. According to the Avatamsaka Sutra, realization is the desire for supreme enlightenment is so necessary for practitioners. In Buddhism, practice and its realization mean action and proof; knowledge or assurance derived from doing; practice of religious

discipline and the resulting enlightenment. Practice and its realization also mean knowledge derived from doing, or practice of religious discipline and the resulting enlightenment. Once practitioners realize the fruit of Buddhahood, they will attain the Kṛtyanusthāna-jñāna wisdom that is derived from the five senses (ngũ căn), the wisdom of perfecting the double work of self-welfare and the welfare of others. At that time, the Kṛtyanusthāna-jñāna wisdom itself has the ability to transform and appear in three forms of body in order to teach and to convert beings, to eliminate all sufferings and afflictions and end the cycle of births and deaths.

Chapter Forty-One

Vairocana Buddha: A Special Buddha of the Tantric Buddhism

Vairocana Buddha, Great Sun Tathagata (coming from or belonging to the sun), name of a Dhyani Buddha (a son of the sun or the Dhyani Buddha of the centre). The central Sun, personifying the Dharma-Dhatu or Supreme Wisdom. In East Asian traditions, this Buddha is often referred to as the “Original Buddha” (Adi-Buddha), meaning that he has always been awakened. He represents the “truth body” (Dharmakaya), and he is said to preside over the “Flower Treasury World.” Vairocana or the All-Illuminating One (of the non-historical Buddha), is one of the five transcendent buddhas. He is associated with the transcendent Bodhisattva Samantabhadra and the earthly Buddha Krakuchchanda. Vairocana a symbol of supreme wisdom, or cosmic consciousness, that is, transcendental Buddha-knowledge, and one of his symbols is the “wheel of doctrine” (Dharmacakra). His Pure Land is the entire cosmos. He is often depicted with white skin and making the Mudra of “supreme wisdom.” Day dedicated to His manifestation (to a Buddha's vital spirit) is the twenty-seventh day of the month.

The esoteric method or the esoteric Mantra, or Yogacara sect, developed especially in Shingon, with Vairocana as the chief object of worship, and the Mandalas of Garbhadhatu and Vajradhatu. The esoteric teaching or Tantric Buddhism, in contrast with the open schools (Hiền giáo). The Buddhist tantra consists of sutras of a so-called mystical nature which endeavor to teach the inner relationship of the external world and the world of spirit, of the identity of Mind and universe. Great Sun Tathagata (coming from or belonging to the sun), name of a Dhyani Buddha (a son of the sun or the Dhyani Buddha of the centre). The central Sun, personifying the Dharma-Dhatu or Supreme Wisdom. In East Asian traditions, this Buddha is often referred to as the “Original Buddha” (Adi-Buddha), meaning that he has always been awakened. He represents the “truth body” (Dharmakaya), and he is said to preside over the “Flower Treasury

World.” Vairocana or the All-Illuminating One (of the non-historical Buddhas), is one of the five transcendent buddhas. He is associated with the transcendent Bodhisattva Samantabhadra and the earthly Buddha Krakuchchanda. Vairocana a symbol of supreme wisdom, or cosmic consciousness, that is, transcendental Buddha-knowledge, and one of his symbols is the “wheel of doctrine” (Dharmacakra). His Pure Land is the entire cosmos. He is often depicted with white skin and making the Mudra of “supreme wisdom.” The term “Vairocana,” belonging or coming from the sun, the true or real Buddha-body. Vairocana is also called the Great Sun Tathagata. Vairocana is also recognized as the spiritual or essential body of Buddha-truth, and like light pervading everywhere. The esoteric school interprets Vairocana by the sun, or its light, which eliminates the darkness of ignorance. According to the Avatamsaka Schools, Vairocana Buddha is the main Buddha in the Avatamsaka Sutra (Kinh Hoa Nghiêm), represents the Dharma body of Buddha Sakyamuni and all Buddhas. The Vairocana Buddha is representing the realization of the world of Emptiness, of Buddha-nature, of unconditioned Equality. Vairocana also represents the Dharmakaya. The Mahavairocana, as the Great Sun Buddha is called in Sanskrit, is apparently different from the Sakyamuni Buddha, but if mystically considered, the latter himself will be the former, and Samantabhadra Bodhisattva who is attending Sakyamuni Buddha will be Vajrapani under the mystical Buddha. Even the mystical Buddha is of two aspects, generally represented as two separate Buddhas. In Buddhism, a Buddha, however remote in age or however great in origin, will be individual, for the perfection of knowledge and wisdom is the perfection of personality and that is a Buddha. A personal perfection embellished by the three mysteries is the spiritual body of knowledge and wisdom. The static nature of the Buddha is potentially perfected like the great luminary (Diamond Element), and is the Mahavairocana (Great Sun) of the Diamond Element. To us it is not clear that all-illuminating dynamic force, like warmth or mercy, is to enfold all beings which are in the realm of natural principle (Matrix Repository). Therefore, the spiritual body of principle is depicted as if the world of nature, i.e., universe itself, should become illumined and assume a splendor of perfect wisdom. This Buddha is possessed of the perfect harmony of the sixfold greatness, i.e., earth, water, fire, air,

space, and consciousness and is the Buddha Mahavairocana of the Matrix Repository. These curious names of the worlds of “Diamond Element” and “Matrix Repository” indicate the indestructible character of personal wisdom, otherwise called the realm of effect and the natural source of beings, sometimes called the realm of cause. These two aspects ‘static’ and ‘dynamic’ of the Buddha are strictly distinguished. The words ‘static’ and ‘dynamic’ with regard to the person of the Buddha on the basis of the manifestation of his enfolding power. Seen from the attainment of his perfect wisdom, the Buddha of the realm of nature is static and therefore has the sign (mudra) of meditation, while the Buddha of the realm of wisdom is dynamic owing to the vivid realization of his ideals and has the sign of ‘wisdom-fist. Suppose an individual develops himself and attains enlightenment and advances so far as to conform to the universal principle; he will then be Mahavairocana Buddha of the individual realm or Diamond Element. In sculpture, he is represented with the left hand grasping the index finger of the right hand, the sign of ‘wisdom-fist.’ On the other hand, when the universe itself becomes illumined and assumes a splendor of wisdom, he then will be Mahavairocana Buddha of the natural realm or Matrix Repository. In sculpture he is represented as having the sign of meditation on the universe, with the right hand on the left, the thumbs touching each other. Thus, there are two Buddhas with one and the same name and identical in quality, but different in manifestation. They are two and yet not two. Mystically speaking, the two persons of ultimate perfection would be one and the same width and height. When the six great elements (earth, water, fire, air, space and consciousness) are coordinated crosswise, or according to space, we get the universe, i.e., the universal body of the Buddha of the Matrix Realm. When the six elements are arranged lengthwise or vertically, according to time, we get the individual of five aggregates, i.e., the personal body of the Buddha of the Diamond Realm.

Chapter Forty-Two

The Role of Avalokitesvara In Meditation of Esoteric Buddhism

Avalokitesvara is one who contemplates the sound of the world. He is one of the four great bodhisattvas of Mahayana Buddhism. Three other bodhisattvas are Samantabhadra, Kshitigarbha and Manjushri. Avalokitesvara Bodhisattva can manifest herself in any conceivable form to bring help wherever it is needed. Bodhisattva of compassion and deep listening. Also called Kuan Shi Yin, the Bodhisattva of compassion. In more recent presentations, Kuan-Shi Yin is often depicted with feminine features. In China and Vietnam, Kuan Yin is sometimes considered as a thousand-armed, and thousand-eyed Bodhisattva. Somewhere in Vietnam, Kuan Yin is painted as a mother with a child in her one arm. Nevertheless, we often see pictures of Quan Yin standing on clouds, riding on a dragon, or standing on a cliff in high seas, waiting to save (rescue) shipwrecked victims. There are still a great number of legends of Kuan Yin for each locality has its own legend. Chapter 25 of the Lotus Sutra devoted to Kuan-Yin, and is the principal scriptures of the cult. Kuan-Yin is sometimes confounded (bị lầm lẫn) with Amitabha and Maitreya. Avalokitesvara is a Sanskrit term for “Lord who looks down.” A Bodhisattva who stands on the left side of Amitabha Buddha. This is the most important Bodhisattva in Mahayana Buddhism. He is the embodiment of compassion (karuna), which along with wisdom (prajna) is one of the two main characteristics of the awakened mind of a Buddha. His name literally means “the Lord who Look Down,” implying that he views the sufferings and afflictions of sentient beings with compassion. He figures prominently in many Mahayana sutras, e.g., several Perfection of Wisdom sutras, the Sukhavati-Vyuha, in which he is said to be one of the Bodhisattvas in the Pure Land of Amitabha, and the Saddharma-Pundarika, which has an entire chapter in which he is the main figure. In this sutra, he is described as the savior of beings in trouble. It is said that by merely remembering his name with devotion one can be saved in times of distress.

According to Eitel in *The Dictionary of Chinese-English Buddhist Terms*, Avalokitesvara is one who contemplates the world's sounds, originally represented as a male, the images are now generally those of a female figure. The meaning of the term is in doubt. Kuan-Yin is one of the triad of Amitabha, is represented on his left, and is also represented as crowned with Amida; but there are as many as thirty-three different forms of Kuan-Yin, sometimes with a bird, a vase, a willow wand, a pearl, a thousand eyes and hands, etc. and when as bestower of children, carrying a child. The island of P'u-T'o (Potala) is the chief center of Kuan-Yin worship, where she is the protector of all in distress, especially of those who go to sea. Avalokitesvara is the Bodhisattva of Universal Compassion whom Vietnamese and Chinese call Kuan Shi Yin. He is the Great Compassionate One or the Bodhisattva of all embracing love and benevolence. He is one of the most important Bodhisattvas of the Mahayana. He who hears the sound of suffers to save them. Avalokitesvara represents "Great Compassion" and limitless understanding, saving those who seek for help by calling his name or turning to him at times of extreme danger or when encountering calamities. In folk belief, Avalokitesvara also protects from natural catastrophe and grants blessings to children. He plays a central role in the devotional practices of all Buddhist sects. Although originally male, Kuan-Yin has become a feminine figure in the popular imagination in Asia.

According to Chinese Mahayana Buddhism, Bodhisattva Avalokitesvara is often depicted with one thousand hands, each hand containing its own eye, to indicate the vows and powers of the Bodhisattva to see all those suffering in the world and reach into the world and pull them out of their suffering. According to other Buddhist sources, Avalokitesvara Bodhisattva is one of the four greatest important Bodhisattvas in Mahayana Buddhism. He is a Bodhisattva of Great Compassion and Observer of the Sounds of the World. He is also known as the Contemplator of Self-Mastery. He is the disciple and future successor of Amitabha Buddha in the Western Pure Land. According to other Buddhist sources, Avalokitesvara Bodhisattva is one of the four greatest important Bodhisattvas in Mahayana Buddhism. He is also known as the Contemplator of Self-Mastery. He is the disciple and future successor of Amitabha Buddha in the Western Pure Land. In

the Surangama Sutra, book Six, the Buddha asked Avalokitesvara Bodhisattva about perfect penetration, and Avalokitesvara Bodhisattva reported to the Buddha as follows: “World Honored One! From the gateway of ear, I obtained perfect and illumining samadhi. The conditioned mind was at ease, and therefore I entered the appearance of the flow, and obtaining samadhi, I accomplished Bodhi. World Honored One! That Buddha, the Thus Come One, praised me as having obtained well the Dharma-door of perfect penetration. In the great assembly he bestowed a prediction upon me and the name, Kuan-Shih-Yin. There are various titles of Avalokitesvara Bodhisattva: Regarder or Observer of the world’s sounds or cries (sounds that enlighten the world), Kuan-Yin Bodhisattva, the Sovereign Beholder, not associated with sounds or cries, the Sovereign Beholder, not associated with sounds or cries, Tara or the sakti or female energy of the masculine Avalokitesvara, One Thousand Hands and Eyes Bodhisattva, Kuan Yin with efficacious responses, Kuan-Yin Gandharaja, Kuan-Yin gazing at the moon in the water (the unreality of all phenomena), and Kuan-Yin with the willow-branch (one of the thirty-three Kuan-Yins).

Avalokitesvara Bodhisattva has twelve vows as follows: *The first vow*: Namó, the Greatly Enlightened, well known for great spiritual freedom, the Avalokitesvara Tathagata’s vow of immense propagation. *The second vow*: Namó, single-minded in liberation, Avalokitesvara Tathagata’s vow to often dwell in Southern Ocean. *The third vow*: Namó, the dweller of Saha World, the Underworld, Avalokitesvara Tathagata’s vow to follow the prayer sounds of sentient beings to alleviate pains and sufferings. *The fourth vow*: Namó, the destroyer of evil spirits and demons, Avalokitesvara Tathagata’s vow to eliminate dangers. *The fifth vow*: Namó, the holy water bottle and willow branch, Avalokitesvara Tathagata’s vow to provide comfort and purification of sentient beings’ minds with sweet holy water. *The sixth vow*: Namó, the greatly compassionate and forgiving Avalokitesvara Tathagata’s vow often to carry out conducts with complete fairness and equality. *The seventh vow*: Namó, in all times without abandonment, Avalokitesvara Tathagata’s vow to try to eliminate the three realm. *The eighth vow*: Namó, Potala Mountain, essential to worship, Avalokitesvara Tathagata’s vow to break from the bondage of shackles and chains to find liberation. *The ninth vow*: Namó, the creator of the

dharma-vessel traveling the ocean of sufferings, Avalokitesvara Tathagata's vow to rescue and aid all sentient beings. *The tenth vow*: Namo, the holder of flags and parasols, Avalokitesvara Tathagata's vow to protect and deliver sentient beings to the Western Pure Land. *The eleventh vow*: Namo, the world of the Infinite Life Buddha, Avalokitesvara Tathagata's vow to have Amitabha Buddha give the prophecy of Buddhahood. *The twelfth vow*: Namo, the incomparable adorning body in the three worlds, Avalokitesvara Tathagata's vow to complete the twelve vows to rescue sentient beings.

Avalokitesvara, the "Bodhisattva who Looks Down" on us with compassion, is one of the most popular Mahayana Bodhisattvas. Revered as the embodiment of compassion, he is frequently depicted with eleven heads and 1,000 arms, all of which are used in his dispensation of aid. Avalokitesvara is an attendant of the Buddha Amitabha, who rules over Sukhavati, the Pure Land of the West. Amitabha is one of the most important of the many Buddhas who resides in the different Buddha fields of Mahayana Buddhism. Nowadays, Avalokitesvara is worshipped in different countries around the world. World Voice-Seeing Bodhisattva, one of the great bodhisattvas of the Mahayana Buddhism. Avalokitesvara contemplates the sound of the world. She can manifest herself in any conceivable form to bring help wherever it is needed. Bodhisattva of compassion and deep listening. Also called Kuan Shi Yin, the Bodhisattva of compassion. One of the three Pure Land Sages (Buddhas and Bodhisattvas). The others being Buddha Amitabha and Bodhisattva Mahasthamaprapta (Đại Thế Chí Bồ Tát). Among Buddhist mythological works, works on Avalokitesvara Bodhisattva are the most outstanding. By the power of his magic, and by his infinite care and skill he affords safety to those who are anxious. The word Avalokitesvara is a compound of the word "ishvara" means "Lord or Sovereign," and of "avalokita" which means he who looks down with compassion, i.e., on beings suffering in this world.

In the beginning we meditate with an object and gradually move on to meditate without an object. The mind turns inward and focuses on a mental image of the Buddha in the form of a Yidam deity such as Avalokitesvara in Tibetan Buddhism. We can imagine to place the image mentally above our body, or visualize it in front of us, or

visualize that our own body is the deity. Remember the purpose of meditation is not to simply stare at the image, but to focus the mind on the image so the mind will become still and stable. According to Tibetan Buddhism, Avalokitesvara finds many ways to help, not least by assuming a variety of forms, including those of a disciple, a monk, a god or a Tara. Tara, an important female bodhisattva in Indo-Tibetan Buddhism, was born from a teardrop of his compassion, and the Dalai Lamas are sometimes said to be successive reincarnations of Avalokitesvara. The cult of Avalokitesvara has inspired some of the most beautiful works of religious art in Asian Buddhism. In the 10th century, Chinese Buddhists started painting images of Avalokitesvara Bodhisattva with ten arms. Four of these ten arms hold the sun, moon, a mace and a trident; and the remaining six are in the distinctive gesture (mudra) of giving, banishing fear and offering. According to Chinese Mahayana Buddhism, Bodhisattva Avalokitesvara is often depicted with one thousand hands, each hand containing its own eye, to indicate the vows and powers of the Bodhisattva to see all those suffering in the world and reach into the world and pull them out of their suffering.

According to Edward Conze in *Buddhism: Its Essence and Development*, Avalokitesvara personifies compassion. The texts and images suggest that in India one may distinguish three stages in his development. At first, he is a member of a trinity, consisting of Amitayus, Avalokitesvara and Mahasthamaprapta. This Trinity has many counterparts in Iranian religion, i.e., in the Mithras cult and Zervanism, a Persian religion which recognized Infinite Time (Zervan Akarana=Amita-ayus) as the fundamental principle. Assimilated by Buddhism, Avalokitesvara becomes a great Bodhisattva, so great that he is nearly as perfect as a Buddha. He possesses a great miraculous power to help in all kinds of dangers and difficulties. At first, he is a member of a trinity, consisting of Amitayus, Avalokitesvara and Mahasthamaprapta. This Trinity has many counterparts in Iranian religion, i.e., in the Mithras cult and Zervanism, a Persian religion which recognized Infinite Time (Zervan Akarana=Amita-ayus) as the fundamental principle. Assimilated by Buddhism, Avalokitesvara becomes a great Bodhisattva, so great that he is nearly as perfect as a Buddha. He possesses a great miraculous power to help in all kinds of dangers and difficulties. In the second stage, Avalokitesvara acquires a

number of cosmic functions and features. He holds the world in his hand; he is immensely big, 800,000 myriads of miles, each of the pores of his skin conceals a world system. He is the Lord and Sovereign of the world. From his eyes come the sun and the moon, from his mouth the winds, from his feet the earth. In all these respects, Avalokitesvara resembles the Hindu God, Brahma. Finally, in the third stage, at a time when the magical elements of Buddhism come to the fore, he becomes a great magician who owes his power to his mantras, and he adopts many of the characteristics of Siva. This is the Tantric Avalokitesvara.

In early East Asian Buddhist depictions, up to the early Sung Dynasty, he is portrayed as a male, but since at least the tenth century the image of a female in a white robe (Pai-I-Kuan-Yin) has predominated in East Asia. In Tibet Avalokitesvara Sgyan ras gzigs dbang phyug is viewed as the country's patron deity, one of physical emanations is the Dalai Lamas incarnational line. Furthermore, he is one of the eight great Bodhisattvas in Mahayana traditional Buddhism, and one whose activities involve the active practice of compassion in saving sentient beings. The mantra of "Om Mani Pad mi Hum" is directly associated with Avalokitesvara Bodhisattva. In Tibetan Buddhism, Avalokitesvara Bodhisattva is considered to be the main patron Bodhisattva, and the Dalai Lama is viewed as his incarnate manifestation.

In Tibetan Buddhism, beside Green Tara, Red Tara and White Tara, there are twenty-one Personified Taras. These are twenty-one main forms of Tara, the most popular forms are White Tara, Green Tara, and Red Tara, each of which has different colors, and others iconographic features: 1) Tara with Protection Against Fire, 2) Tara with Protection Against Canivour, 3) Tara with Protection Against Elephant, 4) Tara with Protection Against Earthly Disasters, 5) Tara with Protection Against Evil Spirits, 6) Tara with Protection Against Famine, 7) Tara with Protection Against Flood, 8) Tara with Protection for Increasing Power, 9) Tara with Protection for Increasing Harmony, 10) Tara with Protection for Increasing Prosperity, 11) Tara with Protection Against Lion, 12) Tara with Protection Against Indestructibility, 13) Tara with Protection Against Politics, 14) Tara with Protection Against Sickness, 15) Tara of Source of All Other Twenty Emanations, 16) Tara with Protection Against Snakes, 17) Tara with Protection Against Thief, 18) Tara with Protection Against Untimely Death, 19) Tara with Protection Against Weapon, 20) Tara with Protection Against War, 21) Tara with Protection Against Wind & Storms.

Chapter Forty-Three

Samanthabhadra Bodhisattva: Adi-Buddha & the Embodiment of the Dharma-kaya

I. An Overview of Samanthabhadra Bodhisattva in Buddhism:

Samanthabhadra Bodhisattva or the Universal Virtue Bodhisattva, one of the five Dhyani-Bodhisattvas or the All-Compassionate One of perfect Activity. “He Who Is All-Pervadingly Good” or “He whose Beneficence Is Everywhere.” One of the most important Bodhisattvas of Mahayana Buddhism. He also embodies calm action, compassion, and deep-seated wisdom. He is venerated as the protector of all those who teach the dharma and is regarded as an embodiment of the wisdom of essential sameness and difference. He often appears riding a white six-tusked elephant (the elephant being noted for its tranquility and wisdom) with Manjusri on the (right) side of Sakyamuni. He is also called Universal sagacity, or lord of the fundamental law, the dhyana, and the practice of all Buddhas. He represents the fundamental law, and is the patron of the Lotus Sutra and its devotees, and has close connection with the Hua-Yen Sutra. His region is in the east. According to the Lotus Sutra, Chapter Universal Door, Bodhisattva Samantabhadra’s ten vows: *First is to worship and respect all Buddhas:* By the vow to pay reverence to all the Buddhas is meant that a Bodhisattva will pay reverence to an inconceivable number of Buddhas in the past, present and future with his pure body, speech and mind. He will salute every one of them without feeling fatigue until the end of the universe. *Second is to make praise to The Thus Come Ones:* By the vow to praise all the Tathagatas is meant that a Bodhisattva will always praise an innumerable number of Tathagatas in the past, present and future. A Bodhisattva will present himself before each one of these Buddhas with a deep understanding and a clear perception. The ocean of merits of the Tathagata will then be praised with an exquisite and eloquent tongue, each tongue expressing a sea of inexhaustible voices, and each voice articulating a sea of words in every form possible. A Bodhisattva will go on to praise the Buddhas without feeling fatigue and without cessation until the end of the world. *Third is to practice*

profoundly (vastly) the giving offerings: To cultivate the giving of offerings by the vow to make all kinds of offerings to the Buddhas is meant that a Bodhisattva will always make offerings to an inconceivable number of Buddhas in the past, present, and future. The offering consists of flowers, wreaths, music, umbrellas, garments, and all kinds of incense and ointment, and many other things, and all these offerings in such a large quantity as is equal to clouds or to a mountain. A Bodhisattva will also burn before every one of the innumerable Buddhas all sorts of oil in such a measure as compares to an ocean. But of all the offerings one could thus make to a Buddha the best is that of the Dharma, which is to say, disciplining oneself according to the teaching, benefiting all beings, accepting all beings, suffering pains for all beings, maturing every root of goodness, carrying out all the works of a Bodhisattva, and at the same time not keeping himself away from the thought of enlightenment. The material offerings, no matter how big, are not equal even to an infinitesimal fraction of the moral offerings (dharma puja), because all Buddhas are born of moral offerings, because these are the true offerings, because the practicing of the Dharma means the perfection of an offering one could make to a Buddha. A Bodhisattva will continuously make offerings to every one of the innumerable Buddhas without feeling fatigue. *Fourth is to repent and reform all karmic hindrances (faults):* The vow to repent all one's own sins (committed by oneself) and thereby to get rid of one's karma-hindrance is necessary because whatever sins committed by us are due to our greed, anger, and ignorance done by the body, speech, and mind. Now we make full confession and repent. According to the Buddha, all these sins, if they were really substantial, are thought to have filled the universe to its utmost ends and even over-flowing. Now a Bodhisattva vows to repent without reserve from the depth of his heart, vowing that such sins will never be committed again by him, for from now on, he will always abide in the pure precepts amass every sort of merit. And of this he will never get tired even to the end of the world. *Fifth is to rejoice and follow in merit and virtue:* To compliantly rejoice in merit and virtue by the vow to rejoice and follow the merit and virtue is meant that a Bodhisattva should always be in sympathy with all beings for whatever good things they think, or feel, or do. All the Buddhas had gone through untold hardships before they attained full enlightenment.

Since their first awakening of the thought of enlightenment, they never hesitated to accumulate all the merit that tended towards the attainment of the goal of their life, they never raised a thought of egotism even when they had to sacrifice their life and all that belonged to them. Now a Bodhisattva vows to feel a sympathetic joy for all these doings of the Buddhas. He does this not only with the Buddhas, but for every possible deed of merit, however significant, executed by any being in the path of existence, of any class of truth-seekers. A Bodhisattva with this vow will never be tired of putting it into practice till the end of the world. *Sixth is to request that the Dharma wheel be turned:* To request the turning of the Dharma Wheel by the vow that a Bodhisattva will ask every one of the inconceivable number of Buddhas to revolve the Wheel of the Dharma, without feeling tired and without cease until the end of the world. *Seventh is to request that the Buddha remain in the world:* Request the Buddhas dwell in the world, a Bodhisattva vows to ask every one of the inconceivable number of Buddhas not to enter into Nirvana if any is so disposed. He will ask this even of any Bodhisattvas, Arhats, Sravakas, or Pratyekabuddhas; for he wishes these superior beings to continue to live in the world and keep on benefitting all beings. He will keep requesting this until the end of the world. *Eighth is to follow the Buddha's teaching always:* To follow the Buddhas in study, a Bodhisattva vows to learn from the life of a Buddha who in this Saha World ever since his awakening of the thought of enlightenment have never ceased from exercising himself ungrudgingly, not even sparing his own life, for the sake of universal salvation. His reverential attitude towards the Dharma had been such as to make paper of his skin, a brush of his bones, and ink of his blood wherewith he copied the Buddhist sutras to the amount of Mount Sumeru. He cared not even for his life, how much less much less for the throne, for the palaces, gardens, villages, and other external things! By practicing every form of mortification, he finally attained supreme enlightenment under the Bodhi-tree. After this, he manifested all kinds of psychical powers, all kinds of transformations, all aspects of the Buddha-body, and placed himself sometimes among Bodhisattvas, sometimes among Sravakas, and Pratyekabuddhas, sometimes among Kshatriyas, among Brahmans, householders, lay-disciples, and sometimes among Devas, Nagas, human beings, and non-human-

beings. Whenever he has found, he preached with perfect eloquence, with a voice like thunder, in order to bring all beings into maturity according to their aspirations. Finally, he showed himself as entering into Nirvana. All these phases of the life of a Buddha, the Bodhisattva is determined to learn as models for his own life. A Bodhisattva should always follow the Buddha's teaching without feeling tired, until the end of the world. *Ninth is to constantly accord with all living beings:* To vow to forever accord with living beings. In this universe, life manifests itself in innumerable forms, each one differing from another in the way of its birth, in form, in the duration of life, in name, in mental disposition, in intelligence, in aspiration, in inclination, in demeanor, in garment, in food, in social life, in the mode of dwelling, etc. However, no matter different they are, the Bodhisattva vows to live in accordance with the laws that govern everyone of these beings in order to serve them, to minister to their needs, to revere them as his parents, as his teachers, or Arahts, or as Tathagatas, making no distinction among them in this respect. If they are sick, he will be a good physician for them; if they go astray, he will show them the right path; if they are sunk in poverty, he will supply them with a treasure; thus uniformly giving benefits to all beings according to their needs, because a Bodhisattva is convinced that by serving all beings, he is serving all the Buddhas, that by revering all beings, by making them glad, he is revering and gladdening all the Buddhas. A great compassion heart is the substance of Tathagatahood and it is because of all beings that this compassionate heart is awakened, and because of this compassionate heart the thought of enlightenment is awakened, and because of this awakening supreme enlightenment is attained. A Bodhisattva vows to forever accord with all beings without feeling tired until the end of the world. *Tenth is to transfer all merit and virtue universally:* To universally transfer all merit and virtue. Whatever merits the Bodhisattva acquires by paying sincere respect to all the Buddhas and also by practicing all kinds of meritorious deeds as above mentioned, they will all be turned over to the benefits of all beings in the entire universe. He will thus turn all his merits towards making beings feel at ease, free from diseases, turn away from evil doings, practice all deeds of goodness, so that every possible evil may be suppressed and the right road to Nirvana be opened for the gods and

men. If there be any beings who are suffering the results of their evil karma committed in the past, the Bodhisattva will be ready to sacrifice himself and bear the pains for the miserable creatures in order to release them from karma and finally make them realize supreme enlightenment. A Bodhisattva vows to transfer all merit and virtue universally without feeling tired until the end of the world.

II. Samanthabhadra Vows in the Tradition of the Tantric Buddhism:

The Image of Samanthabhadra Bodhisattva in the Tradition of the Tantric Buddhism: Bodhisattva Samantabhadra is an important figure of the Mahayana Buddhism. As a Bodhisattva in early Mahayana texts, he is said to be the protector of those who propagate the Dharma, and he often portrayed with Vairocana. Iconographically, he is often shown riding on a white elephant with six tusks, and he commonly holds a lotus, a wish-fulfilling jewel, or a scroll. In Vajrayana he is often said to be the “primordial buddha” (Adi-Buddha) and the embodiment of the “truth body” (Dharma-kaya). In tantric depictions, he has dark blue skin (symbolic of emptiness) and is commonly shown in sexual embrace with his consort Samantabhadri. In Buddhism, Samantabhadra embodies calm action, compassion, and deep-seated wisdom. He is usually depicted astride a white elephant (the elephant is being noted for its tranquility and wisdom), sitting in attendance on the right of the Buddha; while Manjusri Bodhisattva, with his delusion-cutting vajra sword in one hand, sits on the back of a lion on the Buddha’s left side. Manjusri represents awakening, that is, the sudden realization of the lion’s vigor is symbolic. When the knowledge acquired through ‘awakening’ is employed for the benefit of mankind, Samantabhadra’s compassion is manifesting itself. Accordingly, each of the Bodhisattvas is an arm of the Buddha, representing respectively, Oneness or Equality and manyness.

Samanthabhadra Vows in the Tradition of the Tantric Buddhism: With strength of the aspiration of good conduct, bowing to the mental manifestation of all Conquerors, with many bodies as there are atoms in the world, I utterly prostrate to all the Conquerors, on a single atom are as many Buddhas as there are atoms, each surrounded by their sons (Bodhisattvas). Thus, I visualize all spheres of phenomena, without

exception, as filled by the Conquerors. With inexhaustible oceans of praise to them, an ocean of the branches of speech and every sound, I proclaim the qualities of all the Conquerors, and praise all Those Gone to Bliss.

Chapter Forty-Four

Manjusri Bodhisattva: the Personification of the Buddha's Wisdom

Manjusri, name of one of the most celebrated Bodhisattvas among the northern Buddhism (Mahayana). The attendant to the left of Sakyamuni Buddha, the personification of the wisdom of the Buddha or the Buddha's Wisdom. The Bodhisattva of wisdom in the Mahayana Buddhism, who dispels the darkness of ignorance. Sometimes he is mentioned as a Bodhisattva with "soft voice." He is closely associated with the "Perfection of Wisdom" (Prajna-paramita) sutras and is often a main interlocutor in them, generally asking the Buddha about the perfection of wisdom. He is often depicted holding in one hand a flaming "sword of wisdom" that cut through false views and a Perfection of Wisdom text in the other. Manjusri Bodhisattva is also as popular as Avalokitesvara Bodhisattva. A number of sutras were composed in his honor. Manjusri is a symbol of Buddhist wisdom or an idealization of a particular quality. The Lotus Sutra describes him as springing out from the great ocean. Manju is beautiful, Sri is good fortune, virtue, majesty or lord. Manjusri means the beautiful virtue (fortune or lord). The Greatly Wise Manjusri Bodhisattva with his delusion-cutting vajra sword in one hand, sits on the back of a lion on the Buddha's left. He is considered as a guardian of wisdom and is often placed on Sakyamuni's left, with Samantabhadra on the right side as guardian of Law. He became a Buddha long ago and was called the Race of Honored Dragon Kings. However, after becoming a Buddha he had been continuing to manifest in the form of a Bodhisattva to teach and transform living beings, and help Sakyamuni Buddha propagate the Correct Dharma. Manjusri also represents awakening, that is, the sudden realization of the Oneness of all existence and the power rising therefrom, of which the lion's vigor is symbolic. A number of Tibetan masters are regarded as physical manifestations of Manjusri, for example, Tsong-kha-Pa. A symbol of Buddhist wisdom or an idealization of a particular quality. The Lotus Sutra describes him as springing out from the great ocean. Manju is beautiful, Sri is good

fortune, virtue, majesty or lord. Manjusri means the beautiful virtue (fortune or lord). Manjusri with his delusion-cutting vajra sword in one hand, sits on the back of a lion on the Buddha's left. He is considered as a guardian of wisdom and is often placed on Sakyamuni's left, with Samantabhadra on the right side as guardian of Law. Manjusri also represents awakening, that is, the sudden realization of the Oneness of all existence and the power rising therefrom, of which the lion's vigor is symbolic. There are six different definitions: Wonderful (Beautiful) head, Universal head, Glossy head, Revered head, and Wonderful auspicious. In Buddhism, there exists the Manjusripariprccha Sutra. The sutra mentioned all moral rules for a Bodhisattva's daily practice. It is also called "Manjusri's Questions Sutra" because Bodhisattva Manjusri, a Bodhisattva of wisdom, asked the Buddha about moral rules for a bodhisattva to practice to attain Buddhahood. The sutra was translated into Chinese by Sanghabhara.

Chapter Forty-Five

Essay on Three Bodies in the Point of View of Esoteric Teachings: Death-Intermediate Existence Body-Rebirth

(A) An Overview of The Wheel of Becoming

A Sanskrit term which means the “wheel of becoming.” A pictorial representation of the cycle of birth, death, and rebirth, which has images of the six destinies (gati) into which sentient beings may be born: gods, demi-gods, humans, animals, hungry-ghosts, and hell-beings. In Tibetan versions of this motif, Yama, the god of death, is often shown with fangs hanging over a wheel divided into six parts. Yama symbolizes the ever-present reality of death, the inevitable end of all beings caught up in cyclic existence (samsara). In the center of the wheel, one commonly finds animals representing the forces that perpetuate the cycle: 1) a pig, which represents ignorance; 2) a cock, which represents desire; and 3) a snake, which represents hatred or aversion. The outer rim of the wheel commonly contains representations of the twelve links of the cycle of dependent arising (pratitya-samutpada). “Bhava” is a state of existence (being), or the process of existence. Sometimes translated as “Dharma.” Sometimes translated as “Lakshana.” Every kind of being in the three worlds (in the desire, desireless and formless). The tenth link in the chain of conditioned arising. In Mahayana, Bhava (becoming) is brought into opposition with nothingness (shunyata). Here, “Bhava” is anything that can be relied upon in the visible or invisible realm. It means any state which lies between birth and death, or beginning and end. According to the Path of Purification, there are two kinds of becoming: karma-process becoming and rebirth-process becoming. There are three other kinds of existence, or three states of mortal existence in the trailikya. They are qualities (good, bad, length, shortness), phenomenal things (things which exist only in name, i.e. all things are combinations of other things and are empirically named), and real things (the false view

of Hinayana that things, or elements of which they are made, are real; the noumenal or imaginary, understood as facts and not as illusions).

According to The Connected Discourses of the Buddha, Chapter Esanavaggo (Searches), there are three kinds of existence. They are sense-sphere existence (existence in the realm of desire), form-sphere existence (existence in the realm of form), and formless-sphere existence (existence in the realm of formlessness or immaterial realm). Besides, there are three other kinds of becoming. They are the present existence or the present body and mind, the intermediate state of existence, and existence in the future state. According to the Mind-Only School, according to the Buddhist idea, all things are born from mind and consist of mind only. Especially in the idealistic theory, what we generally call existence proceeds from consciousness. According to the Mind-Only School, everything that exists is classified as to the nature of its origin into three species. *First, false existence (parikalpita-laksana)*, also called “Character of Sole Imagination.” Those of false existence which are at the same time bereft of an original substance (adravya), just like a ghost that exists merely in one’s imagination but not in reality. *Second, temporary or transitory existence (paratantra-laksana)*, also called “Character of Dependence upon others.” Those of temporary or transitory existence, having no permanent character (asvabhava), like a house that is built by timbers, stones, tiles, etc. It exists only by a combination of causes or causal combination, and is not self-existent. It has no permanent reality. *Third, true existence (parinispanna-laksana)*, also called “Character of Ultimate Reality.” Those of true existence, that is to say, non-existent in the highest sense of the word, bereft of all false and temporary nature (alaksana). This is, in truth, not non-existence but transcendental existence. This is also called the “Substratum of all” and can be known only by a person of supreme knowledge. It represents merely the remainder after the elimination of the first two. Rebirth is becoming since it becomes. Rebirth-process becoming briefly is aggregates generated by karma. It is of nine kinds. *First*, sense-desire becoming, the kind of becoming possessed of sense-desires; *second*, fine-material becoming, the kind of becoming possessed of fine material; *third*, immaterial becoming, the kind of becoming possessed of immaterial; *fourth*, percipient becoming, the kind of becoming possessed of perception; *fifth*, non-

percipient becoming, the kind of becoming possessed of non-perception; *sixth*, neither-percipient-nor-non-percipient becoming, the kind of becoming possessed of neither perception nor non-perception; *seventh*, one-constituent becoming, the kind of becoming possessed of one constituent; *eighth*, four-constituent becoming, the kind of becoming possessed of four constituents; *ninth*, five-constituent becoming, the kind of becoming possessed of five constituents.

The karma-process itself is karma-process becoming. The karma should be understood as becoming. The karma-process becoming in brief is both volition and also, the states covetousness, etc., associated with the volition and reckoned as karma too. Karma-process becoming consists of the formation of merit, the formation of demerit, the formation of the imperturbable, either with a small (limited) plane or with a large plane. All karmas that lead to becoming are called karma-process becoming. Karmic process is the energy that out of a present life conditions a future life in unending sequence. In this process there is nothing that passes or transmigrates from one life to another. It is only a movement that continues unbroken. The being who passes away here and takes birth elsewhere is neither the same person nor a totally different one. There is the last moment of consciousness (*cuti-citta* or *vinnana*) belonging to the immediately previous life; immediately next, upon the cessation of that consciousness, but conditioned by it, there arises the first moment of consciousness of the present birth which is called a relinking or rebirth-consciousness (*patisandhi-vinnana*). Similarly, the last thought-moment in this life conditions the first thought-moment in the next. In this way consciousness comes into being and passes away yielding place to new consciousness. Thus, this perpetual stream of consciousness goes on until existence ceases. Existence in a way is consciousness, the will to live, to continue.

Life or the becoming according to Buddhism is suffering; suffering dominates all life. It is the fundamental problem of life. The world is suffering and afflicted, no being is free from this bond of misery and this is a universal truth that no sensible man who sees things in their proper perspective can deny. The recognition of this universal fact, however, is not totally denial of pleasure or happiness. The Buddha, the Lord over suffering, never denied happiness in life when he spoke of the universality of suffering. The psycho-physical organism of this

becoming or the body undergoes incessant change, creates new psycho-physical processes every instant and thus preserves the potentiality for future organic processes, and leaves the gap between one moment and the next. We live and die every moment of our lives. It is merely a coming into being and passing away, a rise and fall (udaya-vaya), like the waves of the sea. This change of continuity is the psycho-physical process of this becoming, which is patent to us this life does not cease at death but continues incessantly. It is the dynamic mind-flux that is known as will, thirst, desire, or craving which constitutes karmic energy. This mighty force, this will to live, keeps life going. According to Buddhism, it is not only human life, but the entire sentient world that is drawn by this tremendous force, this mind with its mental factors, good or bad. The present becoming or present birth is brought about by the craving and clinging karma-volition (tanha-upadana) of past births, and the craving and clinging acts of will of the present birth bring about future rebirth. According to Buddhism, it is this karma-volition that divides beings into high and low. According to the Dhammapada (135), beings are heirs of their deeds; bearers of their deeds, and their deeds are the womb out of which they spring, and through their deeds alone they must change for the better, remark themselves, and win liberation from ill. According to modern biology, a new becoming or a new human life begins in that miraculous instant when a sperm cell from the father merges with an egg cell or ovum within the mother. This is the moment of birth. Science speaks of only these two physical common factors. Buddhism, however, speaks of a third factor which is purely mental. According to the Mahatanhasamkhaya-sutta in Majjhima Nikaya, by the conjunction of three factors does conception take place. If mother and father come together, but it is not the mother's proper season, and the being to be reborn (gandhabba) does not present itself, a germ of life is not planted. If the parents come together, and it is the mother's proper season, but the being to be reborn is not present, then there is no conception. If the mother and father come together, and it is the mother's proper season and the being to be reborn is also present, then a germ of life is planted there. The third factor is simply a term for the rebirth consciousness (patisandhi-vinnana). It should be clearly understood that this rebirth consciousness is not a "self" or a "soul" or an "ego-entity" that

experiences the fruits of good and evil deeds. Consciousness is also generated by conditions. Apart from condition there is no arising of consciousness.

***(B) Essay on Three Bodies in the Point of
View of Esoteric Teachings: Death-
Intermediate Existence Body-Rebirth***

(B-1) Essay on Death

I. An Overview of Death:

Death naturally comes to everyone. However, most people feel uncomfortable thinking about death. People fear that if they talk about death, death is coming closer. That's a mistaken idea. In fact, by very nature our lives are impermanent, and death is inevitable. By natural law, death is one of the four steps of the Law of Impermanence. Thus, death is an irrevocable result of living, it's good to think about it to make our lives more meaningful. Once we fully recognize that we will inevitably die, all the petty concerns that worry us in our daily life become insignificant compared to the importance of following the path before our lives end. The Buddha taught: "There is no greater realization than awareness of the impermanence of our lives. Such realization will help us understand that at the time of death, our mindstreams and the imprints of the actions we have created go on to future lives. Such realization will also help us understand clearly that if we spend our precious human lives acting harmfully with bad motivations, the imprints of those actions will come with us. Devout Buddhists should always remember that death definitely comes to everyone, whether we are kings or mandarins, rich or poor, noble or ignoble. There is nowhere we can go to avoid death. Our lifespans can't be extended and with every passing moment, they're becoming shorter and shorter. When our lifespans run out, we can't bargain for more time in order to transform our minds.

In addition, in Buddhism, Marana means the arising and passing away of all mental and physical phenomena. Death is only a

physiological erosion of the human body. Death is only a separation of mind and matter. The abandonment of the body. This is the last of the chain of the twelve Nidanas. According to Buddhism, Death is the moment when the alaya consciousness leaves the body, not when the heart has stopped or brain waves can no longer be detected. Death is the separation of mind and matter (body). This separation may take place over several hours or days, as is generally the case in a death from natural causes, or it may happen rather more suddenly, as in an accident. But in either case there are certain definite stages in the dying process. The body does not lose its ability to maintain consciousness all at once, but does so gradually with each element of the body, earth, water, fire, and air, losing its supportive ability in turn. Buddhists believe that though the body dies, the consciousness lives on; thus there exists rebirth. According to other religious concepts in ancient China, death is the dissolution of the body and its other parts, where perceptive organs are discarded. These organs left the material form and bidding farewell to the knowledge. At that time, one becomes one with the great pervader. In the Dharmapada Sutra, the Buddha taught: “Not in the sky, nor in mid-ocean, nor in a mountain cave, nowhere on earth where one can escape from death (Dharmapada 128). Death descends and carries away that man of drowsy mind greedy for children and cattle, just like flood sweeps away a sleeping village (Dharmapada 287). Nothing can be saved, nor sons, nor a father, nor even relatives; there is no help from kinsmen can save a man from death (Dharmapada 288).”

II. Death is Certain and Natural:

According to the story of Kisa Gotami in the Agama Sutra, the Buddha taught that “Death is Certain and Natural”. The story says: “Kisa Gotami’s son died. She loved him dearly, so she could not accept his death. So, she carried the corpse and went from house to house to find medicine. Of course nobody could help her. Finally she went to the Buddha. The Buddha said: ‘If you can bring me a mustard seed, I can help you. The mustard seed, however, must come from a house in which no one in the family has ever died.’ Kisa Gotami visited every house in the city. Everywhere people took pity on her and offered her mustard seeds. But when she asked: ‘Has anyone in your family ever

died?’ The answer was always the same. ‘Yes!’ Sometimes it was a parent or a brother or a sister that had died. In other family, it was like her, a child. She was very sad and returned to the Buddha empty-handed. The Buddha asked her to reflect on what people had told her. Slowly she realized that death was certain and natural and that all things are impermanent. She felt comforted. Later she returned to the Buddha and became one of his disciples.

III. Nine Types of Untimely Death:

According to The Medicine Buddha Sutra, Salvation Bodhisattva told Ananda that the Tathagatas mentioned countless forms of untimely death; however, there nine major forms of untimely death. Some sentient beings contract a minor illness which goes untreated for lack of a physician or medicine; or else, even though there is a physician, he prescribes the wrong medicine, causing premature death. Or, the patients, believing the false pronouncements of earthly demons, heretics or practitioners of black magic, may panic, unable to calm their minds. They may then engage in divination or perform animal sacrifices in order to propitiate the spirits, praying for blessings and longevity, all in vain. Through ignorance, confusion and reliance on wrong, inverted views, they meet with untimely death and sink into the hells, with no end in sight. Second, executed by royal decree. Third, losing one’s vitality to the demons through hunting, gambling, debauchery, drunkenness or extreme dissipation. The fourth untimely death is the death by fire. The fifth untimely death is the death by drowning. The sixth untimely death is being devoured by wild animals. The seventh untimely death is falling off a mountain or a cliff. The eighth untimely death is the death by poison, incantations, evil mantras or demons-raised-from-the-death. The ninth untimely death is the death from hunger or thirst, for lack of food and water.

IV. After Death and After This Life:

According to Buddhism, death is not end. After death, the heart ceases to beat, only consciousness generally identified as the soul

follows its course determined by the dead's karmic forces to enter the embryo to be reborn. Such a process is called reincarnation. If we understand the Buddha's Teachings, before parting, we can remain as calm as possible; we will not fear, knowing that our next rebirth is dedicated by our own karma, not by any external power. They will have a strong faith on "the way you live is exactly the way you die." In reality, there are so many Buddhists and non-Buddhists who do not thoroughly understand the Buddha's Teachings. For them, death is the end; thinking of death only makes them tired. They just live for the present. This is the way of living for those who do not know how to live a happy and joyful life in accordance with the Buddha's Teachings. They do not understand the relationship between cause and effect, linking generations to generations or successive lives. When they are young and strong, they feel comfortable with everything, but when they become sick, or aged, isolated from kinfolk or short of money, they will be agitated, but it is too late for them to regret. Buddhists should always remember the old proverb "You need to dig the well before you are thirsty" to prevent the feeling of late regret. Since earliest time, Buddhism has asserted that all sentient beings are born, die, and are reborn again in dependence on their past actions (karma) in an endless cycle. The question whether or not beings are actually reborn in this way has become a controversial topic among Western Buddhists, many of whom do not accept that the doctrine of rebirth is literally true. The overwhelming majority of Asian Buddhist teachers, however, consider belief in rebirth to be a central tenet of Buddhism, and contending that it accords with the teachings of the Buddha as reported in the Buddhist canon. It is also widely thought that the doctrine of rebirth is very necessary in order for Buddhist karma theory to make sense, since if there were no rebirth there would be no direct recompense for any actions.

V. Conclusion:

According to Buddhism, death means the abandonment of the body. This is the last of the chain of the twelve Nidanas. As a matter of fact, death is a natural process in sentient beings' life. Death is the moment when the alaya consciousness⁽¹⁾ leaves the body; not when the heart has stopped or brain waves can no longer be detected. Death is

the separation of mind and matter (body). This separation may take place over several hours or days, as is generally the case in a death from natural causes, or it may happen rather more suddenly, as in an accident. But in either case there are certain definite stages in the dying process. The body does not lose its ability to maintain consciousness all at once, but does so gradually with each element of the body, earth, water, fire, and air, losing its supportive ability in turn. Buddhists believe that though the body dies, the consciousness lives on; thus there exists rebirth. According to other religious concepts in ancient China, death is the dissolution of the body and its other parts, where perceptive organs are discarded. These organs left the material form and bidding farewell to the knowledge. At that time, one becomes one with the great pervader. Death naturally comes to everyone. However, most people feel uncomfortable thinking about death. People fear that if they talk about death, death is coming closer. That's a mistaken idea. In fact, by very nature our lives are impermanent, and death is inevitable. By natural law, death is one of the four steps of the Law of Impermanence (formation, stability or development, dissolution or disintegration, and void). Thus, death is an irrevocable result of living, it's good to think about it to make our lives more meaningful. Once we fully recognize that we will inevitably die, all the petty concerns that worry us in our daily life become insignificant compared to the importance of following the path before our lives end. The Buddha taught: "There is no greater realization than awareness of the impermanence of our lives. Such realization will help us understand that at the time of death, our mindstreams and the imprints of the actions we have created go on to future lives. Such realization will also help us understand clearly that if we spend our precious human lives acting harmfully with bad motivations, the imprints of those actions will come with us. Devout Buddhists should always remember that death definitely comes to everyone, whether we are kings or mandarins, rich or poor, noble or ignoble. There is nowhere we can go to avoid death. Our lifespans can't be extended and with every passing moment, they're becoming shorter and shorter. When our lifespans run out, we can't bargain for more time in order to transform our minds. Nobody can refute the concept that the death is certain and natural.

The Buddha always reminded his assemblies: Life is fragil and uncertain, but beath is certain. Devout Buddhists should always reflect on this natural death, for this very thing will mind us to lead a more meaningful life at this very moment with all seconds and minutes, and not to waste any precious time that we have. For this reason, the Buddha always advised hus disciples to often contemplate on death in order to always have a complete and permanent mindfulness. As for lay people, how do we prepare for our natural and peaceful death? Devout Buddhists should always remember the Buddha's teachings: If the wind blows to the South, of course the banana tree will bend to the South. The way you live and the way you die is not different. If you live in mindfulness, peace and happiness, you surely die in mindfulness, peace and happiness. Therefore, Buddhists, especially lay people, should try to keep five precepts in daily life: not to kill, not to steal, not to engage in improper sexual conduct, not to lie, and refrain from intoxicants. If we can do so, we will not be so much attached to the worldly desires and pleasures. We can live more wisely in mindfulness, peace and happiness; and we will also grow old more wisely in mindfulness, peace and happiness. Besides, if we're willing to listen to the Buddha's teachings on the impermanence of things, we will nō be slaved for the polish of this body. Devout Buddhist should also remember that sufferings are inherent in life. Therefore, we must find ways to live with them and have the ability to transcend them. First, we must know that craving and attachment to life and the sensual lure of pleasant sights, pleasant sounds, smell, tastes, and touch, and so on, that cause us to chase them and eventually getting the final results of sufferings for not receiving what we seek. Our human nature is that we have many wishes in our life and want to fulfill them; however, life is not easy as we think. We cannot fulfill what we wish. So we suffer when those wishes are denied or cannot be fulfilled. To be Buddhists, when we live, we should live a meaningful life so as to have no regrets later. We should try to spread our heart with as much cheer and happiness as possible. We should always know fully well that death is certain and is the natural phenomenon that veryone has to face, we should not be afraid of death. Yet all of us fear death because we do not think of its inevitability. We like to cling to our life and body and develop too much craving and attachment. There is still another

important issue, that is love. Buddhists should always remember that love means giving out, not taking. Thus, devout Buddhists always give out with love, that means giving out without attaching to any conditions. Devout Buddhists' love does not expect any returns at all. Sincere Buddhists should always remember that it is true that we must study the Buddha's teachings, but the main thing is to live them in our daily life. If we can do this, we are truly Buddhists of a living Buddhism. If not, we are only embracing the corpse of a dead Buddhism. Some people believe that they should wait until after their retirement to cultivate because after retirement they will have more free time. Those people may not understand the real meaning of the word "cultivation", that is the reason why they want to wait until after retirement to cultivate. According to Buddhism, cultivation means to turn bad things into good things, or to improve your body and mind. So, when can we turn bad things into good things, or when can we improve our body and mind? Ancient virtues taught: "Do not wait until you are thirsty to dig a well, or don't wait until the horse is on the edge of the cliff to draw in the reins for it's too late; or don't wait until the boat is in the middle of the river to patch the leaks for it's too late, and so on". Most of us have the same problem of waiting and delaying of doing things. If we wait until the water reaches our navel to jump, it's too late, no way we can escape the drown if we don't know how to swim. In the same way, at ordinary times, we don't care about proper or improper acts, but wait until after retirement or near death to start caring about our actions, we may never have that chance. Sincere Buddhists should always remember that impermanence and death never wait for anybody. So, take advantage of whatever time we have at the present time to cultivate, to plant good roots and to accumulate merits and virtues. If left-home people and laypeople can practice these rules, they are freed from sufferings and afflictions in this very life.

Notes:

- (1) Alaya-vijnana is a Sanskrit term for "basis consciousness." The initiator of change, or the first power of change, or mutation, i.e. the alaya-vijnana, so called because other vijñanas are derived from it. An important doctrinal concept that is particularly important in the Yogacara tradition. This term is sometimes translated by Western scholars as "storehouse consciousness," since it acts as the repository (kho) of the predisposition (thiên về) that one's actions produce. It stores these predispositions until the conditions are right for them to manifest themselves. The Tibetan translators rendered (hoàn lại) it as "basis of all" because

it serves as the basis for all of the phenomena of cyclic existence and nirvana. Through meditative practice and engaging in meritorious actions, one gradually replaces afflicted seeds with pure ones; when one has completely purified the continuum of the alaya-vijnana, it is referred to as the “purified consciousness.” According to Keith in *The Dictionary of Chinese-English Buddhist terms* composed by Professor Soothill, Alaya-vijnana is interpreted as: adana-vijnana, original mind (because it is the root of all things), differently ripening consciousness, the last of the eight vijñanas, the supreme vijnana, manifested mind, the fundamental mind-consciousness, seeds mind, store consciousness, mind consciousness, abode of consciousness, unsullied consciousness, inexhaustible mind, and Tathagata-garbha.

(B-2) Essay on Antecedent Existence Body & Intermediate Existence Body

I. An Overview of the Body in Buddhist Point of View:

According to the Buddha, human beings have not created by a creator god, nor have they been the result of a long process of evolution, as suggested by Darwinian and Neo-Darwinian evolutionary theory. According to the Buddha’s teachings, there have always been people, though not necessarily on this planet. The appearance of physical human bodies in any particular location begins with the mental generation of “human karma.” Mind, not physical body, is primary in that process. Human beings are not independent of the other forms of sentient life in the universe and can be reborn in others of the Six Paths of Rebirth. Likewise, other sentient beings can be reborn as human beings. Material components which man is made are the Four tanmatra or the four great elements of which all things are made (produce and maintain life). These four elements are interrelated and inseparable. However, one element may preponderate over another. They constantly change, not remaining the same even for two consecutive moments. According to Buddhism, matter endures only for 17 thought-moments, while scientists tell us that matter endures only for 10/27th of a second. No matter what we say, a human body is temporary; it is created artificially through the accumulation of the four elements. Once death arrives, the body deteriorates to return to the soil, water-based substances will gradually dry up and return to the great water, the element of fire is lost and the body becomes cold, and the great wind no longer works within the body. At that time, the spirit must follow the karma each person has created while living to change lives

and be reincarnated into the six realms, altering image, exchange body, etc in the cycle of births and deaths. First, the Prithin or Pathavi: Earth or Solid matter means the element of extension, the substratum of matter. Without it objects have no form, nor can they occupy space. The qualities of hardness and softness are two conditions of this element. After death, these parts will decay and deteriorate to become soil. For this reason, they belong to the Great Soil. Earth is considered as one of the four poisonous snakes in a basket which imply the four elements in a body (of which a man is formed). According to Most Venerable Piyadassi in "The Buddha's Ancient Path," solidity is the element of expansion. It is due to this element of expansion that objects occupy space. When we see an object, we only see something extended in space and we give a name to it. The element of expansion is present not only in solids, but in liquids, too; for when we see the sea stretched before us even then we see the element of expansion or Pathavi. The hardness of rock and the softness of paste, the quality of heaviness and lightness in things are also qualities of the element of expansion, or are particular states of it. Second, the Apas or Apo: Water, fluidity, or liquid. Unlike the earth element it is intangible. It is the element which enables the scattered atoms of matter to cohere together. After death, these water-based substances will dry up. In other words, they have returned to water. Fluidity is considered as one of the four poisonous snakes in a basket which imply the four elements in a body (of which a man is formed). According to Most Venerable Piyadassi in "The Buddha's Ancient Path," fluidity is the element of expansion. It is the element that heaps particles of matter together without allowing them to scatter. The cohesive force in liquids is very strong, for unlike solids, they coalesce (stick together) even after their separation. Once a solid is broken up or separated the particles do not recombine. In order to join them it becomes necessary to convert the solid into a liquid by raising the temperature, as in the welding of metals. When we see an object, we only see an expansion with limits, this expansion or shape is possible because of the cohesive force. Third, the Tjas or Tejo: Fire or heat. Fire element includes both heat and cold, and fire element possesses the power of maturing bodies, they are vitalizing energy. Preservation and decay are due to this element. After death, the element of fire is lost and the body gradually

becomes cold. Heat is considered as one of the four poisonous snakes in a basket which imply the four elements in a body (of which a man is formed). According to Most Venerable Piyadassi in “The Buddha’s Ancient Path,” temperature is the element of heat. It is the element which matures, intensifies or imparts heat to the other three primaries. The vitality of all beings and plants is preserved by this element. From every expansion and shape we get a sensation of heat. This is relative; for when we say that an object is cold, we only mean that the heat of that particular object is less than our body heat, in other words, the temperature of the object is lower than the temperature of our body. Thus, it is clear that the so-called “coldness”, too, is an element of heat or temperature, of course in a lower degree. Fourth, the Vayu or Vayo: Air, wind, motion, or energy of motion. Air element is the element of motion in the body. After death, breathing ceases, body functions become catatonic or completely rigid because the great wind no longer works within the body. Air is considered as one of the four poisonous snakes in a basket which imply the four elements in a body (of which a man is formed). According to Most Venerable Piyadassi in “The Buddha’s Ancient Path,” wind or air is the element of motion. It is displacement, This, too, is relative. To know whether a thing is moving or not we need a point which we regard as being fixed, by which to measure that motion, but there is no absolutely motionless object in the universe. So, the so-called stability, too, is an element of motion. Motion depends on heat. In the complete absence of heat atoms cease to vibrate. Complete absence of heat is only theoretical, we can not feel it, because then we would not exist, as we, too, are made of atoms. According to the Sastra on the Prajna Sutra, there are four hundred and four ailments of the body: One hundred one fevers caused by the Earth element. One hundred one fevers caused by the Fire element. One hundred one chills caused by the water element. One hundred one chills caused by the Wind element. Besides material components, sentient beings also have spiritual elements. Externalists believe that there exists a so-called Soul. Buddhists believe that all living beings bring with them their consciousness in the six paths, in which karmas play a very important role. The sentient thinking being in the desire realm, whose past deeds affect his present condition. Man occupies a very important place in the Buddhist cosmos because he has the power

of decision. Human life is a mixture of the happy with a good dash of the bitter. Today there is ceaseless work going on in all directions to improve the world. Scientists are pursuing their methods and experiments with undiminished vigor and determination. Modern discoveries and methods of communication and contact have produced startling results. All these improvements, though they have their advantages and rewards, are entirely material and external. Within this conflux of mind and body of man, however, there are unexplored marvels to occupy men of science for many years. In the cycle of birth-death and rebirth, Buddhist teachings emphasize on two kinds of bodies: Antecedent Existence Body and Intermediate Existence Body.

II. Antecedent Existence Body & Intermediate Existence Body:

Antecedent Existence Body: Antecedent means before, the origin, or the beginning, etc. Existence means it is inhabited currently, and used presently, etc. The antecedent existence body is the present form body, physical or non-physical, created from various karmas and predestined affinities that each sentient being accumulated in the past. In turn, this antecedent existence body will pass through these four stages of impermanence: birth, old age, sickness, and death. The antecedent existence body will remain only for a definite period of time, but it will not be permanent or eternal because there is birth, then there must be death. There is absolutely no being of the four types of sentient beings, with an antecedent existence body, can overcome this inevitable fate of these four unchanging laws of impermanence including the Heavenly Fairies.

Intermediate Existence Body: The intermediate stage between death and rebirth. It's the 49-day-long process death and rebirth. If there is an antecedent existence body, then, naturally, there has to be an Intermediate Existence Body and an After Existence Body. Intermediate means middle, or in between two lives of the present and future. Existence means present, or currently inhabiting. Because the karmic retributions are concrete and not emptiness. Thus, because of the genuineness of karmic consequences, it is called Existence. The intermediate existence body means the body to be inhabited after the antecedent body. In other words, once a sentient being's destiny ends, he or she must abandon the antecedent existence body. Once this

happens, that body will decay, the five aggregates will separate, and that person's spirit will leave the antecedent existence body. And before inhabiting the after-existence body, or the body of the future life, the spirit of this individual will exist in a period where it will take on a new realm. During this time, the spirit will enter a transitional period as they immediately exist as another entity or inhabit a different body called intermediate existence body. According to Venerable Thích Hải Quang in the Philosophical Conversations with Buddhist Followers, the intermediate existence body is formed by five infinitesimally small aggregates; therefore, it is also called the Intermediate Skandha Body. The intermediate skandha body has many different characteristics, but, in general, there are two types of form appearances: one is having a beautiful form appearance, the other is having a dreadful form appearance. Before the intermediate skandha body assumes the after-existence body or the future body, it must pass through a period of forty-nine days in order to determine each individual's karmic retribution, i.e., judgment day. This is to assume responsibilities for the various karmic activities, whether wholesome or unwholesome, taken when the individual still had the antecedent existence body or when still alive. The Ksitigarbha Sutra taught: "The great demon of impermanence makes no appointments yet it comes, the spirits of the dead are confused and delirious not knowing whether meritorious or transgression. For forty-nine days, their existence is like darkness and deafness, not knowing what will happen, or they may be at various underworld courthouses to go on trials for their karma. Once decisions are made, they will follow their karma to reap the karmic retributions."

The antecedent existence body or the skandha existence body is not reborn (reincarnated) into another life, but must pass through a period of 49 days of determination of karmic retributions or transition between life. In other words, right after the spirit escapes from the antecedent existence body and becomes the intermediate existence body, it is led by that individual's karmic effect, depending on the karmic retributions (various merits and transgressions created when that being still had the antecedent existence body) to get reborn into the next life in the six realms of existence. Thus, the Ksitigarbha Sutra taught: "Supposing once a person dies, within the first forty-nine days,

for that person's benefit, loved ones are willing to cultivate and form many meritorious and wholesome practices, then it is possible to free completely that spirit of the dead from the various evil paths to be reborn in Heaven or in the Human realm to reap the various luxuries and happiness. Not only that, but the currently living loved ones will also benefit greatly. Family and friends know when alive, their loved one who died recently, had created many unwholesome karmic deeds, and will have to endure the karmic retributions of hell. Through love and compassion for their loved one, they follow the Buddha's teachings, take the person's place to practice various virtuous, meritorious, and wholesome deeds such as make donations, charity work, free trapped animals, chant sutras, recite Buddha's name and mantras, etc. Thereafter, use these merits and virtues to dedicate and pray for the deceased spirit when that spirit still exists with the intermediate existence body and has not yet been reborn or reincarnated to another life. If family and friends are able to do all these, the deceased's intermediate skandha body will be able to eradicate and overcome his or her transgressions to varying degrees. That person will be able to abandon the evil paths and be reborn to Heaven or Human realms to enjoy the various happiness and luxuries.

As usual, the intermediate existence body must go through seven cycles with seven days in each cycle. Only thereafter, the spirit is able to receive the future body. However, there are special situations where the intermediate body does not need to go through that ordinary transitional period. These sentient beings, after leaving their antecedent bodies, their spirits will immediately be liberated to the appropriate heavens accordingly to their merits and spiritual achievements, or be condemned to hell immediately without having to pass through the ordinary transitional period of forty-nine days of the intermediate skandha body. When the sentient beings were alive with antecedent body, they created an extraordinary amount of wholesome karma, planted the fruit of the ten wholesome deeds to the highest level with regard to the various Heavens of Desires, Form, and Formlessness. When the sentient beings were alive with antecedent body, they created an extraordinary amount of unwholesome karma, the most evil and wicked deeds, such as guilty of violating the four offenses, five betrayals, ten evils, belonging to the great Avichi Hell.

Besides, there is one more type of sentient beings who are beyond limits; they also do not need to go through the transition period, do not experience having the intermediate body, nor are they a part of the three worlds and the six realms of existences. These sentient beings are those when alive with the antecedent body, followed the Buddha Dharma to cultivate and practice Buddha Recitation by developing Faith and Vow to gain rebirth to the Ultimate Bliss World. After abandoning the antecedent body, their spirits will transcend through the Three Worlds, relying on the rescuing vow powers of the Bodhisattvas and Buddhas. Within a split moment, they will transform to gain rebirth to the Ultimate Bliss World of the Amitabha Buddha and attain a place in the jeweled lotus throne and eternally escape from the conditions of the cycle of rebirths, life, death, etc.

Usually, the intermediate body will remain only for seven days. If it is unable to find a place to get reborn within that time, then it must die and come back to life again as an intermediate body. But, in general, this period will not last more than seven cycles of seven days each before it is able to be reborn and acquire an after-existence body. When the intermediate body dies, it can return just as it was before or depending on the karmic reflection, it can transform and change into an intermediate body of another realm before it acquires an after-existence body through reincarnation. When the intermediate body is nearing extinction and is about to be reincarnated, at that time, depending on the various karma created by the individual, each will see and perceive different realities, i.e., while living those who created many karma of killing various animals such as slaughtering pigs, goats, etc., then at this time, suddenly all they will see is those various animals they have killed in the past. They may see butchers slaughtering animals or the sounds of animals screaming in agony. Because this is a reflection of the karma they created. Suddenly, the intermediate body will give rise to the state of joy and yearning to be near what they are seeing and hearing. Upon reaching their destination, they will be impeded by their environment and will no longer be able to free themselves from it. In a split moment, their intermediate body is dead as they acquire the after-existence body.

In the Great Heap Sutra, the Buddha taught: “Those sentient beings who committed evil karma, when they are about to die, and are going

to fall into evil paths. They will feel extremely sad and terrified. Depending on the reflection of their individual karma, they will see different images of the various evil paths appear.” The intermediate body is about to be born in the Asura realm will see various beautiful and irresistible gardens. In these gardens, there are a variety of rings of flames rolling around everywhere. When seeing these images and they bring joy and elation to the spirit, this means that spirit will be born in this realm. The intermediate body about to enter the Asuras, through a recollection of the spirit-karmic power, suddenly will see a large area of dim light, develop a yearning for it, go into that domain and reborn. The intermediate body is about to be born as a dog or pig will often see many beautiful young ladies; the spirit will give rise to attachment and yearning to chase after them. Consequently, this spirit will be born in that realm. The intermediate body is about to be born as other types of animals will feel suddenly there is a gust of wind twisting so forcefully it is impossible to oppose it. Or it may see infinite demons spreading and coming closer, or terrifying thunders and lightening overhead, etc. Or it may see fog covering, mountain splitting, water crashing, and the spirit will be terrified as it runs away into trees, bushes, and caves, in order to hide or it may see three large holes with the colors of white, red, and black, and will jump to hide. At that very moment, the spirit has entered the womb, when eyes are open, it will realize it has acquired the body of various animals such as a fox, leopard, snake, etc. Those intermediate bodies about to be condemned to the path of hungry ghost suddenly will see before them appear a vast and endless desert, without any vegetation or see only holes, dead and dry weeds, etc. The intermediate body which sees a great area of faded red light, feels a yearning and a wish to go there to play. The moment of entry is when the spirit is at the point of rebirth in the realm of Hungry Ghosts. The intermediate body is about to be born in Hell suddenly will begin hearing sounds of very sad and melancholy songs, these are the sounds of prisoners agonizing and screaming in hell; next darkness will appear, houses made out of black and white iron, very melancholy looking, similar to being at a funeral. It may see deep holes and caves; the roads are unclear. At that time, it will see itself getting chased by ferocious demons with weapons in hand forcing it to enter these areas. Once it is in there, it will lose all freedom and will be reborn in the

realm of hell. Depending on each spirits' karmic retribution, it must endure infinite pains and sufferings. The intermediate body which sees a great area of murky light similar to black smokes, feels a yearning and a wish to go there to play. The moment of entry is when the spirit is at the point of rebirth in Hell. The intermediate body about to be condemned to glacial hell through the reflection of the spirit's karmic power, suddenly will feel like an intolerable inferno. It then encounters the cold air rising from the glacial hell and will feel cool and refreshed. Its thoughts give rise to yearning and immediately will fly in search of that place to be cool. Once reaching this place, it is reborn. Intermediate body is about to be condemned to the inferno hell, through the reflection of the spirit's karmic power, suddenly will feel an extreme and intolerable cold. It then encounters the hot air rising from the inferno hell and will feel warm and comfortable. Its thoughts give rise to yearning and immediately will fly in search for that warmth. Once reaching this place, it is reborn. The intermediate body about to be condemned to the odorous hell (foul smelling hell), through the reflection of the spirit's karmic power, suddenly will sense and intolerable and strong fragrance (perfume wishes to fine that it becomes nauseous. At that time, its mind wishes to find other foul-smelling odor to neutralize that good scent. It then encounters the foul odor rising from odorour. As a result, it is reborn in the odorous hell.

According Tibetan Buddhism, after death beings enter a so-called "intermediate state" in which they acquire a subtle body that endures until they experience various intense sounds, sights, etc..., which are products of their own minds. This is considered to be a time of great danger, as beings may react to their experiences in ways that cause them to be reborn in lower rebirth situations (gati). It can also be a time of great opportunity, as beings may make choices that lead them to higher rebirths, or even buddhahood. There are six Bardo states, according to the Kagyupa order: 1) Bardo between birth and death, which refers to the normal waking state between birth and death; 2) Dream Bardo, the period between falling asleep and awakening; 3) Meditation Bardo, a state of cessation in which the senses are withdrawn from external objects of observation; 4) Bardo of becoming, the period between the moment of death and rebirth; 5) Reality Bardo, the time of unconsciousness that beings experience when overwhelmed

by death, so called because during this time the mind returns to its primordial nature; and 6) Bardo of birth, which begins at the moment of rebirth into a new lifetime, immediately after the bardo of becoming.

(B-3) Essay on Rebirth

I. An Overview of Rebirth:

The Buddha taught: “Not in the sky, nor in mid-ocean, nor in a mountain cave, nowhere on earth where one can escape from death (Dharmapada 128).” Rebirth is the result of karma. The doctrine of rebirth is upheld by all traditional schools of Buddhism. According to this doctrine, sentient beings (sattva) are caught up in a continuous round of birth, death, and rebirth, and their present state of existence is conditioned by their past volitional actions or karma. In Buddhist belief, there is no transmigration of soul or any substance from one body to another. According to the Buddha, rebirth takes place instantaneously after death, consciousness having the nature of arising and passing away unceasingly. There is no interval between death and the next birth. One moment we are dead and the next moment rebirth takes place, either in the human plane, the celestial plane, or the hell plane, the hungry ghost plane, the animal plane and the demon plane. What really happens is that the last active thought (Javana) process of dying man releases certain forces which vary in accordance with the purity of the five thought moments in that series. These forces are called karma vega or karmic energy which attracts itself to a material layer produced by parents in the mother's womb. The material aggregates in this germinal compound must possess such characteristics as are suitable for the reception of that particular type of karmic energy. Attraction in this manner of various types of physical aggregates produced by parents occurs through the operation of death and gives a favourable rebirth to the dying man. An unwholesome thought gives an unfavourable rebirth. Each and every type of sentient being will have different appearance whether it be beautiful or ugly, superior or inferior. This is determined and is manifested based solely on the various karma sentient beings created while alive with their antecedent bodies. Since the cycle inevitably involves suffering and death,

Buddhism assumes that escape from it is a desirable goal. This is achieved by engaging in cultivating oneself, and the most important of which is meditation. The doctrine of rebirth has become problematic for many contemporary Buddhists, particularly for converts to Buddhism in Western countries whose culture does not accept the notion of rebirth. However, this doctrine is extremely important in Buddhism, for all sincere attitudes of cultivation originated from the thorough understanding of this doctrine.

Talking about Birth and Death, in Buddhist belief, birth and death are only two points in the cycle of "Birth and Death". The original word for reincarnation is translated as transmigration. The passing away from one body to be reborn in another body. Where the being will be reborn depends on his accumulated good or bad karma. The belief that living beings, including man, have a series of bodily lives, only ceasing when they no longer base their happiness on any of the objects of the world. This come about when the Buddha-nature is found. This belief is very common to all Buddhists. Rebirth is the recombination of mind and matter. After passing away of the physical body or the matter, the mental forces or the mind recombine and assume a new combination in a different material form and condition in another existence. Rebirth is the result of karma. In Buddhist belief, there is no transmigration of soul or any substance from one body to another. What really happens is that the last active thought (Javana) process of dying man releases certain forces which vary in accordance with the purity of the five thought moments in that series. These forces are called karma vega or karmic energy which attracts itself to a material layer produced by parents in the mother's womb. The material aggregates in this germinal compound must possess such characteristics as are suitable for the reception of that particular type of karmic energy. Attraction in this manner of various types of physical aggregates produced by parents occurs through the operation of death and gives a favourable rebirth to the dying man. An unwholesome thought gives an unfavourable rebirth. Each and every type of sentient being will have different appearance whether it be beautiful or ugly, superior or inferior. This is determined and is manifested based solely on the various karma sentient beings created while alive with their antecedent bodies.

According to the Sangiti Sutta in the Long Discourses of the Buddha, there are four forms of birth by which the beings of the six modes of existence can be reborn (all births take place in four forms and in each case causing a sentient being to enter one of the six gati or paths of transmigration). The first type of birth is “Birth from the womb”, or uterine birth or womb-born, as with mammalia. This is one of the four modes of yoni. Uterine birth is a form of viviparous birth, as with mammalia. Before the differentiation of the sexes birth is supposed to have been transformation. In Buddhism, the term is also applied to beings enclosed in unopened lotuses in paradise, who have not had faith in the Amitabha but trusted to their own strength to attain salvation; there they remain for proportionate periods, happy, but without the presence of the Buddha, or Bodhisattvas, or the sacred host, and do not hear their teaching. The condition is also known as the womb-place. The second type of birth is “Egg-born”, or birth from eggs, as with birds. Egg-born, or birth from eggs. Oviparous, as is the case with chicken, goose, birds, etc. The third type of birth is the “Moisture or water born,” as with worms and fishes. Moist and Wet Conditions Born or, spawn-born, or birth from moisture (wetness). Moisture or water-born, as is the case with worms, fishes, shrimps, etc. The fourth type of birth is the “Metamorphic,” as with moths from the chrysalis. Birth by transformation as in the case of deities and superior beings of the Pure Lands. It is said that such beings, after the end of their previous lifetime, suddenly appear in this fashion due to their karma, without the help of parents or any other intermediary agency. Metamorphosis, as is the case with maggot transforms into fly, moths from the chrysalis, caterpillar becomes butterfly, or deities and superior beings of the Pure Land. It is said that such beings, after the end of their previous lifetime, suddenly appear in this fashion due to their karma, without the help of parents or any other intermediary agency. One of the four forms of birth. Any form of existence by which required form is attained in an instant in full maturity. By this birth bodhisattvas residing in Tusita can appear on earth any time at will to save beings (the dhyani-buddhas and bodhisattvas are also of such miraculous origin). Form of metamorphic birth, as with moths, asuras, hungry ghosts, and inhabitants of hells, and the Pure Lands, or first

newly evolved world. One of the four forms of birth, which is by transforming, without parentage, attained in an instant in full maturity.

According to Tantric traditions, through his deep insight into how things exist, the Buddha observed that disturbing attitudes and karma cause our minds to take one rebirth after another. At the time of death, ordinary beings crave and grasp for bodies and at the same time afraid to lose bodies and separated from everything around us. When it becomes obvious that we're departing from this body and life, we grasp for another body. The two attachments of craving and grasping act as the cooperative conditions for karmic imprints to ripen at the time of death. As these karmic imprints start to mature, our minds are attracted to other bodies and we seek to take rebirth in them. In the case of a human rebirth, after passing through an immediate state between one life and the next, our consciousness then enters a fertilized egg. We develop the aggregates of a human being, a human body and mind. In this new rebirth, we perceive people and things through our senses. Experiencing pleasant or unpleasant feelings from them, we generate attachment, aversion or indifference. These motivations cause us to act, and our actions leave more imprints on our mindstreams, and at the time of death, we're again propelled to take rebirth in another body. This cycle of rebirth is called "Samsara." Samsara isn't a place, nor is it a world. It is a cyclic existence. It is our situation of taking one rebirth after another under the control of disturbing attitudes and karmic actions. Thus, our own energy causes us to be reborn who we are, in our present circumstance. However, karma isn't "cast in concrete," and our lives aren't predetermined. Which karmic imprints ripen depends on our environment and our state of mind. In addition, we have the ability to control our actions, and thus shape our future. This is the law of karma, which is the functioning of cause and effect within our mindstreams. Whether we experience pain or pleasure depends on what we have done in the past. Our previous actions or karma were motivated by our minds. In this way, our minds are the principal creator of our experience.

The idea of rebirth is not unique to Buddhism, but it plays an important role in both its doctrine and its practice. The Buddha himself is said to have attained nirvana after a long series of rebirths, and on the night of his enlightenment, according to the Pali Canon, he

remembered more than 100,000 previous lives. All beings are continuously reborn in a seemingly endless cycle of birth and death. Just as a person's birth is not the beginning of his or her fortunes, so death is not the end, because all beings 'wander' through successive incarnations: gods can become humans, humans can become gods, animals or hell beings, animals can become humans or 'hungry ghosts,' and so on. Advanced beings, such as Bodhisattvas, are able to avoid disadvantageous rebirths, but only Buddhas and arhats are fully liberated from samsara, because after their last lives they will never again be reborn. The countless sentient beings who pass through samsara are accommodated in successive world systems "as numerous as there are sands on the banks of the Ganges." Each world system is divided into three "spheres of existence. The crudest of these spheres is the World of Sense-Desire, governed by the five senses and inhabited by lesser gods or devas, humans, animals and the various hell beings. More refined is the World of Pure Form, where the greater gods dwell. This sphere corresponds to the four meditational absorptions and its beings are without the sense of touch, taste and smell. The most refined samsaric sphere of existence is the Formless World, a purely mental realm, devoid of physical. Accomplished great gods are born here, but even these rebirths end, because although these gods have reached "summits of existence," they have not attained nirvana. Each of the world systems lasts incalculable aeons: the Samyutta Nikaya of the Pali Canon, part of the Buddha's discourses, explained that if a mountain of granite, seven miles high, were stroked every century with a piece of silk, it would be worn away before such a great aeon would pass. Not every form of Buddhism subscribes to this exact cosmology, but all agree that rebirth is not a haphazard process. Just as a physical object is governed by a causal physical law, so a person's "spiritual" development is governed by a natural law, karma, which is inherent in the cosmos. According to the law of karma, every action or deed "ripens" as a certain of result. This law in itself is neither normal nor retributive but merely a feature of the constituent elements of samsara. Without karma any talk of enlightenment would be senseless: one could not strive toward enlightenment if there were no way to affect one's development. Karma operates on intentional deeds and creates residual impressions or tendencies that bear fruit or

“ripen” with time. Its effects are not limited to the present life but unfold over longer periods by creating favorable or unfavorable rebirths. In the *Milindapanha*, around the first or second century A.D., a dialogue between the monk Nagasena and king Milinda. Nagasena explains that deeds are linked to their outcomes in the same way that a mango tree’s seed is linked to its fruit. A man who steals from another man’s tree deserves a beating, even though he did not take the seed of the tree, because the stolen fruit could not have grown if the seed had not been planted. The outcome of karma can be affected by good or bad deeds. Which bring about favorable or unfavorable results. This gives rise to the psychological and ethical dimensions of karma. Every intentional deed is accompanied by a different kind of state of mind. If these states of mind are rooted in empathy, wisdom and lack of greed, then they are considered morally wholesome, and can lead to bad karma. For example, although generosity is a morally wholesome deed, it is the attitude behind the deed, be it mere friendliness or deep compassion, that determines the “karmic seed” which will generate the deed’s “fruit.” Ultimately, the goal of Buddhism is to teach sentient beings gradually to extinguish the fires of hatred, delusion and greed, thereby ceasing to generate bad karmic seeds, and finally, in realizing nirvana, to blow them out completely (nirvana literally means “blow out.”). We take rebirth according to our karma. If we have led a good life we will generally get a good rebirth. A wholesome state of mind at the death moment is likely to be enabling a good rebirth to come about. If we have led an evil life, then a bad rebirth is more than likely to come about. But whenever we may be reborn, we will not be there forever. On the expiry of our lifespan, we die and undergo new rebirth. Deaths and rebirths keep repeating forever in a cycle that we call “the cycle of birth and death.” Karma underscores the importance of human life, because good or bad deeds are performed in the human realm. Gods enjoy the fruit of their previous good deeds, while those reborn in the sub-human realms have little scope for making virtuous deeds. As karma runs its course, these less fortunate beings may eventually obtain a more advantageous rebirth.

II. Buddhism and a So-Called “Creator”:

In Buddhism, there is no distinction between a divine or a supreme being and common mortals. The highest form of being is the Buddha. All people have the inherent ability and potential to become Buddhas if they follow and cultivate the teachings set forth by Shakyamuni Buddha. By following the Buddha’s teachings and Buddhist practices, anyone can eventually become Buddhas. A Buddha is also a human being, but one who comes to a realization and thoroughly understands the workings and meaning of life and the universe. When one comes to that realization and truly knows and understands oneself and everything, he is called “Buddha” or he is said to have attained enlightenment. He is also called “the Enlightened One.”

Externalists believe that there exists a so-call “Creator” or “Almighty God” who makes (creates) and transforms all being at his will. The Buddha taught that there is no so-called “Creator God.” Human beings were not created by a creator god, nor are they the result of a long process of evolution, as suggested by Darwinian and Neo-Darwinian evolutionary theory. According to the Digha Nikaya sutra, both physical world and beings are not the products of any creator, but merely the products of an evolutionary process. In other words, everything in this world whether good or bad, lucky or unlucky, happy or sad, all come from the power of a supreme Creator, the only Ruler to have the power of reward and punishment. Buddhism, in the contrary, is not a system of blind faith and worship. In Buddhism, there is no such thing as belief in a body of dogmas which have to be taken on faith, or such belief in a Supreme Being. As a matter of fact, Buddhism does not believe that there exists a so-called Absolute God that is essentially transcendent to human beings. So, the Buddha teaches “Dependent Co-origination” or “Conditional Co-production” as the dharma or the truth. This teaching emphasizes that everything is temporally and ontologically interdependent, co-arising and co-ceasing with everything else. Nothing exists independently, or can be said to be self-existing. Buddhism does not believe the notion of ‘one enduring reality underlying the universe’; nor does Buddhism accept the monotheistic notion of One Absolute God as the ultimate reality. According to the Buddha’s teaching, there have always been people, though not necessarily on our planet. The appearance of physical human bodies in anywhere begins with the mental generation of human karma. Mind, not physical body, is the primary factor in this process. Human beings are not a special product of a so-called God and are not independent of the other forms of sentient life in the universe and can be reborn in others of the six paths of rebirth. Likewise, other sentient beings can be reborn as human beings.

Other religions believe that God gives his doctrine in the form of a message to one man who then spread it to others, so they must believe what the man has said even though the so-called “Creator” he has claimed is always invisible to them. The Buddha on the other hand, whenever the Buddha spoke anything, it was because he had personally experimented the validity of the saying for himself as an ordinary human being. He claimed no divinity. He never claimed anything like receiving knowledge from outside sources. Throughout His ministry He always asserted that His listeners were free to question Him and challenge His Teachings so that they could personally realize the truth. Therefore, He said: “Come and see, not come and believe.” Sincere Buddhists should ask ourselves which is more to be reliable, the testimony of one who speaks from personal experience, or that of one who claims to have heard it from someone else who is always invisible.

III. Buddhist Concept on Fate:

Buddhism has no concern with either determinism or determinateness because it is a religion of self-creation. It holds the theory of free will within the sphere of human beings. Buddhism, therefore, has nothing to do with fatalism, for it does not admit the existence of anything like destiny or the decree of fate. According to Buddhism, all living beings have assumed the present life as the result of self-creation, and are, even at present, in the midst of creating themselves. Birth and death are not the predestined fate of a living being but only a corollary of action or karma. One who acts must sooner or later reap the result of such action. Nobody can determine the fate of anybody else in this universe. In the Dharmapada Sutra, the Buddha taught: “All that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts.” Thus, there is no room for the idea of “Creation” in Buddhism.

According to fatalism, each of us has a fate which we cannot change and about which we can do nothing. As they say “Whatever will be will be.” In this philosophy the agent that determine destiny is not, as in the theistic position, a personal God, but rather a mysterious impersonal power called “Fate” which transcends our understanding and hence our ability to persuade or manipulate. In Buddhism, there exists no such “destiny.” In fact, Buddhism considers this as a way or a path of going. Our destiny issues from our character, our character from our habits, our habits from our acts, and our acts from our thoughts. And since thoughts issue from the mind the ultimate determinant of our destiny. In fact, the mind is the only creator Buddhism recognizes, and the power of the mind the only significant power in the world. As Milton, an English poet in the seventeenth century, says: “The mind can make a heaven

of hell, and a hell of heaven.” If we think good thoughts, our acts cannot be bad. By thinking good thoughts, we will produce better actions, develop better habits, mold better characters and inherit better destiny.

IV. The Concept of a Soul in Buddhism:

In Buddhist thought, there is no so-called “Soul”. Birth precedes death, and death also precedes birth, so that the pair follow each other in bewildering succession. There is no so-called “Soul”, “Self”, or “Fixed entity” that passes from birth to birth. Though man comprises a psycho-physical unit of mind and matter, the “psyche” or “mind” is not a soul or self, in the sense of an enduring entity, something ready-made and permanent. It is a force, a dynamic continuum capable of storing up memories not only of this life, but also of past lives. The mind or psyche is no more a fixed entity. The Buddha stressed that the so-called “being” or “individual” is nothing but a combination of physical and mental forces, or energies, a change with continuity. Someone may ask, if there is no transmigrating permanent soul or self to reincarnate, then what is it that reborn? According to Buddhism, there is no permanent substance of the nature of Self or Soul that reincarnates or transmigrates. It is impossible to conceive of anything that continues without change. All is in a state of flux. What we call life here is the functioning of the five aggregates of grasping, or the functioning of mind and body which are only energies or forces. They are never the same for two consecutive moments, and in the conflux of mind and body we do not see anything permanent. The grown-up man is neither the child nor quite a different person; there is only a relationship of continuity. The conflux of mind and body or mental and physical energy is not lost at death, for no force or energy is ever lost. It undergoes change. It resets, reforms in new conditions. With regard to the psychological question, Buddhism does not admit the existence of a soul that is real and immortal. Anatma or non-self refers to all things (sarva-dharma), organic and inorganic. In the case of human beings, Buddhism believes that there will accordingly to be no soul, no real self that is immortal. While in the case of things in general, there will be no noumenon, no essence which is unchangeable. Because there is no real self spatially, i.e., no substance, there will be no permanent, i.e., no duration. Therefore, no bliss, is to be found in the world.

V. Rebirth Consciousness:

In Buddhism, rebirth consciousness is not a Self or a Soul⁽¹⁾, or an Ego-entity that experiences the fruits of good and evil deeds. Consciousness is generated by conditions. Apart from condition there is no arising of consciousness. We call names such as birth, death, thought-processes, and so

on, to a stream of consciousness. There are only thought-moments. The last thought-moment we call death, and the first thought-moment we call birth. Thus, birth and death occur in this stream of consciousness, which is only a series of ever continuing thought-moments. So long as man is attached to existence through his ignorance, craving and clinging, to him death is not the final end. He will continue his journey of whirling round the “Wheel of Existence.” This is the endless play of “cause and effect” or action and reaction kept in perpetual motion by karma concealed by ignorance propelled by craving or thirst. As karma, or action, is of our own making, we have the power to break this endless chain. It is through the eradication of ignorance and of this driving force, craving, this thirst for existence, this will to live, that the “Cycle of Existence” ceases. In the Majjhima Nikaya, the Buddha explained: “How is there not re-becoming in the future? By the cessation of ignorance, by the arising of knowledge, by the cessation of craving there is thus no re-becoming in the future.” In the Dhammapada (153-154), on attaining Enlightenment, the Buddha spoke these joyful words:

“Repeated births are each a torment.
 Seeking but not finding the “House Builder”,
 I wandered through many a Samsaric birth.
 O “House Builder”, thou art seen,
 Thou wilt not rebuild the house.
 All thy rafters have been shattered,
 Demolished has thy ridge pole been.
 My mind has won the Unconditioned (Nirvana),
 The extinction of craving is achieved.”
 (fruit of Arhat).

Notes:

- (1) Externalists believe that there exists a so-called Soul. Buddhists believe that all living beings bring with them their consciousness in the six paths. With regard to the psychological question, Buddhism does not admit the existence of a soul that is real and immortal. Anatma or non-self refers to all things (sarva-dharma), organic and inorganic. In the case of human beings, Buddhism believes that there will accordingly to be no soul, no real self that is immortal. While in the case of things in general, there will be no noumenon, no essence which is unchangeable. Because there is no real self spatially, i.e., no substance, there will be no permanent, i.e., no duration. Therefore, no bliss, is to be found in the world.

VI. Six Last Warm Spots Represent the Place of Reincarnation:

Buddhism teaches that man is not surely reborn upon our earth. As the result of good deeds, a man may attain certain advantages of better place, body, environment and education in his next life. In other words, the world upon which a person is to have his next birth is decided by the preponderance

of the individual's merit and demerit or the individual's karma power. The Buddha taught in the Agama sutra that once death arrives, the body will turn cold because the 'great fire' has already burned out. Even so, after all breathing has ceased, in the body there is one last warm spot before the entire body turns cold. The last warm spot represents the place where the consciousness of the deceased escaped the mortal body, and these warm spots may be at the crown of the head, the eye, the chest, the stomach, the knee, or the soles of both feet. Sometimes this warm spot will remain for as long as four to five hours after the person has died. There are six places in the body that represent the six paths of rebirth. In the Agama sutra, the Buddha's teachings, there are six places in the body that represent the six paths of rebirth. The first spot is the crown (warm spot) which stands for Sainthood or Crown Enlightenment. When the body of the deceased (a person who has died for three or four hours) is completely cold except for the crown. That means the spirit of the dead has left the body by the way of the crown and the person has been reborn in the realm of saint. In other words, if the spirit left the body through the crown of the head, we are absolutely certain the spirit of the person who has just died has attained liberation to the enlightened realm. The second spot is the "eyes and forehead" which represents the rebirth in the celestial realm. When the person's eyes and forehead are the last to remain warm, the spirit of that person has been reborn in the celestial (heaven) realms. The third spot is the heart which stands for the rebirth in the human realm. When the person's heart is the last to remain warm, the spirit of that person has been reborn back among human beings. The fourth spot is the "belly" which stands for the rebirth in the realm of the hungry ghosts. When the person's belly is the last to remain warm, the spirit of that person has been reborn among hungry ghosts. The fifth spot is the "knee" which stands for the rebirth in the realm of animals. When the person's knees are the last to remain warm, the spirit of that person has been reborn among animals. The sixth spot is the "sole of feet" which stands for the rebirth in the realm of hells. When the person's soles of the feet are the last to remain warm, the spirit of that person has been fallen in the hell.

According to Great Master Yin-Kuang, when we take our last breath, our spirits or Alaya Consciousness will leave the body. Thus, the area of the body that remains warm is where the spirit left the body. The first spot is the crown (warm spot) stands for Sainthood or Crown Enlightenment. When the body of the deceased (a person who has died for three or four hours) is completely cold except for the crown. That means the spirit of the dead has left the body by the way of the crown and the person has been reborn in the realm of saint. In other words, if

the spirit left the body through the crown of the head, we are absolutely certain the spirit of the person who has just died has attained liberation to the enlightened realm, i.e., the Western Pureland of the Amitabha Buddha. The second spot is the “eyes for celestials”. When the person’s eyes and forehead are the last to remain warm, the spirit of that person has been reborn in the celestial (heaven) realms. When all other parts of the body have turned cold but the eyes and forehead remain warm, then the spirit of the person who has just died left the body through the eyes. In this case, the person will be born in Heaven. When nearing death, people who will be born in Heaven will exhibit the following signs and characteristics: having compassion for others; give rise to a whole some mind; often happy and contented; proper thoughts are apparent; no longer having greed and attachment for money, possessions, spouse, children, etc...; the eyes are clear and shiny; eyes staring into space, smiling, ears hearing heavenly music or eyes seeing heavenly landscape; body does not emit odor; nose bridge remains straight without crookedness; and mind does not exhibit hate and resentment. The third spot is the “heart for human”. When the person’s heart is the last to remain warm, the spirit of that person has been reborn back among human beings. When other parts of the body have turned cold, but the chest and heart remain as the last ‘warm spot,’ the spirit of that dead person will return to the human realm. When nearing death, those who will be reborn to the human realm will exhibit the following signs and characteristics: body is not burdened with major illnesses; give rise to good and wholesome thoughts, have peace and happiness, enjoy practicing meritorious and virtuous deeds; there is little boasting, thinking of mother, father, spouse, and children; with regard to good and evil, their minds are capable of discriminating clearly; give rise to pure faith, requesting the Triple Jewels to be present to take refuge; sons and daughters are near and adore them just as before without showing indifference; ears are fond of hearing the names of brothers, sisters, and friends; remaining dignified and having integrity instead of being petty and sycophant; clearly recognize helping friends, when seeing family members take care of them, they are happy and contented; advise and give responsibilities to loved ones before making the last goodbye. The fourth spot is the “belly for the hungry ghosts”. When the person’s belly is the last to remain warm, the spirit of that person has been reborn among hungry ghosts. The fifth spot is the “knee for animals”. When the person’s knees are the last to remain warm, the spirit of that person has been reborn among animals. The sixth spot is the “sole of feet for hells”. When the person’s soles of the feet are the last to remain warm, the spirit of that person has been fallen in the hell.

Chapter Forty-Six

Praise to 21 Taras In the Traditions of the Esoteric School

I. An Overview of Tara & Twenty-one Personified Taras:

Tara Bodhisattva is said to have been produced from the eye of Kuan Shi Yin. A Sanskrit term for “Rescuer.” Tibetan Buddhism calls her Tara. This is one of the most popular buddhas in Tibetan Buddhism. According to Tibetan legends, she was born from tears shed by Avalokitesvara, who was saddened by the suffering of sentient beings. In the past life she is said to have declared that there are many Buddhas who manifest in male form, but few in female form. Thus, although she realized that gender distinctions only operate on the conventional level, she vowed always to appear in female form because that would be particularly beneficial to women. In Tibetan Buddhism the most popular forms are White Tara, Green Tara, and Red Tara. Beside Green Tara, Red Tara and White Tara, there are twenty-one Personified Taras. These are twenty-one main forms of Tara, each of which has different colors, and others iconographic features: 1) Tara with Protection Against Fire, 2) Tara with Protection Against Canivour, 3) Tara with Protection Against Elephant, 4) Tara with Protection Against Earthly Disasters, 5) Tara with Protection Against Evil Spirits, 6) Tara with Protection Against Famine, 7) Tara with Protection Against Flood, 8) Tara with Protection for Increasing Power, 9) Tara with Protection for Increasing Harmony, 10) Tara with Protection for Increasing Prosperity, 11) Tara with Protection Against Lion, 12) Tara with Protection Against Indestructibility, 13) Tara with Protection Against Politics, 14) Tara with Protection Against Sickness, 15) Tara of Source of All Other Twenty Emanations, 16) Tara with Protection Against Snakes, 17) Tara with Protection Against Thief, 18) Tara with Protection Against Untimely Death, 19) Tara with Protection Against Weapon, 20) Tara with Protection Against War, 21) Tara with Protection Against Wind & Storms.

II. Praise to 21 Taras in the Traditions of the Esoteric School:

OM – Homage to the Venerable Arya Tara.

1) Homage to you, Tara, Tara with Protection Against Fire, the swift heroine, whose eyes are like an instant flash of lightning, whose water-born face arises from the blooming lotus, of Avalokitesvara: protector of the three worlds.

2) Homage to you, Tara, Tara with Protection Against Canivour, whose face is like one hundred full autumn moons gather together, blazing with the expanding light of a thousand stars assembled.

3) Homage to you, Tara, Tara with Protection Against Elephant, born from a golden-blue lotus, whose hands are beautifully adorned with lotus flowers. You who are the embodiment of giving, joyous effort, asceticism, Pacification, patience, concentration and all objects of practice.

4) Homage to you, Tara, Tara with Protection Against Earthly Disasters, the crown pinnacle of those thus gone, whose deeds overcome infinite evils. Who have attained transcendent perfections without exception, and upon whom the sons of the Victorious Ones rely.

5) Homage to you, Tara, Tara with Protection Against Evil Spirits, who with the letters TUTTARA HUM, fill the realm of desire, direction and space, whose feet trample on the seven worlds, and who are able to draw all the beings to you.

6) Homage to you, Tara, Tara with Protection Against Famine, venerated by Indra, Agni, Brahma, Vayu and Ishvara, praised by the assembly of spirits, raised corpses, Ghandarvas and all Yakshas.

7) Homage to you, Tara, Tara with Protection Against Flood, whose TRAT and PHAT, destroy entirely the magicalwheels of others. With your right leg bent and left outstretched and pressing, you burn intensely within a whirl of fire.

8) Homage to you, Tara, Tara with Protection for Increasing Power, the great fearful one, whose letter TURE destroys the mighty demons completely, who with a wrathful expression on your water-born face, slay all enemies without an exception.

9) Homage to you, Tara, Tara with Protection for Increasing Harmony, whose fingers adorn your heart, with a Mudra of the Sublime

Precious Three Jewels, adorned with a wheel striking all directions without exception, with the totality of your own rays of light.

10) Homage to you, Tara, Tara with Protection for Increasing Prosperity, whose radiant crown ornament, joyful and magnificent, and who, by your laughter of TUTTARA, conquer the demons and all gods of the worlds.

11) Homage to you, Tara, Tara with Protection Against Lion, who are able to invoke, the entire assembly of local protectors, whose wrathful expression fiercely shakes, rescuing the impoverished through the letter HUM.

12) Homage to you, Tara, Tara with Protection Against Indestructibility, whose crown is adorned, with the crescent moon, wearing ornaments exceedingly bright; from your hair knot the Amitabha Buddha, radiates eternally with great beams of light.

13) Homage to you, Tara, Tara with Protection Against Politics, who dwell within a blazing garland, that resembles the fire at the end of this world age; surrounded by joy, you sit with right leg extended, and left withdrawn, completely destroying all the masses of enemies.

14) Homage to you, Tara, Tara with Protection Against Sickness, with hand on the ground by your side, pressing your heel and stamping your foot on the earth; with a wrathful glance from your eyes, you subdue all seven levels through the syllable HUM.

15) Homage to you, Tara, Tara of Source of All Other Twenty Emanations, oh happy, virtuous and peaceful one, the very object of practice, passed beyond sorrow; you are perfectly endowed with SOHA and OM, overcoming completely all the great evils.

16) Homage to you, Tara, Tara with Protection Against Snakes, surrounded by the joyous ones, you completely subdue the bodies of all enemies; your speech is adorned with the ten syllables, and you rescue all through the knowledge-letter HUM.

17) Homage to you, Tara, Tara with Protection Against Thief, stamping your feet and proclaiming TURE, your seed-syllable itself in the aspect of HUM, cause Meru, Mandhara, and Vyndhya Mountains, and all the three worlds to tremble and shake.

18) Homage to you, Tara, Tara with Protection Against Untimely Death, who hold in your hand, the hare-marked moon like the celestial

ocean; by uttering TARA twice and the letter PHAT, you dispel all poisons without exception,

19) Homage to you, Tara, Tara with Protection Against Weapon, upon whom the kings of the assembled gods, the gods themselves, and all probable-human rely, whose magnificent armour gives joy to all, you who dispel all disputes and bad dreams.

20) Homage to you, Tara, Tara with Protection Against War, whose two-eyes-the sun and the moon-radiate an excellent, illuminating light; by uttering HARA twice and TUTTARA, you dispel all violent epidemic diseases.

21) Homage to you, Tara, Tara with Protection Against Wind & Storms, adorned by three suchnesses, perfectly endowed with the power of serenity, you who destroy the host of evil spirits, raised corpses and yakshas. Oh, TURE, most excellent and sublime!

Thus concludes this praise of the root mantra, and the offering of the twenty-one homages.

OM TARE TUTTARA TURE SOHA

Who recites it, wise and pious, full of faith towards the Goddess, and remember it at evening, and at dawn on rising, it grants, every fearlessness, quells all sins, and destroys all bad migrations. Quickly he'll be consacreated by seven times ten million Conquerors, thereby gaining greatness, he will reach at last the rank of Buddha. The most dreadful poison, whether animal, or plant or mineral, whether he devoured or drunk it, by remembering (these syllables), it is thoroughly neutralized, it completely stops the pain of, those from spirits, fevers, poisons, for oneself or for others, on reciting twice, three, seven. By wishing for sons, he will obtain sons; by wishing for wealth, he will obtain wealth; he will gain all that he desires, and there is no hindrance that can resist him.

Chapter Forty-Seven

The Esoteric Ceremonial Green Tara Puja Offerings to the Buddha in the Tradition of the Tibetan Esoteric Buddhism**

(A) An Overview of the Esoteric Ceremonial Green Tara Puja Offerings to the Buddha in the Tradition of the Tibetan Esoteric Buddhism

In Buddhism, the esoteric methods, or the esoteric Mantras, developed especially in Shingon, with Vairocana as the chief object of worship, and the Mandalas of Garbhadhatu and Vajradhatu. The esoteric teaching or Tantric Buddhism, in contrast with the open schools (Hiền giáo). The Buddhist tantra consists of sutras of a so-called mystical nature which endeavor to teach the inner relationship of the external world and the world of spirit, of the identity of Mind and universe. This is the Green Tara Puja, a daily prayer of Khen Rinpoche Lobsang Jamyang. He also imparted this practice at Manjusri Buddhist Center in Canada and Geden Schoeling Center in Westminster, California, U.S.A. as regular prayers for the disciples. Venerable Khen Rinpoche Lobsang Jamyang was born in 1933 in Eastern Tibet, near Lithang. He received the degree of Geshe Lharampa, equivalent to a Ph.D. degree, in Buddhist Philosophy from Sera Mey Monastic University. He is also an honoured graduate of Gyudme Tantric College. In 1996, he was appointed by His Honorable the XIV Dalai Lama to be the Abbot of Sera Mey Monastery where he built the new Prayer Hall in 2002. He also founded Manjusri Buddhist Center in Longueuil, Canada and Geden Schoeling Center in Westminster, California, U.S.A.

***(B) A Summary of the Content of the Esoteric
Ceremonial Green Tara Puja Offerings
to the Buddha in the Tradition of
the Tibetan Esoteric Buddhism***

(I) Verse on Taking Three Refuges

Until I am enlightened, I take refuge in the Buddha, the Dharma, and the Sangha (Highest Assembly).

From the virtuous merits that I collect by practicing almsgiving paramita and other paramitas (perfections).

May I attain the state of a Buddha to be able to benefit all sentient beings.

(II) Verse on the Four Immeasurable Minds

May all sentient beings have happiness and the causes of happiness.

May all sentient beings be free from sufferings and the causes of sufferings.

May all sentient beings not be separated from the happiness; that means without sufferings.

May all sentient beings abide in the equanimity, free of attachment and hatred to those who held attachment and hatred, far and near.

***(III) Verse on Blessing
the Place and the Offerings***

May all surface of the earth be pure, without pebbles and so forth, as even as the palm of the the hand and smooth as lapis lazuli.

May the offerings of gods and men, those set before me and those visualized, like the clouds of offerings by Samantabhadra Bodhisattva, pervade and encompass the vastness of space.

By the force of the truth of the Three Jewels of Refuge, by the blessings of all Buddhas and Bodhisattvas, by the power of all Buddhas who have fully completed their collections of both good merit and insight, by the might of the void, inconceivable and pure, may all of these offerings be transformed into Thusness.

(IV) Verse on Buddhas Invitation

Those who protect all beings without exception, deities who overwhelmingly subdue the hosts of Mara. Those who truly know all realities without exception. Bhagavans and your retinues, I ask you to come to this place.

Oh, Bhagavans, from the beginning of countless aeons, you have perfectly practiced loving kindness and compassion for beings, and have fully accomplished the wishes of your vast prayers of aspiration, your wish is to bring beings happiness by acting for their benefits. Therefore, from the spontaneously created palace of the Dharmadhatu, showing many kinds of miracles and blessings, in order to liberate limitless beings. I ask you to come here with your complete retinues.

(V) Verse on Offering Ablution

Whoever Buddhas, Tathagatas, Worthy Ones, Thoroughly Enlightened Ones, Endowed with Logic, Achievers of Nirvana (Gone to Bliss), Knowers of the Universe, Peerless Teachers (Guides) for those to be tamed, Teachers of gods and men, to all those sacred (blessed) Buddhas, I offer this full ritual ablution. Visualize a very fragrant washing house, with a luminous and glittering crystal floor, beautiful pillars blazing with jewels, and a canopy of luminescent pearls spread out. Just as at the birth of the Buddha, the gods offered a bath of pure, celestial water, just so, I too, offer ablution.

To Him, whose body is the product of ten million excellent qualities and virtues, whose speech fulfills the hopes of limitless beings. Whose mind sees the true nature of all that is knowable without exception, to the leader of the Shakyas, I offer ablution.

To the great compassionate Sugata, Vajradhara, to those of superior vision, Tilopa and Naropa, to the glorious supreme Dombhipa and Atisha, to the lineage of practice and blessings, I offer a bath.

To Maitreya, Asanga, Vasubandhu, Vimuktisena, Paramasena, Vinitasena, Shantarakshita, Haribhadra, the two Kusalis and Suvarnavipa, to the lineage of Vast and Extensive Conduct, I offer ablution.

To Manjusri and Nagarjuna, destroyer of views of existence and non-existence, to Chandrakirti, Vidyakokila the elder, and the other noble sons who protect the intent of the Buddha, to the lineage of the Profound View, I offer ablution.

To Atisha, supreme master of the oral instructions of teachings and their practice, to Dromtonpa, forefather of the Kadam doctrine, to the three brothers, masters of the four yogas, to all the Kadam gurus, I offer ablution.

To Tsongkapa who established the tradition for the vehicle in Tibet, to the venerable Gyeltshap, lord of the power of logic, to the venerable Khedrup, master of the doctrines of sutra and tantra, to the lineage of successive fathers and sons, I offer ablution.

I offer ablution to the root and lineage gurus. I offer ablution to the meditational deities. I offer ablution to the male and female dakas. I offer ablution to the Dharma protectors and guardians.

I am drying all your bodies with the finest cloth, clean and fragrant, with the choicest fragrances, that the billions of worlds have to offer. I anoint the dazzling bodies of the Munis, as dazzling as burnished, refine gold.

Celestial robes, sheer, soft and light, I offer to you who have achieved the indestructible vajra body. Having offered these to you with my unceasing faith, may I, too, gain the vajra body.

Because the Victors are naturally adorned with marks and signs, they have no need of other ornaments, but I offer the best of jewels and ornaments so that all beings may obtain a body with these self-same marks.

In the space in front, on a lion throne, lotus and moon cushion, sits my root Lama, indistinguishable from green Tara. Above are the Lamas of the lineage, Atisha and so forth. Surrounding them are the 21 Taras, meditational deities, Buddhas, Bodhisattvas, Hearers and Solitary Realizers and so forth, with their attendants.

(VI) Verse on Request the Buddha to Remain

Because of your love for me and sentient beings, through the force of your miraculous powers, for as long as I make offerings to you, Bhagavans, please remain.

(VII) Verse on Seven-Limbed Prayer

(Then comes the offering of the Seven-Limbed Prayer, beginning with Prostration, together with the Mandala Offering).

Prostrations

Holy bodies encompassing all Buddhas, the very essence of the vajra-holder, the root of the three Rare and Supreme Ones, I prostrate to the Gurus.

Separating from attachment through purity, freeing from bad migrations through virtues, the single supreme highest meaning, I prostrate to the pacifying Dharma.

Having been liberated, again showing liberation's path, firmly abiding in the pure trainings.

Holy field endowed with good qualities, I also prostrate to the Sangha.

Protector endowed with great compassion, Omniscient Founding Teacher, Merit Field of an ocean of good qualities, I prostrate to the Tathagata, Gods and Asuras with their crowns, bow down to your lotus feet.

To the one who liberates all beings from destitution, to Mother Tara, I pay homage. However, many are all the Lions of Men, who come to the worlds of the ten directions in the three times, to all of

them, without exception, I pay homage in faith, with body, speech, and mind.

(VIII) Verse on Samanthabhadra Vows

With strength of the aspiration of good conduct, bowing to the mental manifestation of all Conquerors, with many bodies as there are atoms in the world, I utterly prostrate to all the Conquerors, on a single atom are as many Buddhas as there are atoms, each surrounded by their sons (Bodhisattvas).

Thus, I visualize all spheres of phenomena, without exception, as filled by the Conquerors. With inexhaustible oceans of praise to them, an ocean of the branches of speech and every sound, I proclaim the qualities of all the Conquerors, and praise all Those Gone to Bliss.

(IX) Verse on Offerings

With superb flowers and garlands, Cymbals, ointments, and finest parasols, supreme lamps and the best incense, I make offering to the Conquerors. With magnificent garments, superb scents, piles of aromatic powders equal to Mount Meru, and with all the best of exquisite arrangements, I make offering to the Conquerors. Those offerings which are matchless and extensive, visualized also for every Conquerors, with the strength of faith in good conduct, I prostrate and make offerings to all the Conquerors. Composed of an ocean of offering substances of the Conquerors, a host of ocean of drinking water from an ocean of realms, to the Conquerors who have oceans of qualities, together with their retinues, I offer with ocean of faith. Please accept it.

Om Arya Tare sapariwara **arham** tratitsa soha

Composed of an ocean of offering substances of the Conquerors, a host of ocean of drinking water from an ocean of realms, to the Conquerors who have oceans of qualities, together with their retinues, I offer with ocean of faith. Please accept it.

Om Arya Tare sapariwara **pading** tratitsa soha

Composed of an ocean of offering substances of the Conquerors, a host of ocean of drinking water from an ocean of realms, to the Conquerors who have oceans of qualities, together with their retinues, I offer with ocean of faith. Please accept it.

Om Arya Tare sapariwara **pupe** tratitsa soha

Composed of an ocean of offering substances of the Conquerors, a host of ocean of drinking water from an ocean of realms, to the Conquerors who have oceans of qualities, together with their retinues, I offer with ocean of faith. Please accept it.

Om Arya Tare sapariwara **dupe** tratitsa soha

Composed of an ocean of offering substances of the Conquerors, a host of ocean of drinking water from an ocean of realms, to the Conquerors who have oceans of qualities, together with their retinues, I offer with ocean of faith. Please accept it.

Om Arya Tare sapariwara **aloke** tratitsa soha

Composed of an ocean of offering substances of the Conquerors, a host of ocean of drinking water from an ocean of realms, to the Conquerors who have oceans of qualities, together with their retinues, I offer with ocean of faith. Please accept it.

Om Arya Tare sapariwara **gande** tratitsa soha

Composed of an ocean of offering substances of the Conquerors, a host of ocean of drinking water from an ocean of realms, to the Conquerors who have oceans of qualities, together with their retinues, I offer with ocean of faith. Please accept it.

Om Arya Tare sapariwara **newidi** tratitsa soha

Composed of an ocean of offering substances of the Conquerors, a host of ocean of drinking water from an ocean of realms, to the Conquerors who have oceans of qualities, together with their retinues, I offer with ocean of faith. Please accept it.

Om Arya Tare sapariwara **shapta** tratitsa soha

(X) Verse on Offering the Five Sense Pleasures

(To offer the five sense pleasures, one can use the above offering verse inserting ‘supreme visual form,’ etc... in place of ‘drinking water,’ etc... or use the following verses.)

To the Buddhas, who are the field of merit, supreme visual forms, which appear, though lack inherent existence, are offered with a mind of inseparable appearance and emptiness. Please accept them with a mind inseparable from great bliss.

Om Arya Tare sapariwara **rupa** tratitsa soha

To the Buddhas, who are the field of merit, supreme visual forms, which appear, though lack inherent existence, are offered with a mind of inseparable appearance and emptiness. Please accept them with a mind inseparable from great bliss.

Om Arya Tare sapariwara **shapta** tratitsa soha

To the Buddhas, who are the field of merit, supreme visual forms, which appear, though lack inherent existence, are offered with a mind of inseparable appearance and emptiness. Please accept them with a mind inseparable from great bliss.

Om Arya Tare sapariwara **gande** tratitsa soha

To the Buddhas, who are the field of merit, supreme visual forms, which appear, though lack inherent existence, are offered with a mind of inseparable appearance and emptiness. Please accept them with a mind inseparable from great bliss.

Om Arya Tare sapariwara **rasa** tratitsa soha

To the Buddhas, who are the field of merit, supreme visual forms, which appear, though lack inherent existence, are offered with a mind of inseparable appearance and emptiness. Please accept them with a mind inseparable from great bliss.

Om Arya Tare sapariwara **parsha** tratitsa soha

(XI) Verse on Completion of Prayer of the Seven-Limbed Offering

Now, the limbs of rejoicing, urging to turn the wheel of Dharma, requesting not to pass beyond sorrow, and dedicating to Enlightenment should also be performed well in accordance with the words.

Limb of Confession

Confession all the negativities and transgressions accumulated in the past by oneself and all the surrounding sentient beings with a regret as great as that of having taken poison, and recite the following with a vowing consciousness determined not to create the negativities hereafter, even at the risk of one's life.

Under the influence of attachment, hatred, and ignorance, using body, speech, and likewise mind, whatever negativities I have committed, I confess all these individually.

Limb of Rejoicing

The merits of all Conquerors of the ten directions, Buddhas' children, Solitary Realizers, Learners, and Those of No-More Learning, and all migrators, whatever merits there are, I rejoice in all of them.

Limb of Urging

Whoever are lamps for the ten direction worlds, who found unimpeded awakening on the stages to Enlightenment. I urge all those Protectors to turn the unsurpassed wheel of Dharma.

Limb of Requesting

I request those who intend to show their passing beyond sorrow, in order to benefit and bring happiness to all migrators, to remain for as many eons as the atoms of the realms. With my hands reverently folded I request this.

Limb of Dedicating

Through prostrating, offering, and confessing, rejoicing, urging, and requesting, whatever small virtue I have accumulated, I dedicate it all for the sake of complete Enlightenment.

(XII) Verse of Offering the Mandala

May the impurities of karma and delusion be washed away and may I be moistened with the nectar of Bodhicitta.

(XIII) Verse on Long Mandala***Mandala Offering***

Om bendza bhumi ah hum, mighty golden ground

Om bendza bhumi ah hum, Outer ring surrounded by iron fence

Center: King of Mountain-Meru, East: Videha (Tall-body Land) Continent, South: Jambudvipa (Rose-Apple Land), West: Godaniya (Cattle-gift Land), North: Uttarakuru (Unpleasant Sounds), the minor continents: [the eastern minor continent] Body (Deha) & Tall-Body (Videha), [the southern minor continent] Yak-Tail (Camara) & Western Yak-Tail (Apara- Camara), [the western minor continent] Deceitful (Satha) & Travelling the Supreme Path (Uttara-mantrina), [the northern minor continent] Unpleasant Sounds (Kuru) & Companion (Kaurava). Treasure mountain, wish-granting tree, wish-granting cow, unploughed harvest. Precious wheel, precious jewels, precious queen, precious minister, precious elephant, precious supreme horse, precious general, great treasure vase, goddess of beauty, of garlands, of song, of dance, of flowers, of incense, of light, of perfume. Sun, moon, umbrella of all precious things in every direction, the banner of victory in the center, all wealth of gods and men, glorious collection, lacking nothing, complete and delightful, to kind root (Lama), together with lineages, glorious holy Lamas and also in particular to Venerable Tara, together with her entourage of deities, I offer this pure land. From your compassion, for living beings, accept what I offer. And having accepted these offerings, to myself and motherly beings, equal to the extent of

space, to all sentient beings, looking after us out of great kindness, please bestow all supreme and mundane attainments. The ground of the Mandala is strewn with flowers and scented with fragrances; it is adorned with Mount Meru, the four continents, the sun and the moon. By offering this Mandala to the visualized Buddha fields, may all living beings enjoy this pure realm.

(XIV) Verse on Inviting Venerable Tara Buddha

From the supreme abode of the Potala, born from the green syllable of TAM, adorned with Amitabha on your head, enlightened activity of the Buddhas of the three times, Tara, I pray that you come together with your retinue. Gods and Asura with their crowns, bow down to your lotus feet. To the one who liberates all beings from destitution, to Mother Tara, I pay homage.

(XV) Verse on Praising to 21 Taras

1) Homage to you, Tara, the swift heroine, whose eyes are like an instant flash of lightning, whose water-born face arises from the blooming lotus, of Avalokitesvara: protector of the three worlds.

2) Homage to you, Tara, whose face is like one hundred full autumn moons gather together, blazing with the expanding light of a thousand stars assembled.

3) Homage to you, Tara, born from a golden-blue lotus, whose hands are beautifully adorned with lotus flowers. You who are the embodiment of giving, joyous effort, asceticism, Pacification, patience, concentration and all objects of practice.

4) Homage to you, Tara, the crown pinnacle of those thus gone, whose deeds overcome infinite evils. Who have attained transcendent perfections without exception, and upon whom the sons of the Victorious Ones rely.

5) Homage to you, Tara, who with the letters TUTTARA HUM, fill the realm of desire, direction and space, whose feet trample on the seven worlds, and who are able to draw all the beings to you.

6) Homage to you, Tara, venerated by Indra, Agni, Brahma, Vayu and Ishvara, praised by the assembly of spirits, raised corpses, Ghandarvas and all Yakshas.

7) Homage to you, Tara, whose TRAT and PHAT, destroy entirely the magicalwheels of others. With your right leg bent and left outstretched and pressing, you burn intensely within a whirl of fire.

8) Homage to you, Tara, the great fearful one, whose letter TURE destroys the mighty demons completely, who with a wrathful expression on your water-born face, slay all enemies without an exception.

9) Homage to you, Tara, whose fingers adorn your heart, with a Mudra of the Sublime Precious Three Jewels, adorned with a wheel striking all directions without exception, with the totality of your own rays of light.

10) Homage to you, Tara, whose radiant crown ornament, joyful and magnificent, and who, by your laughter of TUTTARA, conquer the demons and all gods of the worlds.

11) Homage to you, Tara, who are able to invoke, the entire assembly of local protectors, whose wrathful expression fiercely shakes, rescuing the impoverished through the letter HUM.

12) Homage to you, Tara, whose crown is adorned, with the crescent moon, wearing ornaments exceedingly bright; from your hair knot the Amitabha Buddha, radiates eternally with great beams of light.

13) Homage to you, Tara, who dwell within a blazing garland, that resembles the fire at the end of this world age; surrounded by joy, you sit with right leg extended, and left withdrawn, completely destroying all the masses of enemies.

14) Homage to you, Tara, with hand on the ground by your side, pressing your heel and stamping your foot on the earth; with a wrathful glance from your eyes, you subdue all seven levels through the syllable HUM.

15) Homage to you, Tara, oh happy, virtuous and peaceful one, the very object of practice, passed beyond sorrow; you are perfectly endowed with SOHA and OM, overcoming completely all the great evils.

16) Homage to you, Tara, surrounded by the joyous ones, you completely subdue the bodies of all enemies; your speech is adorned

with the ten syllables, and you rescue all through the knowledge-letter HUM.

17) Homage to you, Tara, stamping your feet and proclaiming TURE, your seed-syllable itself in the aspect of HUM, cause Meru, Mandhara, and Vyndhya Mountains, and all the three worlds to tremble and shake.

18) Homage to you, Tara, who hold in your hand, the hare-marked moon like the celestial ocean; by uttering TARA twice and the letter PHAT, you dispel all poisons without exception,

19) Homage to you, Tara, upon whom the kings of the assembled gods, the gods themselves, and all probable-human rely, whose magnificent armour gives joy to all, you who dispel all disputes and bad dreams.

20) Homage to you, Tara, whose two-eyes-the sun and the moon-radiate an excellent, illuminating light; by uttering HARA twice and TUTTARA, you dispel all violent epidemic diseases.

21) Homage to you, Tara, adorned by three suchnesses, perfectly endowed with the power of serenity, you who destroy the host of evil spirits, raised corpses and yakshas. Oh, TURE, most excellent and sublime!

Thus concludes this praise of the root mantra, and the offering of the twenty-one homages.

Thus concludes this praise of the root mantra, and the offering of the twenty-one homages.

OM TARE TUTTARA TURE SOHA

Who recites it, wise and pious, full of faith towards the Goddess, and remember it at evening, and at dawn on rising, it grants, every fearlessness, quells all sins, and destroys all bad migrations. Quickly he'll be consecrated by seven times ten million Conquerors, thereby gaining greatness, he will reach at last the rank of Buddha. The most dreadful poison, whether animal, or plant or mineral, whether he devoured or drunk it, by remembering (these syllables), it is thoroughly neutralized, it completely stops the pain of, those from spirits, fevers, poisons, for oneself or for others, on reciting twice, three, seven. By wishing for sons, he will obtain sons; by wishing for wealth, he will obtain wealth; he will gain all that he desires, and there is no hindrance that can resist him.

(XVI) Verse on Seven-Limbed Prayer to Tara

To Venerable Tara and to all the Victorious Ones and their children, who abide in the ten directions and three times, with complete faith I prostrate. Flowers, incense, light, perfume, food, music and many other things, both in substance and with my visualization I offer. I ask the noble assembly to accept them. From time without beginning until now, the ten non-virtues and the five crimes which ripen immediately. I have committed by the force of my delusions. All these negativities I confess. Shravakas, Pratyekabuddhas, Bodhisattvas and ordinary people and so on. Whatever merits they gather throughout the three times, I rejoice in those merits. I pray for the wheel of Dharma to be turned, the Mahayana, the Hinayana and the Common Vehicle. Until samsara is emptied, I ask the Buddhas, out of compassion, not to pass into Nirvana, but to look after all sentient beings, who are drowning in this ocean of sorrow. May whatever merit I have accumulated, become a cause for the Enlightenment of all beings. Without delay, for sentient beings, may I become a splendid leader.

(XVII) Supplication Prayers

Holy Blessed Compassionate One! I pray to you, for myself and all limitless beings, cleanse our two obscurations, perfect our two accumulations and let us attain perfect Buddhahood! Until we attain it, through all our future lives, I pray you let us gain the highest bliss of gods and men. May obstacles to the accomplishment of omniscience, hindrances from evil spirits, demons, diseases, epidemics and so on, the various things that make untimely death, nightmares, evil omens and the eight great terrors, or any harm, be quickly pacified and eliminated. Mundane and supermundane sublime happiness, the fullness of goodness and fortune, in the augment and increase of all aims, I pray you let us all effortlessly attain these all at once. By my efforts at supplication to you, may the spread of Dharma the sight of your most excellent face, and the precious Bodhicitta which

understands the meaning of Emptiness, grow like the waxing moon. In the beautiful and joyous mandala of the Conquerors, where we are born from a beautiful holy lotus, appearing in the presence of limitless Conquerors, let us obtain a clear prophecy of our future Buddhahood. The deity I have evoked in all my previous lives, enlightened activity of all Buddhas of the three times, blue-green one with one face, two arms, Quick Pacifier! Mother who holds a lotus, make all auspicious! Victorious Mother, Tara, with your body and entourage, and lifespan and Buddha-field, and your excellent marks, just like that, may I and all sentient beings become like you. By the power of praising, you and your supplicating for myself and all sentient beings everywhere. May sickness, poverty, bad luck, and conflicts all be pacified, and the Dharma and good fortune increase!

(XVIII) Verse on Torma Offerings

From the nature of Voidness appears a letter BHRUM, which transforms into a vast expansive jeweled vessel. In it, a torma ritual offering cake becomes an ocean of nectar of uncontaminated wisdom
OM AH HUM (3 times)

Venerable (Tara) draws in the entire essence of the torma offering through a straw made of vajra light.

Om Arya Tare sapariwara idam balimta k aka kahi kahi (3 times)

Om Arya Tare with your entourage, drinking water, water for the feet, flowers, incense, light, perfume, food and music, I offer to you.

This torma ritual offering, and ocean of nectar, was offered to you.

Having accepted it, may all supreme and mundane actual attainments be granted to us.

Storehouse of uncontaminated with full of nipples, smiling, your face like the waxing moon.

Your wide eyes full of the peace of impartial compassion, your embody Khadiravani, the beautiful lady of the rosewood forest.

(XIX) Verse on Offering the Second Torma

Having accepted this torma offering cake, an ocean of nectar, presented to you, hosts of Dakas (Dakinis) and Dharma Protectors, please carry out all enlightened activities of peace, increase, power and wrath. Please grant your blessings to facilitate all activities in accord with Dharma, for myself and others, and help us accomplish whatever we wish, and to quickly pacify all who cause harm, illnesses, evil spirits and hosts of interferers.

(XX) Verse on Offering the Third Torma

From the nature of Voidness appears a letter BHRUM, which transforms into a vast expansive jeweled vessel. In it, the letter OM melts into light and transforms into a torma riyual offering cake made of three whites and three sweets, which becomes an ocean of nectar of uncontaminated wisdom **OM AH HUM** (3 times)

I prostrate to the Bhagavan, Tathagata Many Jewelled One (Bahuratna). I prostrate to Tathagata Holy Beautiful Form (Varasurupa). I prostrate to Tathagata Very Gentle Body (Parantakaya). I prostrate to Tathagata Free From All Fear (Sarvabhayashri). I prostr Worlds, I offer. ate to Tathagata Free From All Fear (Sarvabhayashri). Endowed with the five perfect sense objects, this torma, an ocea of nectar. To Tenma, goddess of the earth and the host of Landowners of the three thousand Worlds, I offer. To the five sisters goddesses of long life and all protectors of stability who reside in Tibet, and especially to this very region's Local Gods and Landowners, I offer. Having accepted, for myself and all benefactors, for whatever actiond we perform, without annoyance or jealousy, please gather all conducive conditions as we wish. By the power of my thoughts, by the power of the blessings of the Tathagatas, and by the power of the sphere of reality, may any purpose we desire, all whoever, be realized without obstruction.

(XXI) Purification Mantra

Om Padmasattva, protect my commitment, Padmasattva, may I be upheld by you, remain firmly with me, may you be pleased with me, may you be happy with me, have affection for me, bestow on me all powerful attainments. Make all my actions good, make my mind most glorious, HUM Ha Ha Ha Ha Hoh (symbols of five types of pristine awareness). Endowed, Transcendent Destroyer, Lotus of all Ones Thus Gone, do not abandon me, Lotus being, great commitment being.

AH HUM PHAT

(XXII) Verse on Request for Forebearance

Whatever I have done or caused to be done, that was unprepared or degenerated or done with my deluded mind, please be patient with all of these. Whatever be done by degenerated are beings of less merit, mixed with ignorant delusions, which did not fulfill the Aryas' wishes. Please be patient with these as well. Under influence of miserliness, lacking in skill, having made bad offering or faulty arrangements. Oh Protector endowed with great compassion, please be patient with these as well. Unconscientious impure behavior, and according to the ritual coming from Sutra, whatever is forbidden or mistaken, please be patient with these as well. Whatever was superfluous or left undone, degeneration in parts of the ritual, or whatever it was that I have forgotten, please be patient with these as well.

(XXIII) Verse on Request Buddhas to Return

You enacted all aims of sentient beings, and bestow appropriate attainments. Although you depart to the Buddha land, please return again later.

(XXIV) Verse on Auspicious Verses

Like a golden mountain, possessing all perfections, Lord of the three worlds, having adorned the three defilements, Buddha, endowed with eyes like a blooming lotus, this is the first of the world's good fortunes. His thoroughly reliable, supreme, unwavering, renowned in the three worlds, revered by gods and men, this is the second of the world's good fortunes. The Holy Sangha, gifted with Dharma, rich in study, object of reverence for men and gods and demi-gods, supreme assembly, foundation of modesty and glory, this is the third of the world's good fortunes.

(XXV) Verse on Dedication

May the supreme jewel mind of Bodhicitta,
That has not arisen, arise and grow,
And may that which has arisen not diminish,
But increase more and more.

May all the merits accumulated,
Be dedicated to all,
Myself and sentient beings, so as to,
Realizing the perfect attainment of Buddhahood.

**I am so thankful to my two Late Principals Đào Khanh Tho & Vo Thi Ngoc Dung (Tong Phuoc Hiep High School in Vinh Long from 1964 to 1975) who provided this precious material in 2006.

3

Part Three

Chinese Zen Lines

Operated in Tibet in Early Times

Chapter Forty-Eight

History of Development of Tibetan Zen

I. An Overview of History of Development of Tibetan Zen:

There is a long tradition of meditation in Tibet. Honestly speaking, it is the Tibetan people who have really mastered the vast realm of the mind. However, till the beginning of the twentieth century, Tibetan Ch'an studies just began in 1939 with the discovery of caves in Tun-huang and with the publication of a Ch'an-related Tibetan Tun-huang text. It should be known that Tun-Huang is the name of a city in Kansu in Central Asian oasis (northwestern China), where the ancient northern and southern routes converged. There are fortifications about 13 miles from East to West, and 7 miles from North to South. At the time when Fa-Hsien started his pilgrim to the West, in his records, Fa-Hsien reported: "Tun-Huang has many wicked spirits and hot winds. When people meet them, none can escape alive. No birds fly above, no animals roam below. The tract lies limitless as far as the eyes can reach. If one wished to cross it, one is at a loss to detect any landmark, and only skeletons of those who have perished serve to mark the way." Near Tun-Huang is the largest complex of Cave-temples of thousand Buddhas. Cave-temples of the thousand Buddhas; where a monk in 1900 A.D., sweeping away the collected sand, broke through a partition and found a room full of sutras, together with block prints and paintings ranging in date from the beginning of the 5th to the end of the 10th century, but they were neglected for centuries. These cave-temples were first visited by Sir Aurel Stein in 1907 and by Paul Pelliot in 1908 and they found thousands of Buddha statues, scriptures (both Buddhist and Laoist), and wall paintings. When a lot of caves have been found, which contain thousands of manuscripts dated 492, many of which were transported to Europe in the early part of the twentieth century, 2,400 statues and 45,000 square meters of wall printings. Marcelle Lalou, "Document tibétain sur l'expression du Dhyana chinois," *Journal Asiatique*, CXXXI, in October-December 1939, pp.505-522. In the early 1950's Paul Demiéville published a study of the Council of Tibet: *Le Concile de Lhasa*, Bibliothèque de l'Institut des hautes études

chinoises, Vol. VII (Paris: Impr. nationale de France, 1952). Six years later Giuseppe Tucci published a study of the Ch'an portion of a Rdzogs-chen "discovered treasure," this being the first indication that Ch'an-related materials had survived in central Tibet: Giuseppe Tucci, *Minor Buddhist Texts*, Part II, Serie Orientale Roma, IX, 2 (Roma: Instituto Italiano Per Il Medio Ed Estremo Oriente, 1958). Japanese scholarship began with the publication in the late 1960's and early 70's of Ueyama Daishun's articles on a Tibetan translation of the early Ch'an history "Leng-chia shih-tzu chi" and on the Tibetan Tun-huang manuscript Pelliot Tibetan 116, which contains the sayings of many Ch'an masters. During the 1970's Ueyama, Obata Hironobu, Yamaguchi Zuihō, Kimura, Ryutōku, Okimoto Katsumi, Imaeda Yoshiro and Harada Satoru published a series of detailed articles on Tibetan Ch'an texts and related matters. An excellent descriptive summary of the Japanese scholarship down to 1977 is: D. Ueyama, "The Study of Tibetan Ch'an Manuscripts Recovered from Tun-huang, A review of the field and its prospects," translated by K.W. Eastman and Kyoto Tokuno, edited by Lewis Lancaster and Whalen Lai (Berkeley: Lancaster-Miller, forthcoming). Besides, people also discovered the thousands of manuscripts from the hidden cave library of Tun-huang range over an enormous span of Chinese history, from the time of the great translator Kuamrajiva to the time of the compilation of the Ch'an history *The Records of the Transmission of the Lamp* (Ching-Te-Ch'uan-Teng-Lu), that is, from about A.D. 400 to 1000. The Chinese Ch'an manuscripts within the Tun-huang corpus date from about 750 to 1000; while the Tibetan Ch'an manuscripts date to the period of the Tibetan occupation of Tun-huang, from the 780's to 848. It is clear that during the Tibetan occupation period there was intense Chinese-Tibetan cultural intercourse; in fact, many Tun-huang Chinese, having forgotten characters, knew only Tibetan script. Interest in Chinese Buddhism and Ch'an in particular on the part of the Tibetans acted as a magnet. Fortunately, from the point of view of early Ch'an studies, the Tibetan "window" on Ch'an opened up at about the end of the early Ch'an period, and shutters were drawn before the reworking of the tradition carried out in Hangchou and Nanking during the Late T'ang and Five Dynasties. In short, the Tibetans saw a fairly representative survey of the Ch'an literature in circulation during the

eight century records of histories, the dialogues, the treatises, and the "Ch'an sutras." Scholars, of course, have been working on the Chinese Ch'an manuscripts for decades, and if one could synthesize all the piecemeal work they have done, a new picture of early Ch'an could be assembled. The Tibetan Ch'an manuscripts, which only very recently have come to receive the attention they deserve, provide several potential avenues of research: the recovery of lost Ch'an sayings, perhaps even lost works; the reconstruction of lost or corrupt portions of known Chinese works; help in interpreting difficult passages in Chinese works, and so on. In the realm of Tibetology, research into Tibetan Ch'an has begun to undermine the traditional view of early Tibetan Buddhism. Western language treatments of Tibetan religion, which show the pervasive influence of the traditional view, minimize the role of Chinese party, the all-at-one gate, slighting it as a heresy defeated at the so-called debate of the Council of Tibet in the late eighth century and suppressed soon thereafter. Now it is thought possible that even the debate itself is an invention of the later Tibetan Buddhist historians. Tibetan Ch'an documents have enabled us to see that historians after the time of Atisa, the eleventh century, more or less expunged the role of Chinese Ch'an from the record and in the process naturally overemphasized the role of Indian masters in the introduction of Buddhism and culture to their country. Perhaps Ch'an was even the dominant strain of Buddhism in eighth-century Tibet. In any case, though the circumstances are as yet quite unclear, during the ninth century Ch'an teachings in Tibet went underground and lingered on, in disguised form, with the Rdzogs-chen tradition, that ancient tradition of the imperial era which is thought as most distant from the core of Buddhism by the new traditions established from the late tenth century onward. Since those Chinese Ch'an schools which formed the all-at-once gate of Tibet are among those schools which are imperfectly known Chinese sources, there is the possibility of learning more about them from a comparative study of Tibetan and Chinese materials. The schools in question are the Reverend Kim or Ching-chung lineage, the Wu-chu or Pao-t'ang lineage, and the post-Shen-hsiu Northern lineage, the last of which we might call the late Northern. According to Jeffrey Broughton in "Studies in Ch'an and Hua-Yen," this discovery is not to suggest that the names and texts of other schools of

Ch'an are not to be found among Tibetan-language texts of Ch'an: fragments of Shen-hsiu's sayings, for instance, have already been identified. But the above three schools would be central in any tentative reconstruction of the history of Chinese Ch'an in Tibet. The principal sources for the study of the all-at-once gate are: miscellaneous Ch'an materials in Tibetan found in the cave library of Tun-huang early in the twentieth century, in particular Pelliot Tibetan 116; Ch'an material in Tibetan preserved in central Tibet among the Rdzogs-chen, the most important of which, as of now, are the Lamp of Five Classes of Orders; and Chinese materials, both Tun-huang texts and Kuei-feng Tsung-mi's (780-841) writings on the Ch'an schools.

II. The Background of History During the T'ang Dynasty in China and Routes Led Ch'an to Tibet:

It is very useful to view the history of Tibetan Ch'an against the background of T'ang and Tibetan history. The T'ang histories note the abilities of the Tibetans (Bod), and it is apparent that China was losing ground in its Tibetan wars. From the late 750's the Bod held much of the T'ang province Kuan-chung, west and north of the capital Ch'ang-an and the mountaineous areas of Chien-nan, Szechwan. Within a few years the capital itself was lost to Bod troops and the Chinese reduced to partisan activity under the renowned general Koo Tzu-i. There were intermittent periods of relative peace when Chinese and Tibetan envoys met, made sworn covenants, and erected boundary markers. In the 780's Sha-chou in Tun-huang fell under Tibetan occupation. It is no mere coincidence that the routes by which Ch'an went to Tibet fit in with this geography. Ch'an reached central Tibet from two areas: Szechwan and Central Asian holy city Tun-huang.

III. Patronages of the Introduction of Ch'an to Tibet in Early Period:

Imperial and aristocratic patronage played an important part in the introduction of Ch'an to Tibet. Two Tibetan clan names are connected with the transmission of the three Ch'an lineages of Ching-chung, Pao-t'ang, and post-Shen-hsiu Northern, the Sba in central Tibet, one of the powerful families producing ministers for the Tibetan States from the

early sixth century, and the 'Bro, located on the fringes of the Tibetan empire southeast of Tun-huang. The Sba were instrumental in Ch'an transmissions from Szechwan and the 'Bro was a patron of the Chinese Ch'an master Mo-ho-yen, whose name appears in so many Tibetan texts. So far our sole Tibetan historical sources for the introduction of Ch'an comes from the hand of a member of the Sba family. The Statements of the Sba Family (Sba-bžed) is really a chronicle dealing with the famous Bsam-yas Monastery, two members of the Sba family having been successive abbots of that monastery, which played a role in Tibetan Buddhism. From the Statements of the Sba Family we learn of two pilgrimages to China on the part of Tibetans, both of which were to be of enormous significance in the transmission of Buddhism and Ch'an to their country.

IV. Atisa's Reformed Teachings Transmitted from India:

Atisa's reformed teachings, based upon the Yogacara meditation traditions founded by Maitreya and Asanga, led to the establishment of the Bkah-gdams-pa school by his Tibetan disciple, Dromdon (Hbromston, 1008-1064), who is considered to be founder of the first order in Tibet. It took a synthetic view of the teachings of both Hinayana and Mahayana, enforced celibacy upon the monks and discouraged magic practices. It was on the authoritative basis of this doctrine that the great Tibetan reformer, Tson-kha-pa, founded in the 14th century A.D. the Gelukpa (Dge-lugs-pa) sect, which purified the Bkah-gdams-pa of much of its elaborate ritualism and today still dominates Tibetan Buddhism both temporarily and spiritually, through the religious succession of the Dalai Lamas, of whom the fourteenth is now the head of this theocracy.

Chapter Forty-Nine

Zen Virtues Who Propagated in Tibet in Early Period in Areas Near Tun-Huang Caves

I. An Overview of History of Development of Tibetan Zen & Zen Virtues in Tibet in Early Period in Areas Near Tun- Huang Caves:

There is a long tradition of meditation in Tibet. Honestly speaking, it is the Tibetan people who have really mastered the vast realm of the mind. However, till the beginning of the twentieth century, Tibetan Ch'an studies just began in 1939 with the discovery of caves in Tun-huang and with the publication of a Ch'an-related Tibetan Tun-huang text. It should be known that Tun-Huang is the name of a city in Kansu in Central Asian oasis (northwestern China), where the ancient northern and southern routes converged. There are fortifications about 13 miles from East to West, and 7 miles from North to South. At the time when Fa-Hsien started his pilgrim to the West, in his records, Fa-Hsien reported: "Tun-Huang has many wicked spirits and hot winds. When people meet them, none can escape alive. No birds fly above, no animals roam below. The tract lies limitless as far as the eyes can reach. If one wished to cross it, one is at a loss to detect any landmark, and only skeletons of those who have perished serve to mark the way." Near Tun- Huang is the largest complex of Cave-temples of thousand Buddhas. Cave-temples of the thousand Buddhas; where a monk in 1900 A.D., sweeping away the collected sand, broke through a partition and found a room full of sutras, together with block prints and paintings ranging in date from the beginning of the 5th to the end of the 10th century, but they were neglected for centuries. These cave-temples were first visited by Sir Aurel Stein in 1907 and by Paul Pelliot in 1908 and they found thousands of Buddha statues, scriptures (both Buddhist and Laoist), and wall paintings. When a lot of caves have been found, which contain thousands of manuscripts dated 492, many of which were transported to Europe in the early part of the twentieth century, 2,400 statues and 45,000 square meters of wall printings. Marcelle Lalou,

"Document tibétain sur l'expression du Dhyana chinois," *Journal Asiatique*, CXXXI, in October-December 1939, pp.505-522. In the early 1950's Paul Demiéville published a study of the Council of Tibet: *Le Concile de Lhasa*, Bibliothèque de l'Institut des hautes études chinoises, Vol. VII (Paris: Imprimerie Nationale de France, 1952). Six years later Giuseppe Tucci published a study of the Ch'an portion of a Rdzogs-chen "discovered treasure," this being the first indication that Ch'an-related materials had survived in central Tibet: Giuseppe Tucci, *Minor Buddhist Texts*, Part II, Serie Orientale Roma, IX, 2 (Roma: Instituto Italiano Per Il Medio Ed Estremo Oriente, 1958). Japanese scholarship began with the publication in the late 1960's and early 70's of Ueyama Daishun's articles on a Tibetan translation of the early Ch'an history "Leng-chia shih-tzu chi" and on the Tibetan Tun-huang manuscript Pelliot Tibetan 116, which contains the sayings of many Ch'an masters. During the 1970's Ueyama, Obata Hironobu, Yamaguchi Zuihō, Kimura, Ryutōku, Okimoto Katsumi, Imaeda Yoshiro and Harada Satoru published a series of detailed articles on Tibetan Ch'an texts and related matters. An excellent descriptive summary of the Japanese scholarship down to 1977 is: D. Ueyama, "The Study of Tibetan Ch'an Manuscripts Recovered from Tun-huang, A review of the field and its prospects," translated by K.W. Eastman and Kyoto Tokuno, edited by Lewis Lancaster and Whalen Lai (Berkeley: Lancaster-Miller, forthcoming). Besides, people also discovered the thousands of manuscripts from the hidden cave library of Tun-huang range over an enormous span of Chinese history, from the time of the great translator Kuamrajiva to the time of the compilation of the Ch'an history *The Records of the Transmission of the Lamp* (Ching-Te-Ch'uan-Teng-Lu), that is, from about A.D. 400 to 1000. The Chinese Ch'an manuscripts within the Tun-huang corpus date from about 750 to 1000; while the Tibetan Ch'an manuscripts date to the period of the Tibetan occupation of Tun-huang, from the 780's to 848. It is clear that during the Tibetan occupation period there was intense Chinese-Tibetan cultural intercourse; in fact, many Tun-huang Chinese, having forgotten characters, knew only Tibetan script. Interest in Chinese Buddhism and Ch'an in particular on the part of the Tibetans acted as a magnet. Fortunately, from the point of view of early Ch'an studies, the Tibetan "window" on Ch'an opened up at about the end of

the early Ch'an period, and shutters were drawn before the reworking of the tradition carried out in Hangchou and Nanking during the Late T'ang and Five Dynasties.

II.A Summary of Zen Virtues Who Propagated in Central Asia:

1) *Fo-t'u-teng (232-348):* Fo-t'u-teng, a Buddhist monk of Central Asian derivation, who went to Lo-yang in 310 and built a religious center there. Because of his magical powers (foreseeing the outcome of military operations, making rains, etc.), he gained the confidence of the ruler and functioned as his advisor for more than twenty years. He indefatigably stressed the importance of a sense of humanity, and of refraining from killing and tyranny. Through this he had a positive influence on the rulers of his time. Fo-t'u-teng advocated the propagation of Buddhism among the Chinese people in its most elementary form and by the simplest means. Under his influence the Chinese were for the first time officially permitted to join the Buddhist Sangha and to undergo monastic ordination. He is said also to have been responsible for founding of the Chinese Order of Nuns.

2) *Zen Master Chih-Tun (314-366):* Chih-Tun or Chih-tao-lin, one of the most important monks of the fourth century and founder of the so-called Prajna school of early Chinese Buddhism, the school of Appearance as such. Chih-Tun was the first to interpret "li," a central notion in Chinese philosophy. According to the classical view, "li" means the cosmic order; however, Chih-Tun, saw "li" the supreme truth, the ultimate principle, or "suchness" (tathata). This meaning for "li" was adopted by other schools in the course of the development of Buddhism in China. Chih-Tun was also known as a student of Chuang-Tzu and enjoyed great popularity in Taoist circles.

3) *Zen Master P'u-ming:* P'u-ming, name of another Chinese famous monk, of the T'ien T'ai Sect, who lived after the Liu Sung Dynasty in China. In 582, he went to Mount T'ien T'ai and became Chih-I's disciple. In 587, he followed Great Master Chih-I (538-597) to Kuang-Ch'e Temple to study Zen and then went to Kuo-Ch'ing Temple in Chie-Jiang Province to spread Chih-I's Zen teachings until he passed away at the age of 80.

4) *Zen Master Hsiang-mo Tsang:* Zen Master Hsiang-mo Tsang, one of the most famous masters who propagated Zen teachings in the East

of Tibet during the post Shen-hsiu, master of Zen master Mo-ho-yen. We do not have detailed documents on Zen Master Hsiang-mo Tsang; however, according to a version of the Northern history Record of the Masters and Disciples of the Lanka School (Leng-chia shih-tzu chi); sayings of Mo-ho-yen's teacher Hsiang-mo Tsang, a student of Shen-hsiu; a Tibetan translation of an important dialogue; and a number of Tibetan works specifically dealing with Mo-ho-yen's teaching, of which Stein Tibetan 468 is representative. The Tibetan materials thus include potential sources for any later study of late Northern. In the teaching of Zen, Zen master Hsiang-mo-Tsang always taught: "Having nothing at all to be mindful of is Buddha-mindfulness. If you always practice Buddha-mindfulness and objects do not arise, then directly it is markless, level, and objectless. If you enter this place, the mind of mindfulness becomes quieted. There is no further need to confirm that it is the Buddha; if you gaze at this itself and are level, then it is the real Dharm-body of the Thus-come-one."

5) *Zen Master Mo-Ho-Yen*: Mo-ho-yen, name of a Chinese Zen master who lived in the T'ang Dynasty in China. From 780 to 805, he traveled to Tibet to spread the Buddha-dharma. The Ch'an transmission in the beginning of the eighth century from the Tibetan outpost of Tun-huang in the North, which did not fall into Tibetan hands until the 780's. This third known transmission involved one strain of the post-Shen-hsiu or late Northern school. The Chinese Tun-huang text Settling the Correct Principle of Suddenly Awakening to the Great Vehicle (Tun-wu ta-ch'eng cheng-li chueh) tells us more that the Northern Ch'an master Mo-ho-yen, a student of two of Shen-hsiu's successors, came to central Tibet from Tibetan -occupied Tun-huang in either 781 or 787 at the invitation of the Tibetan emperor. Mo-ho-yen returned to Sha-chou (Tun-huang) in the next decade and continued to teach there. There has been some confusion over the identification of this Mo-ho-yen. Kuei-feng Tsung-mi lists a Mo-ho-yen as a student of the Southern Ho-tse Shen-hui school. Mo-ho-yen's teaching in Tibet as the famed proponent of the all-at-once gate can be summarized as "gazing-at-mind" or "no-thought no-examining." "Gazing-at-mind" is an original Northern or East Mountain Dharma Gate teaching. As will become clear, Pao-t'ang and Northern Ch'an devotail in the Tibetan sources. Mo-ho-yen's teaching seems typical of late Northern Ch'an. It should be noted that

Mo-ho-yen arrived on the central Tibetan scene somewhat late in comparison to the Ch'an transmission from Szechwan. Zen master Mo-ho-yen strongly supported the theme "Seeing one's own nature and becoming a Buddha." He always emphasized to his disciples, "The purpose of practicing Buddhism is to see one's own nature or to behold the Buddha-nature within oneself or to see into one's own nature. So, it's the simple goal to all practitioners: beholding the Buddha-nature within oneself or to see into one's own nature." Zen master Mo-Ho-Yen also taught: "The Dharma-nature not being in thoughts, we set up no-thought no-examining."

6) *Zen Master Upagupta Tripitaka*: Zen Master Upagupta Tripitaka, name of an Indian Zen monk in the seventh century. We do not have detailed documents on this Zen Master; however, there is some interesting information on him in The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume V: He was from India, came to Shao-Yang by the end of the seventh century. He was enlightened when he happened to hear the teachings of the Sixth Patriarch. Later, he went to Wu Tai Shan, there he met a monk who built a hermitage to sit in deep meditation by himself. He asked the monk, "Why do you sit here by yourself?" The monk replied, "To contemplate on the purity." He asked, "Who contemplates and what is that purity?" The monk bowed him and asked, "Would you please tell me that principle." He said, "Why do you not contemplate and purify yourself?" The monk was puzzled and could not answer. He asked, "From what sect are you from?" The monk said, "From Zen Master Shen-Hsiu." He said, "The lowest heretical sect in India does not fall into this kind of view-attachment. What is the use of quiet sitting in dumbfounded state like this?" The monk asked, "Who is your master?" He replied, "My master is the Sixth Patriarch Hui Neng. Why don't you hurry to visit him so that you can be enlightened soon?" Then the monk followed his advice to come to visit the Sixth Patriarch; and eventually the monk was also enlightened by the Patriarch. From that time, his whereabouts and passing-away time were unknown.

Chapter Fifty

Zen Virtues of the Szechwan Zen Lines Who Propagated in Tibet in Early Period

(A) Zen Virtues in the Chih-hsien Zen Line

I. Founding Patriarch: Zen Master Tzu-chou Chih-hsien (539-618):

According to the Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume V, beside two great masters Hui-neng and Shen-hsiu, there were several other recorded disciples of Zen Master Hung-jên's Dharma heirs. They include Hsuan-shih, Chih-hsien, and Hui-an. We do not have detailed information regarding these Zen Masters, we only know that they were the most outstanding of Hung-jên's thousands of disciples. Chih-hsien was the name of a Chinese famous monk who lived in the Sui Dynasty in China. In Tsung-mi's chart of the Master-Disciple Succession of the Ch'an Gate Which Transmits the Mind-Ground in China, Zen Master Tsung-mi mentioned that Most Venerable Kim's successor not as Wu-chu, but as I-chou Shih (Ching-chung Shen-hui), tracing Ching-chung from Hung-jên to Tzu-chou Chih-hsien to Tzu-chou Ch'u-chi to I-chou Kim to I-chou Shih.

II. Zen Master Tzu-chou Ch'u-chi (648-734):

Tzu-chou Ch'u-chi, name of a Chinese famous monk of the Ching Chung Sect, who lived in the T'ang Dynasty in China. There was one recorded disciple of Zen Master Chih-hsien's Dharma heirs: Zen master Tzu-chou Ch'u-chi. We do not have detailed information regarding this Zen Master, we only know that he was one of the most outstanding dharma heirs of Zen master Chih-hsien, who lived between the seventh and the eighth centuries.

III. Zen Master I-chou Wu-hsiang (684-762):

I-chou Wu-hsiang, name of a Chinese Zen master who lived in the T'ang Dynasty in China. Name of a Chinese Zen master who lived in

the T'ang Dynasty in China. In the Record of the Dharma Treasure Down Through the Generations, Zen master Kuei-feng Tsung-mi recorded: "Most Venerable Kim, in the first twelfth months of every year, for the sake of thousands of monks, nuns, and lay people, held a ceremony of receiving conditions. In the ornamented bodhi-seat he sat in the high seat and discoursed upon the Dharma. He first taught stretching the sound of the Buddha-recitation (nien-fo) to the point of exhausting one breath's thoughts. When the sound had died down and thoughts had been stopped, he said, 'No-remembering, no-thought, and no-forgetting. No-remembering is morality. No-thought is concentration. No-forgetting is insight. These three phrases are the dharani gate.'" Then Most Venerable Kim continued to teach: "When the mind is impartial, all dharmas are impartial. If you know the True-nature, there are no dharmas that are not Buddha-dharmas. When you awaken to principle, the mind of attachment does not arise. At the time that one is not possessed of the reality sphere in the mind, there is no understanding. If you ask why this is so, it is because the thusness of the perfection of insight, by being impartial from the outset, is objectless."

Japanese scholarship on the Statements of the Sba Family allows us to reconstruct the following two sequences of events. The first of the two pilgrimages sent to China was the son of a Chinese commissioner to the court of Emperor Mes-ag-tshoms (704-755). When the commissioner was about to return to China, Emperor Mes-ag-tshoms prevailed upon him to leave behind his son, referred to as "the Chinese boy, the dancer," to join the entourage of Emperor Mes-ag-tshoms' son, who was eventually to become the Emperor Khri-sron-lde-bstan. This Chinese boy, known to us as Sba-san-si, spoke and read Chinese, and, presumably with these talents in mind, in 751 Emperor Mes-ag-tshoms, sent Sba-san-si, at the head of four young Tibetans, off to T'ang in search of the Dharma, a small group of trial candidates for ordination. It is very likely that their route from the Bsam-yas region to the Szechwan plain passed through the kingdom of Nan-chao (now Yunnan), a route taken on occasion by raiding Tibetan armies. The Statements of the Sba Family explicitly states that the group received the teaching of the most famous Ch'an master of the time in I-chou, Ch'eng-tu, Reverend Kim, using his Korean name rather than Chin-ho-

shang, also known as Wu-hsiang, a Korean aristocrat from Silla who had come to the court of Hsuan-tsung and in time had made his way to Szechwan. San-śi's meeting with Reverend Kim must have been around the time Reverend had two audiences with the fleeing emperor, who had entered Szechwan in 755 in the wake of the An Lu-shan Rebellion. Reverend Kim, it seems, had connections to the imperial house.

Reverend Kim gave San-śi three Chinese texts, and the Tibetan party remained in China from several months after that. When, after eight years abroad, San-śi and his party return, the balance of forces at Tibetan imperial court has shifted drastically, San-si's patron Mes-ag-tshoms is dead; his son Khri-sron-lde-bstan is not yet thirteen, the age at which he would inherit the throne; power resides with one faction of great ministers, and a suppression of Buddhism, under the banner of Bon, is underway. With no patron to sponsor the propagation of the Chinese-style teaching, San-śi presently decides to hide away "the Chinese Dharma." It was then 759 and the texts remained hidden for the next two years, only the first of several burials of Chinese teachings in Bod. With the lifting of the suppression in 761, San-śi "removed them from their hiding place in Mchims-phu and distributed the sayings of Reverend Kim." Working with two Chinese, presumably masters in the Reverend Kim tradition, San-śi translated these sayings into Tibetan. It is possible that San-śi had been recognized as a teaching master in the Reverend Kim lineage. In time he became abbot of Bsam-yas Monastery and surely taught a Chinese-style teaching within its precincts. After more than half a century of preaching the Dharma, Reverend Kim died on the evening of June 15, 762, at the age of 78.

IV. Great Master Cheng-yuan:

Great Venerable Master Cheng-yuan, the third Patriarch of Chinese Pureland Buddhism, lived during the T'ang Dynasty, he was a native of Han-chou in Chien-nan. In the beginning, he studied with Zen Master T'ang in the Imperial City. He then went to learn from Zen Master Tan and Zen Master Tzu-chou Ch'u-chi at Szechwan (Tzu-Chuan). He might have likely practiced some form of Buddha-mindfulness (nien-fo), since two of his students did. Ch'eng-yuan later

studied the Pure Land teacher Tz'u-min; Ch'eng-yuan's Fa-chao authored the Praises on the Pure Land Dharma-body (Ching-t'u fa-shen tsan), which shows the extent of the Buddha Recitation (Buddha Mindfulness) and Ch'an fusion in some quarters. Thereafter, he came to Ching-Chou to seek the teachings from Dharma Master Chan of Clear Creek Temple. After he completed his studies of the philosophy of Buddhism and his cultivated path had reached a high level, Dharma Master Chan encouraged him to go up to the region of Hung-Shan Mountain to propagate Buddhism. He was told that that region was his destined land where he could greatly benefit people by teaching the Buddha Dharma. When he first arrived, he built a small thatched hut under a cave in the Northwest direction of Hung-Shan Mountain to cultivate with one mind. Those with a religious mind who knew of him, brought food as an offering, he would eat, but on the days when he did not receive food offerings, he would eat mud. Not once did he wander out to beg or ask for food from anyone. He cultivated asceticism in this way for many years. It came to a point where he was merely a skeleton covered by a worn-out Buddhist robe. With regard to the propagation of Buddhism, he practiced the "Middle Way" by following and adapting accordingly to the cultivated capacity of each individual to teach and guide him or her. Seeing the local residents suffering from poverty and illnesses, he spread widely the teachings of Pureland Buddhism, encouraging everyone to practice Buddha Recitation. On rocks, trees, road sides, walls, caves, creeks, he would write the teachings of the Enlightened to encourage everyone to be awakened to the Way and see the truths of existence, life is full of pain, suffering, impermanence, etc., to practice Buddha Recitation diligently. Through his transforming virtues, from that time on, without even teaching and guiding others significantly, gradually more and more people came bringing fabric, rice, wood, stones, etc. to build a temple. In fact, the goods they brought were so much in excess many items were donated to the poor in the surrounding community. Throughout this process, he remained undisturbed and peaceful; he did not resist nor did he encourage, but let the people to build the temple and decorate as they pleased. Before long, an isolated area of the past was transformed into a large tranquil and enchanting temple. In time, gradually, from the four directions near and afar, people of faith who gathered to rely on him increased more

and more, similar to hundreds of rivers all converging to the sea. There were hundreds of thousands of faithful disciples followed him to cultivate at the time. He passed away in the eighteenth year of Zhing-yuan during the T'ang dynasty, it was on July, 19.

V. Great Master Fo-chao:

Fo-chao, name of the fourth patriarch of the Chinese Lotus Sect or Pureland Buddhism, during the T'ang dynasty, around 767 A.D. He was one of the most outstanding Dharma heirs of Great Master Ch'eng-yuan. Fa-chao also authored the Praises on the Pure Land Dharma-body (Ching-t'u fa-shen tsan), which shows the extent of the Buddha Recitation (Buddha Mindfulness) and Ch'an fusion in some quarters. The following selected verses from the Praises on the Pure Land Dharma-body, a Tun-huang manuscript, teach that the pearl of the mind is intrinsically pure but dust on it must be eliminated; that the practitioner sees the Pure Land during sitting-ch'an; that Buddha Recitation is identical to no-thought of Ch'an; that the Pure Land is in the mind and is not dependent upon contemplative imagery; and that reliance upon the written teaching leads into the realm of discrimination:

"The pearl of the mind is always intrinsically pure;
The rays of spirit pervade the ten directions;
Know that the mind has no place to abide in;
Upon liberation you will obtain purity and coolness...

The mirror of wisdom has no darkness;
The pearl of knowledge is always functioning brightly;
Dust and toil must be cut off;
And the treasury will be welcome spontaneously...

People at present specialize in the Buddha Recitation;
Mindfulness-practitioners enter into deep ch'an;
The first night they sit with upright mind,
The Western Land is before their eyes.
If one practices mindfulness,
He knows no-thought;
No-thought is thusness.

If one understands the intention herein,
 It is called the pearl of the Dharma-nature.
 The Pure Land is in the mind;
 The stupid seeks it on the outside;
 Within the mind there is the precious mirror;
 It does not know to stop throughout one's lifetime...

The pearl of the mind is always of penetrating splendor;
 The self-nature from the outset is perfectly bright;
 Awaken to principle and know
 where the real is tending toward;
 If you practice Buddha-Recitation, then no-arising...

The Buddha-marks are void and markless;
 Thusness is quiescent and wordless;
 Chatting about the written teaching,
 From this comes the Ch'an of false thoughts..."

VI. Zen Master I-chou Shih:

I-chou Shih, name of a Chinese Zen master in the eighth century who received the transmission of Zen from Reverend Kim and spread Kim's Zen teachings in Eastern Tibet. He was also called I-chou Shen-hui. We do not have detailed documents on this Zen Master; however, according to several texts from some of the caves around Tun-huang areas, it is clear from Tsung-mi that, although Wu-chu recognized Reverend Kim as his master, the Reverend Kim house and the Wu-chu or Pao-t'ang house were in fact two distinct lineages. The Record of the Dharma Treasure Down Through the Generations does not mention that Wu-chu received the precepts at one of Reverend Kim's public assemblies. In his Chart of the Master-Disciple Succession of the Ch'an Gate Which Transmits the Mind-Ground in China (Chung-hua Ch'uan hsin-ti Ch'an-men Shih-tzu Ch'eng-hsi t'u) (Trung Hoa Truyền Tâm Địa Thiền Môn Sư Tử Thừa Tập Đồ), here after abbreviated "Ch'an Chart" Tsung-mi gives Reverend Kim's successor not as Wu-chu, but as I-chou Shih (Ích Châu Thạch hay Tịnh Chứng Thần Hội), tracing Ching-chung from Hung-jen to Tzu-chou Chih-hsien to Tzu-chou Ch'u-chi to I-chou Kim to I-chou Shih, and from the Record of the Northern Mountain

(Pei-shan lu) of Shen-ch'in (806-820), who was in the Ching-chung line, we know that Ching-chung and Pao-t'ang were not just separate lineages, but antagonistic in the Record of the Dharma Treasure Down Through the Generations between Reverend Kim's students at the Ching-chung Monastery and Wu-chu. This is Tsung-mi description in the Subcommentary on the Perfect Enlightenment Sutra of the Ching-chung house: Those who say "use mind in the manner of the three phrases which correspond to morality, concentration, and insight" are the second house. At its origin it is collaterally descended from the fifth patriarch through one named Chih-hsien. He was one of the ten main disciples of the fifth patriarch. He was originally a man of Tzu-chou, southeast of Ch'ang-tu, and he eventually returned to Te-ch'un, and eventually returned to Te-ch'un Monastery in his native prefecture and converted beings. His disciple Ch'u-chi (Xử Tịch), whose family name was T'ang, received the succession. T'ang produced four sons, the first of which was Reverend Kim of Ching Chung Monastery in the superior prefecture Ch'eng-tu, Dharma name Wu-hsiang. He greatly spread this teaching. As to Kim's disciples, Chao (I-chou Shih or Ching chung Shen-hui), who is presently at that monastery, Ma of Ch'ang-sung Shan, Chi or Li of Sui-chou, and Chi or Li at T'ung-ch'uan county have all succeeded him. The three phrases are no-remembering, no-thought, and no-forgetting. The idea is: Do not recall past objects; do not anticipate future glories; and always be joined to this insight, never darkening, never erring; we call this no-forgetting. Sometimes the Ching-chung says: "Do not remember external objects; do not think on internal mind; dried up without support. No forgetting as above." Morality, concentration, and insight correspond respectively to the three phrases. Even though the Ching-chung's expedients in opening up the purport and discoursing are numerous, that which their purport is tending toward lies in these three phrases. Their transmission ceremonies are like the expedient of receiving the full precepts on an official mandala or ordination platform at the present time in this country. In the first and second month, they first pick a date and post notices, collecting monks and nuns and laymen and laywomen. The arranging of the broad bodhi-seat, obeisance, and confession sometimes takes three to five weeks. Only after this do they transmit the Dharma. All of this is carried out at night. The idea is to cut off

externals and reject confusion. The Dharma having been transmitted, immediately beneath the words of the master they stop thoughts and practice sitting-ch'an. Even when people arrive from a great distance, even nuns and laymen, before they have stayed long at all, they have to do a week or two of sitting-ch'an. Afterwards, following later conditions, they disperse. It is very much like the Dharma of mounting the platform of the Nan-shan Vinaya School, based in the mountains of the name just south of Ch'ang-an and using Dharmaguptaka version of the Vinaya. It is necessary to have a group. Because of the tablet of the official statement (because Ching-chung grants official licenses), it is called "opening conditions." Sometimes once in a year, sometimes once in two or three years, it is irregular in its opening.

VII. Zen Master Tao-yi:

Tao-yi, name of a Chinese Zen master in the eighth century, one of Reverend Kim's disciples who spread Reverend Kim's Zen teachings in Eastern Tibet. We do not have detailed documents on this Zen Master; however, after several excavations of the caves around Tun-huang areas, people found a lot of texts that were carved on stone walls. According to Pelliot Tibetan 116, after Wu-chu received precepts from Reverend Kim, each day Reverend Kim, in the midst of the great assembly, said: "Why don't you go enter the mountains? On what benefit is it to stay for a long time?" Later Reverend Wu-chu silently entered the mountains... Master Tao-yi, who was dwelling with him, practiced chanting, obeisance, and mindfulness. The Ho-shang Wu-chu intently cut off thoughts and entered the realm of self-realization. Tao-i, together with other young masters in the community, said to the Ho-shang: "I and the others wish to request a twenty-four hour obeisance and confession. We would like the Ho-shang's permission." The Ho-shang said to Tao-i and the others: "Here food will be cut off. Each of you has advanced into the deep mountains...No-thought is viewing the Buddha. Having thoughts is samsara. If you desire to be able to do obeisance and mindfulness, then go out from the mountains... If you desire to be able to dwell together in the mountains here, intently practice no-thought (nhất hướng vô niệm)." Master Tao-i's view did not accord with this idea and he said goodbye to the Ho-shang and emerged from T'ien-ts'ang Shan, Po-yai Shan, north of I-

chou. He came to Ching-chung Monastery in I-chou, in repsect-day Ch'eng-tu. He first saw the elder K'ung and said to him: "In the mountains Ch'an master Wu-chu does not allow obeisance, confession, mindfulness, and chanting, but merely sit in voidness and quietude (chỉ không bế tọa)." When Ho-k'ung (Hà Không) and the others heard this they were startled and said: "How can this be the Buddha-dharma?" They led Master Tao-i to see Reverend Kim. Before Tao-i had finished bowing Ho-k'ung and the others reported to Reverend Kim: "Ch'an master Wu-chu of T'ien-ts'ang Shan merely sits in voidness and quietude. He is unwilling to practice obeisance and mindfulness (bất chỉ lễ niệm) and does not teach those who dwell with him to practice obeisance and mindfulness. How could such a thing be the Buddha-dharma?" Reverend Kim scolded Ho-k'ung, Tao-i, and the others: "You should retreat! When I was in the stage of study, I did not eat but merely sat in voidness and quietude. Even in going to the bathroom I made no effort. You don't know. In the days when I was on T'ien-ku Shan (Thiên Cốc Sơn), northwest of I-chou, I also did not practice obeisance and mindfulness..."

(B) The Hsuan-shih Zen Line

I. Founding Patriarch: Zen Master Kuo-lang Hsuan-shih:

Hsuan-shih was the name of a Chinese Zen master who lived in the T'ang Dynasty in China. According to the Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume V, beside two great masters Hui-neng and Shen-hsiu, there were several other recorded disciples of Zen Master Hung-jên's Dharma heirs. They include Hsuan-shih, Chih-hsien, and Hui-an. We do not have detailed information regarding these Zen masters; we only know that they were the most outstanding of Hung-jên's thousands of disciples. Zen master Kuei-feng Tsung-mi refers to Kuo-lang Hsuan-shih's Ch'an as the Ch'an of the Nan-shan Nien Fo Gate (Nan-shan in Szechwan) lists him as a disciple of the Fifth Patriarch Hung-jên in the Ch'an Chart, but claims to lack accurate knowledge of the transmission. Subcommentary on the Perfect Enlightenment Sutra classifies Hsuan-shih's school under the rubric "Preserve the Buddha by transmitting the incense." "Transmitting the

incense" refers to the fact that, when they first collect the multitude and perform such ceremonies as obeisance and confession, it is like the Most Venerable Kim School. When they are about to hand over the Dharma, they take transmission of the incense as the faith between master and disciple. The master hands it over, the disciple hands it back to the master; and the master hands it back to the disciple, like this three times. It is the same for each person attending the ceremony. "Preserving the Buddha" means that, just when handing over the Dharma, they first speak of the principle of the Way of the Dharma Gate and the significance of practice, and only afterwards order the one-character Buddha-recitation (nien-fo). In the beginning they stretch the sound of the one character, and afterwards gradually lower the sound to a finer sound, until no sound at all. They send the Buddha to thoughts, but thoughts are still coarse. They also send the Buddha to mind, from moment to moment preserving such thoughts, and so there is always Buddha within the mind, until they arrive at no-thoughts, at which they have obtained the Way. Hsuan-shih's one character or one-sound Buddha-recitation which leads to no-thoughts is clearly similar both to the no-thought Buddha recitation of Fa-chao and the nien-fo of Most Venerable Kim in the Record of the Dharma Treasure Down Through the Generations.

(C) The Lao-An Zen Line

I. Zen Master Lao-an:

According to the Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume V, beside two great masters Hui-neng and Shen-hsiu, there were several other recorded disciples of Zen Master Hung-jên's Dharma heirs. They include Hsuan-shih, Chih-hsien, and Hui-an. We do not have detailed information regarding these Zen Masters, we only know that they were the most outstanding of Hung-jên's thousands of disciples. Lao-an, name of a Zen master who lived in around the VII or VIII centuries. Lao-an was also called Zen master Hui-an, who was also a National Teacher in Chinese in the seventh century. According to the Transmission of the Lamp, Volume V, one day, two monks came and asked Hui-an about the meaning of

Bodhidharma's coming to China. Hui-an said, "Why don't you ask about your own mind?" T'ien-Jan and Huai-jang asked again, "What is our own mind, master?" Hui-an said, "You should contemplate the secret working." T'ien-Jan and Huai-jang continued to ask, "What is the secret working, master?" The teacher merely opened and closed his eyes, instead of giving any verbal explanation. As a matter of fact, Bodhidharma's message is not an ordinary message which can be transmitted by words. Zen practitioners should remember this: Is there anything in Zen Buddhism which cannot be expressed and explained in the canonical writings classified into the Three Baskets? Is it a message from Bodhidharma that we, Zen practitioners, should always think about on our own path of cultivation? "A special transmission outside the scriptures; no dependence upon words and letters; direct pointing at the soul of man; seeing into one's nature and the attainment of Buddhahood."

II. Zen Master P'o-Tsao-T'o:

The P'o-Tsao-To is the name given by Zen master Hui-An to one of his disciples at Tsung-Yueh. It literally means, 'a broken range fallen to pieces,' which illustrates an incident in the life of a nameless Zen master, whereby he became famous. There was a shrine in one of the Tsung-Yueh villages where a lonely range was kept. This was the object of worship for the country people far and near, who here roasted alive many animals for sacrifice. One day a nameless monk appeared in the shrine accompanied by his attendants. He struck the range three times with his staff, and said: "Tut! O you an old range, are you not a mere composite of brick and clay? Whence your holiness? Whence your spirituality? And yet you demand so many animals roasted alive for sacrifice!" So, saying, the master struck the range for another three times. The range then tipped by itself, and falling on the ground broke in pieces. After a while there suddenly appeared a man, and approaching the master bowed reverentially to him. The master asked who he was, and he answered: "I am the spirit of the range enshrined here. I have been here for a long time owing to my previous karma. But listening to your sermon on the doctrine of no-birth, I am now released from the bondage and born in the heavens. To offer my special thanks to you I have come." Said the master: "No-birth is the

original nature of your being. No sermonizing of mine was needed.” The heavenly being bowed again and vanished.

Later on, the attendant-monks and others asked the master: “We have been with you for ever so long, but we have never been permitted to listen to your personal discourses on the Dharma. What effective teaching did the range-spirit get from you which enabled him to be born immediately in the heavens?”

The master said: “What I told him was simply that he was a composite of brick and clay; I had no further teaching specially meant for him.”

The attendant-monks and others stood quietly without a saying a word. The master remarked, “Do you understand?”

The chief secretary of the monastery said: “No, we do not.”

The master continued: “The original nature of all beings, why do you not understand it?”

The monks all made bows to the master, whereupon exclaimed the master: “It’s fallen, it’s fallen. It’s broken to pieces; it’s broken to pieces!”

His whereabouts and when he passed away were unknown.

III. Zen Master Vimalakirti Ch'en Ch'u-chang:

Vimalakirti Ch'en Ch'u-chang, name of a Chinese layman Zen master Ch'en Ch'u-chang in the eighth century who received the transmission of Zen from master Hui-an and spread Hui-an's Zen teachings in Eastern Tibet. We do not have detailed documents on this Zen Master; however, according to several texts from some of the caves around Tun-huang areas, Zen master Ch'en Ch'u-chang was one of the first teachers of Zen master Wu-chu.

IV. Zen Master Zen Master Wu-Chu Bao Tang I Chou (714-774):

Wu Chu, name of a Chinese Zen master who lived in the T'ang Dynasty in China, Zen Master Wu Hsiang I Chou's Dharma Hier. In the beginning of the second half of the eighth century, Zen master Wu chu founded the Pao-T'ang Zen Sect. Ho-shang Wu-chu was a native of Mei-hsien, Feng-hsiang, west of Ch'ang-an. His family name was Li and Dharma name Wu-chu... In strength he surpassed others. He was a

martial arts expert... One time, he unexpectedly met the white-robed layman Ch'en Ch'u-chang, whose origins are unknown. People of the time called him a magical apparition body of Vimalakirti. He spoke the all-at-once teaching. On that very day that Wu-chu met layman Ch'en, they intimately coincided and knew each other, and Ch'en silently transmitted the mond-dharma... For three to five years, Li engaged in the white-robed practice. During the T'ien-pao years (742-756), one day, he accidentally heard of Most Venerable Ming of Tao-tz'u Shan in Fan-yang, northern Hopei, Most Venerable Shen-hui of the eastern capital Lo-yang, and Most Venerable Tzu-tsai of the superior prefecture of T'ai-yuan in Shan-hsi, all disciples of the Sixth Patriarch Hui-neng who spoke the Dharma of sudden teaching. At that time, Wu-chu had not yet left home. He subsequently went to T'ai-yuan and paid respect to Most Venerable Tzu-tsai. After meeting with Tzu-tsai, Li (Wu-chu) said good-bye to his previous path... and subsequently cut his hair and took the robe. Having received the full precepts in 749, he left the monastery of Most Venerable Tzu-tsai and went to spend a summer at Ch'ing-liang Monastery on Wu-t'ai Shan. He heard lectures on the deportment of Most Venerable Ming of Tao-tz'u Shan and the idea behind Most Venerable Shen-hui's sayings. Since he understood their meanings, he did not visit and paid obeisance to them. After the end of the summer of 750, he came out of the mountains and went to the western capital Ch'ang-an. He went back and forth between the An-kuo Monastery and the Ch'ung-sheng Monastery. In 751, he went to Ling-chou in the North, Ninghsia, and dwelled on Ho-lan Shan, north of Ling-chou, for two years. One day, a merchant named Tao-k'uei came and asked: "Has the Master ever gone to Chien-nan (Szechwan) and met Most Venerable Kim?" He answered: "I do not know him." Tao-k'uei said: "Master's countenance is just like that of Most Venerable Kim." He asked Tao-k'uei: "Since you have come from Chien-nan, what sort of Dharma does that Most Venerable speak?" Tao-k'uei answered: "He speaks of no-remembering, no-thought, and no-forgetting." After this conversation, he left Ho-lan Shan and went to Chien-nan to pay obeisance to Most Venerable Kim. In march 759, he arrived at Ching-chung Monastery in Ch'eng-tu. When he first arrived he met Master An-ch'ien who led him in to see Most Venerable Kim. When Most Venerable Kim saw him, he was extraordinarily pleased.

During the three-day celebration of receiving the precepts, Most Venerable Kim always said to him: "Why don't you go to the mountains? Of what benefit is it to stay here for a long time?" The whole assembly told him: "Most Venerable Kim has never talked like that before. Why does he suddenly come out with these words?" After hearing these words, Wu-chu silently entered the mountains, where he practiced mindfulness and entered the realm of self-realization. It is clear from Zen Master Tsung-mi that, although Wu-chu recognized Most Venerable Kim as his master, but Most Venerable Kim and Wu-chu belonged to two distinct lineages, Most Venerable Kim belonged to the Ching-chung Zen Sect while Wu-chu belonged to the Pao-t'ang Zen sect. In the Record of the Dharma Treasure Down Through the Generations, Zen Master Tsung-mi only mentioned that Wu-chu received the precepts at one of Most Venerable Kim's assemblies. However, in Tsung-mi's chart of the Master-Disciple Succession of the Ch'an Gate Which Transmits the Mind-Ground in China, Zen Master Tsung-mi mentioned that Most Venerable Kim's successor not as Wu-chu, but as I-chou Shih (Ching-chung Shen-hui), tracing Ching-chung from Hung-jen to Tzu-chou Chih-hsien to Tzu-chou Ch'u-chi to I-chou Kim to I-chou Shih. According to the Record of the Northern Mountain (Pei-shan Lu) of Shen-ch'ing, who was in the Ching-chung line, we know that Ching-chung and Pao-t'ang were not just two separate lineages, but antagonistic ones. In the teaching of Zen, Zen master Wu-chu always taught his assembly: "No-mind is morality; no-thought is concentration; and non-production of the illusion mind is insight."

V. Zen Master Tu Hung-chien:

Tu Hung-chien, name of a layman Zen master, one of the most famous successors of Zen master Wu-chu. At that time, he was the Deputy Commander-in-chief, Vice President of the Imperial Chancellery, Minister Tu (Tu Hung-chien). When he first arrived in the superior prefecture of Ch'eng-tu in late March or early April of 766, he heard of the inconceivable things about Reverend Kim and said: "Since the Ho-shang has expired, there must be disciples to pass it down." Subsequently, he went to the Ching-chung Monastery and the Ning-kuo Monastery (Ninh Quốc Tự) on Heng Shan in Hunan and saw the traces of when Reverend Kim was alive. The minister asked the young

masters: "There must be a disciple to continue the succession. Is there a monk who has obtained the robe and the bowl?" The young masters answered: "No one has succeeded. While the Ho-shang was alive there were two robes, one at the Ning-kuo Monastery on Heng Shan and one remaining at the Ching-chung Monastery to receive offerings." The minister did not believe this. He also asked some Vinaya Masters: "I have heard from a distance that Reverend Kim was a great teacher and that he received the robe and bowl transmitted down from master to master until now. Reverend Kim having expired, where is the disciple who succeeded him?" A Vinaya Master answered the Minister: "Reverend Kim was a foreigner and did not possess the Buddha-dharma. When he was alive, he did not discourse on Dharma much, being unable to speak correctly. When he was alive he was sufficient in making offerings and giving, but Ho-k'ung is the only disciple blessed with virtue. But even he does not comprehend the Buddha-dharma." The Minister, with his far-reaching vision, knew that this was a lie. So he returned home and asked his attendants, K'ung-mu officials Ma Liang and K'ang-jan: "Do you know whether in Chien-nan there is a famous monk, a great worthy, of high practice?" Ma-liang answered: "Within the courtyard I usually hear the generals talking, and they say: 'West of Ts'an-yai Pass on Po-yai Shan there is Ch'an master Wu-chu. He has obtained Reverend Kim's robe and bowl and is his successor. This Ch'an master's virtuous karma is deep but he has not come out of the mountains.'" However, according to several texts from some of the caves around Tun-huang areas, on October 31, 766, special commissioner Mu-jung Ting (Mạc Dung Đình), district officials, and Buddhist and Taoist monks went to Po-yai Shan and invited the Ho-shang to come down... They bowed their heads and said: "We wish the Ho-shang would not put aside compassion for the sake of living beings of the three Shu (Szechwan) and would serve as a great bridge." After Wu-chu has come down from the mountains he is visited the Minister Tu: The Minister entered the courtyard and saw that the Ho-shang's countenance was immobile, sternly pacific. The Minister bowed, came down the stairs, bowed, clasped his hands, and asked them to rise. The various secretaries and officials had never seen such a thing. They saw that the Ho-shang did not welcome him and did not rise. They looked at each other and asked: "Why doesn't he get up and welcome the

Minister?" When the Minister first sat down, he asked: "How did the Ho-shang come to arrive here?" The Ho-shang said: "From afar I came to commit myself to Reverend Kim..." The Minister asked: "Reverend Kim spoke of no-remembering, no-thought, and no-forgetting, did he not?" The Ho-shang answered: "Yes." The Minister also asked: "Are these three phrases one or three?" The Ho-shang answered: "They are one, not three. No remembering is morality; no-thought is concentration; and no-falseness is insight." He also said: "The non-arising of thoughts is the gate of morality; the non-arising of thoughts is the gate of concentration; the non-arising of thoughts is the gate of insight. No-thought is morality, concentration, and insight together." The Minister also asked: "This one wang character, is it 'woman' beneath the wang as in falseness or mind beneath the wang as in forget?" The Ho-shang answered: "Woman beneath the wang."

VI. Zen Master Mu-jung Ting:

Name of a Chinese layman Zen master in the eighth century who received the transmission of Zen from master Wu-chu and spread Wu-chu's Zen teachings in Eastern Tibet. We do not have detailed documents on this Zen Master; however, according to several texts from some of the caves around Tun-huang areas, on October 31, 766, special commissioner Mu-jung Ting (Mạc Dung Đĩnh), district officials, and Buddhist and Taoist monks went to Po-yai Shan and invited to the Ho-shang to come down... They bowed their heads and said: "We wish the Ho-shang would not put aside compassion for the sake of living beings of the three Shu (Szechwan) and would serve as a great bridge."

Chapter Fifty-One

Four Zen Lines Propagated in Tibet in Early Period

(A) The Post Shen-hsiu Zen School

I. An Overview of the Post-Shen-hsiu Zen School:

Also called late Northern Zen school. According to Tsung-mi, Shen-hsiu taught: "Although sentient beings are in fundamental possession of Buddha-nature, it is obscured and rendered invisible because of their beginningless ignorance... One must depend on the oral instructions of one's teacher, reject the realms of perception, and contemplate the mind, putting an end to false thoughts. When these thoughts are exhausted one experiences enlightenment, there being nothing one does not know. It is like a mirror darkened by dust; one must strive to polish it. When the dust is gone the brightness of the mirror appears, there being nothing it does not illuminate." However, all monks in both the Northern and Southern China know that Shen-hsiu did not advocate a gradualist method of approaching enlightenment, but rather a "perfect" teaching that emphasized constant practice. For Hui-neng, although he did espouse the sudden teaching, it was not exclusively a Southern school doctrine. In fact, it was presented in the context of Northern school ideas until the fourth decade of the eighth century. The Ch'an transmission in 780's from the Tibetan outpost of Tun-huang in the North involved one strain of the post-Shen-hsiu or late Northern school. The Chinese Tun-huang text *Settling the Correct Principle of Suddenly Awakening to the Great Vehicle* (Tun-wu ta-ch'eng cheng-li chueh) tells us more that the Northern Ch'an master Mo-ho-yen, a student of two of Shen-hsiu's successors, came to central Tibet from Tibetan -occupied Tun-huang in either 781 or 787 at the invitation of the Tibetan emperor. Mo-ho-yen returned to Sha-chou (Tun-huang) in the next decade and continued to teach there. There has been some confusion over the identification of this Mo-ho-yen. Kuei-feng Tsung-mi lists a Mo-ho-yen as a student of

the Southern Ho-tse Shen-hui school. Mo-ho-yen's teaching in Tibet as the famed proponent of the all-at-once gate can be summarized as "gazing-at-mind" or "no-thought no-examining." "Gazing-at-mind" is an original Northern or East Mountain Dharma Gate teaching. As will become clear, Pao-t'ang and Northern Ch'an devotail in the Tibetan sources. Mo-ho-yen's teaching seems typical of late Northern Ch'an. It should be noted that Mo-ho-yen arrived on the central Tibetan scene somewhat late in comparison to the Ch'an transmission from Szechwan.

II. Zen Virtues of the Post Shen-hsiu Zen School:

1) Zen Master Hsiang-mo Tsang: Zen Master Hsiang-mo Tsang, one of the most famous masters who propagated Zen teachings in the East of Tibet during the post Shen-hsiu, master of Zen master Mo-ho-yen. We do not have detailed documents on Zen Master Hsiang-mo Tsang; however, according to a version of the Northern history Record of the Masters and Disciples of the Lanka School (Leng-chia shih-tzu chi); sayings of Mo-ho-yen's teacher Hsiang-mo Tsang, a student of Shen-hsiu; a Tibetan translation of an important dialogue; and a number of Tibetan works specifically dealing with Mo-ho-yen's teaching, of which Stein Tibetan 468 is representative. The Tibetan materials thus include potential sources for any later study of late Northern. In the teaching of Zen, Zen master Hsiang-mo-Tsang always taught: "Having nothing at all to be mindful of is Buddha-mindfulness. If you always practice Buddha-mindfulness and objects do not arise, then directly it is markless, level, and objectless. If you enter this place, the mind of mindfulness becomes quieted. There is no further need to confirm that it is the Buddha; if you gaze at this itself and are level, then it is the real Dharm-body of the Thus-come-one."

2) Zen Master Mo-Ho-Yen: Mo-ho-yen, name of a Chinese Zen master who lived in the T'ang Dynasty in China. From 780 to 805, he traveled to Tibet to spread the Buddha-dharma. The Ch'an transmission in the beginning of the eighth century from the Tibetan outpost of Tun-huang in the North, which did not fall into Tibetan hands until the 780's. This third known transmission involved one strain of the post-Shen-hsiu or late Northern school. The Chinese Tun-huang text Settling the Correct Principle of Suddenly Awakening to the Great Vehicle (Tun-wu ta-ch'eng cheng-li chueh) tells us more that the Northern Ch'an

master Mo-ho-yen, a student of two of Shen-hsiu's successors, came to central Tibet from Tibetan -occupied Tun-huang in either 781 or 787 at the invitation of the Tibetan emperor. Mo-ho-yen returned to Sha-chou (Tun-huang) in the next decade and continued to teach there. There has been some confusion over the identification of this Mo-ho-yen. Kuei-feng Tsung-mi lists a Mo-ho-yen as a student of the Southern Ho-tse Shen-hui school. Mo-ho-yen's teaching in Tibet as the famed proponent of the all-at-once gate can be summarized as "gazing-at-mind" or "no-thought no-examining." "Gazing-at-mind" is an original Northern or East Mountain Dharma Gate teaching. As will become clear, Pao-t'ang and Northern Ch'an devotail in the Tibetan sources. Mo-ho-yen's teaching seems typical of late Northern Ch'an. It should be noted that Mo-ho-yen arrived on the central Tibetan scene somewhat late in comparison to the Ch'an transmission from Szechwan. Zen master Mo-ho-yen strongly supported the theme "Seeing one's own nature and becoming a Buddha." He always emphasized to his disciples, "The purpose of practicing Buddhism is to see one's own nature or to behold the Buddha-nature within oneself or to see into one's own nature. So, it's the simple goal to all practitioners: beholding the Buddha-nature within oneself or to see into one's own nature." Zen master Mo-Ho-Yen also taught: "The Dharma-nature not being in thoughts, we set up no-thought no-examining."

3) Zen Master Upagupta Tripitaka: Zen Master Upagupta Tripitaka, name of an Indian Zen monk in the seventh century. We do not have detailed documents on this Zen Master; however, there is some interesting information on him in *The Records of the Transmission of the Lamp* (Ch'uan-Teng-Lu), Volume V: He was from India, came to Shao-Yang by the end of the seventh century. He was enlightened when he happened to hear the teachings of the Sixth Patriarch. Later, he went to Wu Tai Shan, there he met a monk who built a hermitage to sit in deep meditation by himself. He asked the monk, "Why do you sit here by yourself?" The monk replied, "To contemplate on the purity." He asked, "Who contemplates and what is that purity?" The monk bowed him and asked, "Would you please tell me that principle." He said, "Why do you not contemplate and purify yourself?" The monk was puzzled and could not answer. He asked, "From what sect are you from?" The monk said, "From Zen Master Shen-Hsiu." He said, "The

lowest heretical sect in India does not fall into this kind of view-attachment. What is the use of quiet sitting in dumbfounded state like this?" The monk asked, "Who is your master?" He replied, "My master is the Sixth Patriarch Hui Neng. Why don't you hurry to visit him so that you can be enlightened soon?" Then the monk followed his advice to come to visit the Sixth Patriarch; and eventually the monk was also enlightened by the Patriarch. From that time, his whereabouts and passing-away time were unknown.

(B) Ching-chung Zen Sect

I. An Overview of Ching-chung Zen Sect:

Ching-chung was a sort of Ch'an ordination lineage which held night-time transmission ceremonies, enormous public gatherings. It utilized a form of Buddha-mindfulness, which mentioned in the Reverend Kim Section of the Dharma Treasure Down Through the Generations, and emphasized sitting-ch'an. Szechwan was a center of nien-fo (Buddha-mindfulness) Ch'an, for, in addition to Ching-chung, there were the lineages of Ch'eng-yuan, Kuo-lang Hsuan-shih, and Lao-an. Ching-chung practiced nien-fo and sitting-ch'an; followed a rigorous variety of disciplinary formalism; had state recognition as an ordination center; and propagated Ch'an at enormous mass gatherings. This is the Ch'an San-śi and his Tibetan party encountered in I-chou and transmitted to Tibet. The two schools differed drastically: Ching-chung stressed obeisance, confession, mindfulness, and so on; Pao-t'ang did not receive the precepts, did not perform obeisance and confession, did not chant and copy texts, used no incense and Buddha images, went on no begging rounds, but merely "sat in voidness and quietude." The official patrons of Pao-t'ang (Protect the T'ang), among whom there seem to have been many civilian officials and military men such as Tu Hung-chien and his subordinates, enabled it to flourish from the late 760's. Perhaps the students of Wu-chu at Pao-t'ang Monastery came to overshadow Reverend Kim's successor at the Ching-chung because of their patronage. In short, judging from what is already known from the Tibetan literature on Ch'an, both Tun-huang texts and texts preserved among the Rdzogs-chen in central Tibet,

where Reverend Kim's sayings appear quite frequently, we can see clearly that in any case, it is reasonably certain that there was a transmission of Pao-t'ang (Wu-chu) Ch'an around the late 760's. Reverend Kim Ch'an and Pao-t'ang Ch'an were the first Ch'an schools to reach central Tibet.

II. Zen Virtues of Ching-chung Zen Sect:

1) Zen Master I-chou Wu-hsiang (684-762): I-chou Wu-hsiang, name of a Chinese Zen master who lived in the T'ang Dynasty in China (618-907). Name of a Chinese Zen master who lived in the T'ang Dynasty in China. In the Record of the Dharma Treasure Down Through the Generations, Zen master Kuei-feng Tsung-mi recorded: "Most Venerable Kim, in the first twelfth months of every year, for the sake of thousands of monks, nuns, and lay people, held a ceremony of receiving conditions. In the ornamented bodhi-seat he sat in the high seat and discoursed upon the Dharma. He first taught stretching the sound of the Buddha-recitation (nien-fo) to the point of exhausting one breath's thoughts. When the sound had died down and thoughts had been stopped, he said, 'No-remembering, no-thought, and no-forgetting. No-remembering is morality. No-thought is concentration. No-forgetting is insight. These three phrases are the dharani gate.'" Then Most Venerable Kim continued to teach: "When the mind is impartial, all dharmas are impartial. If you know the True-nature, there are no dharmas that are not Buddha-dharmas. When you awaken to principle, the mind of attachment does not arise. At the time that one is not possessed of the reality sphere in the mind, there is no understanding. If you ask why this is so, it is because the thusness of the perfection of insight, by being impartial from the outset, is objectless." Japanese scholarship on the Statements of the Sba Family allows us to reconstruct the following two sequences of events. The first of the two pilgrimages sent to China was the son of a Chinese commissioner to the court of Emperor Mes-ag-tshoms (704-755). When the commissioner was about to return to China, Emperor Mes-ag-tshoms prevailed upon him to leave behind his son, referred to as "the Chinese boy, the dancer," to join the entourage of Emperor Mes-ag-tshoms' son, who was eventually to become the Emperor Khri-sron-lde-bstan. This Chinese boy, known to us as Sba-san-si, spoke and read Chinese, and,

presumably with these talents in mind, in 751 Emperor Mes-ag-tshoms, sent Sba-san-si, at the head of four young Tibetans, off to T'ang in search of the Dharma, a small group of trial candidates for ordination. It is very likely that their route from the Bsam-yas region to the Szechwan plain passed through the kingdom of Nan-chao (now Yunnan), a route taken on occasion by raiding Tibetan armies. The Statements of the Sba Family explicitly states that the group received the teaching of the most famous Ch'an master of the time in I-chou, Ch'eng-tu, Reverend Kim, using his Korean name rather than Chin-ho-shang, also known as Wu-hsiang, a Korean aristocrat from Silla who had come to the court of Hsuan-tsung and in time had made his way to Szechwan. San-si's meeting with Reverend Kim must have been around the time Reverend had two audiences with the fleeing emperor, who had entered Szechwan in 755 in the wake of the An Lu-shan Rebellion. Reverend Kim, it seems, had connections to the imperial house. Reverend Kim gave San-si three Chinese texts, and the Tibetan party remained in China from several months after that. When, after eight years abroad, San-si and his party return, the balance of forces at Tibetan imperial court has shifted drastically, San-si's patron Mes-ag-tshoms is dead; his son Khri-sron-lde-bstan is not yet thirteen, the age at which he would inherit the throne; power resides with one faction of great ministers, and a suppression of Buddhism, under the banner of Bon, is underway. With no patron to sponsor the propagation of the Chinese-style teaching, San-si presently decides to hide away "the Chinese Dharma," It was then 759 and the texts remained hidden for the next two years, only the first of several burials of Chinese teachings in Bod. With the lifting of the suppression in 761, San-si "removed them from their hiding place in Mchims-phu and distributed the sayings of Reverend Kim." Working with two Chinese, presumably masters in the Reverend Kim tradition, San-si translated these sayings into Tibetan. It is possible that San-si had been recognized as a teaching master in the Reverend Kim lineage. In time he became abbot of Bsam-yas Monastery and surely taught a Chinese-style teaching within its precincts. After more than half a century of preaching the Dharma, Reverend Kim died on the evening of June 15, 762, at the age of 78.

2) *Zen Master I-chou Shih*: I-chou Shih, name of a Chinese Zen master in the eighth century who received the transmission of Zen from Reverend Kim and spread Kim's Zen teachings in Eastern Tibet. He was also called I-chou Shen-hui. We do not have detailed documents on this Zen Master; however, according to several texts from some of the caves around Tun-huang areas, it is clear from Tsung-mi that, although Wu-chu recognized Reverend Kim as his master, the Reverend Kim house and the Wu-chu or Pao-t'ang house were in fact two distinct lineages. The Record of the Dharma Treasure Down Through the Generations does not mention that Wu-chu received the precepts at one of Reverend Kim's public assemblies. In his Chart of the Master-Disciple Succession of the Ch'an Gate Which Transmits the Mind-Ground in China (Chung-hua Ch'uan hsin-ti Ch'an-men Shih-tzu Ch'eng-hsi t'u) (Trung Hoa Truyền Tâm Địa Thiền Môn Sư Tư Thừa Tập Đồ), here after abbreviated "Ch'an Chart" Tsung-mi gives Reverend Kim's successor not as Wu-chu, but as I-chou Shih (Ích Châu Thạch hay Tịnh Chứng Thần Hội), tracing Ching-chung from Hung-jen to Tzu-chou Chih-hsien to Tzu-chou Ch'u-chi to I-chou Kim to I-chou Shih, and from the Record of the Northern Mountain (Pei-shan lu) of Shen-ch'in (806-820), who was in the Ching-chung line, we know that Ching-chung and Pao-t'ang were not just separate lineages, but antagonistic in the Record of the Dharma Treasure Down Through the Generations between Reverend Kim's students at the Ching-chung Monastery and Wu-chu. This is Tsung-mi description in the Subcommentary on the Perfect Enlightenment Sutra of the Ching-chung house: Those who say "use mind in the manner of the three phrases which correspond to morality, concentration, and insight" are the second house. At its origin it is collaterally descended from the fifth patriarch through one named Chih-hsien. He was one of the ten main disciples of the fifth patriarch. He was originally a man of Tzu-chou, southeast of Ch'ang-tu, and he eventually returned to Te-ch'un, and eventually returned to Te-ch'un Monastery in his native prefecture and converted beings. His disciple Ch'u-chi (Xử Tịch), whose family name was T'ang, received the succession. T'ang produced four sons, the first of which was Reverend Kim of Ching Chung Monastery in the superior prefecture Ch'eng-tu, Dharma name Wu-hsiang. He greatly spread this teaching. As to Kim's disciples, Chao (I-chou Shih or Ching chung

Shen-hui), who is presently at that monastery, Ma of Ch'ang-sung Shan, Chi or Li of Sui-chou, and Chi or Li at T'ung-ch'uan county have all succeeded him. The three phrases are no-remembering, no-thought, and no-forgetting. The idea is: Do not recall past objects; do not anticipate future glories; and always be joined to this insight, never darkening, never erring; we call this no-forgetting. Sometimes the Ching-chung says: "Do not remember external objects; do not think on internal mind; dried up without support. No forgetting as above." Morality, concentration, and insight correspond respectively to the three phrases. Even though the Ching-chung's expedients in opening up the purport and discoursing are numerous, that which their purport is tending toward lies in these three phrases. Their transmission ceremonies are like the expedient of receiving the full precepts on an official mandala or ordination platform at the present time in this country. In the first and second month, they first pick a date and post notices, collecting monks and nuns and laymen and laywomen. The arranging of the broad bodhi-seat, obeisance, and confession sometimes takes three to five weeks. Only after this do they transmit the Dharma. All of this is carried out at night. The idea is to cut off externals and reject confusion. The Dharma having been transmitted, immediately beneath the words of the master they stop thoughts and practice sitting-ch'an. Even when people arrive from a great distance, even nuns and laymen, before they have stayed long at all, they have to do a week or two of sitting-ch'an. Afterwards, following later conditions, they disperse. It is very much like the Dharma of mounting the platform of the Nan-shan Vinaya School, based in the mountains of the name just south of Ch'ang-an and using Dharmaguptaka version of the Vinaya. It is necessary to have a group. Because of the tablet of the official statement (because Ching-chung grants official licenses), it is called "opening conditions." Sometimes once in a year, sometimes once in two or three years, it is irregular in its opening.

3) **Zen Master Tao-yi:** Tao-yi, name of a Chinese Zen master in the eighth century, one of Revenrend Kim's disciples who spread Reverend Kim's Zen teachings in Eastern Tibet. We do not have detailed documents on this Zen Master; however, after several excavations of the caves around Tun-huang areas, people found a lot of texts that were carved on stone walls. According to Pelliot Tibetan 116, after

Wu-chu received precepts from Reverend Kim, each day Reverend Kim, in the midst of the great assembly, said: "Why don't you go enter the mountains? On what benefit is it to stay for a long time?" Later Reverend Wu-chu silently entered the mountains... Master Tao-yi, who was dwelling with him, practiced chanting, obeisance, and mindfulness. The Ho-shang Wu-chu intently cut off thoughts and entered the realm of self-realization. Tao-i, together with other young masters in the community, said to the Ho-shang: "I and the others wish to request a twenty-four hour obeisance and confession. We would like the Ho-shang's permission." The Ho-shang said to Tao-i and the others: "Here food will be cut off. Each of you has advanced into the deep mountains...No-thought is viewing the Buddha. Having thoughts is samsara. If you desire to be able to do obeisance and mindfulness, then go out from the mountains... If you desire to be able to dwell together in the mountains here, intently practice no-thought (nhất hướng vô niệm)." Master Tao-i's view did not accord with this idea and he said goodbye to the Ho-shang and emerged from T'ien-ts'ang Shan, Po-yai Shan, north of I-chou. He came to Ching-chung Monastery in I-chou, in present-day Ch'eng-tu. He first saw the elder K'ung and said to him: "In the mountains Ch'an master Wu-chu does not allow obeisance, confession, mindfulness, and chanting, but merely sit in voidness and quietude (chỉ không bế tọa)." When Ho-k'ung (Hà Không) and the others heard this they were startled and said: "How can this be the Buddha-dharma?" They led Master Tao-i to see Reverend Kim. Before Tao-i had finished bowing Ho-k'ung and the others reported to Reverend Kim: "Ch'an master Wu-chu of T'ien-ts'ang Shan merely sits in voidness and quietude. He is unwilling to practice obeisance and mindfulness (bất chỉ lễ niệm) and does not teach those who dwell with him to practice obeisance and mindfulness. How could such a thing be the Buddha-dharma?" Reverend Kim scolded Ho-k'ung, Tao-i, and the others: "You should retreat! When I was in the stage of study, I did not eat but merely sat in voidness and quietude. Even in going to the bathroom I made no effort. You don't know. In the days when I was on T'ien-ku Shan (Thiên Cốc Sơn), northwest of I-chou, I also did not practice obeisance and mindfulness..."

(C) Pao-T'ang Zen Sect

I. An Overview of Pao-T'ang Zen Sect:

Pao-T'ang, name of a Zen sect founded by Zen master Wu-chu during the T'ang dynasty (618-907). In the late 750's the Ch'an of Reverend Kim arrived through Sba San-śi, but immediately upon arrival had to go underground for several years because political conditions did not permit its propagation. We have sayings in the Tibetan materials attributed to Kim-hu, Kim-hun, and other similar names, but it is questionable whether these are transliterations of Reverend Kim's name. By the 770's the Ch'an of Pao-t'ang Wu-chu had arrived, most likely through the Sba Gsal-snan. Judging from its imprint in Tibetan Tun-huang texts and in central Tibetan texts, its influence was substantial. Parallels to its history, Record of the Dharma Treasure Down Through the Generations (*Lịch Đại Pháp Bảo Ký*), are found at many points in the Tibetan literature; its twenty-eight patriarchs theory shows up repeatedly; apocryphal "Ch'an sutras" associated with Pao-t'ang (and Northern) Ch'an circulated in Tibet; and, its form of the name of the first patriarch of Ch'an in China, P'u-ti-ta-mo-lo, rather than the Bodhidharma form used in other Ch'an schools, is the name by which the first patriarch is usually known in the Tibetan literature. A sayings record of the first patriarch, corresponding to the Chinese Tun-huang texts Treatise on The Two Entrances and Four Praxes (*erh-ju ssu-hsing-lun*), was known in Tibet under such titles as the Great Chinese Instructions on Ch'an of Bodhisharmatrata. Lastly by the 780's late Northern Ch'an, in the person of Mo-ho-yen, arrived in central Tibet. The corpus of Northern Ch'an in Tibetan includes: a version of the Northern history Record of the Masters and Disciples of the Lanka School (*Leng-chia shih-tzu chi*); sayings of Mo-ho-yens' teacher Hsiang-mo Tsang, a student of Shen-hsiu; a Tibetan translation of an important dialogue; and a number of Tibetan works specifically dealing with Mo-ho-yen's teaching, of which Stein Tibetan 468 is representative. The Tibetan materials thus include potential sources for any study of late Northern. Concerning the Pao-t'ang house, Tsung-mi observes in Suncommentary on the Perfect Enlightenment Sutra: "Adhering to neither the teachings nor the practice and extinguishing

perception" is the third house. It is also descended collaterally from the fifth patriarch, by way of Reverend Lao-an. At sixty years of age, he left home and received the precepts. Crossing over sixty summers later, he was one hundred and twenty. That is why he was called "Old An." Lao An was his given name. he was respected as a master by the Empress Tzu-t'ien. His power in the Tao was deep, and his will was singular. All the famous worthies compared unfavorably with him. He had four students who were all high in the Tao and famous. Among them was a lay-disciple called Ch'en Ch'u-chang, the other three were T'eng T'eng, Tzu-tsai, and P'o-Tsao to, at that time known as Ch'en Ch'i-ko. There was a monk by the name of Wu-chu who met Ch'en's instruction and obtained awakening. he was also singular in his will. Later Wu-chu traveled into Shu, Szechwan, and encountered Reverend Kim's opening of Ch'an (K'ai-ch'an) and also attended his assembly. Wu-chu merely asked questions and, seeing that it was not a matter of changing his previous awakening, he wished to transmit it to those who had not heard it. Fearing that it would not be proper to have received the succession from a layman, i.e., Vimalakirti Ch'en Ch'u-chang, he subsequently recognized Reverend Kim as his master. Even though the idea of his Dharma of instruction is just about the same as that of Reverend Kim, his transmission ceremonies are completely different. What we mean by different is that Wu-chu Ch'an carries out none of the marks of the Sakya gate (Shih-men Shih-hsiang I-ch'ieh Pu-hsing). Having cut their hair and put on robes, they do not receive the precepts. When it comes to obeisance and confession, turning the rolls of the texts and reading, making drawings and paintings of the Buddha, and copying sutras, they revile all of these things as false thoughts. In the halls where they dwell they do not set up Buddha artifacts. Therefore, I say they "adhere to neither the teachings nor the practice." As to their "extinguishing perception," this is the Tao which they practice. The idea is that, taking all samsaric wheel-turning as the arising-of-mind, and since the arising-of-mind is falseness, they do not discuss good and evil. Since non-arising of mind is the real, they are not like those who engage in the practice of marks. They take discrimination as the enemy and non-discrimination as the real Tao. They also transmit the spoken teaching of the three phrases of Reverend Kim, but they change the character for "forget" to the one for "false," saying that various students

have made a mistake in the words of the former master entrusted to them. The idea is that, since no-remembering and no-thought are the real and remembering-thoughts is the false, the remembering-thoughts is not allowed. Therefore, they say no-falseness rather than no-forgetting. Moreover, their intention in reviling all of the teaching marks lies in extinguishing perception and becoming the completely real. Therefore, where they do not discuss food and clothing, but trust that men will send offerings. If they are sent, then they have warm clothes and enough to eat. If they are not sent, then they let hunger and cold take their course. They also do not seek to teach beings and do not beg food. If someone enters their halls, they do not discuss whether he is highborn or a thief; in no case do they welcome him, nor do they even get up. In signing hymns or praises and making offerings, in reprimanding abuses, in everything, each lets the other take his course. Indeed, because their purport speaks of non-discrimination, their practice gate has neither "is not" nor "is." They merely value no-mind as the ultimate. Therefore, we call it "extinguishing perception." In short, judging from what is already known from the Tibetan literature on Ch'an, both Tun-huang texts and texts preserved among the Rdzogs-chen in central Tibet, where Wu-chu's sayings appear quite frequently, one is inclined to accept the hypothetical Wu-chu/Gsal-snan meeting, even though the Statements of the Sba Family nowhere mentions Wu-chu's name. In any case, it is reasonably certain that there was a transmission of Pao-t'ang (Wu-chu) Ch'an around the late 760's. Reverend Kim Ch'an and Pao-t'ang Ch'an were the first Ch'an schools to reach central Tibet.

II. Zen Virtues of Pao-T'ang Zen Sect:

1) Zen Master Wu-chu (714-774: Wu-chu, name of a Chinese Zen master who lived in the T'ang Dynasty in China. In the beginning of the second half of the eighth century, Zen master Wu chu founded the Pao-T'ang Zen Sect. Ho-shang Wu-chu was a native of Mei-hsien, Feng-hsiang, west of Ch'ang-an. His family name was Li and Dharma name Wu-chu... In strength he surpassed others. He was a martial arts expert. One time, he unexpectedly met the white-robed layman Ch'en Ch'u-chang, whose origins are unknown. People of the time called him a magical apparition body of Vimalakirti. He spoke the all-at-once

teaching. On that very day that Wu-chu met layman Ch'en, they intimately coincided and knew each other, and Ch'en silently transmitted the mond-dharma... For three to five years, Li engaged in the white-robed practice. During the T'ien-pao years (742-756), one day, he accidentally heard of Most Venerable Ming of Tao-tz'u Shan in Fan-yang, northern Hopei, Most Venerable Shen-hui of the eastern capital Lo-yang, and Most Venerable Tzu-tsai of the superior prefecture of T'ai-yuan in Shan-hsi, all disciples of the Sixth Patriarch Hui-neng who spoke the Dharma of sudden teaching. At that time, Wu-chu had not yet left home. He subsequently went to T'ai-yuan and paid respect to Most Venerable Tzu-tsai. After meeting with Tzu-tsai, Li (Wu-chu) said good-bye to his previous path... and subsequently cut his hair and took the robe. Having received the full precepts in 749, he left the monastery of Most Venerable Tzu-tsai and went to spend a summer at Ch'ing-liang Monastery on Wu-t'ai Shan. He heard lectures on the deportment of Most Venerable Ming of Tao-tz'u Shan and the idea behind Most Venerable Shen-hui's sayings. Since he understood their meanings, he did not visit and paid obeisance to them. After the end of the summer of 750, he came out of the mountains and went to the western capital Ch'ang-an. He went back and forth between the An-kuo Monastery and the Ch'ung-sheng Monastery. In 751, he went to Ling-chou in the North, Ninghsia, and dwelled on Ho-lan Shan, north of Ling-chou, for two years. One day, a merchant named Tao-k'uei came and asked: "Has the Master ever gone to Chien-nan (Szechwan) and met Most Venerable Kim?" He answered: "I do not know him." Tao-k'uei said: "Master's countenance is just like that of Most Venerable Kim." He asked Tao-k'uei: "Since you have come from Chien-nan, what sort of Dharma does that Most Venerable speak?" Tao-k'uei answered: "He speaks of no-remembering, no-thought, and no-forgetting." After this conversation, he left Ho-lan Shan and went to Chien-nan to pay obeisance to Most Venerable Kim. In march 759, he arrived at Ching-chung Monastery in Ch'eng-tu. When he first arrived, he met Master An-ch'ien who led him in to see Most Venerable Kim. When Most Venerable Kim saw him, he was extraordinarily pleased. During the three-day celebration of receiving the precepts, Most Venerable Kim always said to him: "Why don't you go to the mountains? Of what benefit is it to stay here for a long time?" The

whole assembly told him: "Most Venerable Kim has never talked like that before. Why does he suddenly come out with these words?" After hearing these words, Wu-chu silently entered the mountains, where he practiced mindfulness and entered the realm of self-realization. It is clear from Zen Master Tsung-mi that, although Wu-chu recognized Most Venerable Kim as his master, but Most Venerable Kim and Wu-chu belonged to two distinct lineages, Most Venerable Kim belonged to the Ching-chung Zen Sect while Wu-chu belonged to the Pao-t'ang Zen sect. In the Record of the Dharma Treasure Down Through the Generations, Zen Master Tsung-mi only mentioned that Wu-chu received the precepts at one of Most Venerable Kim's assemblies.

Even though in Tsung-mi's chart of the Master-Disciple Succession of the Ch'an Gate Which Transmits the Mind-Ground in China, Zen Master Tsung-mi mentioned that Most Venerable Kim's successor not as Wu-chu, but as I-chou Shih (Ching-chung Shen-hui), tracing Ching-chung from Hung-jen to Tzu-chou Chih-hsien to Tzu-chou Ch'u-chi to I-chou Kim to I-chou Shih. According to the Record of the Northern Mountain (Pei-shan Lu) of Shen-ch'ing, who was in the Ching-chung line, we know that Ching-chung and Pao-t'ang were not just two separate lineages, but antagonistic ones. In the teaching of Zen, Zen master Wu-chu always taught his assembly: "No-mind is morality; no-thought is concentration; and non-production of the illusion mind is insight." According to Jeffrey Broughton in "Studies in Ch'an and Hua-Yen" (p.11), the teaching of Ch'an master Wu-chu: "No-mind is morality; no-thought is concentration; and no-production of the illusion mind is insight.' Thus, it appears. And in the teaching of Hsiang-mo-Tsang: 'Having nothing at all to be mindful of is Buddha-mindfulness."

2) Zen Master Tu Hung-chien: Tu Hung-chien, name of a layman Zen master, one of the most famous successors of Zen master Wu-chu. At that time, he was the Deputy Commander-in-chief, Vice President of the Imperial Chancellery, Minister Tu (Tu Hung-chien). When he first arrived in the superior prefecture of Ch'eng-tu in late March or early April of 766, he heard of the inconceivable things about Reverend Kim and said: "Since the Ho-shang has expired, there must be disciples to pass it down." Subsequently, he went to the Ching-chung Monastery and the Ning-kuo Monastery (Ninh Quốc Tự) on Heng Shan in Hunan and saw the traces of when Reverend Kim was alive. The

minister asked the young masters: "There must be a disciple to continue the succession. Is there a monk who has obtained the robe and the bowl?" The young masters answered: "No one has succeeded. While the Ho-shang was alive there were two robes, one at the Ning-kuo Monastery on Heng Shan and one remaining at the Ching-chung Monastery to receive offerings." The minister did not believe this. He also asked some Vinaya Masters: "I have heard from a distance that Reverend Kim was a great teacher and that he received the robe and bowl transmitted down from master to master until now. Reverend Kim having expired, where is the disciple who succeeded him?" A Vinaya Master answered the Minister: "Reverend Kim was a foreigner and did not possess the Buddha-dharma. When he was alive, he did not discourse on Dharma much, being unable to speak correctly. When he was alive, he was sufficient in making offerings and giving, but Ho-k'ung is the only disciple blessed with virtue. But even he does not comprehend the Buddha-dharma." The Minister, with his far-reaching vision, knew that this was a lie. So, he returned home and asked his attendants, K'ung-mu officials Ma Liang and K'ang-jan: "Do you know whether in Chien-nan there is a famous monk, a great worthy, of high practice?" Ma-liang answered: "Within the courtyard I usually hear the generals talking, and they say: 'West of Ts'an-yai Pass on Po-yai Shan there is Ch'an master Wu-chu. He has obtained Reverend Kim's robe and bowl and is his successor. This Ch'an master's virtuous karma is deep but he has not come out of the mountains.'" However, according to several texts from some of the caves around Tun-huang areas, on October 31, 766, special commissioner Mu-jung Ting (Mạc Dung Đình), district officials, and Buddhist and Taoist monks went to Po-yai Shan and invited to the Ho-shang to come down... They bowed their heads and said: "We wish the Ho-shang would not put aside compassion for the sake of living beings of the three Shu (Szechwan) and would serve as a great bridge." After Wu-chu has come down from the mountains he is visited the Minister Tu: The Minister entered the courtyard and saw that the Ho-shang's countenance was immobile, sternly pacific. The Minister bowed, came down the stairs, bowed, clasped his hands, and asked them to rise. The various secretaries and officials had never seen such a thing. They saw that the Ho-shang did not welcome him and did not rise. They looked at each other and

asked: "Why doesn't he get up and welcome the Minister?" When the Minister first sat down, he asked: "How did the Ho-shang come to arrive here?" The Ho-shang said: "From afar I came to commit myself to Reverend Kim..." The Minister asked: "Reverend Kim spoke of no-remembering, no-thought, and no-forgetting, did he not?" The Ho-shang answered: "Yes." The Minister also asked: "Are these three phrases one or three?" The Ho-shang answered: "They are one, not three. No remembering is morality; no-thought is concentration; and no-falseness is insight." He also said: "The non-arising of thoughts is the gate of morality; the non-arising of thoughts is the gate of concentration; the non-arising of thoughts is the gate of insight. No-thought is morality, concentration, and insight together." The Minister also asked: "This one wang character, is it 'woman' beneath the wang as in falseness or mind beneath the wang as in forget?" The Ho-shang answered: "Woman beneath the wang."

3) Zen Master Mu-jung Ting: Mu-jung Ting, name of a Chinese layman Zen master in the eighth century who received the transmission of Zen from master Wu-chu and spread Wu-chu's Zen teachings in Eastern Tibet. We do not have detailed documents on this Zen Master; however, according to several texts from some of the caves around Tun-huang areas, on October 31, 766, special commissioner Mu-jung Ting (Mạc Dung Đĩnh), district officials, and Buddhist and Taoist monks went to Po-yai Shan and invited to the Ho-shang to come down... They bowed their heads and said: "We wish the Ho-shang would not put aside compassion for the sake of living beings of the three Shu (Szechwan) and would serve as a great bridge."

(D) A-rdan-hver Zen Lineage

After several excavations in caves around Tun-huang areas, we found a lot of texts carved in stone walls. Among which Pelliot Tibetan 996 describes a Ch'an lineage that flourished in Central Asia and Tibet, a lineage which traces its succession through an Indian, two Chinese, and a Tibetan, the last being active in the early ninth century. A-rdan-hver, the Indian founder, shows up in Pelliot Tibetan 116, the Lamp of the Ch'an or Dhyana Eye, and the Five Classes of Orders. He is said to

have migrated from India to the city-state of Kucha on the northern route of the Silk Road, where he collected three-hundred disciples and declared the "gate of all-at-once entering into the meaning of the great vehicle." His successor was a Chinese known as Reverend Be'u-sin active in Tun-huang and Kan-chou. Be'u-sin's successor was another Chinese, known by the Tibetan name Man, who travelled to China, and finally, Man's successor was the Tibetan Tshig-tsa-nam-ka. The mention of Kucha is intriguing, we know nothing of Kuchan Buddhism during the eighth and ninth centuries. Ch'an literature shows up not only in Tibet, but elsewhere in Inner Asia as well. Among the Uighur Turkish manuscripts and block prints brought back from Turfan, one has been found which contains passages parallel to the Northern Ch'an text *Treatise on Examining Mind* (Kuan-hsin lun); another has been identified as four sheets of a Uighur Turkish translation of an unknown Chinese commentary on the Perfect Enlightenment Sutra (Yuan-chueh Ching), a sutra associated with Ch'an. The Uighur literature found at Turfan at the beginning of the twentieth century and carried away to distant libraries and museums may contain other Ch'an-related materials.

Chapter Fifty-Two

Tibetan Zen Virtues in Modern Times

(I) Great Master Dorjiev, Agvan (1854-1938)

Dorjiev, Agvan, name of a Russian Buddhist who traveled to Tibet and studied at Gomang College of Drebung Monastic University. He distinguished himself in the study of philosophy and debate and was awarded the “Geshe” degree. He was later appointed as a tutor of the thirteenth Dalai Lama and became one of his main political advisors. Because of his Russian connections, the Dalai Lama sent him on a number of diplomatic missions in an attempt to enlist Russian help against Britain and China. After 1898 he settled in Russia and was a leader in a Buddhist revival among Buryats and Kalmyks. He was arrested in the late 1930s and charged with being a “counter-revolutionary,” but he died before his sentence could be carried out.

(II) Great Master Jamgon Kongtrul Lodro Taye

Jamgon Kongtrul Lodro Taye, one of the most influential figures of nineteenth-century Tibetan Buddhism, who was instrumental in establishing the “Non-Sectarian” (Ris Med) movement, which sought to overcome the paralyzing sectarianism that pervaded Tibetan Buddhism at the time. He was born into a Bon po family, and after taking monastic ordination he studied with, and received initiation from, a wide variety of teachers from different traditions. He witnessed first hand the negative effects of the prevailing sectarianism of the time and sought to combat it by emphasizing the harmony of different Buddhist traditions. He wrote a number of important works, including his Encyclopedia of All Knowledge (Shes bya kun khyab) and an eclectic collection of tantric texts entitled Treasury of Secret Mantra (gDams ngag mdzod).

(III) Great Master Tupden Gyatso

Tupden Gyatso (1876-1933), the thirteenth Dalai Lama, who was born into a peasant family and officially recognized in 1878 as a reincarnation of Trinle Gyatso, the twelfth Dalai Lama who died in 1875. His reign was a time of increasing turmoil for Tibet, mainly due to external forces. The first of these was a British expedition led by Colonel Francis Younghusband, which entered Tibet with the intention of opening it to trade. After encountering resistance from poorly armed Tibetans, the soldiers of the expedition opened fire, killing scores of Tibetans. After this altercation (cuộc cãi vã) they marched unopposed to Lhasa, where they forced the government to sign a trade treaty. This highlighted the military weakness of Tibet and prompted the Dalai Lama to attempt to modernize Tibet's army and to institute a number of other reforms. These were, however, scuttled (chạy vội vã) by the monasteries and the aristocracy after he died, because they feared that reforms might threaten their power. China was in the throes (quần quai) of civil war, and he warned in a prophetic statement that Tibet's huge neighbor stood poised (treo lơ lửng) to engulf (nhận chìm) it, which would lead to immense suffering. The fulfillment of the prophecy came in the 1950s, when the People's Liberation Army invaded and annexed Tibet, leading to an estimated 1.2 million deaths in the following decades.

(IV) Great Master Jamyang Khyentse Chogi Lodro (1896-1969)

Jamyang Khyentse Chogi Lodro, one of the leading masters of the Ris Med (Rime) movement in Eastern Tibet, recognized as the activity reincarnation of "Jam cbyangs mkhyen brtse dbang po" (Jamyang Khyentse Wangpo 1820-1892). Many of the leading Tibetan lamas of the twentieth century were his students, including Dingo Khyentse Rinpoche, Kalu Rinpoche, and Sogal Rinpoche.

***(V) Great Master Wangyal,
Geshe Ngawang (1901-1983)***

Kalmyk Mongolian of the Gelukpa order, whose main teacher was the Buryat lama Agvan Dorjiev (1854-1938). He fled Tibet in 1951 following the Chinese invasion. In 1955, he moved to the U.S.A. to minister to a small Kalmyk community. He subsequently founded the first Tibetan monastery in North America, called the Lamaist Buddhist Monastery of North America, in Freewood Acres, NJ. His students included Robert Thurman and Jeffrey Hopkins.

(VI) Great Master Kalu Rinpoche (1905-1989)

Reincarnate lama of the Karma Kagyupa lineage of Tibetan Buddhism, recognized as an “activity emanation” of Jamgon Kongtrul. He was ordained at age thirteen by the eleventh Situ Rinpoche Karma Rangjung Gunkyab. Three years later, he began a three-year, three-month, three-day retreat, and for the next thirteen years after that engaged in yogic practice. His fame as a meditator grew, and he was appointed meditation teacher at Pelpung Monastery. In 1962 he left Tibet and settled in Sonada in West Bengal. From 1971 to 1981 he traveled widely, and established meditation centers in the U.S.A., Canada, and Europe. He was the first Tibetan teacher to lead a group of Western students in the traditional three-year retreat in France from 1976 to 1980.

(VII) Great Master Lama Khenchen Thrangu

According to Lama Khenchen Thrangu in “The Practice of Tranquility and Insight”, the power of mindfulness helps develop mental stability called the re-established settlement. This means that when one is meditating, thoughts will arise and one becomes aware that one has become distracted by them. One returns to the state of meditation. When there is a distraction that takes one away from

resting in meditation, one is able to return to one's state of meditation repeatedly. This power of mindfulness also develops the stage of mental stability, called intensified settlement, in which the mind that has been broadly focused is now focused very narrowly. The mind, for instance, is narrowly focused on an object. The purpose of this kind of meditation is to focus the mind on something very subtle.

***(VIII) Great Master Rampa, T.
Lobsang (1910-1981)***

Great Master Rampa, T. Lobsang, son of a British plumber who claimed to have been possessed by a Tibetan lama and subsequently transformed into a Tibetan. He is best-known for his book "The Third Eye," which he claims to be his autobiography. It has been denounced by Tibetologists as a bizarre hoax, but continues to be widely popular.

***(IX) Great Master Sopa,
Geshe Lhundrup (1923 -)***

Sopa, Geshe Lhundrup, name of a Tibetan great master, a Gelukpa scholar, born in Tsang province of Tibet. He joined Sera monastery at the age of eighteen and in 1961 earned the Geshe Degree with highest distinction (lha-ram-pa). In 1967 he accepted an offer from Professor Richard Robinson to join the faculty of the University of Wisconsin-Madison, which had the first Ph.D. program in Buddhist Studies in North America. During his career there, he trained a number of students, many of whom have themselves become prominent scholars.

***(X) Great Master Rang'byung
Rrign pa'i rdo rje (1924-1981)***

The sixteenth Gyelwa Karmapa, who was one of the most influential Tibetan masters in Tibetan Buddhism in the twentieth century. He was born in the Derge region of Khans and was recognized

as the reincarnation of his successor as a young child on the basis of a letter that had been written by the fifteenth Gyelwa Karmapa predicting the circumstances of his rebirth. At the age of seven he received ordination from Tai Situ Rinpoche and Jamgon Kongtrul, and one year later he was officially enthroned at Tsurpu Monastery, the seat of Karma Kagyupa order in Tibet. In 1957, anticipating the future devastation of Tibet by China, he began sending his followers out of the country. In 1959 he left Tibet and subsequently settled in Sikkim, where he founded Rumtek Monastery, which has become the headquarters of the order in exile. In 1974 he made a world tour, which attracted many followers from all over the world. He helped to found a number of Buddhist centers in the West and was widely recognized as one of the most charismatic lamas of his time. He died of cancer in Illinois, leaving behind a worldwide organization and a charitable trust worth an estimate \$1.5 billion. The question of his successor has led to violence and acrimony among some of his followers. T'ai Situ Rinpoche and Dalai Lama have publicly endorsed a candidate named Urgyen Tinley (1958 -), who in 1992 was enthroned at mTshur phu, but Shamar Rinpoche rejects this enthronement and contends that the true reincarnation is Tenzin Khyentse (1982 -), who resides at the Nalanda Institute in New Delhi.

***(XI) Great Master Ngawang Gunga Tekchen
Belbar Sampel Wanggi Gyelpo***

Great master Ngawang Gunga Tekchen Belbar Sampel Wanggi Gyelpo, the current “Throne Holder of Sakyapa (Sakya Trindzin),” was born in 1945 in southern Tibet and at the age of seven, following the death of his father, became the forty-first person to assume the position. This is the head or the highest spiritual leader of the Sakyapa order of Tibetan Buddhism. It is also a hereditary position (vị trí thờ tự hay thầy truyền lại cho đệ tử của mình), which is held by a male member of the “Khon family.” At the age of fourteen, he fled Tibet following the Chinese invasion and settled in India, where he studied with Chogye Trichen Rinpoche (1920 -). After completing his studies,

he established Sakya College in India, which has become the cultivating and training center for the order.

(XII) Great Master Tarthang Tulku (1935 -)

A reincarnate Lama who fled Tibet in 1959. He was appointed by the Dalai Lama as a teacher of Nyingmapa studies at the Central Institute of Higher Tibetan Studies in Sarnath in 1962. He traveled to America in 1968 after giving up his monastic ordination, and subsequently established the Nyingma Meditation Center, the Nyingma Institute, and Dharma Publishing, all of which are located in Berkeley, California, U.S.A.

***(XIII) Great Master Yeshe,
Lama Tupden (1935-1984)***

A Tibetan monk, Gelukpa lama who studied at Sera Monastery, where he followed the standard scholastic curriculum until he fled to Nepal in 1959 following the Chinese invasion of Tibet. Together with Lama Tupden Zopa, he established Kopan Monastery as a meditation center for Westerners. He attracted a large number of students, and in 1975 founded the Foundation for the Preservation Of The Mahayana Tradition (FPMT), which has grown into one of the largest Tibetan Buddhist organizations in the world, with 110 centers.

***(XIV) Great Master Trungpa Rinpoche,
Chogyam (1940-1987)***

Reincarnate lama of the Kagyupa order of Tibetan Buddhism, recognized in 1941 as the eleventh Drungpa. He fled Tibet in 1959 following the Chinese invasion, and in 1963 he was awarded a fellowship to study at Oxford. In 1973 he traveled to America, where he established the Vajradhatu Foundation (1973), which later grew to be one of the largest Buddhist organizations in the country. In 1974 he

founded the Nalanda Foundation, and in 1976 passed on the leadership of the organization to his “Vajra Regent” Osel Tanzin (Thomas Rich). He was the author of a number of popular books, including “Cutting Through Spiritual Materialism,” and “Sambhala: Sacred Path of the Warrior.”

(XV) Nun Tsomo, Karma Lekshe (1944 -)

American born nun ordained in the Tibetan tradition, who lived for a number of years in Tibetan communities in India. She is one of the founders of Sakyadhita and has been a leading advocate and activist regarding women’s issues in Buddhism. She has been at the forefront of efforts to establish the full Bhiksuni ordination in tradition in which it does not exist.

(XVI) Great Master Sogyal Rinpoche (1945 -)

Reincarnate lama of the Nyingmapa lineage, student of Jamyang Khyentse Chogi Lodro (1896-1969), who recognized him as the reincarnation of Tertön Sogyel (1826-1926). He also studied with Dudjom Rinpoche Jikdrel Yeshe Dorje (1904-1987) and Dingo Khyentse Rinpoche (1910-1991). In 1971, he traveled to England, where he studied Comparative Religion at Cambridge University. In 1974, he began teaching meditation. Since then, he became increasingly popular in Western countries, and his Rigpa Foundation has centers all over the world. His Tibetan book of “Living and Dying” has become a best-seller. In this book, he repeatedly mentions about dying a peaceful death, but it is also clear that we cannot hope to die peacefully if our lives have been full of violence, or if our minds have mostly been agitated by emotions like anger, attachment, or fear. So, if we wish to die well, we must learn how to live well: hoping for a peaceful death, we must cultivate peace in our mind and in our way of life.

Part Four

Appendices

Appendix A

Vipassana in the Mantrayana

I. An Overview of Vipassana:

Meditation on insight (Vipasyana-skt) or insight meditation or tranquility of mind or positive achievement originally means the intuitive cognition of the three marks of existence, namely, the impermanence, suffering, and no-self of all physical and mental phenomena. The practice of special insight or “Vipassana” helps develop an acutely perceptive and discerning state of mind that can directly perceive the ultimate reality, selflessness or lack of a solid self-identity. In the Theravada practice, this is done by means of the four mindfulnesses (satipathana): mindfulness of the body, feelings, mind, and phenomena. Closely examining these four, one becomes aware of three characteristics: their transience, their problematic or suffering nature, and their lack of a solid self-identity. By observing and examining the breath, the feelings in the body, the various consciousnesses, and the mental factors in each moment, one realizes there is no little person somewhere inside one’s head running the show. We are selfless, without a solid self-identity that needs to be pleased and protected. Special insight is also developed outside of formal sitting meditation. By being acutely aware of each action, feeling and thought, one examines who is doing and experiencing these things. Finding only a continuous stream of mental and physical events, without a concrete personality or self who is the boss, one understands selflessness. Combining special insight with the concentration of calm abiding, one is able to cleanse the mindstream of all disturbing attitudes and the karma that cause sufferings and afflictions.

II. Vipassana in the Mantrayana:

A Sanskrit term for “Vajra vehicle.” A Tantric School of North India and Tibetan Buddhism founded in the fifth century. It developed out of the teachings of the Mahayana; however, it emphasized on ritual practices as a psychological method to attract followers. The scriptural basis for the tradition is a disparate collection of texts called “Tantras,”

which were probably composed some time between the sixth-seventh centuries, but which are claimed to have been spoken by either Sakyamuni Buddha or other Buddhas. Vajrayana also follows the basic Bodhisattva path of Mahayana Buddhism. However, it teaches different methods that it claims shortening the time required to attain Buddhahood, including rituals, the use of hand mudra, Mandalas, and visualizations. A central practice is “deity yoga,” in which the meditator visualizes him or herself as a buddha, possessing all the perfected qualities of a buddha, and engaging in compassionate activities. The tradition emphasizes the secrecy and efficacy of its practices, and generally requires that one receive initiation from qualified Guru before one enters onto the tantric path. Vajrayana became the dominant meditative tradition in Tibet and Mongolia, and is also found in East Asia in the schools of esoteric Buddhism, including the Chinese Chen-yen school in China and Vietnam, and the Japanese Shingon tradition.

In the Vipassana of the Vajrayana tradition is the meditation on the real nature of the emptiness of all phenomena. A Mantrayanist practices meditation based on the understating of the nature of emptiness through analytical meditation. The practitioner is now looking to see who is knowing, who has this understanding, and he finds the real knower does not exist (there exists only the combination of the five aggregates in an entity called ‘practitioner’). So we recognize this invisibility of knowing and emptiness. This is known as discriminating wisdom or discriminating prajna. According to Lama Khenchen Thrangu in “The Practice of Tranquility and Insight”, there are siddhas who accomplished vajrayana master, who have said that when one looks directly at anger, the anger disappears. Anger has its own natural empty state. This is a special method of Vajrayana meditation for overcoming anger: looking directly into the nature of anger.

Appendix B

Yogacara

“Yogacara” is a Sanskrit term for “Yogic Practice School” or the Vijnanavada. A school of Indian Buddhism whose main early exponents were the brothers Asanga and Vasubandhu, the primary focus of which was psychology and epistemology. The term “Yogic Practices School” may have been an implied rejection of the emphasis on dialectic (tài biện chứng) and debate found in other Indian Buddhist traditions, particularly the Madhyamaka. Meditation practice and analysis of the workings of the mind are central concerns of Yogacara, as reflected in the voluminous literature it produced on these subjects. One of its central doctrines is “cognition-only,” according to which all phenomena are essentially products of mind. Along with Madhyamaka, it became one of the two most important philosophical traditions of Indian Buddhism, and also was highly influential in East Asia. Application of Yoga, also called Vijnanavada, the school that teaches knowing. The school of Mahayana Buddhist Yoga founded by Matreyanatha, Asanga and Vasubandhu. According to the central notion of Yogachara, things exist only as processes of knowing, not as objects outside. Perception is a process of creative imagination (with the help of the storehouse consciousness) that apparently produces outer objects. According to Yogachara, Alaya vijnana is the ground of knowledge and the storehouse of all previous impressions, seeds developed. Alaya vijnana is the determining factor for the process of rippening karma. The Alaya vijnana is often compared to a stream and karma as the water. Once karma already formed as water poured into the stream, the stream continues to flow and flow (no matter what) even after the person’s death, providing continuity from one existence to the next. According to the ancient Buddhism, the path to liberation in the Yogachara is divided into four stages (1. Preliminary path where the bodhisattva undertakes the teaching of “mind only”; 2. Path of seeing where bodhisattva gains a realistic understanding of the teaching, attains the knowledge of concept, and enters the first of the ten stages; 3. Path of meditation where bodhisattva passes successively

through the ten stages and develops insight as well as liberate self from all defilements; 4. Path of fulfillment where all defilements are eliminated to put an end to the cycle of existence).

Yoga or Vijnanavada, a Sanskrit term that refers to any physical and or mental discipline. A form of meditation developed in ancient India aimed at liberating one from the physical limitations of the body or sufferings and afflictions by achieving concentration of mind and fusing with universal truth. It is common to both Hinduism and Buddhism, as well as other traditions in India. In Hinduism, yoga means to harness and unite oneself with God. In other religious traditions in India, yogic practices involve training in the development of physical and mental states that are valued by their traditions, but in Buddhism, Yoga is only equivalent to the first stage of meditative breathing practicing. There are five combinations of physical and breathing exercises. Yoga method requires the mutual response or relation of the following five aspects: *First*, the mutual response or relation of state, or environment, referred to mind. *Second*, the mutual response or relation of action, or mode of practice. *Third*, the mutual response or relation of right principle. *Fourth*, the mutual response or relation of results in enlightenment. *Fifth*, the mutual response or relation of motivity, i.e. practical application in saving others.

The Yogacara School is another important branch of the Mahayana. According to Keith in the Chinese-English Buddhist Terms, tantric or esoteric sect, the principles of Yoga are accredited to Pantajali in second century B.C., later founded as a school in Buddhism by Asanga in the fourth century A.D. Hsuan-Tsang became a disciple and advocate of this school. However, according to Prof. Bapat in the Twenty-Five Hundred Years of Buddhism, the Yogacara School was founded by Maitreya or Maitreyanatha in the third century A.D. The Yogacara School is one of the two main schools of Mahayana Buddhism. The Yogacaras were adherents of mentalism. They do not make any undue claims for the non-origination theory notwithstanding the fact that they too hold the world to be unreal. Thus, both the Madhyamika and the Yogacara schools maintain the Maya-like nature of the world. The Advaitins, likewise, adhere to the Maya doctrine in order to sustain their belief in Advaitism. A great champion of the Advaita school, Sankaracarya, took this weapon of the illusion theory

and used against these rival realists, the Naiyayikas and the Vaisesikas, and on this account was called a crypto-Buddhist. Sankara's stand in advocating the unreality of the world, however, is logical and independent, for according to the Upanisads there existed previously only the Brahmin or Atman, and things other than that were unreal and diseased. Such a declaration makes it obvious that nothing but the Brahmin or Atman is real. The question arises, what was the source of Sankara's doctrine of Maya? The Mahayana Buddhists who immediately preceded him are the most likely source. On the other hand, it is possible that it was the Sastitantra, the renowned treatise on the Sankhya philosophy. It is said that the Sastitantra contains a statement to the effect that "the ultimate and real nature of the 'gunas' the Sankhyan forces, is invisible; and what is visible to us is fairly false like an illusory object, maya. Incidentally, it may be mentioned that the earlier Buddhists Nikayas make no mention whatever of the Maya doctrine. Yogacara is another school of thought, closely connected with the Madhyamikas, placed its trust in faith in the Buddhas and Bodhisattvas, and in devotion to them. The systematization carried out by the Madhyamikas neglected, however, some of the ideas current in the early Mahayana, which later on received greater weight from a parallel developments in Hinduism. The influence of the Samkhya-Yoga philosophy shows itself in the Yogacara School, founded about 400 A.D. by Asanga, which relied for salvation in introspective meditation known as Yoga.

The Yogacara School developed firmly owing to noted teachers in the school such as Asanga and Vasubandhu in the fourth century, Sthiramti and Dinnaga in the fifth century, Dharmapala and Dharmakirti in the seventh century, Santaraksita and Kamalasila in the eighth century, etc. These famous monks continued the work of the founder by their writings and raised the school to a high level. The school reached its summit of its power and influence in the days of Asanga and Vasubandhu. The appellation Yogacara was given by Asanga, while the term Vijnanavada was used by Vasubandhu. The Yogacara recognizes three degrees of knowledge. *First, Parikalpita or illusory knowledge:* Illusory knowledge is the false attribution of an imaginary idea to an object produced by its cause and conditions. It exists only in one's imagination and does not correspond to reality.

Second, Paratantra or Empirical knowledge: Empirical knowledge is the knowledge of an object produced by its cause and conditions. This is relative knowledge and serves the practical purposes of life. *Third, Parinispanna or Absolute knowledge:* The absolute knowledge is the highest truth or tathata, the absolute. The illusory knowledge and empirical knowledge correspond to relative truth (samvrti-satya), and the absolute knowledge to the highest truth (paramartha-satya) of the Madhyamika system.

On the concept of “Consciousness” in the Yogacara, thought alone is real. The school is also known as the Vijnanavada on account of the fact that it holds nothing but consciousness (vijñaptimātra) to be the ultimate reality. In short, it teaches subjective idealism, or that thought alone is real. Mind in the Yogacara is different from the Alayavijñāna. The Yogacara brings out the practical side of philosophy, while the Vijnanavada brings out its speculative features. The Lankavatara Sutra, an important work of this school, maintains that only the mind (cittamātra) is real, while external objects are not. They are unreal like dreams, mirages and ‘sky-flowers.’ Cittamātra, in this case, is different from alayavijñāna which is the repository of consciousness underlying the subject-object duality. For the Yogacara, a self is the non-existence. Vasubandhu’s *Vijñaptimātratā-siddhi* is the basic work of this system. It repudiates all belief in the reality of the objective world, maintaining that citta or vijñāna is the only reality, while the alayavijñāna contains the seeds of phenomena, both subjective and objective. Like flowing water, alayavijñāna is a constantly changing stream of consciousness. With the realization of Buddhahood, its course stops at once. According to Sthiramati, the commentator on Vasubandhu’s works, alaya contains the seeds of all dharmas including those which produce impurities. In other words, all dharmas exist in alayavijñāna in a potential state. The Yogacarins further state that an adept should comprehend the non-existence of self (pudgalanairatmya), and the non-existence of things of the world (dharmanairatmya). The former is realized through the removal of passions (klesavarana), and the latter by the removal of the veil that covers the true knowledge (jñeyavarana). Both these nairatmyas are necessary for the attainment of emancipation.

According to Tibetan Tantric Buddhism, a Sanskrit term for “Highest yoga tantra,” the fourth and highest of the four classes of Buddhist Tantras. These classes of tantra focus on meditational practices relating to subtle energies called “winds” (prana) and “drops” (bindu), which move through the subtlest “channels” (nadi) in our bodies. The practices of this class of tantra are divided into two main stages: The first stage is the “generation stage” (upatti-krama). The second stage is the “completion stage” (sampanna-krama). In the first stage the meditator generates a vivid image of a Buddha from the wisdom consciousness realizing emptiness (sunyata), and in the second stage invites the Buddha to merge with him or her, so that the practitioner and Buddha are viewed as inseparable. The Yogacara Sect has two sastras: *First*, the Yogacaryabhumi-sastra, the work of Asanga, said to have been dictated to him in or from the Tusita heaven by Maitreya, translated by Hsuan-Tsang, is the foundation text of this school. *Second*, a commentary on the Yogacaryabhmi-sastra, composed by Jinaputra, translated into Chinese by Hsuan-Tsang.

Appendix C

Yogacara Zen

The Yogacara School is another important branch of the Mahayana. According to Keith in the Chinese-English Buddhist Terms, tantric or esoteric sect, the principles of Yoga are accredited to Pantajali in second century B.C., later founded as a school in Buddhism by Asanga in the fourth century A.D. Hsuan-Tsang became a disciple and advocate of this school. However, according to Prof. Bapat in the Twenty-Five Hundred Years of Buddhism, the Yogacara School was founded by Maitreya or Maitreyanatha in the third century A.D. The Yogacara School is one of the two main schools of Mahayana Buddhism. The Yogacaras were adherents of mentalism. They do not make any undue claims for the non-origination theory notwithstanding the fact that they too hold the world to be unreal. Thus both the Madhyamika and the Yogacara schools maintain the Maya-like nature of the world. The Advaitins, likewise, adhere to the Maya doctrine in order to sustain their belief in Advaitism. A great champion of the Advaita school, Sankaracarya, took this weapon of the illusion theory and used against this rival realist, the Naiyayikas and the Vaisesikas, and on this account was called a crypto-Buddhist. Sankkara's stand in advocating the unreality of the world, however, is logical and independent, for according to the Upanisads there existed previously only the Brahmin or Atman, and things other than that were unreal and diseased. Such a declaration makes it obvious that nothing but the Brahmin or Atman is real. The question arises, what was the source of Sankara's doctrine of Maya? The Mahayana Buddhists who immediately preceded him are the most likely source. On the other hand, it is possible that it was the Sastitantra, the renowned treatise on the Sankhya philosophy. It is said that the Sastitantra contains a statement to the effect that "the ultimate and real nature of the 'gunas' the Sankhyan forces, is invisible; and what is visible to us is fairly false like an illusory object, maya. Incidentally, it may be mentioned that the earlier Buddhists Nikayas make no mention whatever of the Maya doctrine. Yogacara is another school of thought, closely connected with

with the Madhyamikas, placed its trust in faith in the Buddhas and Bodhisattvas, and in devotion to them. The systematization carried out by the Madhyamikas neglected, however, some of the ideas current in the early Mahayana, which later on received greater weight from parallel developments in Hinduism. The influence of the Samkhya-Yoga philosophy shows itself in the Yogacara School, founded about 400 A.D. by Asanga, which relied for salvation in introspective meditation known as Yoga.

According to Buddhist terms, "Yoga" is a Sanskrit term that refers to any physical and or mental discipline. A form of meditation developed in ancient India aimed at liberating one from the physical limitations of the body or sufferings and afflictions by achieving concentration of mind and fusing with universal truth. It is common to both Hinduism and Buddhism, as well as other traditions in India. In Hinduism, yoga means to harness and unite oneself with God. In other religious traditions in India, yogic practices involve training in the development of physical and mental states that are valued by their traditions, but in Buddhism, Yoga is only equivalent to the first stage of meditative breathing practicing. This is the combination of physical and breathing exercises. Yoga method requires the mutual response or relation of the following five aspects: the mutual response or relation of state, or environment, referred to mind; the mutual response or relation of action, or mode of practice; the mutual response or relation of right principle; the mutual response or relation of results in enlightenment; and the mutual response or relation of motivity, i.e., practical application in saving others.

Appendix D

The Yogacaryabhumi Sastra

In Buddhism, Guru-yoga is a teacher, or master of, or of Vijnanavada Sect. One of the central practices of Tibetan Buddhist tantric systems, which involves purifying one's awareness by visualizing one's Guru as a Buddha. One imagines the guru as embodying all the good qualities of all the Buddhas, and one simultaneously cultivates an attitude of perceiving oneself and the guru as being empty of inherent existence. By also visualizing oneself and the guru as being inseparable in nature, one is able to attain buddhahood quickly by becoming familiar with having actualized the attributes of Buddhahood.

Before talking about the Yogacaryabhumi Sastra, let's talk a little bit about the Yogacara. As mentioned above, Yogacara means a teacher, or master of, or of Vijnanavada Sect. One of the central practices of Tibetan Buddhist tantric systems, which involves purifying one's awareness by visualizing one's Guru as a Buddha. One imagines the guru as embodying all the good qualities of all the Buddhas, and one simultaneously cultivates an attitude of perceiving oneself and the guru as being empty of inherent existence. By also visualizing oneself and the guru as being inseparable in nature, one is able to attain buddhahood quickly by becoming familiar with having actualized the attributes of Buddhahood. Yogachara or Yogic Practice School is a school of Indian Buddhism whose main early exponents were the brothers Asanga and Vasubandhu, the primary focus of which was psychology and epistemology. The term "Yogic Practice School" may have been an implied rejection of the emphasis on dialectic (tài biện chứng) and debate found in other Indian Buddhist traditions, particularly the Madhyamaka. Meditation practice and analysis of the workings of the mind are central concerns of Yogacara, as reflected in the voluminous literature it produced on these subjects. One of its central doctrines is "cognition-only," according to which all phenomena are essentially products of mind. Along with Madhyamaka, it became one of the two most important philosophical traditions of Indian

Buddhism, and also was highly influential in East Asia. Application of Yoga, also called Vijñānavāda, the school that teaches knowing. The school of Mahāyāna Buddhist Yoga founded by Mātreyānatha, Asaṅga and Vasubandhu. According to the central notion of Yogācāra, things exist only as processes of knowing, not as objects outside. Perception is a process of creative imagination (with the help of the storehouse consciousness) that apparently produces outer objects. According to Yogācāra, *Alaya vijñāna* is the ground of knowledge and the storehouse of all previous impressions, seeds developed. *Alaya vijñāna* is the determining factor for the process of ripening karma. The *Alaya vijñāna* is often compared to a stream and karma as the water. Once karma already formed as water poured into the stream, the stream continues to flow and flow (no matter what) even after the person's death, providing continuity from one existence to the next. According to the ancient Buddhism, the path to liberation in the Yogācāra is divided into four stages (1. Preliminary path where the bodhisattva undertakes the teaching of "mind only"; 2. Path of seeing where bodhisattva gains a realistic understanding of the teaching, attains the knowledge of concept, and enters the first of the ten stages; 3. Path of meditation where bodhisattva passes successively through the ten stages and develops insight as well as liberate self from all defilements; 4. Path of fulfillment where all defilements are eliminated to put an end to the cycle of existence).

Yogācāra school is one of the two main schools of Mahāyāna Buddhism. The Yogācāras were adherents of mentalism. They do not make any undue claims for the non-origination theory notwithstanding the fact that they too hold the world to be unreal. Thus both the Mādhyamika and the Yogācāra schools maintain the *Maya*-like nature of the world. The Advaitins, likewise, adhere to the *Maya* doctrine in order to sustain their belief in Advaitism. A great champion of the Advaita school, Śaṅkarācārya, took this weapon of the illusion theory and used against these rival realists, the Naiyāyikas and the Vaiśeṣikas, and on this account was called a crypto-Buddhist. Śaṅkara's stand in advocating the unreality of the world, however, is logical and independent, for according to the Upaniṣads there existed previously only the Brahmin or Atman, and things other than that were unreal and diseased. Such a declaration makes it obvious that nothing

but the Brahmin or Atman is real. The question arises, what was the source of Sankara's doctrine of Maya? The Mahayana Buddhists who immediately preceded him are the most likely source. On the other hand, it is possible that it was the Sastitantra, the renowned treatise on the Sankhya philosophy. It is said that the Sastitantra contains a statement to the effect that "the ultimate and real nature of the 'gunas' the Sankhyan forces, is invisible; and what is visible to us is fairly false like an illusory object, maya. Incidentally, it may be mentioned that the earlier Buddhists Nikayas make no mention whatever of the Maya doctrine. Yogacara is another school of thought, closely connected with the Madhyamikas, placed its trust in faith in the Buddhas and Bodhisattvas, and in devotion to them. The systematization carried out by the Madhyamikas neglected, however, some of the ideas current in the early Mahayana, which later on received greater weight from aprallel developments in Hinduism. The influence of the Samkhya-Yoga philosophy shows itself in the Yogacara school, founded about 400 A.D. by Asanga, which relied for salvation in introspective meditation known as Yoga.

Noted teachers in the school such as Asanga and Vasubandhu in the fourth century, Sthiramti and Dinnaga in the fifth century, Dharmapala and Dharmakirti in the seventh century, Santaraksita and Kamalasila in the eighth century, etc. These famous monks continued the work of the founder by their writings and raised the school to a high level. The school reached its summit of its power and influence in the days of Asanga and Vasubandhu. The appellation Yogacara was given by Asanga, while the term Vijnanavada was used by Vasubandhu. The Yogacara school is another important branch of the Mahayana. According to Keith in the Chinese-English Buddhist Terms, tantric or esoteric sect, the principles of Yoga are accredited to Pantajali in second century B.C., later founded as a school in Buddhism by Asanga in the fourth century A.D. Hsuan-Tsang became a disciple and advocate of this school. However, according to Prof. Bapat in the Twenty-Five Hundred Years of Buddhism, the Yogacara school was founded by Maitreya or Maitreyanatha in the third century A.D.

The work of Asanga, said to have been dictated to him in or from the Tusita heaven by Maitreya, about the doctrine of the Yogacara or Vijnanavada. The sastra was translated into Chinese by Hsuan-Tsang,

is the foundation text of this school. Treatise on the Stages of the Yogachara. This is the fundamental work of the Yogachara school, which the author might have been either Asanga or Maitreyanatha. The Yogacaryabhumi sastra emphasized the practice of meditation (yoga) as the most effective method for the attainment of the highest truth or bodhi. All the ten stages of spiritual progress (dasa bhumi) of Bodhisattvahood had to be passed through before bodhi could be attained. The Yogacaryabhumi sastra also emphasized the Vijnanavada on account of the fact that it holds nothing but consciousness (vijñaptimatra) to be the ultimate reality. In short, it teaches subjective idealism, or that thought alone is real. The Yogacaryabhumi sastra brings out the practical side of philosophy, while the Vijnanavada brings out its speculative features. The Lankavatara Sutra, an important work of this school, maintains that only the mind (cittamatra) is real, while external objects are not. They are unreal like dreams, mirages and 'sky-flowers.' Cittamatra, in this case, is different from alayavijnana which is the repository of consciousness underlying the subject-object duality. Later, a commentary on the Yogacaryabhumi-sastra, composed by Jinaputra, translated into Chinese by Hsuan-Tsang.

Tài Liệu Tham Khảo

References

- 1) Buddhist Sects in India, Nalinaksha Dutt, 1978.
- 2) Calming The Mind and Discerning the Real, Tsong-Kha-Pa, English Translator Alex Wayman, 1978.
- 3) Chết Vào Thân Trung Ấm Và Tái Sanh Theo Phật Giáo Tây Tạng—Death, Immediate State and Rebirth in Tibetan Buddhism, author Laté Rinbochay, translated by Jeffrey Hopkins, U.S.A., 2008.
- 4) Chư Thiền Đức Việt-Anh, 4 quyển, Thiện Phúc, USA, 2018—Zen Virtues, Vietnamese-English, 4 volumes, Thiện Phúc, USA, 2018.
- 5) Chứng Đạo Ca, thiền sư Huyền Giác, dịch giả Trúc Thiên, 1970.
- 6) A Concise Dictionary of Buddhism & Zen, Ingrid Fischer-Schreiber & Michael Diener, translated by Michael H. Kohn, Boston, U.S.A., 1991.
- 7) The Connected Discourses of the Buddha, translated from Pali by Bhikkhu Bodhi, 2000.
- 8) Công Ấn Của Phật Thích Ca Và Tổ Đạt Ma, Thích Duy Lực, Santa Ana, CA, U.S.A., 1986.
- 9) Danh Từ Thiền Học Chú Giải, Thích Duy Lực, Thành Hội PG TPHCM, 1995.
- 10) Duy Ma Cật Sở Thuyết Kinh, Hòa Thượng Thích Huệ Hưng, 1951.
- 11) Diamond Mind, Rob Nairn, Shambhala, Boston, MA, U.S.A., 2001.
- 12) The Diamond Sutra and The Sutra of Hui-Neng, A.F. Price and Wong Mou-Lam, 1947.
- 13) The Diary of a Meditation Practitioner, Dr. Jane Hamilton Merritt, U.S.A., 1960.
- 14) The Dictionary of Zen, Ernest Wood, NY, U.S.A., 1962.
- 15) Dictionary of Zen & Buddhist Terms, Thiện Phúc, Vietnamese Oversea Buddhism, Anaheim, CA, U.S.A., 2016.
- 16) Early Madhyamika In India and China, Richard H. Robinson, 1967.
- 17) The Elements of Zen, David Scott and Tony Doubleday, 1992.
- 18) Essays In Zen Buddhism, First Series, Daisetz Teitaro Suzuki, London, England, 1927.
- 19) Essays In Zen Buddhism, Second Series, Daisetz Teitaro Suzuki, London, England, 1933.
- 20) Essays In Zen Buddhism, Third Series, Daisetz Teitaro Suzuki, London, England, 1934.
- 21) Essays In Zen Buddhism, Daisetz Teitaro Suzuki, 1949.
- 22) The English-Chinese Dictionary, Lu Gusun, Shangai, China, 1994.
- 23) The Essence of Zen Practice, Taizan Maezumi Roshi, Shambhala, Boston, MA, U.S.A., 2001.
- 24) Essential Tibetan Buddhism, Robert A.F. Thurman, 1995.
- 25) Everyday Zen, Charlotte Joko Beck, edited by Steve Smith, NY, U.S.A., 1998.
- 26) The Experience of Insight, Joseph Goldstein, Santa Cruz, CA, U.S.A., 1976.
- 27) The Flower Ornament Scripture, Shambhala: 1987.
- 28) The Holy Teaching of Vimalakirti, Robert A.F. Thurman: 1976.

- 29) Hương Thiền, Thích Nhật Quang, NXB TPHCM, 2001.
- 30) An Index to the Lankavatara Sutra, Daisetz Teitaro Suzuki, London, 1934.
- 31) Introduction To Tantra, Lama Thubten Yeshe, 1935.
- 32) An Introduction To Zen Buddhism, D.T. Suzuki, 1934.
- 33) Kim Cang Giảng Giải, Hòa Thượng Thích Thanh Từ, 1992.
- 34) Kinh Duy Ma Cát Sở Thuyết, Hòa Thượng Thích Huệ Hưng, 1951.
- 35) Kinh Pháp Bảo Đàn, Dương Thanh Khải, Vinhlóng, VN, 2007.
- 36) Liberation in the Palm of Your Hand, Pabongka Rinpoche, 1991.
- 37) The Long Discourses of the Buddha, translated from the Pali by Maurice Walshe, 1987.
- 38) Lược Sử Phật Giáo Ấn Độ, Hòa Thượng Thích Thanh Kiểm, 1963.
- 39) Mật Pháp Cúng Dường Đức Phật Lục Sắc Quan Âm Phổ Độ Mẫu, author Sư trưởng Khen Rinpoche Lobsang Jamyang, Trung Tâm Văn Thù Sư Lợi tại Longueil, Canada và Trung Tâm Geden Schoeling tại Westminster, California, 2006—The Green Tara Puja, author Venerable Khen Rinpoche Lobsang Jamyang, Manjusri Buddhist Center in Canada and Geden Schoeling Center in Westminster, California, U.S.A., 2006.
- 40) Mật Tông Tây Tạng, tác giả Tông Khách Ba—Tantra in Tibet, author Tsong Ka Pa, London, England, 1950
- 41) The Method of Zen, Eugen Herrigel, 1960.
- 42) The Middle Length Discourses of the Buddha, translated from the Pali by Bhikkhu Nanamoli, edited and revised by Bhikkhu Bodhi, 1995.
- 43) Mindfulness, Bliss, And Beyond, Ajahn Brahm, Wisdom Publications, Boston, MA, U.S.A., 2006.
- 44) Mindfulness In Plain English, Venerable Henepola Gunaratana, Taipei, Taiwan, 1991.
- 45) Nghiên Cứu Kinh Lăng Già, D.T. Suzuki, Việt dịch Thích Chơn Thiện & Trần Tuấn Mẫn, GHPGVN Ban Giáo Dục Tăng Ni, 1992.
- 46) Ngũ Đăng Hội Nguyên, 5 Tập, dịch giả Dương Thanh Khải, Vinhlóng, VN, 2024.
- 47) Pháp Bảo Đàn Kinh, Cư Sĩ Tô Quế, 1946.
- 48) Pháp Bảo Đàn Kinh, Mai Hạnh Đức, 1956.
- 49) Pháp Bảo Đàn Kinh, Hòa Thượng Thích Mãn Giác, 1985.
- 50) Pháp Bảo Đàn Kinh, Hòa Thượng Minh Trực, 1944.
- 51) Pháp Bảo Đàn Kinh, Hòa Thượng Thích Thanh Từ, 1992.
- 52) Pháp Bửu Đàn Kinh, Hòa Thượng Thích Từ Quang, 1942.
- 53) Pháp Môn Tọa Thiền, Hòa Thượng Thích Giác Nhiên, 1960.
- 54) Quy Sơn Cảnh Sách, Quy Sơn Linh Hựu, dịch giả Nguyễn Minh Tiến, NXB Tôn Giáo, 2008.
- 55) Quy Sơn Ngữ Lục, dịch giả Dương Thanh Khải, Vinhlóng, VN, 2012.
- 56) Rebirth as Doctrine and Experience, Francis Story, 1975.
- 57) Returning To Silence: Zen Practice in Daily Life, Dainin Katagiri, Shambhala, Boston, MA, U.S.A., 1988.
- 58) Seeking the Heart of Wisdom, Joseph Goldstein & Jack Kornfield, Shambhala, Boston, MA, 1987.
- 59) Shortcuts To Inner Peace, Ashley Davis Bush, Berkley Books, NY, U.S.A., 2011.

- 60) Sixth Patriarch's Sutra, Tripitaka Master Hua, 1971.
- 61) Sống Thiền, Eugen Herrigel, Việt dịch Thích Nữ Trí Hải, VN, 1989.
- 62) Studies in Ch'an and Hua-Yen, Robert M. Gimello and Peter N. Gregory, Honolulu, 1983.
- 63) Studies in The Lankavatara Sutra, D.T. Suzuki, 1930.
- 64) Sử 33 Vị Tổ Thiền Tông Ấn-Hoa, Thích Thanh Từ, NXB Tôn Giáo, VN, 2010.
- 65) Thiền Căn Bản, Trí Giả Đại Sư, Trí Giả Đại Sư, Hòa Thượng Thích Thanh Từ dịch, Dalat, VN, 1981.
- 66) Thiền Dưới Ánh Sáng Khoa Học, Thích Thông Triệt, Perris, CA, U.S.A., 2010.
- 67) Thiền Đạo Tu Tập, Chang Chen Chi, Việt dịch Như Hạnh, North Hills, CA, U.S.A., 1998.
- 68) Thiền Đốn Ngộ, Thích Thanh Từ, Tu Viện Chơn Không, VN, 1974.
- 69) Thiền Lâm Bảo Huấn, Diệu Hỷ & Trúc Am, dịch giả Thích Thanh Kiểm, NXB Tôn Giáo, 2001.
- 70) Thiền Lâm Tế Nhật Bản, Matsubara Taidoo, H.T. Thích Như Điển dịch, NXB Phương Đông, TPHCM, 2006.
- 71) Thiền Luận, 3 vols, D.T. Suzuki, dịch giả Trúc Thiên, 1926.
- 72) Thiền Phái Lâm Tế Chúc Thánh, Thích Như Tịnh, Illinois, U.S.A., 2006.
- 73) Thiền Sư, Thiện Phúc, USA, 2007.
- 74) Thiền Sư Thần Hội, H.T. Thích Thanh Từ, Thiền Viện Trúc Lâm Đà Lạt, VN, 2002.
- 75) Thiền Sư Trung Hoa, Hòa Thượng Thích Thanh Từ: 1995.
- 76) Thiền Sư Việt Nam, Hòa Thượng Thích Thanh Từ: 1972.
- 77) Thiền Tào Động Nhật Bản, Amazu Ryuushin, Việt dịch Thích Như Điển, Hannover, Germany, 2008.
- 78) Thiền Tông Trực Chỉ, Thiền sư Thiên Cơ, dịch giả Thích Thanh Từ, 2002.
- 79) Thiền Tông Việt Nam Cuối Thế Kỷ 20, Hòa Thượng Thích Thanh Từ, 1991.
- 80) Thiền Trong Đời Sống, 1 tập, Thiện Phúc, USA, 2012.
- 81) Thiền Trong Đạo Phật, Vietnamese-English, 3 Tập, Thiện Phúc, USA, 2018—Zen in Buddhism, 3 Volumes, Thiện Phúc, USA, 2018.
- 82) Thiền Uyển Tập Anh, Lê Mạnh Thát, NXB TPHCM, 1999.
- 83) Thủ Lăng Nghiêm Kinh, Tâm Minh Lê Đình Thám, 1961.
- 84) Thủ Lăng Nghiêm Kinh, Trí Độ và Tuệ Quang, 1964.
- 85) The Tibetan Book of the Dead, Guru Rinpoche according to Karma Lingpa, 1975.
- 86) The Tibetan Book of Living and Dying, Sogyal Rinpoche, 1992.
- 87) Trích trong Tập III, bộ Thiền Trong Đạo Phật của cùng tác giả—Extracted from Volume III of the Zen In Buddhism of the same author.
- 88) Trung A Hàm Kinh, Viện Nghiên Cứu Phật Học Việt Nam: 1992.
- 89) Trung Bộ Kinh, Viện Nghiên Cứu Phật Học Việt Nam: 1992.
- 90) Trường A Hàm Kinh, Viện Nghiên Cứu Phật Học Việt Nam: 1991.
- 91) Trường Bộ Kinh, Hòa Thượng Thích Minh Châu: 1991.
- 92) Trường Bộ Kinh, Viện Nghiên Cứu Phật Học Việt Nam: 1991.
- 93) Three Hundred Poems of the T'ang Dynasty, Witter Bynner, NY, U.S.A., 1947.
- 94) Three Hundred Sixty-Five Zen Daily Readings, Jean Smith, Harper, SF, CA, U.S.A, 1999.

- 95) *The Three Pillars of Zen*, Roshi Philip Kapleau, 1912.
- 96) *Three Zen Masters*, John Steven, Kodansha America, Inc., NY, U.S.A., 1993.
- 97) *T'ien-T'ai Philosophy*, Paul L. Swanson, Asian Humanities Press, Berkeley, CA, U.S.A., 1989.
- 98) *Tổ Sư Bồ Đề Đạt Ma*, H.T. Tuyên Hóa, Burlingame, CA, U.S.A., 1983.
- 99) *Tu Tập Chỉ Quán Tọa Thiền Pháp Yếu*, Thiên Thai Trí Giả Đại Sư, Việt dịch Hoàn Quan Thích Giải Năng, NXB Tôn Giáo, 2005.
- 100) *Tuệ Trung Thượng Sĩ Ngữ Lục*, Thích Thanh Từ, Thiền Viện Thường Chiếu, VN, 1996.
- 101) *Từ Điển Phật Học Anh-Việt—English-Vietnamese Buddhist Dictionary*, 10 volumes, Thiện Phúc, USA, 2007.
- 102) *Từ Điển Phật Học Việt-Anh—Vietnamese-English Buddhist Dictionary*, 6 volumes, Thiện Phúc, USA, 2005.
- 103) *Từ Điển Thiền Tông Hán Ngữ*, Hồ Bắc Nhân Dân Xuất Bản Xã, Trung Quốc, 1994.
- 104) *Từ Điển Thiền Tông Hán Việt*, Hân Mẫn & Thông Thiền, NXB TP HCM, 2002.
- 105) *Từ Điển Thiền & Thuật Ngữ Phật Giáo Việt-Anh Anh-Việt*, Thiện Phúc, USA, 2016—*Vietnamese-English English-Vietnamese Dictionary of Zen & Buddhist Terms*, 12 volumes, Thiện Phúc, USA, 2016.
- 106) *Từ Điển Thuật Ngữ Thiền Tông*, Thông Thiền, NXB Tổng Hợp TP HCM, 2008.
- 107) *Tương Ứng Bộ Kinh*, Viện Nghiên Cứu Phật Học Việt Nam: 1993.
- 108) *The Unborn*, Bankei Yotaku, translated by Norman Waddell, NY, U.S.A., 1984.
- 109) *Về Thiền Học Khởi Nguyên Của Phật Giáo Việt Nam*, Thích Chơn Thiện, NXB Văn Mới, Gardena, CA, U.S.A., 2003.
- 110) *Việt Nam Phật Giáo Sử Luận*, Nguyễn Lang: 1977.
- 111) *Vô Môn Quan*, Thiền Sư Vô Môn Huệ Khai, dịch giả Trần Tuấn Mẫn, VN, 1995.
- 112) *Walking with the Buddha*, India Dept. of Tourism, New Delhi, 2004.
- 113) *What Is Zen?*, Alan Watts, Novato, CA, U.S.A., 1973.
- 114) *When The Iron Eagle Flies*, Ayya Khema, London, England, 1991.
- 115) *Wherever You Go There You Are*, Jon Kabat-Zinn, Hyperion, NY, U.S.A., 1994.
- 116) *Zen In the Art of Archery*, Eugen Herrigel, 1953.
- 117) *Zen Art For Meditation*, Stewart W. Holmes & Chimyo Horioka, 1973.
- 118) *Zen Buddhism and Psychoanalysis*, D.T. Suzuki and Richard De Martino, 1960.
- 119) *The Zen Doctrine of No Mind*, D.T. Suzuki, 1949.