Chapter I: Tantric Buddhism

1. Mahāyāna Buddhism — Altruistic Motivation

Buddhism is universally known as the teaching of the historical Buddha Shākyamuni who lived in the 6th century B.C. His teaching is vast and profound. In Buddhism, Shākyamuni Buddha is viewed as a physician and the practitioners are patients who will be cured from their state of illness and reach a state of perfect health, by taking the medicine of Buddha's doctrine. On observing the need of the suffering beings, Buddha set forth many systems and vehicles. The practitioners who were listening to his teaching had various dispositions, interests, and abilities, and thus he taught methods that were suitable for each of them. For those who temporarily did not have the strength to strive for Buddhahood or who did not at all have the capacity of obtaining Buddhahood at that time, Buddha did not say, 'You can attain Buddhahood.' Rather, he set forth a path appropriate to the trainees' abilities. Buddha spoke in terms of their situation, and everything that he spoke was a means of eventually attaining highest enlightenment even though he did not always say that these were means for attaining Buddhahood. In general his teachings are classified into two major Vehicles: the Lesser Vehicle and the Greater Vehicle.¹

In Mahāyāna Buddhism the altruistic endeavor is most emphasized. The reason for a Bodhisattva to attain the state of Buddhahood is to not only seek self liberation but liberation for all sentient beings. It is in the state of Buddhahood that one has gained limitless and spontaneous capacity to effectively help other beings. The beginnings of the Mahāyāna can be distinctly traced in the Mahāsāṅgika schools which seceded from

¹ The former is further classified into two: the Śrāvaka or Hearers' Vehicle and the Pratyeka-buddha or Solitary Realizers' Vehicle. Similarly, the Greater Vehicle is also classified into two: the Perfection Vehicle and the Tantric or Vajra Vehicle.
the Sthaviravāda at the second Council held at Vaiśāli. The doctrinal
differences attributed to this influential and progressive section of
Buddhism by Vasumitra, Bhavya and others leave little doubt that they
were evolving the Buddhakāya conception, the Bodhisattva ideal and
Buddhabhakti.2

Yāna or ‘Vehicle’ has two meanings: the means by which one
progresses and the destination to which one is progressing. Mahāyāna in
the sense of the vehicle by which one progresses means to be motivated
by the mind of enlightenment—wishing to attain highest enlightenment for
the sake of all sentient beings, one’s objects of intent—and means to
engage in the six perfections. These paths of training are the paths of
Mahāyāna in general, and even though Madhyamika and Cittamātra have
different views, these two are not different vehicles because the vehicles
are differentiated by way of method and its attendant practices.

In Cittamātra and Madhyamika the method and the accompanying
practices—altruistic mind generation and deeds—the six perfections are
the same. The difference lies in the philosophy they advocate. Though
their expounding of the two truths the ultimate truth and the
conventional truth is not the same. Selflessness of person and phenomena
is asserted by both schools, but each is distinctive in its approach to
establish the selflessness of phenomena and person. Śūnyatā or
Emptiness is the Ultimate truth for both the schools but their
interpretation of Śūnyatā is at variance. Technically speaking, in spite of
their differing philosophy a person upholding the Cittamātrin view and one
representing the Madhyamika view are equally eligible to practice the
same methods for the removal of sufferings of all sentient beings and
aspire to attain the omniscient mind speech and body of the Buddha.

However those who are able to penetrate the subtle selflessness of
phenomena, as presented in Madhyamika, are considered to be the main
trainees of Mahāyāna. It is not enough to practice the right method to

2 T.R.V. Murti. The Central Philosophy of Buddhism, A Study of Madhyamika
achieve the omniscient state of Buddhahood, one must simultaneously hold the right view or wisdom regarding the ultimate truth or Śūnyatā, as that will be the object of direct cognition of the Buddha mind in the state of meditative equipoise. To have the omniscient mind of a Buddha, a practitioner of the Cittamātra school has to ultimately realize the Madhyamika view of selflessness and Emptiness. The proper fruit of his spiritual practice can be achieved only when the motivation and the path is proper.

The altruistic motivation to attain the omniscience state is identical in the mantra division of Mahāyāna, including all four sets of Tantras. The person with altruistic motivation who seeks enlightenment to liberate others is a Bodhisattva. A Bodhisattva may adopt Sutra or Tantric practice depending upon the intensity of his compassion for the suffering sentient beings, and his unflinching wish to remove the suffering of all beings.

The figure of the Bodhisattva is central to Mahāyāna. The Sanskrit term literally means “enlightenment (bodhi) being (sattva),” and it indicates that a Bodhisattva is someone who is progressing toward the state of enlightenment of a Buddha.

The Bodhisattva is commonly contrasted with the Hīnayāna ideal of the arhat, who seeks to escape from cyclic existence but is primarily concerned with personal liberation. The Bodhisattva, by contrast, seeks to establish all sentient beings in enlightenment and even takes on their karmic burden. Mahāyāna texts indicate that Bodhisattvas are able to transfer the sufferings and afflictions of others to themselves, and that they also give their own merit to others.

The purview of the Bodhisattva's compassion is universal, since Bodhisattvas seek the liberation of all beings, without exception and without distinctions. It is admitted in Mahāyāna literature that arhats also have compassion and that they teach others. Their accomplishments are impressive: they overcome the afflictive emotions, eliminate hatred, ignorance, and desire for the things of cyclic existence. They become
dispassionate towards material possessions, care nothing for worldly fame and power, and because of this they transcend the mundane world. When they die, they pass beyond the world into a blissful state of nirvāṇa in which there is no further rebirth, and no suffering. Despite these attainments, however, their path is denigrated by the Mahāyāna Sūtras, which draw a sharp distinction between the “great compassion” (mahākaruṇā) of Bodhisattvas and the limited compassion of arhats.

According to the Dalai Lama, Mahāyāna is superior to Hinayāna in three ways: (1) motivation, (2) goal, (3) level of understanding. Mahāyāna surpasses Hinayāna in terms of motivation in that Bodhisattvas are motivated by great compassion, which encompasses all sentient beings, while Hinayānists only seek liberation for themselves. The Bodhisattva's goal of Buddhahood is superior to the arhat's goal of nirvāṇa, since it takes much longer to attain and requires perfection of compassion and wisdom, along with innumerable good qualities, whereas the arhat only needs to eliminate the coarser levels of the afflictions and develop complete dispassion toward cyclic existence, along with a direct perception of emptiness. Although the Dalai Lama states that arhats do understand emptiness (since without this they would be unable to pass beyond cyclic existence), he contends that a Buddha's understanding of emptiness is infinitely more profound.3

The career of a Bodhisattva begins with the first awakening of the “mind of enlightenment” (bodhicitta), which represents a fundamental alteration in one's attitudes. Bodhisattvas, however, are motivated by universal compassion, and they seek the ultimate goal of Buddhahood in order to be of service to others. They embark on this path with the generation of the mind of enlightenment, which Geshe Rabten states is “the wish for Supreme Enlightenment for the sake of others. The sign of true Bodhicitta is the constant readiness to undergo any sacrifice for the happiness of all beings.”

After generating the mind of enlightenment, a Bodhisattva begins a training program intended to culminate in the enlightenment of a Buddha. Along the way, he or she will develop innumerable good qualities, the most important of which are the six “perfections” (paramīta): (1) generosity, (2) ethics, (3) patience, (4) effort, (5) concentration, (6) wisdom. These constitute the core of the enlightened personality of a Buddha. This list is often supplemented with an additional list of four perfections: (7) skill in means, (8) aspiration, (9) power, and (10) exalted wisdom. These ten are correlated in some Mahāyāna texts with the ten Bodhisattva levels.4

Between the two bodies of a Buddha, Truth Body and Form Body, Bodhisattvas primarily seek Form Bodies, since it is through physical form that the welfare of others can be accomplished, it is done mainly through teaching what is to be adopted in practice and what is to be discarded in behavior.5 It is with training that altruistic aspiration to become enlightened, gradually becomes both spontaneous and resolute. This becomes the “mind of enlightenment” or “mind directed towards enlightenment” (Bodhicitta). On the basis of their motivation, the Bodhisattvas’ have been placed in three categories. Like a king, a shepherd and a boatman.6 According to the Tibetan traditions the only realistic mode is said to be the first, the king–like motivation, as one can truly accomplish others’ welfare only in the state of Buddhahood.

The noble effort to bring about others’ welfare is formulated in terms

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5 It is this altruistic motivation that differentiates a Bodhisattva from the Śrāvaka, the Pratyeka Buddha and other practitioners of the paths introduced by Lord Buddha.
6 Some Bodhisattvas’ motivation is like king. It prompts them to first attain self enlightenment and then efficaciously help others. Others’ motivation is compared to that of a boatman. They strongly want to arrive at the shore of Buddhahood along with everyone else. Again, there are others whose motivation is like that of a shepherd. They intend to shepherd others safely to the enlightened state before they become enlightened. His Holiness the Dalai Lama, (tr. & ed. by) Jeffrey Hopkins, *Kalachakra Tantra* (Boston: Wisdom Publications, enlarged ed., 1999), pp.13–14.
of there being (1) a basis for such purification and transformation within us, (2) objects of purification, (3) a path that serves as a means of purification, and (4) a fruit of that purification. Further, in order to attain the remarkable qualities of Buddha's body, speech and mind, one should study and practice the paths and grounds of the Perfection Vehicle and also the exclusive paths of Highest Yoga Tantra.

To progress in the Mahāyāna path it is essential for the practitioner to have the altruistic motivation. It is primarily on this point the Mahāyāna vehicle differs from the Theravada vehicle.

Three features sharply distinguish Mahāyāna from the earlier schools:

(i) The conception of the supermundane Personality of Buddha (lokottara) as the essence of phenomena;

(ii) The Bodhisattva ideal of salvation for all beings, as against the private and selfish salvation for oneself of the Śrāvakayāna, and the attainment of full Buddhahood instead of Arhatship;

(iii) The metaphysics of Śūnyatā—Absolutism—instead of a radical pluralism of ultimate elements.

The terms Mahāyāna and Hinayāna came into vogue much later than the tendencies and cults of which they are the labels.7

The evolution of the Mahāyāna may be said to have begun from the time of Buddha's parinirvāṇa (544 or 487 B.C.): it was almost complete by the 1st century B.C. The process lasted for more than fruitful ideas of the master gained ground on the religious, ethical and metaphysical fronts.8

2. Paramitāyāna and Vajrayāna Schools of Mahāyāna

The Mahayana vehicle is further divided into the Paramitayana or Perfection and the Mantrayana or Vajrayana Vehicle. These two vehicles have many points of similarity. Prior to discussing the points of difference of these two schools, it is necessary to bring into focus the essential practices of a sincere Buddhist.

A Buddhist is one who accepts the Three Jewels—Buddha, his Doctrine, and the Supreme Community—as the final refuge, whereas a non-Buddhist is one who does not. Buddha is the reacher of refuge; the Doctrine—especially the true cessation of obstructions—is the actual refuge, and the Supreme Community are the friends helping persons toward refuge.

Refuge may be taken with any of three motivations:

1) Some persons have concern and fear for the sufferings of bad migrations as animals, hungry ghosts, and hell-beings. (Lives within cyclic existence are called 'migrations' [gati, 'gro ba] because beings move from one to another within the round.) Due to their belief that the Three Jewels have the power of protecting from bad migrations, they take refuge in them from the depths of their hearts.

2) Others, realizing the impermanence and changeability of even happy migrations, have concern and fear for the sufferings of all cyclic existences including those of happy migrations as humans, demi-gods, and gods. Due to their belief that the Three jewels have the power of protecting from all these sufferings, they take refuge in them from the depths of their hearts.

3) Still others, having realized their own miserable condition, infer that all are suffering and generate fear for all sentient beings' cyclic existence. They fear that even if beings turn toward a religion, they will seek one that leads only to a solitary peace, thereby neither perfecting themselves nor devoting themselves to the welfare of others. They also have concern and fear for others' afflictions preventing liberation from cyclic existence, and their obstructions preventing omniscience. Due to their belief that the Three Jewels have the power of protecting all beings
from these four faults, they take refuge in them from the depths of their hearts.

This last is the motivation of a Mahāyānist, a being of greatest capacity.⁹

According to Tibetan Buddhist scholars like Jam Yang She Ba, Mahāyāna and Hīnayāna arose simultaneously during Shakyamuni's life time.

After his death, the Mahāyāna Sūtras remained in the lands of humans for forty years, but then with tumultuous times they disappeared. This is why the Mahāyāna had to be brought back, making it necessary for many authors to prove that it was the word of the Buddha — Maitreya in his Ornament for the Mahāyāna Sūtras (Mahāyānasūtrālaṃkāra), Shāntideva in his Engaging in the Bodhisattva Deeds (Bodhisattvavāchāryāvatāra), Bhāvaviveka in his Heart of the Middle Way (Madhyamakahārya), etc. Though one hundred and twenty years after Buddha's death the great religious king Ashoka respected and spread the teaching, it is clear that the Mahāyāna was then practically non-existent among humans; however, it had spread widely in the lands of gods and dragons and even in other areas. On this ‘continent’ it was limited to Bodhisattvas abiding on the earth and to tantric yogis who were secretly practicing it themselves and teaching it to the fortunate.

Because of the wide dissemination of the Hīnayāna Hearer orders, the Mahāyāna scriptures were as if non-existent. Though the great Brahmin Saraha appeared and spread mainly the Mahāyāna tantric teaching, it was the prophesied Nāgārjuna who restored the teaching of the Mahāyāna to the world and, through the help of his students, spread it widely. The chief of his students was Āryadeva who also attained the eighth Bodhisattva ground during that life. Nāgārjuna and Āryadeva are called the Model Madhyamikas because the founders of the two branches of Madhyamika-Svātantrika and Prāsaṅgika—quote them as equally reliable

Broadly speaking, Buddhism is classified into two major vehicles: the Lesser Vehicle and the Greater Vehicle. The former is further classified into two: the Hearers’ Vehicle and the Solitary Realizers’ Vehicle. Similarly, the Greater Vehicle is also classified into two: the Perfection Vehicle and the Tantric or Vajra Vehicle. In order to attain the remarkable qualities of Buddha's body, speech and mind, we should study and practise the paths and grounds of the Perfection Vehicle and also the exclusive paths of Highest Yoga Tantra.

The Perfection Vehicle exclusively presents five paths and ten to eleven grounds leading to supreme enlightenment. It is the state free of all defilements with their imprints and is also blossomed with all realizations. The five paths are the path of accumulation, the path of preparation, the path of seeing, the path of meditation and the path of no—more learning. The ten grounds are from the Very Joyous to the Cloud of Dharma. These occur between the path of seeing and the path of meditation.¹¹

In Buddhism, liberation is always from a state that needs healing and to a healed state of release and greater effectiveness. Buddha is viewed as like a physician; practitioners are like patients taking the medicine of Buddha’s doctrine in order to be cured from a basic illness and to achieve a state of health necessary for widely effective altruistic endeavor.

According to the Great Vehicle schools of tenets—the Mind Only School and the Middle Way School—which hold that the continuum of mind never ends, the primary aim of Bodhisattvas is to bring about the welfare of other sentient beings and the means to accomplish this is their own enlightenment, the gaining of authentic freedom. For, with the attainment of a Buddha’s enlightenment, there is gained a limitless, unending,
spontaneous capacity to help others effectively.\textsuperscript{12}

What distinguishes someone as a Bodhisattva is to engender an altruistic intention to become enlightened, which through training, has become so spontaneous that it is as strong outside as it is within meditation. This is called \textit{bodhicitta}, literally “mind of enlightenment” but more like “mind toward enlightenment”, “mind directed toward enlightenment.”\textsuperscript{13}

It is an attitude endowed with two aspirations, the first for others’ welfare and the second for one’s own highest enlightenment as a Buddha, the latter being seen as a means for accomplishing the first. Even though one’s own enlightenment must be accomplished first in order to bring about others’ welfare, service to others is prime in terms of motivation.

The enlightenment of a Buddha is seen as a means to bring about others’ welfare because a Buddha, being omniscient, knows all possible techniques for advancement and knows in detail the predispositions and interests of other beings. Between the two bodies of a Buddha, Truth Body and Form Body (the latter including the Complete Enjoyment Body and the Emanation Body also called Creation Body), Bodhisattvas primarily seek form Bodies, since it is through physical form that the welfare of others can be accomplished, this being mainly through teaching what is to be adopted in practice and what is to be discarded in behavior. Though Truth and Form Bodies necessarily accompany each other and thus are achieved together, the Bodhisattva’s emphasis is on achieving Form Bodies in order to appear in myriad forms suitable to the interests and dispositions of trainees and to teach them accordingly.\textsuperscript{14}

Since Wisdom Sūtras are the basis of Mahāyāna doctrine, Śūnyatā or Emptiness concept is the central thought of Mahāyāna, be it Sūtra or Tantra.

\textsuperscript{12} His Holiness the Dalai Lama, (tr., ed. and intro. by) Jeffrey Hopkins, \textit{Kalachakra Tantra}, p.13.

\textsuperscript{13} Mind generation is asserted as a wish for complete Perfect enlightenment for the sake of others.

\textsuperscript{14} His Holiness the Dalai Lama, (tr., ed. and intro. by) Jeffrey Hopkins, \textit{Kalachakra Tantra}, p.14.
A practitioner becomes qualified to practice Tantra only after cultivating the three principle paths in one's mindstream. They are the lifeblood of the Greater Vehicle Buddhism. The three principle paths are: renunciation or the determined wish to be liberated (nges 'byung), the altruistic mind of enlightenment (byang chub kyi sems), and the perfect view (yang dag pa'i lta wa), i.e. the wisdom which understands emptiness.\footnote{Master Yangchen Gawai Lodoe, (tr. by) Tenzin Dorjee, Paths and Grounds of Ghhyasamaja According to Arya Nagarjuna, p.5.}

Tantras differ from other Mahayana texts primarily in the area of method: they contain practices, symbols, and teachings that are not found in other Mahayana works, and these are held by their adherents to be more potent and effective than those of the standard Bodhisattva path outlined in Mahayana Sutras.

In general, Tantra focuses on ritual, visualization, and symbols in order to effect rapid transformation to the state of Buddhahood. The Tantra systems are said to be much more effective in bringing about this transformation than the Sutra system: in the classical Mahayana path, it is said that the path to enlightenment requires a minimum of three "countless eons" to complete (a countless eon is an unimaginably vast amount of time, measured in terms of cycles of creation and dissolution of the universe.) Adherents of Tantra, by contrast, claim that their path is able to greatly shorten the required time and that practitioners of the Tantras belonging to the "Highest Yoga Tantras" class can become Buddhas in as little as one human lifetime. Many Tantrists make the more extreme claim that it is only possible to become a Buddha through practice of Highest Yoga Tantra.

Although Tantra is generally considered in Tibet to be the culmination of Buddhist teachings, it is not suitable for everyone. Tantric practice is a powerful and effective means of bringing about spiritual transformation, but for this very reason it is also thought to be dangerous. What sort of people are suitable receptacles for tantric teachings? According to the
Dalai Lama, only people with unusually strong compassion and an overpowering urge to attain Buddhahood in order to benefit others should undertake the training of Tantra. Practitioners of Tantra must have greater compassion – and greater intelligence – than those who follow the Sūtra path. The special methods and powerful techniques of Tantra are intended for those whose compassion is so acute that they cannot bear to wait for a long time in order to benefit others.

Through the skillful methods of Tantra, meditators are able to cultivate pleasure in a way that actually aids in spiritual progress. Afflicted grasping and desires based on mistaken ideas are the problem, not happiness and pleasure. If the pursuit of happiness and pleasure can be separated from afflicting emotions, then it can be incorporated into the path and will even become a powerful aid to the attainment of enlightenment. The Ṣaivism Tantra, for example, states,

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\text{[HT]} \quad \text{Those things by which evil men are bound, others turn into means and gain thereby release from the bonds of existence. By passions the world is bound, by passion too it is released, but by heretical Buddhists this practice of reversals is not known. (2.2.50–51)}^{16}
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Tantra, however, is not only concerned with cultivation of pleasure, nor is its purview restricted only to actions and practices that are traditionally associated with "religion." Tantra proposes to incorporate all actions, all thoughts, all emotions into the path. Nothing in itself is pure or impure, good or bad, mundane or transcendent; things only appear to us in these ways because of preconceived ideas. In the Tantra system, any action – even walking, eating, defecating, or sleeping – can be incorporated into the spiritual path. Tantric practitioners seek to overcome the pervasive sense of ordinariness that colors our perceptions of daily life. Sleep, for example, should be viewed by a Tantrist as a time to recharge one’s energies in order that one may wake up and

\[\text{\scriptsize \footnotesize \footnotesize \footnotesize \footnotesize \footnotesize \footnotesize \footnotesize \footnotesize \footnotesize \footnotesize 16 yena yena hi badhyante jantavo raudrakarmapa/ sopayena tu tenaiva mucyante bhavabandhanat\!/50/ rägena badhyate loko rägenaiva vinucyante/ viparitabhavanä hy eśā na jñata buddhatirthakāhy\!/51// (HT[F&M]., p.173) \]

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engage in meditation with renewed vigor. Eating is a chance to stoke one’s energy in order to be able to continue to work for the benefit of other.\textsuperscript{17}

Generally speaking, Buddhist Tantra is classified into four classes: Action Tantra, Performance Tantra, Yoga Tantra and Highest Yoga Tantra. These are not all different vehicles but constitute just one vehicle, i.e the Vajra Vehicle. All of them have ‘Deity Yoga’ and also have the same object of intent, i.e supreme enlightenment. The Tantras were mainly expounded for those of the desire realm and specifically for those seeking enlightenment by way of using desire in the path. Practitioners of the four Tantras have the same intention in that they all are seeking others’ welfare. The object of attainment – the Buddhahood which is the extinguishment of all faults and fulfillment of all auspicious attributes – is the same for all. All four have Deity Yoga, and variations of Deity Yoga are not sufficient to serve as the difference between them.

Along with using desire on the path it is imperative to make (as earlier mentioned) heroic effort to bring about others’ welfare that is formulated in terms of there being (1) a basis for such purification and transformation within us and so forth.

In order to become the most qualified practitioner of Tantra one should cultivate all the above principles in one’s mind stream. One should practise renunciation or the determination to be liberated, develop the altruistic mind of enlightenment and attain the perfect view that is the wisdom which comprehends emptiness.\textsuperscript{18}

Without generating the principle paths one cannot attain tantric empowerments. Renunciation or the desire to be free from the worldly sufferings can be practised by focusing on the transitory nature of phenomenal existence and the miseries of the sentient beings. Next, one must generate the altruistic mind or generate a mind that aims to free

\textsuperscript{17} John Powers, \textit{Introduction to Tibetan Buddhism}, p.226.
\textsuperscript{18} Master Yangchen Gawai Lodoe, (tr. by) Tenzin Dorjee, \textit{Paths and Grounds of Ghhyasamaja According to Arya Nagarjuna}, pp.3-5.
all suffering beings from their plight and misery.

The cultivation of the Perfect View is essential for the generation of altruistic mind and renunciation. The major Tantric texts including Hevajra Tantraj emphasize on the cultivation of the paths and grounds prior to one's receiving the Tantric empowerments. Empowerments or Consecrations are central to tantric practice. But the Sūtrayāna principles and Pāramitāyāna doctrines are of no less importance to the practitioner of the Tantric path. To understand where lies the difference between Sūtra and Tantric schools, the term Tantra needs to be defined and understood.

The Tantric Buddhism is also called Mantrayāna. The term Mantra means mind—protection. It protects the mind from ordinary perception and appearances. Mind here refers to the six consciousnesses—eye, ear, nose, tongue, body and mental consciousness which should be freed from conventional world. In mantra training there are two factors, pride in oneself as a deity and vivid appearance of that deity. While divine pride acts as a protection against one being ordinary, divine vivid appearance acts as a protection of one from ordinary appearance. Whatever appears to the senses are seen as the sport of a deity. One is thereby protected from ordinary appearances and through this one can transform one's attitude.

In another way, the syllable man in 'mantra' is said to be 'knowledge of suchness', and tra is etymologised as trāya, meaning 'compassion protecting migrators'.

This explanation is shared by all four sets of Tantras, but from the specific viewpoint of Highest Yoga Tantra, compassion protecting migrators can be considered the wisdom of great bliss. This interpretation is devised in terms of a contextual etymology of the Sanskrit word for 'compassion', karuṇā, as 'stopping pleasure'. When anyone generates compassion—the inability to bear sentient beings' suffering without acting to relieve it, pleasure, peacefulness, and

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relaxation are temporarily stopped. Mantra Vehicle is to be understood as the practice where compassion is conjoined with wisdom and vice versa. Great compassion is the Method and it is in undifferentiable union with Wisdom cognizing emptiness.

In Mantra, union of method with wisdom does not mean that method and wisdom are separate entities which are merely compatible with each other but that they are complete within the entity of one mind. It is through the cultivation of this union of method and wisdom, that at Buddhahood the Truth Body of non-dual wisdom itself becomes the features of a deity. But, before one meditates on a deity form it is necessary to establish through reasoning the non-inherent existence of oneself. Then, while meditating on this emptiness, just that mind which has one’s own emptiness as its object acts as the basis of appearance of the deity. Buddhahood is attained only through this non-dual yoga of the profound [that is Emptiness Yoga] and the manifest [that is Deity Yoga].

In the yoga of union of the profound and the manifest, a meditator reflects on emptiness through any of the reasonings outlined in the first stage of meditation on emptiness. The wisdom consciousness itself appears as the physical form of a Buddha. Mantra Vehicle is also called Vajra Vehicle because the appearance of a deity is the display of a consciousness that is a fusion of wisdom understanding emptiness and compassion seeking the welfare of others – an inseparable union symbolized by a vajra, a diamond, the foremost of stones as it is "unbreakable".

According to Highest Yoga Tantra the effect – the Mantra mode – is the wisdom of Great bliss, and the cause – the Perfection mode – is the wisdom cognising emptiness as presented in the Mādhyamika scriptures. The indivisibility of these two is the meaning of ‘indivisibility’ of bliss and emptiness.

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In the tantric practice, one is purifying and transforming the five aggregates into the nature of the five types of Buddhas. At this point a brief analysis of the difference between the Perfection Vehicle and Mantra Vehicle is alluded.

It is interesting to note that the aim of the Perfection Vehicle (Paramitayana) and Mantra Vehicle (Vajrayana) is one and the same, — Buddhahood. As there is no difference between the two Vehicles in terms of goal, the difference must lie in the method adopted by each Vehicle to progress to the aimed destination. In both Sutra and Tantra Great Vehicles the basis of method is the altruistic intention to become enlightened for the sake of all sentient beings. The practice of six perfections necessary for progressing in the path is stressed by both Vehicles.

The profound distinction occurs in the fact that in Tantra there is meditation in which one meditates on one's body as similar in aspect to a Buddha's Form Body whereas in Sutra Great Vehicle there is no such meditation. This is Deity Yoga. In the Perfection Vehicle there is meditation similar in aspect to a Buddha's Truth Body — a Buddha's wisdom consciousness. In Deity Yoga one first meditates on emptiness and then uses that consciousness realizing emptiness — or at least an imitation of it — as the basis of emanation of a Buddha.

In Highest Yoga Tantra the desire involved in sexual union is used in the path. When desire arising from sexual union is used in the path in conjunction with emptiness and Deity Yoga, desire itself extinguished and a blissfully withdrawn consciousness is generated which then the practitioner uses to directly realize emptiness. The reason why a blissful consciousness is used is that it is more intense, and thus realization of emptiness by such a consciousness is more powerful. Consciousnesses are divided into the gross subtle and the very subtle. The most subtle is the fundamental Innate mind of clear light. The various Highest Yoga Tantra seek to manifest the mind of clear light by the different

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22 Allan Wallace (tr.), *Kālacakra Tantra* (Delhi: LTWA, reprinted 2001), p.23.
techniques.\textsuperscript{23} In Action Tantras external activities predominate. In Performance Tantras external activities and internal yoga are performed equally. In Yoga Tantras internal yoga is predominant. In Highest Yoga Tantras a path unequalled by any other is taught. The four Tantras are distinguished by way of their main trainees' abilities.

With the methods of the highest class of Tantra, anuttarayoga, we engage in mahāmudrā meditation with the subtlest level of mind. We gain access and activate that level through an extremely difficult and complex series of meditations.\textsuperscript{24}

The methods of practice and the philosophical ideology as prescribed in Highest Yoga Tantra is strictly followed and advocated by Hevajra Tantra. A practitioner along with compassion and altruistic motivation must generate Wisdom realizing emptiness of inherent existence. Else it is not possible to free oneself from defilements and obscurations and achieve the perfect state of Buddhahood. Hence the wisdom aspect of the path needs to be analysed and comprehended in keeping with the different views on the conventional and ultimate truth as propagated by the Mahāyānists belonging to the Cittamātra and the Mādhyamika schools.

The essence of all Buddhist doctrine is the theory of Dependent Arising and selflessness. Dependent Arising is the doctrine that Buddha taught after attaining Bodhi. The Four Noble truths and the Eight fold Paths were taught based on this doctrine. The different vehicles and schools have offered their particular explanations on the above theory. They have all tried to keep to the Middle Path that is, to avoid the extremes of Absolutism and Nihilism, while offering their explanations of this theory. However, it is only the Mādhyamika school that equates Dependent arising with their theory of Śūnyatā or Emptiness, the ultimate truth. In this thesis stress has been laid on the Mādhyamika view, primarily the Prāsaṅgika Mādhyamika view. The reason being that

\textsuperscript{23} His Holiness the Dalai Lama, (tr. & ed. by) Jeffrey Hopkins, \textit{Kalachakra Tantra}, pp.34–35.

\textsuperscript{24} H.H. The Dalai Lama & Alexander Berzin, \textit{Mahamudra} (New York: Snow Lion, 1997), p.89.
the "Hevajra Tantra" is a living tantric tradition of Tibet, where the Tibetan masters have upheld the Prāsaṅgika Madhyamika school's view as the infallible truth. From the Tibetan perspective one cannot understand the Ultimate truth without understanding the Prāsaṅgika doctrine of Ultimate truth and the conventional truth. Neither can one enter the Path of Highest Yoga Tantra ("Hevajra Tantra" is a Highest Yoga Tantra) without a prior understanding of Emptiness and Selflessness theory of the Prāsaṅgika school. Thus, in the following chapters the Madhyamika as well as the Cittamātra view of Emptiness and the Two truths, Ultimate and Conventional will be discussed. Along with the discussion, relevant verses of the "Hevajra Tantra" text will be referred to illustrate the point that this Highest Yoga Tantra text is advocating the Prāsaṅgika Madhyamika view of Śūnyatā or Emptiness as the basis of its Devatā Yoga or Deity Yoga theory without any inconsistency or contradiction. Prior to discussing the Deity Yoga, an integral part of the Mantrayāna system, Śūnyatā Yoga and the theory of Two Truths will be analysed, from the perspective of the Madhyamika and Cittamātra schools.

3. The Theory of Emptiness in the Madhyamika Doctrine

The Madhyamika system is the systematised form of the Śūnyatā doctrine of the "Prajñāpāramitā" treatises; its metaphysics, spiritual path (ṣaṭ-परमिता-नया) and religious ideal are all present there, though in a loose, prolific garb. The "Prajñāpāramitās" revolutionised Buddhism, in all aspects of its philosophy and religion, by the basic concept of Śūnyatā. In them is reached the fruition of criticism that was born with Buddhism. Earlier Buddhism was semi-critical: it denied the reality of the substance-soul-(pudgala nairatmya), but dogmatically affirmed the reality of the dharmas, separate elements. The new phase denies the
reality of the elements too (dharma nairatmya). The Prajñāpāramitās are not innovations; they can and do claim to expound the deeper, profounder teachings of Buddha. The fourteen avyākta (inexpressibles) of Buddha receive their significant interpretation here. The dialectic that is suggested in Buddha is the principal theme here. There is evidence to believe that the Aṣṭasāhasrika is the oldest and basic Prajñāpāramitā text from which there has been expansion and abridgement.

The Aṣṭasāhasrika was translated into Chinese as early as A.D. 172 by Lokarakṣa. We hold that the Aṣṭasāhasrika might have been in existence in the 1st century B.C., if not earlier. The formulation of the Madhyamika as a system belongs, therefore, to the beginning of the Christian era. The Nine Dharmas – Aṣṭasāhasrika, Saddharma Puṇḍarīka, Lalita Vistara, Lankāvatāra, Gaṇḍavyūha, Tathāgataguhya, Samādhīrāja, Suvarṇa Prabhāsa and Daśabhūmikā Sūtras are held in great veneration by both the Madhyamika and Yogācāra. There is evidence that Nāgārjuna was acquainted with the Saddharma Puṇḍarīka, for he quotes from it. Probably, the Gāthā portions of the Samādhi-rāja (Candra-Pradīpa) Sūtra were also utilised by Nāgārjuna.

Four hundred years after Buddha's death, Nāgārjuna, the prophesied upholder of Buddha's deepest teaching, was born. He systematically explained the meaning of the Perfection of Wisdom Sūtras in his Treatise on the Middle Way, which is called 'fundamental' (mūla) because it is the basic text of the Madhyamika system he founded. Living for six hundred years, his teachings are divided into three proclamations of doctrine which he performed based on former prayer–aspirations made in the presence of the Tathāgata Lu-rīk-gyel-bo. Nāgārjuna's first proclamation of doctrine began with his becoming a monk under the abbot of Nālandā, Rahulabhadra, that is, Saraha, at which time he was called Shrimān. While prefect of Nālandā, Nāgārjuna protected the monks from famine through alchemy, exhorted

the indolent, and expelled the wayward. His Second proclamation commenced before one hundred years has passed in his lifetime. He went to Naga-land, taught doctrine to the Nagas, and brought back to this 'continent' the "One Hundred Thousand Stanza Perfection of Wisdom Sūtra," etc., along with a great quantity of clay from which he made almost ten million reliquaries (stūpa) and many images. He composed the Five Collections of Reasonings that establish emptiness as the mode of existence of all phenomena and thus founded the Madhyamika system which avoids all extremes. At that time he was called Nāgarjuna. Nagas, or dragons, have their abode in the ocean, have treasures such as wish-granting jewels, and spew forth fire from their mouths, burning fuel and overcoming others.27

He did not newly invent the teachings of the Madhyamika system; Hīnayāna and Mahāyāna arose simultaneously during Shākyamuni's lifetime. After his death, the Mahāyāna Sūtras remained in the lands of humans for forty years, but then with tumultuous times they disappeared. This is why the Mahāyāna had to be brought back, making it necessary for many authors to prove that it was the word of the Buddha-Maitreya in his "Ornament for the Mahāyāna Sūtras" (Mahāyānasūtrakārikā). Śāntideva in his "Engaging in the Bodhisattva Deeds" (Bodhisattvacharyāvatāra), etc. Though one hundred and twenty years after Buddha's death the great religious king Ashoka respected and spread the teaching, it is clear that the Mahāyāna was then practically non-existent among humans; however, it had spread widely in the lands of gods and dragons and even in other areas. On this 'continent' it was limited to Bodhisattvas abiding on the earth and to tantric yogis who were secretly practicing it themselves and teaching it to the fortunate.28

Because of the wide dissemination of the Hīnayāna Hearer orders, the Mahāyāna scriptures were as if non-existent. Though the great Brahmin Saraha appeared and spread mainly the Mahāyāna tantric teaching, it was

27 Jeffrey Hopkins, Meditation on Emptiness, p.356.
the prophesied Nagarjuna who restored the teaching of the Mahāyāna to
the world and, through the help of his students, spread it widely. The
chief of his students was Āryadeva who also attained the eighth
Bodhisattva ground during that life. Nāgarjuna and Āryadeva are called
the Model Madhyamikas because the founders of the two branches of
Madhyamika—Svatantrika and Prāsaṅgika—quote them as equally reliable
sources.29

Madhyamika and the Cittamātra theories will be discussed in brief to
elucidate the basic tenets of the Pāramitā vehicle.

That the Buddha did not mean the doctrine of elements to be an
ultimate standpoint is evident from certain trends and texts of the Pāli
canons, although they have been subjected, as is accepted now, to a
careful and partisan revision and editing by the Theravādins. Buddha
declares rūpa, vedanā, etc, to be illusory, mere bubbles etc. In the 7
Majjhima Nikāyaj, it is stated:30 "Depending on the oil and the wick does
the light of the lamp burn; it is neither in the one nor in the other, nor
anything in itself: phenomena are, likewise, nothing in themselves. All
things are unreal: they are deceptions; Nibbāna is the only truth." Basing
himself on this text Nagarjuna says: "In declaring that it is deceptive and
illusory, the Lord means Śūnyatā—dependence of things."31 Condemning
that incapacity of some of the monks to understand the deeper, inner,
meaning of his teaching, Buddha speaks of the Bhikkhus of the future
period thus:32

The monks will no longer wish to hear and learn the Suttāantas proclaimed by the
Tathāgata, deep, deep in meaning, reaching beyond the world, dealing with the
Void (suññatā-paṭisamyuttā) but will only lend their ear to the profane suttāantas
proclaimed by disciples, made by poets, poetical, adorned with beautiful words and
syllables.33

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29 Jeffrey Hopkins, Meditation on Emptiness, p.359.
30 Majjh. N. III, p.245 Dialogue, 140.
31 MK, XIII 2.
32 T.R.V. Murti, The Central Philosophy of Buddhism, A Study of Madhyamika
System, p.50.
33 Sam. N. II p.267.
This is a significant admission that the real heart of Buddha's teaching is the doctrine of Śūnyatā, as the Mādhyamikas claim. Nāgārjuna is justified in declaring that the Buddha has nowhere taught the doctrine of Elements as the ultimate tenet.\textsuperscript{34}

The Mādhyamika standpoint is clearly stated in some celebrated passages. Buddha tells us that there are two principal viewpoints — the existence and the non-existence views (bhavadiṭṭhi and vibhavadiṭṭhi). No one holding to either of these can hope to be free of this world. Only those who analyse and understand the origin, nature and contradictions of these two views can be freed from the grip of birth and death — saṁsāra. Kaccāyana desires to know the nature of the Right View (sammādiṭṭhi) and the Lord tells him that the world is accustomed to rely on a duality, on the 'It is' (atthitam) and on the 'It is not' (nattitam); but for one who perceives, in accordance with truth and wisdom, how the things of the world arise and perish, for him there is no 'is not' or 'is'. "That everything exists" is, Kaccāyana, one extreme; "that it does not exist" is another. Not accepting the two extremes, the Tathāgata proclaims the truth (dhammam) from the middle position. Nāgārjuna makes pointed reference to this passage in his Kārikās declaring that the Lord has rejected both the 'is' and 'not—is' views — all views.

The Mādhyamika system seems to have been perfected at one stroke by the genius of its founder — Nāgārjuna. The Mādhyamika system has had a continuous history of development from the time of its formulation by Nāgārjuna (A.D. 150) to the total disappearance of Buddhism from India (11th Cent.). It is possible to distinguish three or four main schools or rather stages in the course of its development. The first is the stage of systematic formulation by Nāgārjuna and his immediate disciple — Ārya Deva. In the next stage there is the splitting up of the Mādhyamika into two schools — the Prāsaṅgika and the Svātantrika,

\textsuperscript{34} MK. XXV, 24.
represented by Buddhapālita and Bhāvaviveka respectively. In the third period Candrakīrti (early 7th cent.) re-affirms the Prāsaṅgika as the norm of the Mādhyamika; the rigour and vitality of the system is in no small measure due to him. Sānti Deva (691–743), though coming a generation or two later, may also be taken as falling within this period. These two account for the high level attained by the Mādhyamika system. The fourth and last stage is a syncretism of the Yogācāra and the Mādhyamik – the chief representatives of which are Śāntarakṣita and Kamalaśīla. It is they who culturally conquered Tibet and made it a land of Buddhism. The Mādhyamika remains to this day the official philosophy of the Tibetan Church.

"A being is not earth, water, Fire, wind, nor space, Not consciousness and not all of them: what being is there other than these?" Nāgārjuna's Precious Garland Sūtra (stanza 80) speaks of how there is not the slightest something that can be called entity or which is different from its parts or aggregates or the whole or that can be apprehended. The 'I' is merely posited from conceptuality and arises in dependence on its aggregates; it is not established by way of its own entity. The Condensed Perfection of Wisdom Sūtra (saṃcayagāthāprāṇapāramīta) expresses the same thoughts of Selflessness or Emptiness of being and phenomena in these following lines: "Understand all sentient being as like the self, Understand all phenomena as like all sentient beings."35

The focus of all Buddhist schools has been to explain the paths to liberation as being one that is situated in the middle and far removed from the two extremes of nihilism and absolutism. Though the Middle path that each school propagates very on the basis of their degree of negation and also how the term Middle is interpreted by each. Yet they are all in total agreement in their acceptance of the theory of dependent arising. This theory is taken by all to be the true path to liberation as it proves that all phenomena is of the nature of dependent arising. This

35 Anne Carolyn Klein, Path to the Middle (Delhi: Sri Satguru Publications, 1995), p.177.
truth is the direct antidote to the disease of ignorance. Nāgārjuna the founder of the Madhyamika thought, established the profoundness of this sublime truth through his various scriptures, primary one being Mahāmādhyamaka Kārikā. But before bringing Nāgārjuna’s view on Dependent Arising to focus, it is appropriate to briefly touch upon the central thoughts expressed by six Buddhist schools.

Gradually after the great practitioner and Master Nāgārjuna expounded the concept of Emptiness and Dependent Arising it evolved into a truly sublime philosophy with practical applicability. The later part of the chapter is devoted to explaining how the great Master evolved the profound theory without deviating in the slightest from the teachings of the Buddha.

The history of Mahāyāna Buddhism states that, it was Nāgārjuna (A.D. 150–250) who established the philosophy of the Middle Way in India. It is based on the perfection of Wisdom Sūtras (prajñāpāramitā sūtra) that belonged to the class of earlier Mahāyāna sūtras. The purpose of that philosophy was to gain the perfection of the wisdom (prajñāpāramitā) and the method was to realize that everything is emptiness (śūnyatā) which Nāgārjuna strived to develop in a logical and practicable way.

‘Dependent Arising’ is the very essence of Lord Buddha’s teachings. In Mahāvagga part of Vinaya Texts it is recorded that after uninterruptedly enjoying the bliss of emancipation for seven days the blessed one first fixed his minds on the twelve Nidānas or practice samutpāda i.e. theory of dependent origination, in order to analyse the cause of existence and suffering. The four noble truths and the eight foldpath to liberation, both evolved on the basis of the Blessed one’s thorough realization of the dependent nature of all arisings. Hence, all Buddhist Schools base their view of existence or phenomena and also self on the theory of dependent arising. However the Buddhist Schools vary in their interpretation of the term ‘dependent arising’. The task of analysing the difficult interpretations of ‘dependent arising’ is time consuming hence it is being briefly dealt as follows:
The word ‘dependent—arising’ in Sanskrit is pratītyasamutpāda. It has two parts: pratītya, a continuative meaning ‘having depended’, and samutpāda, an action noun meaning ‘arising’. The formation of pratītya is:

\[ \text{inan + prati + su - su + kvā which changes to liyap - l - p} \]
\[ + \text{tuk (between i and ya) - k - u + su - su = pratītya.}^{36} \]

In other words, the verbal root in, meaning ‘going’, loses its indicatory letter n, leaving i. To this, prati is affixed, and the nominative case ending su is affixed to prati but immediately erased because prati is an indeclinable. The continuative ending kvā is added to i in the form of liyap, of which the accent letter l and the p that indicates the addition of the augment tuk are dropped. This leaves prati i ya. Tuk is added between i and ya, and the indicatory k and pronunciation letter u are dropped. The i of prati and the i of the verbal root are combined, making pratītya. The nominative case ending su is added but is immediately dropped because the continuative pratītya is an indeclinable.

The formation of samutpāda is:

\[ \text{pada + ut (before pada) + sam (before utpada) + su (after ut) + su (after sam) - su - su + ghan (which is a vṛddhi-} \]
\[ \text{ing of a) + su - u (with the s changing to) ru - u (with the r changing to) ṣ = samutpādaḥ.}^{37} \]

In other words, the prefixes ut and sam are added to pada which means ‘going’. The nominative case ending is added to these two and then is immediately dropped because they are indeclinables, making samutpāda. The vowel of pad is strengthened for the sake of denoting an action noun, making samutpāda. The nominative case ending su is added: the u is erased; the s changes into ru; the u is erased, and the r changes into visarga, making samutpādaḥ.

Pratītya is thus shown to be a continuative meaning ‘having depended’ and not a secondary derivative noun as many Mādhyamikas and

non-Mādhyamikas wrongly claim. For then, the t of itya is added because the root i is being used to form an action noun. Ya is then an affix used to form a secondary derivative noun. Thus, for them itya means ‘that which goes’, and ‘prati’ means ‘multiple’, or ‘diverse’, or ‘this and that’. In this mistaken interpretation pratītya means ‘that which goes or disintegrates diversely’. Pratītya being viewed not as a continuative but as a noun, it is wrongly asserted that in the compound pratītyāsamatpāda a genitive plural case ending has been erased and should be added when taken out of compound, making pratītyānāṃ which means ‘of those which go, depart, or disintegrate diversely’. The etymological meaning of pratītyāsamatpāda is thereby wrongly taken to mean ‘the composition and arising of effects which disintegrate in each diverse moment and which have definite, diverse causes and conditions’. Chandrakīti does not say that this meaning is wholly wrong, but that it is a bad etymology because though it would apply to a use of pratītyāsamatpāda in a general sense, it would not apply when pratītyāsamatpāda refers to a specific arising of a single effect from a single cause. However, taken as ‘having depended, arising’ or ‘dependent—arising’, it applies to both general and specific references.

The Prāsaṅgikas say that samutpāda does not just mean ‘arising’ (lit., ‘going out’), in the sense of arising from causes and conditions in the way that a sprout arises from a seed. It also means ‘establishment’ (siddha) and ‘existence’ (sat), (two words that are often used interchangeably in Buddhist terminology). The term pratītyāsamatpāda thereby refers not just to products since their existence is relative. All phenomena are dependent—arising.

The term ‘dependent—arising’ not only refers to a process of production and of coming into existence but also to these things which are produced and come into existence. Phenomena themselves are dependent—arising: a pot is a dependent—arising; a consciousness is a dependent—arising; an emptinessness is a dependent—arising, and so forth.

Prapyasamutpāda, apekṣhyasamutpāda, and pratityasamutpāda are synonyms; however, they are sometimes explained with individual meanings. Prapyasamutpāda, 'arising through meeting', is taken as referring to the dependent—arising which is the production of things by their causes. This is the meaning that the Vaibhāṣikas, Sautrāntikas, and Cittamātrins give to 'dependent—arising'; for them, dependent—arising is a sign of things' true existence, not a sign of their non—true existence. Apekṣhyasamutpāda, 'existing in reliance' or 'relative existence', is taken as referring to the dependent—arising which is the attainment by products and non—products of their own entities in reliance on their parts. This is the Svaṭantrika Madhyamika's favored means of proving no true existence. Pratityasamutpāda, 'dependent—existence', is taken as referring to the dependent—arising which is the designation of all phenomena in dependence on the thought that designates them. 'Existing in dependence on a designating consciousness' is the special meaning of dependent—arising in the Prāsaṅgika system. The other two meanings are also wholeheartedly accepted by the Prāsaṅgikas, as well as their own special interpretation of pratityasamutpāda.39

Understanding the proper meaning of the term pratityasamutpāda is essential for Bodhisattva to embark on his path and to attain the fruit of the path.

In the dedicatory verses of Mūlamadhyamakārīkā, Nāgārjuna is saying "I salute him, the fully enlightened, the best of speakers, who preached the non—ceasing and the non—arising, the non—annihilation and the non—permanence, the non—identity and the non—difference, the non—appearance and the non—disappearance, the dependent arising, the appeasement of differentiated and the auspicious."40 He understood the

40 Anirōdhān anupādān anucchēdam aśāsvatān/ anekārtham anānārtham anāgāram anirgāmāna/ yāḥ pratityasamutpādāḥ prapañcōpaśaṁmaḥ śivaḥ/ deśayāmāsa saṁ buddhaḥ tath vande vandatān varanā// Publicie par Louis de la Vallée Poussin, Mūlamadhyamakārīkāḥ (Madhyamika—sūtras) de Nāgārjuna avec la Prasannapada commentaire de Candrakīrti, Bibliotheca Buddhica IV (St.Petersburg
fundamental philosophy of Śākyamuni Buddha as Dependent Arising. He inherited and developed the philosophy of early buddhism that is based on the twelve links of dependent arising, and based on this he understood dependent arising to be the Middle Way of eight Negations. Thus his theory of dependent arising is based on the Philosophy of the Perfection of Wisdom Sutras.

In Mulamadhyamaka kārikās, Nāgārjuna insists that all existence is emptiness or lack of inherent existence does not have a fixed form and a self—nature, because they are dependent arising.

The occurrence of self—nature through causes and conditions is not proper. Self—nature that has occurred as a result of causes and conditions would be something that is made. (MK. 15.1)41

Again, how could there be a self—nature that is made? Indeed, an unmade self—nature is also non—contingent upon another. (MK. 15.2.)42

[Commentary] In here the inherently existent is [a characteristic for] the Self Existent. Just like the inherent nature (atmiyaṇa rupaṇa) of something (padārtha) is defined as the inherent existence of that. (PP. 15.2)43

Because of the perception of change, the absence of self—nature of existents is [recognized]. Because of the emptiness of existents, there is no existent without self—nature. (nāsvabhāvaḥ ca bhāvo 'sti). (MK. 13.3)44

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41 na saṁbhavaḥ svabhāvasya yuktāḥ pratyaya—heṭuḥ/ heṭu—pratyaya—saṁbhūtaḥ svabhāvaḥ kṛtaka bhavet// (MKV(P)., p.259)
42 svabhāvaḥ kṛtaka nāma bhaviṣyati punaḥ kathāṁ/ akṛtrimaḥ svabhāvo hi nirapekṣaḥ paratra ca// (MKV(P)., pp.260–262)
43 iha sva bhāvaḥ svabhāva iti yasya padārthasya yadatmāṇaḥ rupaṇaḥ tattasya svabhāva iti vyapadiṣyate// (MKV(P)., p.262, l.12 – p.263, l.1)
If you perceive the existence of the existents in terms of self-nature, then you will also perceive these existents as non-causal conditions. (MK. 24.16)45
You will also contradict [the notions of] effect, cause, agent, performance of action, activity, arising, ceasing, as well as fruit. (MK. 24.17)46
We state that whatever is dependent arising, that is emptiness. That is dependent upon convention. That itself is the middle path. (MK. 24.18)47
A thing that is not dependently arisen is not evident. For that reason, a thing that is non-empty is indeed not evident. (MK. 24.19)48
If all this is non-empty, there exists no uprising and ceasing. These imply the non-existence of the four noble truths. (MK. 24.20a)49

As it is difficult to explain the meaning of the term “existence” by the concept of Emptiness, Nagarjuna chose to explain it on the basis of the theory of Dependent Arising. The term ‘Dependent Arising’ is considered to be comprised of two parts 1) Dependent 2) Arising. The term ‘Arising’ is supposed to explain existence, while the word ‘dependent’ is used to explain ‘emptiness’ or ‘lack of inherent existence.’ In support of the above statement we can refer to the following verse of Vigraha-Vyavartanī written by Nagarjuna.

That nature of the things which is dependent is voidness. - Why? - Because it is devoid of an intrinsic nature. Those things which are dependently originated are not, indeed, endowed with an intrinsic nature; for they have no intrinsic nature - why? - Because they are dependent on causes and conditions. If the things were by their own nature, they would be even without the aggregate of causes and conditions. But they are not so. Therefore they are said to be devoid of an intrinsic nature, and hence void. (Vigraha-Vyavartanī, the commentary of the 22nd verse)50

45 svabhāvād yadi bhāvanām sad-bhāvanam anupaśyasi/ ahetu-pratyayān bhāvāṁs tvam evaṁ sati paśyasi// (MKV(P)., p.502)
46 kāryam ca kāraṇam caiva kartāraṁ karaṇam kriyāṁ/ utpādaṁ ca nirodhaṁ ca phalaṁ ca pratibhadhase// (MKV(P)., p.503)
47 yaḥ pratītyasamutpādaḥ śūnyatāṁ tāṁ pracaksmaṁe/ sā prajñaptir upādaya pratīpat saiva madhyamaṁ// (MKV(P)., p.503)
48 apratītya-samutpanno dharmaḥ kaścīn na vidyate/ yasmāt tasmād aśūnyo hi dharmaḥ kaścīn na vidyate// (MKV(P)., p.505)
49 yady aśūnyam idaṁ sarvam udayo nāsti na vyayaṁ// (MKV(P)., p.505)
50 ha hi yaḥ pratītyabhave bhāvanāṁ sā śūnyatāṁ/ kasmāt/ niḥsvabhāvatvat/ ye hi pratītyasamutpannā bhāvāṁ te na śasvabhāvā bhavanti svabhāvabhāvat/ kasmāt/ hetupratītyasāpekṣatvat/ yahi hi śvabhāvato bhāvā bhaveyūḥ, pratītyāḥśāpi
This verse clearly states that Emptiness is dependent arising and lack of inherent existence. The contents of the verse is same as what Buddha preached in his sermons on Emptiness, Dependent Arising and the Middle Way these terms have the same meaning as the ones in the dedicatory verse at the end of "Vigraha-vyāvartanī. And the same thought is mentioned in "Madhyamaka-kārikā. "We state that whatever is dependent arising, that is emptiness. That is dependent upon convention. That itself is the middle path" can also be mentioned as having the same meaning. (M.K. 24.18)

It is necessary to analyse the Madhyamika view of Śūnyātā to see how it can explain the feasibility of cyclic existence and nirvāṇa even though there is no inherent existence; and also the way in which emptiness and dependent-arising are of one meaning.

The Madhyamika's assert that the fruits, the two bodies [a Buddha's Form Body and Truth Body], arise from the two collections of merit and wisdom.

In order to achieve the fruit, the two bodies, one must at the time of the path, accumulate the two collections. For that, a practitioner must know the view of how to posit the bases, the two truths. And, for that, not only must two factor – 1) ascertainment induced from the depths with respect to the relationship of cause and effect arises from such and such a cause, and 2) understanding that all phenomena are without even a particle of inherent establishment – be non-contradictory for the mind, but also understanding of the one must serve to assist understanding of the other. Since this is a distinguishing feature of only the wise Madhyamikas, it is difficult for others to realize it. Furthermore, Madhyamikas assert that emptiness is the meaning of dependent-arising:

because of being dependent-arisings, things depend on causes, conditions, and so forth and thus, since they do not exist as self-powered entities, they are empty of existing from their own sides or of being established inherently.\footnote{Elizabeth Napper, \textit{Dependent-Arising and Emptiness} (Boston: Wisdom Publications, 1989), p.323.}

Nāgarjuna says, those fortunate trainees — who progress by way of the supreme vehicle, the vehicle to Buddhahood, and who engage in practice through the force of wanting and aspiring to only that vehicle — finally attain, on the occasion of the fruit, the two, the excellent Truth Body and the excellent Form Body. On what does the attainment of these depend? It depends on accumulating, on the occasion of the path, the immeasurable collections of merit and exalted wisdom in a non-partial manner, that is, through the non-separation of the two, method realizing the conventional varieties and wisdom realizing the ultimate mode, as explained earlier.

One needs to gain wisdom that is an ascertainment from the depths of the heart seeing that all phenomena, when analyzed well with reasoning, do not have even a particle of inherent existence, that is to say, establishment by way of their own entities. This attainment of ascertainment with respect to the ultimate mode is \textit{wisdom}. Therefore, the attainment of the two bodies definitely depends upon those roots — method and wisdom. The reason for this is that training involving generation of a wish to train from the depths of the heart in the complete factors containing the entire corpus of the path, a union of both method and wisdom, will utterly not occur if these two, method and wisdom, are incomplete and do not exist in union.

Next the Madhyamikas establish how the positing of such cause and effect [i.e., the attainment of the two bodies in dependence on the accumulation of the two collection] depends on the two truths—conventional and ultimate truth.

Further, they are the only ones to assert the non-contradiction of
ultimate truths — absence of inherent existence — and conventional truths — nominal positing.

Skillful persons possessing subtle, wise, and very vast intelligence, those renowned as Madhyamikas, knowing how to do such, settle through their skill in the techniques for realizing the two truths such a presentation of the two truths without even a scent of contradiction, never mind actually having contradiction. They have found the finality, the root, of the Conqueror’s thought, the meaning of the two truths exactly as it is. In dependence on that, they generate wonderful respect viewing the teacher who teaches such and that teaching as very amazing; with pure speech and words without flattery or falseness, powerlessly induced from having generated [that wonderful respect] they raise up their necks and proclaim again and again with great voice to other fortunate persons, “Listen, O Knowledgeable Ones, the meaning of emptiness, that is to say, of things’ emptiness of inherent existence, is a meaning manifesting in the context of dependent-arising, the relationship of cause and effect. It does not mean that things do not exist at all in the sense of things being empty of, devoid of, all capacity to perform the functions of cause and effect.”

While proving the feasibility of cyclic existence and nirvāṇa even though there is no inherent existence, the Madhyamikas assert that it has seven parts.

1. Although there is no inherent existence, cyclic existence and nirvāṇa suitable.

2. Not only are cyclic existence and nirvāṇa suitable within non-inherent existence, but also, if there were inherent existence, cyclic existence and nirvāṇa would not be suitable.

3. The suitability of the twelve links of dependent-arising and so forth within that emptiness of inherent existence.

The forward process is that from ignorance comes actions and so forth; the reverse process is that through stopping ignorance, actions are

52 Elizabeth Napper, *Dependent-Arising and Emptiness*, p.326.
stopped, and so forth.

The twenty-fifth chapter mainly refutes inherent establishment with respect to those dependent-arisings.

(4) The suitability of everything, the four truths, and so forth.

The twenty-fourth chapter of Nāgarjuna's "Treatise on the Middle Way," that analyzing the noble truths, extensively settles how all presentations of cyclic existence and nirvāṇa such as arising, disintegration, and so forth, are not positable within the system of those who assert a non-emptiness of inherent existence and how all those activities are positable within the system of those who assert things that are empty of inherent existence.

(5) In the superior Nāgarjuna's system everything is suitable within dependent-arising.

(6) The superior master Nāgarjuna spoke again and again about such suitability.

(7) The suitability of all the activities of cyclic existence and nirvāṇa within a system of no inherent existence.

Finally they conclude that emptiness and dependent-arising are of one meaning.

In Nāgarjuna's writing we come across the term śūnyavāda, but never to śūnyadarśana. Originally Śūnyata was never a darśana. The words vāda and darśana seem to have been used interchangeably by Bhāvaviveka. In the excerpts from Nāgarjuna's writing cited above, the wise man, convinced that things are impermanent and so neither true nor false, "is not carried away by a drṣṭi." Even more than the other two terms with which it is aligned, drṣṭi functions throughout the corpus of Nāgarjuna's work as the paradigmatic emblem of what is to be avoided. Moreover, all of his Indian commentators down through the centuries were careful to follow the Master's lead in this respect. Candrakīrti himself was against the holding of any drṣṭi, but this did not stop him from using the word madhyamaka as the formal name of a darśana. In his time it had become commonplace to speak in terms of philosophical schools or systems...
(darśanas), and it was equally commonplace to understand Nāgārjuna's thought as defining one such system — albeit the “highest” — among others.

In the Tibetan dGe lug ba tradition, set forward by Tsong kha pa it is commonly assumed that there are two kinds of Madhyamika, called Svātantrika and Prāsaṅgika. These two schools will be analysed in keeping with the guidelines set forth by Tsong kha pa. It also is assumed that the distinction between them involves a disagreement about logical procedure: Svātantrikas are said to hold what Edward Conze once called the “well-nigh incredible thesis” that Madhyamikas should maintain valid, independent (svatantra) inferences, while Prāsaṅgikas focus their logical labors on showing that opponents’ assertions lead to untenable conclusions (prāsaṅga). Tsong kha pa respected this logical distinction, but for him the key difference between the Svātantrikas and the Prāsaṅgikas did not lie in the form of their arguments but in their approach to the elusive and problematic category of conventional truth. According to Tsong kha pa, all Madhyamikas agreed that nothing could be established ultimately, or from the point of view of ultimate truth (paramārthaḥ), but Madhyamikas did not agree about what it meant to say that things are “established” or “accepted” (siddha) or “presupposed” (abhyaṣṇa) in a conventional sense.53

Buddhapalita and Bhāvaviveka initiate a new phase in the development of the Madhyamika system. Buddhapalita takes the essence of the Madhyamika method to consist in the use of reductio ad absurdum arguments alone (prāsaṅga-vākyā). The true Madhyamika cannot uphold a position of his own: he has therefore no need to construct syllogism and adduce arguments and examples. His sole endeavour is to reduce to absurdity the arguments of the opponent on principles acceptable to him. We have the evidence of Candrakīrti to say that Buddhapalita held

prasanga (*reductio ad absurdum*) to be the real method of Nagarjuna and Árya Deva. He therefore initiates the Pràsaṅgika School of the Madhyamika. Bhāvaviveka (Bhavya), a younger contemporary of Buddhapalita, criticises the latter for merely indulging in refutation without advancing a counter-position. He seems to have held that the Madhyamika could consistently advance an opposite view. When the satkāryavāda is criticised, the opposite view of cause and effect being different should be set forth. It is not quite clear what exactly Bhāvaviveka, who was himself a Madhyamika, meant by this. Probably, he would have liked to take a particular stand with regard to empirical reality, or his aim was to vindicate the empirical validity of both the alternatives in turn. Bhāvaviveka is the founder of the Svātantra (Svātantrika) Madhyamika School which had some following and which later on gave rise to combination with the Sautrāntika and Yogācāra. Candrakīrtī criticises him severely for being inconsistent, although a Madhyamika, in advancing independent arguments and for his fondness for exhibiting his skill as a logician. He is even castigated for his inaccuracy in stating the opponent's position.54

Tsong kha pa's argument is read as a distortion of the Indian sources or as a careful elaboration of their implications, it is clear that Tsong kha pa's text is more than a slavish reproduction of the Indian tradition. It is a strong act of philosophical interpretation.

Tsong kha pa argues that Bhāvaviveka thinks things like coiled snakes are established with their own identity (svalakṣaṇasiddha) conventionally. He is prepared to accept that coiled snakes that are not falsely superimposed on coiled ropes have some conventional reality, but his method does not require him to accept the Yogācāra definition of that reality. Nor does he seem eager to accept this aspect of the Yogācāra as a stepping-stone to something else.55

This concept of analysis lets Tsong kha pa draw a sharp distinction

between the Svātantrikas and the Prāsaṅgikas: one group analyzes things conventionally and the other does not. The distinction conveys a satisfying sense of clarity, but it poses a problem. If we look closely at Tsong kha pa’s Indian sources, we find that the distinction is not as sharp as it appears in Tsong kha pa’s text. By the eighth century, the concept of no analysis seems to have become a standard feature of Madhyamaka, regardless of a thinker’s traditional affiliation. Jñānagarbha, an eighth–century Madhyamika who is considered part of the Svatantrika lineage, says that relative truth exists “as it is seen” or “as it is presented to cognition” (yathādarśana), and he insists that it cannot be analyzed. His teacher, Śrīgupta, defines conventional things by saying, “They satisfy only when they are not analyzed, from such things other things seem to arise, and such things produce specific effective action.” Santarakṣṭa uses the same formula in the Madhyamakālaṃkāraśā: “Whatever satisfies only when it is not analyzed, has the property of arising and ceasing, and is capable of effective action is considered relative.” The same formula appears in sources that would normally be ascribed to the Prāsaṅgika branch of the school, such as Atiśa’s Satyadvayāvatāraś: “A phenomenon (dharma) which arises and is destroyed, which only satisfies when it is not analyzed (avicāraraṇaḥ), and is capable of efficiency (arthakriyāsāmarthyaḥ) – is maintained to be the genuine relative truth.”

The point of distinction between the two Madhyamika schools, lies in their presentation of the conventional truth. Both accept Śūnyatā as the Ultimate truth, but what is their position regarding the conventional truth that a non–analytical mind perceives?

From the perspective of the Prāsaṅgika Madhyamika, the definition of something’s being a conventional truth [or, more literally, a truth for a concealing consciousness] is: an object that is found by a valid cognition distinguishing a conventionality and with respect to which a valid cognition distinguishing a conventionality becomes a valid cognition.

A definition of a conventional truth sufficient to apply to anyone but a Buddha is: an object found by a valid cognition that distinguishes a conventionality (that is, any existent except an emptiness). However, a single consciousness of a Buddha distinguishes both conventionalities (everything except emptinesses) as well as the final nature of those phenomena (emptinesses). Thus, a Buddha is said to have a valid cognition that distinguishes conventional phenomena only from the point of view of the object, such as a pot. Similarly, a Buddha is said to have a valid cognition that distinguishes the final nature only from the point of view of the object, such as the emptiness of a pot. Thus, relative to different objects, a Buddha is said to have valid cognitions that distinguish conventional phenomena and that distinguish the final nature. However, a Buddha's valid cognition that distinguishes conventional phenomena. Therefore, with respect to a Buddha, an object found by a valid cognition that distinguishes conventional phenomena is not necessarily a conventional phenomenon. Similarly, with respect to a Buddha, an object found by a valid cognition that distinguishes the final nature is not necessarily a final nature. The second part of the definition, therefore, is given for the sake of including the objects of a Buddha's cognitions within the framework of the definition.\(^{57}\)

Conventional truths are not divided into real conventionalities and unreal conventionalities. This is because there are no real conventionalities, for conventionalities are necessarily not real since conventionalities are necessarily unreal [in the sense that they appear to be inherently existent but are not inherently existent]. However, relative to an ordinary worldly consciousness, conventional truths are divided into the real and the unreal.

According to Yogācāra Svañātrikā view, when objects of knowledge are divided, they are twofold—ultimate truths and conventional truths. The definition of an ultimate truth is: an object that is realized in a non-dualistic manner by a direct prime cognition that directly realizes it.

When an ultimate truth, an emptiness, is directly realized in meditative equipoise, it is realized in an utterly non-dualistic manner without any appearance of subject and object, conventionalities, conceptual image, difference, or true existence. It is only an ultimate truth that can be non-dualistically cognized in this way.\(^{58}\)

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The definition of a conventional truth is: an object that is realized in a
dualistic manner by a direct prime cognition that directly realizes it.
"Duality here refers to an appearance of subject and object, which in this
system are conventionally one entity."59

A pot's emptiness of true existence is an illustration of an ultimate
truth. A pot is an illustration of a conventional truth.

If an extensive division of ultimate truths is made, there are sixteen
emptinesses. Or, in brief, there are four emptinesses. The four
emptinesses are of compounded phenomena, uncompounded phenomena,
self, and other. In "Hevajra Tantra," sixteen emptinesses are mentioned.
The sixteen arms of the deity Hevajra symbolises the purification of the
sixteen emptinesses or voidnesses.

[HT] The arms symbolise the purification of Voidness: the feet the purification of
the Māras; the faces the purification of the Eight Releases (aṣṭavimokṣaḥ) and the
eyes the purification of the three Vaiḍūryas. (1.9.16)60

[commentary] 'the arms': The essential principle of the sixteen arms are the
sixteen Voids. These sixteen Voids are: Inner Voidness, External Voidness, Internal
and External Voidness, Great Voidness, Voidness of Voidness, Supreme Voidness,
Refined Voidness, Unrefined Voidness, Extreme Voidness, Supreme Voidness without
precedent, Undispersed Voidness, Self-characterised Voidness, Primordial Voidness,
Voidness of all natures, Voidness of non-existence, Voidness of essential
non-existence). The arms signify these Voids is the intent. (YM)61

The two truths are not different entities but one entity within nominal
difference. Similarly, a Buddha would not have forsaken the apprehension
of inherent existence because he would have only a powerless
apprehension of an emptiness which was entirely separate from objects.
If the two truths were utterly the same, everything true of the one
would be true of the other. In that case, for every

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60 bhujānāṁ sānyatai sūddhiḥ caraṇā māraviśuddhiḥ/ mukhāny aṣṭavimokṣaḥ
netraśuddhiṁ trivajrīṇīm/16// (HT[F&M].., p.116)
61 (HT[S]..part2, pp.130-131)
truth—for—a—concealer such as desire and hatred which was overcome on the path, an ultimate truth also would be overcome.

Therefore, the two truths are not different entities: they are the same entity. This is what the 『Heart of Wisdom』 (the Heart Sūtra) means when it says that emptiness is form and form is emptiness. The two truths are not one, but are nominally different, for they appear differently to thought. The relationship is called a oneness of entity but a difference of isolates or opposites of the negatives.62

The relation between Madhyamaka and Yogācāra has been one of the most contentious and important issues in the Tibetan philosophical tradition for several centuries.

Tsong-kha-pa stresses the primacy of the second turning of the wheel and emphasizes the distance and incompatibility between Madhyamaka and Yogācāra. For him, one of the most important Madhyamaka ideas is that of the conventional validity of the external world, which he holds to be a central theme of Candrakirti's works, particularly of his 『Madhyamakāvatāra』.

Mi pham minimizes the distance between Madhyamaka and Yogācāra, and offers a Madhyamaka view in which the centrality of the mind and the fact that the external world exists as its mere display are stressed. In that, he is quite close to the Mind—Only tradition, as he recognizes in his commentary on Śaṅkara's 『Madhyamakālaṃkāra』. He does make, however, an important distinction between Madhyamaka and Mind—Only as he understands it, namely that, while emphasizing the centrality of the mind, as a Mādhyamika Mi pham also seeks to ward off its reification.

In the Great Perfection, the ultimate is not just the emptiness described by the Madhyamaka treatises but also the clear and knowing quality of the mind.

The first, that of the ultimate's pristine nature, refers to the empty quality of the ground, which is variously glossed as reality (dharmatā), the ultimate, and so on. Proponents of the Great Perfection, especially

62 Jeffrey Hopkins, Meditation on Emptiness, p.413.
Klong clen pa, explain this empty quality in accordance with the Madhyamaka view. The second quality refers to the clarity of awareness, which is described as *self–arisen wisdom, self–cognition, clear light*, and so on.\(^6^3\)

Together these two qualities provide a view of the ultimate as being not just empty but also luminous, that is, as having the nature of pristine awareness the realisation of the ultimate is the removal of all obstructions to omniscience and attainment of Buddhahood. A mahāyāna practitioner aims to attain Buddhahood for the sake of all sentient beings, for the purpose of helping sentient beings he or she needs to actualize the Truth Body as well as the Form Body of a Buddha.

A Bodhisattva spends at least three countless on the paths of accumulation, preparation, seeing, and meditation and reaches the last part of the tenth ground. Tantra is limited to persons whose compassion is so great that they cannot bear to spend unnecessary time in attaining Buddhahood, as they want to be a supreme source of help and happiness for others quickly. The most qualified of tantric practitioners complete the path in one lifetime, and it is said that those who are less qualified but maintain their vows will attain the supreme achievement in either seven or sixteen lifetimes.

In order to enter the tantric path it is necessary to have good understanding of the three principal aspects of the path to full enlightenment: the thought to leave cyclic existence, the aspiration to highest enlightenment for the sake of all sentient beings, and the correct view of emptiness.

Tantra in general is divided into four types which in ascending order are: Action (*kriya*), Performance (*charyā*), Yoga (*yoga*), and Highest Yoga (*anuttarayoga*).

The mode of developing a union of calm abiding and special insight

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with emptiness as the object is similar in the first three Tantra sets to that in the Sūtra teachings in the sense that, after attaining calm abiding, analytical meditation and stabilizing meditation are alternated in order to prevent respectively laxity and excitement, or lack of penetrating ascertainment and lack of stability. However, unlike the Sūtra system, all four Tantras emphasize a union of manifestation and emptiness — the vivid appearance of oneself as a deity in conjunction with conceptual cognition of emptiness.⁶⁴

It is found in other non dGe lug Buddhist traditions in Tibet such Mahāmudrā or the view of inseparability of samsāra and nirvāṇa is extensively described in the Indian and Tibetan tantric literature. It is also present in certain texts of the exoteric tradition, particularly interpretation of the doctrine of emptiness is combined with the idea that the mind is luminous.

This empty aspect is identified as the emptiness taught in the Madhyamaka texts and is combined with the understanding of the luminosity of the mind.

Śaṅkara’s view as Yogācāra—Svātantrika—Madhyamaka emphasizes the centrality of the mind, presenting phenomena as its display, but only on the conventional level. The mind itself is presented as empty, thereby avoiding its reification. In this way, reality is described by focusing on the mind and its emptiness. Such a description is well suited as view of reality as both empty and luminous.

In Hevajra Tantra, one comes across similar concepts which deal with the question of purification and non-duality. Here the practitioner’s path is projected as being truly non-dualistic, as it avoids the two extremes of rejecting the phenomenal world as mere illusion and reifying the world as ideation. In stead the path adopts the material world as the base [once the aggregates are purified] on which the edifice of Buddhahood is to be attained.

⁶⁴ Jeffrey Hopkins, Meditation on Emptiness, pp.111–113.
Vajragarbha asked: O Bhagavan, what are these unpurified things?
Bhagavan replied: Form and the others.
Vajragarbha asked: How so?
Bhagavan answered: Because of the existence of the subject and object.
Vajragarbha asked: What are the subjects and objects?
Bhagavan replied: Form is perceived by the eye; sound is heard by the ear; smell is experienced by the nose; taste is experienced by the tongue; objects are felt by the body and the mind experiences pleasure etc. These which are worthy of adoration, should be served, rendering them non-substantial through purification.

[commentary of 1.5.1] There is no mind etc.: Here, ‘mind’ refers to the totality of conscious experience, and ‘thought’ to contingent and imagined thoughts. These three are also non-existent from the standpoint of absolute truth. How is it that they are non-existent when Bhagavan has said: “The whole three-fold realm, O sons of the Victorious, is nothing but of mind.” How can this be true? Understand that this is said only in order to turn those disciplined aspirants away from their attachment to form and so on.

In this respect Nāgarjunapāda has said: “The teaching of the Sage which says ‘all this is of mind’ was spoken to remove the fears of the simple-minded, but in truth it is not so.” Thus from-the-standpoint of the absolute truth the mind does not exist. So far the True Principle of all things has been discussed.

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[commentary of 1.1.4] 'Being (sattva)': Means the existent being. Existence is characterised by actions that produce effects (arthakriyakaritva) which are the basis for belief in the manifested external world (idampratyayaksanam). The 'existent being' is characterized by the Aggregate of the Five Components of Phenomenal Awareness (pāficaskandha). (YM)\(^67\)

Thus in ‰Hevajra Tantra‰ and ‰Yogaratnamāla‰, the Mādhyamika Prāsaṅgika as well as the Yogācāra Svātantrika view has been expounded. However, Nāgārjunapāda’s statement in ‰Yogaratnamāla‰ upholds the supremacy and accuracy of the Prāsaṅgika view of the ultimate truth. It is not sufficient to discuss the Yogācāra Svātantrika and the Mādhyamika Prāsaṅgika view of Emptiness and selflessness, the Cittamātra view on the same topic needs mentioning. As with the Mādhyamika, we shall primarily rely on the works of the great dGe lug ba scholars like Tsong kha pa, Jamyang Shey Ba, Jang gya and so forth for a brief study of the Cittamātra doctrine and the influence it exerted on ‰Hevajra Tantra‰.

4. The Cittamātra View of Emptiness

Cittamātra or the ‘Proponents of Mind Only’ are so called because they propound that all phenomena are of the mere entity of the mind. Also, because they settle the practice of the deeds of the path from the yogic point of view, they are also called ‘Yogic Practitioners’.

The tenets of the Mind only school are as follows:

parataṇtram kalpitam/ etat trayam paramārthato nasty eva kathaṁ nāsti uktān ca Bhagavatā ‘Cittamātraṁ Bho Jinaṇputrā yaduta traiddhātukam’ iti tat kathaṁ styaṁ uktam vineyānāṁ rūpādyabhinīvesaprahānārthaṁ/ atrārthe Nāgārjunapādaṁ uktam cittaṁ cittaṁ cittaṁ uktam idaṁ sarvam iti ya desanā muneḥ/ uttrāsaparīhārārtham bālānāṁ sā na tattvataḥ/ tasmāt paramārthato nasty etac cittaṁ/ iyati sarvābhāvanāṁ tattvam uktam// (HT[S].,part2, p.116)

67 sato bhāvaṁ sattvam arthakriyākārītvam idaṁ prayayalaksanāṁ/ pāficaskandhātmaṁ// (HT[S].,part2, p.105.3-4)
The Proponents of Mind Only assert that all objects of knowledge are included in the three characters. These are other-powered characters (paratantra), thoroughly established characters (pariniṣpanna), and imputational characters (parikalpita). The three characters are also called the three natures.

How can the doctrine of Mind Only be reconciled with the doctrine of the three natures.

According to Vijñānavādin it should be understood that 'Three Natures' are not separable from the consciousness.

From such and such imaginations, such and such things are imagined. What is apprehended by this imagination, has no self-nature. (Trimśikākarīkās, 20)

Again Vijñānavādins are question 'if there are three are natures why the Buddha teaches all dharmas are without nature? The answer is given in Verse 23 of Trimśikākarīkās,

On the basis of these threefold natures, threefold natures of naturelessness are established. Therefore the Buddha preached with a secret that all dharmas are devoid of self-nature. (Trimśikākarīkās, 23)

Thus the Mind Only School asserts that all compounded phenomena are other-powered characters, that the real natures of all phenomena [emptinesses] are thoroughly established characters, and that all other objects of knowledge are imputational characters.

As explained by Geshe Lhundup Sopa, only emptinesses [that is selflessness of both phenomena and self] are thoroughly established natures. All impermanent phenomena are other-powered natures while all permanent phenomena such as uncompounded space are imputational natures.

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70 Geshe Lhundup Sopa & Jeffrey Hopkins, Cutting Through Appearances,
explained in verse 25 of *Trimsikakarikas*,

This absolute truth about all the dharmas is also the absolute Suchness. Because it is always thus in its nature, it is the rial nature of Mere-consciousness. (*Trimsikakarikas*, 25)

The attainment of this ultimate reality is the object of a Bodhisattva progressing on the Mahāyāna path. He must also traverse a path that consists of the sixteen aspects of the four noble truths that are impermanence and so forth. The coarse selflessness of persons is a person's emptiness of being permanent, unitary, and independent. The subtle selflessness of persons is a person's emptiness of being substantially existent in the sense of being self-sufficient.

Both subtle selflessnesses [of persons and of phenomena] are asserted to be emptinesses. However, an emptiness is not necessarily either of these, for both true cessations and nirvānas are asserted to be emptiness. The path has five grades—the paths of accumulation, preparation, seeing, meditation, and no more learning—is made for each of the three vehicles. The Proponents of Mind Only also assert a presentation of the ten Bodhisattva grounds for the Mahāyāna. The first of the ten grounds begins with the Mahāyāna path of seeing which is also the beginning of the Superior's path. While the remaining nine grounds fall under the path of meditation.

The Mind Only Followers of Reasoning assert those who have the Great Vehicle lineage take as their main object of meditation the thoroughly established nature in terms of the selflessness of phenomena. They practice meditation on the selflessness of phenomena in conjunction with [amassing] the collections of merit over three periods of countless aeons and gradually traverse the five paths and the ten grounds. By means of the uninterrupted path at the end of their continuum [as a

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sentient being who still has obstructions to be abandoned], they completely abandon the two obstructions, thereby attaining Buddhahood in a Highest Pure Land. They attain a Truth Body, the abandonment of obstructions and realization of selflessness that is the perfection of their own welfare, and attain the two Form Bodies [Complete Enjoyment Body and Emanation Body], the perfection of activities for others' welfare.

According to some followers of Asaṅga's "Compendium of Manifest Knowledge," it is evident that complete enlightenment also can occur in a human life.

They maintain that Buddhahood can be attained in a human body, not just with the special body of one in a Highest Pure Land.72

There are Three Bodies of Buddha, Truth Body, Complete Enjoyment Body, and Emanation Body. A Truth Body is of two types, a Nature Body and a Wisdom Truth Body. Also, there are two Nature Bodies, a Nature Body of natural purity and a Nature Body of freedom from peripheral defilements.

A Wisdom Truth Body is a Buddha's omniscient consciousness, and a Nature Body is the emptiness of a Buddha's omniscient consciousness. In the sense that a Buddha's mind has always been *essentially* free of the defilements, the emptiness of that mind is called a naturally pure Nature Body. In the sense that a Buddha's mind has become free of peripheral defilements, the emptiness of that mind is called a Nature Body as freedom from peripheral defilements.73

Because they assert these points, the Proponents of Mind Only are called proponents of Great Vehicle tenets.

The prime concern of the Cittamātrins is to explain the Buddhahood as a non-dual state where subject and object discrimination ceases. The Mahāyānist Asaṅga and his predecessor Maitreya has divided the gradual path to Buddhahood into five stages or levels and as a consequence the Boddhisattva doctrine gained in momentum. A Boddhisattva is the

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Mahāyāna practitioner whose aim is to become a Buddha for the sake of sentient beings. He has to progressively acquire merit and remove various types of affliction that acts as obstructions to his achieving the omniscient mind of a Buddha. A Bodhisattva can discard all his afflictions including innate ones by the time he achieves the tenth ground. His progress from one path to the next depends primarily on his understanding of Parinirvāṇa or Paramārtha satya (ultimate truth) and his removal of certain specific afflictions that abide in each level of the Bodhisattva Ground (bhūmi).

The five paths leading to Buddhahood are 1. the path of accumulation (sambhāra mārga), 2. the path of preparation (prayoga mārga), 3. the path of seeing (darśana mārga), 4. the path of meditation (bhāvana mārga), 5. the path of no more learning (aśaikṣa mārga). A Bodhisattva spends at least three countless eons on the paths of accumulation, preparation, seeing, and meditation and reaches the last part of the tenth ground before he enters the state of no more learning, his path is very long. Though all artificial conceptions of inherent existence are removed on the first Bodhisattva ground and though during meditative equipoise the innate conception of inherent existence is dormant, a conception of inherent existence can arise again outside of direct contemplation of emptiness. In meditative equipoise a Bodhisattva, Hearer, or Solitary Realizer again and again enters into direct realization of emptiness, and in subsequent attainment practices the deeds appropriate to his motivation. A Bodhisattva, ground by ground focuses on a different perfection. All-ten perfections are practiced on each ground, but a different one is brought to fulfillment on each. Finally, on the tenth ground, all ten perfections are in a state of complete development. On each ground a Bodhisattva abandons varying degrees of the innate conception of inherent existence and the poisons it induces along with their seeds. The conception of inherent existence and its attendant afflictions are divided into eighty-one steps, nine each with respect to the nine levels, so that each level has a series of nine obstacles that are to be abandoned: big

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big, middle big, and small big; big middle, middle middle, and small middle; big small, middle small, and small small. One proceeds in nine steps with each step having an uninterrupted path, which is a path of direct cognition of emptiness actively forsaking a consciousness directly cognizing emptiness within the condition of having abandoned that affliction. When a Hearer or a Solitary Realizer has abandoned all nine rounds of the innate affictions, he is a Foe Destroyer and has attained the path of no more learning of his vehicle. On the eighth ground all Bodhisattvas finally begin to eliminate what they have sought to overcome since their entry into the Mahayana, the obstructions to omniscience. The long endeavor in amassing the collections of merit and wisdom has been for the purpose of so empowering the mind that it is possible to counteract these most subtle obstructions. On the path Bodhisattvas familiarize themselves in innumerable ways with the six perfections. They develop limitless wishes and dedications, and they experience the wisdom that cognizes—the profound suchness of all phenomena in the manner of a fusion of subject and object. The Bodhisattva's base is the aspiration to highest enlightenment for the sake of all sentient beings. The effect of these paths is the attainment of a Buddha's Truth Body and Form Body which are the fulfillment of the aims of both oneself and others.74

The two divergent methods of worship solicited the advancement of the theory of the two Buddha bodies which represent the two stages of Buddhahood. In the method where Buddha is regarded as a master whose presence is reiterated by the scriptures and stupas, the focus is on justifying the Form Body (rupa kaya) of the Buddha. As per the other method the focus is on establishing the idea of Universal Truth or Dharma itself as the body of the Buddha, i.e. Truth Body (dharma kaya). Thus, we observe that the two bodies of the Buddha—Truth Body and Form Body are not contradictory concepts. Both are bodies of the Buddha. Form Body is the manifested material form while Truth Body is

the profound, infinite form that is ordinarily imperceptible and yet provides the basis for the Form Body to come into existence. Through the attainment of a Buddha's Truth Body and Form Body the aims of both oneself and of others is fulfilled. This theory of two Buddha bodies i.e. Truth Body and Form Body persisted and under went some changes before it evolved into the theory of the Three Buddha Bodies in Mahâyâna buddhism.\(^75\)

The theory of Three Bodies achieved completion in Mind Only (Cittamâtra) School. The essential Sûtras of Mind Only School extensively discuss the theory of Three Bodies while elaborating on the path to enlightenment. One such Sûtra is "Mahâyânasaîrâlakâra,\(^8\) (Ornament for the Mahâyâna Sûtras) which is considered to have been composed by Maitreya and commented on by Vasubandhu. Here references are made to the Three Bodies of the Buddha as the Nature Body, the Enjoyment Body, the Emanation Body. Another is "Ratnagotrâvibhâga Mahâyânottaratanastra\(^8\) where the Three Bodies of the Buddha is classified as the Nature Body (svâbhâvika kāya), the Enjoyment Body, Emanation Body and the Truth Body (dharma kāya), the Enjoyment Body, the Emanation Body. The two Sûtras have used almost identical sanskrit terms to present their respective theories on the Three Bodies of a Buddha. However, to some extent the usage of the terms vary. As "Mahâyânasaîrâlakâra,\(^8\) belongs to the Mind Only School and "Ratnagotrâvibhâga Mahâyânottaratanastra\(^8\) represents the philosophy of Tathâgatagarbha. Though they speak of the same theory of Three Bodies yet there are some philosophical differences.\(^76\)

Here, illustrations from "Mahâyânasaîrâlakâra,\(^8\) on the Three Bodies of a Buddha is presented below:\(^77\)

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\(^76\) Akira Hirakawa, Yuichi Kajiyama, Jikido Takasaki (ed.), Takeuci Shoko, Köza Daijô Bukkyô 1, Jung Seung Suk (tr.), Ibid., p.197.

\(^77\) S. Bagchi(ed.), Mahâyânasaîrâlakâra : BST, No. 13 (Darbhanga: The Mitilal
The svabhāvikā kāya, the sarhībhogikā kāya, the other is the nairmanikā kāya; these are the bodies of Buddhas; the first is the foundation on which are based the two others. (MSAK. IX.60)

[commentary] The bodies of Buddhas are of three kinds: (1) natural (svabhāvikā), this is the body of dharma; it is for the index of the revulsion of foundation. (2) Sārībhogikā kāya (passionate) this is by which dharma is enjoyed in the circles of assemblies. (3) Nirmāṇikā kāya (metamorphic), this is by which he develops the artha of creatures. (MSABh)78

In all the dhātus of the worlds, the Sārībhogikākāya (passionate body) differs with the circle of assemblies, the fields of Buddhas, the names, the bodies, the acts of trying to enjoy dharma. (MSAK. IX.61)

[commentary] Among them in all the dhātus of the worlds the Sārībhogikākāya differs with the sentient beings, the Buddha fields, the names, the bodies and in the act of enjoying dharma. (MSABh)79

The svabhāvikā kāya (essential body) is uniform (equal) and microscopic (subtle), being inherent in natural body; it shows the cause of supremacy of enjoyment at will. (MSAK. IX.62)

[commentary] The svabhāvikā kāya is uniform for all the Buddha, as there is no difference between them. It is subtle, as it is difficult to understand (know). It is related to the sārībhogikākāya and it is the cause of supremacy of enjoyment for showing the enjoyment at will. (MSABh)80

The Bodhisattva after a long and arduous journey that spreads over three countless eons is able to attain the stage of No More Learning and Institute, 1970), p.47-48. Henceforth the abbreviated form of 'Mahāyānasūtraśāntkāra kārikā as MSAK and 'Mahāyānasūtraśāntkāra bhāṣyā as MSABh. will be used.

78 svabhāvikā 'tha sāṃbhogaḥ kaya nairmaniko 'parāb/ käyamedā hi buddhanām prathamastu dvayaśārayaṃ/60/ trividhāh kāya buddhanām/ svabhāvikā dharmanāmāśrayaparārvṛtipakṣanah/ sāṃbhogiko yena parśan maṇḍalaśu dharma sāṃbhogam karoṇ/ nairmaniko yena nirmāṇena satvartham karoto/ S. Bagchi(ed.), Ibid., p.47.


ultimately the Truth Body of a Buddha.

Though a his path is long, it is more satisfying and beneficial both to the practitioner and the sentient beings whose sufferings make them the object of his compassion. According to His Holiness the Dalai Lama the Bodhisattva path is superior than that of an Arahat on the grounds a) motivation, b) goal, c) level of understanding. A Bodhisattva has to spend countless eons on the practice of the six perfections before he can remove all obstructions to omniscience. Had he or she the qualifications and adopted the Tantra path his achievement would have been quick. Tantra is the quickest way to remove obstacles and obstructions to omniscience. But it is a path which only a Bodhisattva with superior intellect and immense compassion is eligible to tread. In Tantra Bodhisattva practices Śūnyatā Yoga in union with Deity Yoga.

5. Vajrayāna: A Fusion of Emptiness and Deity Yoga

In both the Sūtra and Mantra (or Tantra) Vehicles, Buddhahood is attained through a union of method and wisdom. Method is the aspiration to highest enlightenment for the sake of all sentient beings, induced by love and compassion. Wisdom is the cognition of emptiness.

The union of method and wisdom also is based on the relationship between two types of objects, conventional truths and ultimate truths. All phenomena—persons and other things— are conventional truths. The emptinesses of these objects are ultimate truths, so-called because, unlike conventional truths, they do not falsely appear as inherently existent to a consciousness that directly cognizes them. In both Sūtra and Mantra the two truths are shown to be compatible; both teach that an object and its emptiness are one entity and that an emptiness does not in any way contradict or cancel out the conventional truth that is
qualified by it. Although the trainees of Sūtra and Mantra practice the same basic method and wisdom, the type of union involved in Mantra is unique.

In the Sūtra or Perfection Vehicle, one generates a wish for others’ welfare as previously described and is thereby motivated to meditate on emptiness. If the original thought of love, compassion, and altruistic aspiration is sufficiently strong, its force remains during at least part of the meditation on emptiness, although compassion itself, as a manifest consciousness, is no longer present. For example, every activity of a mother whose only dear child has died is conjoined with the force of her sorrow; even when her attention is directed to other matters, her mind is continually imprinted with mourning. In the same way, the mind that analyzes to understand emptiness is moistened with compassion. Prior to discussing compassion and altruistic aspiration, the four essential steps necessary for the cultivation of the wisdom realizing emptiness must be discussed.

Meditation on the emptiness or selflessness of both persons and of phenomena is framed around the following four essential steps: 1) ascertaining what is being negated, 2) ascertaining entailment, 3) ascertaining that the object designated and its basis of designation are not inherently one, 4) ascertaining that the object designated and its basis of designation are not inherently different.81

1) Ascertaining what is being negated
With respect to the selflessness of a person, specifically of yourself, the first step is to identify the way we innately misconceive the I to exist inherently.

2) Ascertaining Entailment
Whereas in the first step the meditator allows an ordinary attitude to operate and attempts to watch it without interfering, in the second step the meditator makes a non-ordinary, intellectual decision that must be discussed.

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81 His Holiness the Dalai Lama, (tr., ed. & Intro. by) Jeffrey Hopkins, Kalachakra Tantra, pp.48-57.
brought gradually to the level of feeling. Here, you consider the number of possible relationships between a phenomenon designated and its basis of designation.

The meditator considers whether within the framework of inherent existence these two phenomenon designated and basis of designation—must be either inherently the same or inherently different or whether there are other possibilities.

Nagarjuna is interpreted as listing five possibilities and Chandrakirtti two more beyond the five: (1) inherently the same, (2) inherently different, (3) the object designated inherently depends on the basis of designation, (4) the basis of designation inherently depends on the object designated, (5) the object designated possesses the basis of designation either as a different entity in the way a person owns a cow or as one entity in the way a tree possesses its core, (6) the object designated is the special shape of the basis of designation, (7) the object designated is the collection of the bases of designation.

The last five can be collapsed into the first two as refinements of them: the third and fourth are forms of difference; the first aspect of the fifth is a form of difference; the second, a form of sameness of entity; the sixth and seventh are variations of sameness. Hence, it is claimed that all possibilities of inherent existence can be collapsed into the original two.

Conventionally, however, it is said that the I and its basis of designation, mind and body, are different, but not different entities, and the same entity but not the same. This is technically called being one entity and different isolates—essentially meaning that conceptuality can isolate the two.

3) Ascertaining that the I and the aggregates are not one

The next step is to use reasoning to determine whether the I and the mental and physical aggregates could be inherently the same or inherently different. Reasoning, here, is a matter not of cold deliberation or superficial summation but of using various approaches to find one that
can shake yourself to your being. Since this is the case, the seeming simple-mindedness and rigidity of the reasonings suggested must be transcended. Oneness of the I and aggregates which are its basis of designation — is impossible.

4) Ascertaining that the I and the aggregates are not inherently different

The meditator has been so disturbed by the analysis of oneness that he or she is ready to assume difference. However, the rules of inherent existence call for the different to be unrelatedly different, again the assumption being not that persons ordinarily consider the I and its bases of designation to be unrelatedly different but that within the context of inherent existence, that is, of such pointable, solid existence, difference necessitates unrelatedness.

No matter how finely one investigates the I cannot be found as inherently separate from its aggregates.

When, after meditation on emptiness, one again turns his mind to reflect on the sufferings of sentient beings and their close relationship with him, his compassion is conjoined with the force of the previous understanding of emptiness although the cognizing consciousness itself has disappeared. Therefore, in the Perfection Vehicle, the union of wisdom and method is a matter of wisdom being conjoined with the force of altruistic method and method being conjoined with the force of wisdom, but the two types of consciousness do not exist simultaneously.

In Mantra, the two factors of method and wisdom are present within the entity of a single consciousness. Here, method includes not only compassion but also the appearance of yourself as a deity, your surroundings as the habitat of a deity, your companions as divine beings, and your activities as the divine activities of showering beings with assistance. Wisdom in Tantra specifically refers to an understanding of these pure objects as empty, that is, as lacking inherent existence.

Although the two factors of compassionate appearance and profound realization are in the entity of a single consciousness, they are not
utterly one, just as a table and its impermanence are not utterly the same, although they are one entity.\(^2\)

The Mantra Vehicle is also known as the Vajra Vehicle, a vajra being a symbol of the immutable union of method and wisdom, the union of compassion for all transmigrants with knowledge of reality, or of compassionate appearance and realization of emptiness. In Tantra, however, the yogi retains awareness of appearance within an understanding of its emptiness.

At Buddhahood, when a Bodhisattva has overcome the obstructions to omniscience, ultimate and conventional truths are directly and simultaneously cognized with a single consciousness.\(^3\)

It is accepted in the tantric systems that a phenomenon which is qualified by emptiness can continue to appear to an inferential consciousness that realizes its emptiness. Both the vivid appearance of a deity and realization of the deity's non-inherent existence are practiced by one consciousness. In most interpretations of the Sūtra systems, however, a phenomenon qualified by emptiness does not appear to an inferential consciousness cognizing its emptiness: just its emptiness appears. Thus, in the Sūtra systems the union of wisdom and method refers merely to cognition of emptiness as supplementing the Bodhisattva deeds, or the Bodhisattva deeds as supplementing cognition of emptiness. In Tantra, on the other hand, one consciousness is sufficient to contain the practice of the profound—the wisdom realizing non-inherent existence—and the practice of the vast—the appearance of oneself as a deity. Furthermore, because from the beginning a yogi imagines himself as having the body, enjoyments, abode, and activities of a Buddha, he amasses far more quickly the merit necessary to produce a Buddha's Form Body, and in this sense Tantra is the quick path.

In the yoga of union of the profound and the manifest, a meditator reflects on emptiness through any of the reasonings outlined in the first


stage of meditation on emptiness. According to the three lower Tantras, he achieves calm abiding and then alternates between analytical meditation and stabilizing meditation, within continuous realization of emptiness and within vivid appearance of himself as a deity. However, in Highest Yoga Tantra it is not necessary either to achieve calm abiding first or to perform such alternation. Highest Yoga Tantra is divided into stages of generation and completion, during both of which the yoga of the union of manifestation and emptiness is performed, but with a difference. In the stage of generation, due to the force of holding the mind fully to a subtle object in a special place within the body, such as a tiny drop or letter at the heart, and due to the type of object being meditated, the winds gradually abide inside, whereby excitement can be quickly stopped. Thus, the yogi can perform strong analytical meditation without concern that he will lose the factor of stability.

Bodhisattvas' in Perfection Vehicle place of practice is just an ordinary place and they do not generate themselves into a deity. There is no need for them to do so. Neither do they have to purify their environments into inestimable mansions nor bless their resources as in Tantra. But, the Tantric Vehicle does explain the 'four thorough purities of the resultant state' of a Buddha. Practitioners of Tantra should not see their environment as being ordinary but as a pure celestial environment with an inestimable mansion; they have to transform themselves into a deity or deities and hold the divine pride. They transform their resources into the nature of nectar generating blissful experience. Whatever they do, such as teaching Dharma they maintain 'the divine appearance' and 'the divine pride'. The purpose of doing this is to replace an ordinary appearance by divine appearance and an ordinary clinging to 'I' by divine pride. In short, everything is seen as the reflections or the projections of the exalted wisdom of their being a deity or deities.

The following verse from VHevajra Tantra refers to Deity Yoga as practiced in the Four schools of Tantra:

84 Jeffrey Hopkins, Meditation on Emptiness, pp.113-114.
The Master Consecration is by the purification by the Smile, the Secret Consecration by the Gaze, the Wisdom Consecration by the Embrace and the Fourth Consecration by the Two in Sexual Union. (II.3.11)

In the three lower Tantras their is an explanation of generation oneself into a deity or generating a deity in front of oneself, but there is no practice for cultivating paths which accord with any of the aspects of death, the intermediate state and rebirth on the level of basis and taking them into paths. This is a salient feature of Highest Yoga Tantra.

These features are all present in Hevajra Tantra and it has been dealt in the following chapter.

6. The Tenets of Vajrayana in Hevajra Tantra

In Hevajra Tantra the theory of Four Bodies as presented in Abhisamayalamkara has been accepted and elaborated. Here, the fourth body is mentioned as the Great Bliss Body (mahasukhakaya) which appears by the union of the Three Bodies. Besides the Truth Body, the Enjoyment Body and the Emanation Body. And according to Yogaratnamala commentary the Nature Body is the Great Bliss Body. The practice of Deity Yoga in conjunction with Sunyata Yoga as well as the attainment of the primordial clear light mind is discussed in Hevajra Tantra.

[HT] There the Bhagavan spoke: The heart of the Body, Speech and Mind of all the Buddhas is the Noble Lord, who is the most secret of all secrets. O Vajragarbha, thou great Bodhisattva of great mercy, listen to the essence of

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85 hasitasuddhyā tv ācārya ikṣaṇe guhyakas tathā/ prajñā pāryāvāptau ca tat punar dvandvatantrake//11// (HT[F&M], p.183)
Vajrasattva, Mahāsattva and Samayasattva which is known as Hevajra.

Vajragarbha asked: Explain to me, O bhagavan, whence Vajrasattva, how so Mahāsattva and by what Samayasattva? Bhagavān replied: Vajra is said to be the indivisible and Sattva the unity of the three Centres. By this kind of wise reasoning Vajrasattva, the Admantine Being, is so called. Mahāsattva is so called because of being full of the flavours of the Great Knowledge. Samayasattva is so called because of being uninterruptedly active at all times. Vajragarbha asked: What is intended by the composit name Hevajra? What is proclaimed by the sound he, and what by vajra?

Bhagavān replied: He symbolizes Great Compassion (mahākārūṇā), and vajra symbolizes Wisdom (prajñā). Now listen to this tantra that I proclaim which is the essence of Wisdom (prajñā) and Means (upāya). (1.1.2–7)

[commentary of 1.1.4] 'By this kind of wise reasoning': By means of this kind of wise reasoning which is the Madhyamika view of the Perfection of Wisdom, the Body of Essential Nature (dharma-kāya) is called Vajrasattva. (YM)

[commentary of 1.1.5] Within the inner chamber made of the most brilliant of precious gems, together with the retinue of yoginis, having a body that is resplendent with all the auspicious signs and satiated by the flavours of the Great Blissful Union, which is of the nature of creation and destruction, is Mahāsattva, the Great Being, who is the Body of Enjoyment (sambhogakāya) of all the Buddhas. (YM)

'Uninterruptedly' means ceaselessly for the whole duration of phenomenal existence. Here Samaya when understood as time refers to the complete ordered arrangement by pulsation. Samaya as the Observance of the Vow is the proper
ordered application of the various Means to attain the three Centres. Samayasattva is so called because of being ceaselessly active in this manner. Samayasattva refers to the Body of Emanation (nirmānakāya) which is source of the endless manifestations of Buddhas. (YM)90

[HT] I am existence as well as not existence; I am the Enlightened One for I am enlightened regarding the true nature of things. But those fools who are afflicted by dullness do not know me. I dwell in Sukhāvatī, the Citadel of Bliss, in the womb of the Vajra Lady which has the shape of the letter e (a triangle pointing downwards: \( \forall \)) and is the receptacle of the jewels of the Buddha. I am the revealer, I am the revealed doctrine and I am the disciple endowed with good qualities. I am the goal, I am the master of the world and I am the world as well as the worldly things. My intrinsic nature is the Innate Joy experienced at the end of the Refined Joy and at the beginning of the Joy of Cessation. And so have confidence, O son, for it is like a lamp in darkness. The Lord and Master with the thirty-two auspicious characteristics and the eighty auspicious marks dwells as semen in the Citadel of Bliss (sukhāvatī) which is the womb of the Lady. Without semen there would be no bliss and without bliss semen would not exist. Since semen and bliss are ineffective on their own they are mutually dependent and bliss arises from the union with the deity. Thus, the Enlightened One is neither existence nor non-existence. He is endowed with a form having arms and face and in terms of the highest bliss he is also formless. (II.2.37-43)91

[commentary of II.2.37] 'I am existence': in terms of the Maṇḍala Circle and so on which are of the nature of the Bodies of Enjoyment and Creation I am of the nature of phenomenal things. I am not existence in terms of being the Great Bliss which is of the nature of the Body of Essential Nature. (YM)92

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90 yāvad ā samsāram [a] samsārana aṣramad nityataya nitya ity arthaḥ/yathārthavineyopāyair nānākārais tridhātugamanam samayaḥ/tatra satatapraṇayaṭvāt samayasattvaḥ/ buddhānām anantaprabhodḥ nirmāṇakāyabh/samayasattvaḥabdenābhidhyate// (HT[S].,part2, p.105)
91 bhāvo 'haṁ naiva bhāvo 'haṁ buddho 'haṁ vastubodhanat/ māṁ na jānanti ye mūgdhāḥ kauṣṭidypahatāḥ ca ye//37/ vihare 'haṁ sukhamatyaṁ savadvajaryoṣito bhage/ ekārākṛtirūpe tu buddharatnakarandaṁke//38/ vyākhyāṭāham aham dharmah śrotāhaṁ sugaṇair yutaḥ/ sādhyo 'haṁ jagataḥ stātā loko 'haṁ laukiko 'py aham//39/ sahajānandavabhāvo 'haṁ paramāntan vīramādikam/ tathā ca pratyaṁ putra andhakāre prātipavat//40/ dvātraṁśallakṣaṇāṁ stātā aśṭīvyañjanī prabhūḥ/ yoṣīdbhage sukhamatyaṁ sukrāṇāṁ suvaṁvaiḥtāḥ//41/ vinā tena na sukhyaṁ stāt sukham hitvā bhaven na saḥ/ sāpekṣaṁ aṣamartathvād devatāyogataḥ sukhāṁ//42/ tasmād buddho na bhāvaḥ syād abhāvāṭūp 'pi naiva saḥ/ bhujamukhākārāṛtip/cārupī parasuṁsukhyatāḥ//43// (HT[F&M], pp.166–169)
92 bhāvo 'haṁ · sambhoganirmāṇakāyasvabhāva maṇḍalacakrāḍīṁpataya · naiva bhāvo 'haṁ dharmakāyasvabhāvavahamāṁsakartāpataya// (HT[S].,part2, p.139)
Arms and face etc.: In terms of the Body of Enjoyment there is form. In terms of the highest bliss, that is, as the Body of Essential Nature, it is formless. Since the Enlightened One is undefinable it is concluded that he is neither existence nor non-existence. (YM)93

The Knowledge that arises from the Source of Nature is space-like and also consists of Means. It is there in the Source of Nature that the three worlds arise having the nature of Wisdom and Means. (I.8.47)94

Wisdom is the excellent knowledge which is the Body of Essential Nature. Means refers to the Bodies of Enjoyment and Creation that originate from the Source of Nature for the benefit of the world. (YM)95

Altruism is the essence of Mahāyāna path. A Bodhisattva’s goal is to generate Bodhicitta (altruistic thoughts) in order to benefit all suffering sentient beings through skillful means. As already stated a Bodhisattva following the Sūtra path requires to practice six perfections for eons and thus accumulate merit that is necessary for the aspirant to achieve the perfect state of Buddhahood. While one practising the path of Tantra attains the state of Buddhahood expeditiously by accumulating the necessary merit through the method of Deity Yoga.

An aspirant following the path of Tantra (primarily the first two tantras) accumulates merit by inviting a deity in front and by making offerings and praises, then one meditates on oneself as a deity. This process is called generation in front and self-generation. The yogi must also meditate on the emptiness of the deity form present in front and then from within that emptiness imagine that the deity is arising with all the associated paraphernalia. For a sincere practitioner it is possible to instantaneously perceive the Form Bodies of a Buddha from within the sphere of the Truth Body of great Bliss and there is no need to invite a

93 bhujamukhety adi/ sambhogakāyena rūpī na rūpī paramasaukhyatab/ dharmakāyo na vā rūpī ātās cāpratiṣṭhitatvāt na bhāvo nāpy abhāva iti sthitam// (HT[S].part2, p.140)
94 dharmodayodhavaṁ jñānam khasamāṁ sopāyāvitaṁ/ trailokyaṁ tatra jātam hi prajñāpāyasvabhāvataṁ/ (HT[F&M.., p.104)
95 prajñāpāyasvabhāvata iti prakṛṣṭaṁ jñānaṁ prajñā dharmakāyāṁ/ upāyo jagadartha karṣaṇa tanniyandabhuta sambhoganirmanakayadvayaṁ tayos tatsvabhāvataṁ tatsvabhāvo jata ity ārtham// (HT[S].part2, p.129)
deity from a specific place. But as ordinary people are bound by the illusory conception of true existence, it is helpful to imagine inviting a deity of the Complete Enjoyment Body residing in a Pure Land to where one is meditating and there upon make offerings in accordance with custom. While meditating a yogi must set the body straight and thus straighten the channels in which the winds course will be straightened, thereby balancing the mind. The altruistic mind of enlightenment is to be cultivated. This good mind of cherishing others rather than oneself should be generated.\footnote{Tsong-ka-pa, (tr. and ed. by) Jeffrey Hopkins, \textit{The Yoga of Tibet} (Delhi: Motilal Banarsidas, 1987), pp.19-21.}

In \textit{Hevajra Tantra}, the meditation that has been recommended involves visualization of a deity in front and self-generation as a deity. The aspirant’s body is the Maṇḍala or abode of the deity, where the Form Body that is the emanation of the Truth Body of the Buddha comes to reside in the pure form, as it is imagined to arise out of Emptiness. Then by repeatedly focusing on the centres (present in the aspirants maṇḍala) and the Buddha kāyas associated with each centre the aspirant is able to channelize the subtle inner winds and thus enhance the process of generating the noble altruistic mind of benefiting others and not oneself – thus quickly attaining Buddhahood.

The following excerpts from \textit{Hevajra Tantra} corroborate the above views regarding the Buddha kāyas and the significance of concentrating on each kāya and its connecting centre or cakra.

\textit{[HT]} The Three Bodies are said to be located within the body in the form of Circles (cakra). The complete knowledge of the Three Bodies is known as the Centre of Great Bliss (mahāsukhacakra). The four Centres, comprising the three Bodies, the Essential Nature (dharma), Enjoyment (saṁbhoga) and Creation (nimāṇa) Bodies, and the fourth, the Centre of Great Bliss (mahāsukhacakra), are located in the heart, throat, yoni and head, respectively. The Body of Creation is proclaimed to be there from where all living beings are born, the act of creation beings constant and age-old. Since it generates, that is creates, it is known as [the Body of] Creation. ‘Nature’ refers to the nature of consciousness and the Body of Essential Nature is located in the heart. ‘Enjoyment’ is the enjoyment of the six
flavours and the Body of Enjoyment is located in the throat. The Centre of Great Bliss is located in the head. (II.4.54–58)\(^{97}\)

[commentary] 'Three Bodies' refer to the three bodies [Body, Speech and Mind] of all Buddhas. These three Bodies are located within the yogi's own body. 'The complete knowledge of the Three Bodies' is the Wisdom of Equality, that is, the knowledge of the unity of the three Bodies is that natural body (svabhavikāh kāyah) known as the Centre of Great Bliss. As a Concealed Essence, the unity of these three Bodies is shown to be the Centre of Great Bliss is the intent. The names of the centres are mentioned. Yoni refers to the region below the navel. 'Comprising the Three Bodies': here, the three Bodies imply the fourth body which is the complete knowledge of the three. Now the reasoning is given for the location of these three Bodies. 'Where' refers to the generative organ from where all living beings are born. 'Proclaimed' means explained. 'To be there' means originated. 'The act of creation': The act of creation is of similar nature, for as long as there is phenomenal existence it is the Body of Creation which is the location of all the Buddhas. Therefore it is constant and age-old. For this reason, the generative organ is the location of the Body of Creation, because of it's similarity with the age-old process of creation. So it is said it generates. That all existent things are only of the mind is what is intended by 'nature' here. Therefore, the location of the Body of Essential Nature is in the heart because the heart is the location of consciousness. Enjoyment refers to the enjoyment of pleasures. The Body of Enjoyment is located in the throat because the flavours of pleasure are experienced there. Great Bliss is the secret instructions of the Bodhisattvas regarding the nature of things. This is the fourth body, the Body of Great Bliss. 'Located in the head' means located in the top of the head. Such are the four centres. (YM)\(^{98}\)

\(^{97}\) trikāyaṁ dehamadhye tu cakrāpega kathyate/ trikāyasya parijñānaṁ cakramahāsukham matam//54// dharmasambhoganirmāṇaṁ mahāsukham tathāiva ca/ yoniḥropasthamastheṣṭu trayāḥ kāya vyavasthitāḥ//55// aśeṣāṇān tu sattvāṇāṁ yatrotptāṁ pragyate/ tatra nirmāṇakāyaḥ syān nirmāṇaṁ sthāvaram matam//56// utpaidyate nirmiyate anena nirmāṇaṁ matam/ dharmāś cittasvarūpaṁ tu dharmaṁ hṛdi bhaveti//57// sambhogāḥ bhuvājanāṁ proktāṁ śaṁśāṁ vai rasarūpiṇām/ kaṁthe sambhogacakrāṁ ca mahāsukham śirasī sthitam//58// (HT[F&M], pp.221-222)

\(^{98}\) trikāyaṁ ity aḍī · buddhānāṁ kāyatrayaṁ trikāyaṁ tadyogino dehamadhyasthaṁ kathyate · trayāṇāṁ parijñānaṁ samatājanāṁ svabhāvikāḥ kāyaḥ [kāyaḥ] · sa mahāsukhacakram ity arthaḥ kāyatrayasya samvaratūpega mahāsukhacakrākarega nirdīṣyata ity arthaḥ/ cakrāṇāṁ nāmāṁ āha/ dharmety adī/ yonīty adī · yoni nābher adhodeṣa<s> trayāḥ kāya iti saparijñāna · ity arthaḥ/ kāyanāṁ sthānasambandhe yuktim āha/ aśeṣety adī · yatreti yonāu · gyaña iti prakathyate · tatra syād iti bhaveti/ nirmāṇaṁ iti · sādharmyān nirmāṇaṁ/ api ca buddhānāṁ yātvaṁ saṁśārasītva eva nirmāṇakāyenāvasthānaṁ · tata sthāvaraḥ · ataḥ sthāvaratvena sādharmyād yonir eva tasya sthānaṁ · ata evāha utpadyata iti//
Thus in *Hevajra Tantra* a skillful adaptation of the Sūtra doctrines (Madhyamika and Cittamātra) has been done to help the practitioner to develop a proper understanding of Śūnyatā in compliance with his capacity. Therefore a person with lower intellect may start with Cittamātra view and gradually progress to the Prāsaṅgika view which is the correct view of the ultimate truth. Also the Bodhisattva paths and grounds along with the Buddha Kāya concept as presented in Cittamātra and Madhyamika schools are largely accepted and expounded.

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dharmam \text{ iti cittamātraḥ sarvadharmāḥ · ato dharmakāyasya sthānam · cittasthānātvāḥ// sambhogam iti · bhūjanam upabhogaḥ · rasanam kaññhata iti vartate// sambhogasāmyāt tatra sambhogakāyaḥ · bodhisattvānām dharmarāhasya deśanā mahāsukham iti · mahāsukhakāyaś caturthaḥ// śīrasi sthitam iti mastake sthitam · evaṃ catvāri cakraś// (HT[S].,part2, p.148)
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