

Notes on *The Enlightened View of Samantabhadra*

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Day One:

From Taktung Dudjom Lingpa, *A Clear Mirror: The Visionary Biography of a Tibetan Master*:

“THAT SAME YEAR, at night on the tenth day of the last autumn month, a dakini called Déjé Wangmo, Queen Creator of Bliss, appeared adorned with jewels. She approached me and sang this:...

Regarding these and others among your students,
If they cultivate their experience in the sacred instructions of supreme transference
In places isolated from the domain of the eight worldly concerns,
And they surrender wholeheartedly to this essential practice,
One hundred male and female disciples
Will surely attain the rainbow body of supreme transference.
How amazing, in this degenerate time,
That in your presence
People are diligent in the teachings and practices
Of the supreme doctrine of Orgyen’s wisdom mind.
With great wonderment,
I offer to you this song of tidings.
Then she vanished.”

“THAT SAME YEAR, at night on the eighteenth day of the seventh month, I was told that I was in the Great Bliss Celestial Enjoyment Pure Land... In a pleasure grove in that joyful land was a white man, so handsome you could look at him forever and never be satisfied. With him was a beautiful girl adorned with jewels... Both the girl and the boy sang in unison...:“Look to the west.” I looked as instructed and saw various cities filled with Chinese and Tibetan people... In the west, the conch’s call roared forth, a sign that your renown will spread. Every sunbeam that appears in those areas represents one of your disciples.”

From the Introduction to *The Vajra Essence*: “Düdjom Lingpa did indeed liberate many beings in the nomadic wildlands of northeastern Tibet, to the west of Wutaishan, so this is the most obvious interpretation of the prophecy. Nevertheless, Gyatrul Rinpoché suggested that this prophecy may also refer to those of us living today in the cities of the West. These visionary teachings repeatedly state that they were intended for people in the future, and we may consider ourselves included as beneficiaries of Düdjom Lingpa’s legacy.”

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The Dhammapada: “All phenomena are preceded by mentation, issue forth from mentation, and consist of mentation.”

Ratnameghasūtra: “All phenomena are preceded by mentation. When mentation is comprehended, all phenomena are comprehended. By bringing mentation under control, all things are brought under control.”

Day Two:

Padmasambhava on “Identifying Pristine Awareness” (*Natural Liberation*):

Oh, now steadily observe this consciousness at the time of placing the mind steadfastly and without modification. Oh, once you have calmed the compulsive thoughts in your mind right where they are, and the mind is unmodified, isn't there a motionless stability? Oh, this is called “*śamatha*,” but it is not the nature of the mind. Now, steadily observe the very nature of your own mind that is being still. Is there a resplendent emptiness that is nothing, that is ungrounded in the nature of any substance, shape, or color? That is called the “empty essence.” Isn't there a luster of that emptiness that is unceasing, clear, immaculate, soothing, and luminous, as it were? That is called the “luminous nature.” Its essential nature is the indivisibility of sheer emptiness, not established as anything, and its unceasing, vivid luster—such awareness is resplendent and brilliant as it were...

It is not grounded in the nature of any shape or color, so it is free of the extreme of substantialism. While it is non-existent, it is a steady, clear, natural luminosity that is not created by anyone, so it is free of the extreme of nihilism. It did not originate from a certain time, nor did it arise from certain causes and conditions, so it is free of the extreme of birth. The mind does not die or cease at a certain time, so it is free of the extreme of cessation. While it is non-existent, its unimpeded creative power appears in all manner of ways, so it is free of the extreme of singularity. Although it appears in various ways, it is liberated without having any inherent nature, so it is free of the extreme of multiplicity. Thus, it is called the “view that is free of extremes.”

This alone has been created by no one, but is self-arisen, primordial, and spontaneous, so it is called “primordial consciousness.” Such awareness as this does not originate from the profound instructions of a spiritual mentor, nor does it originate from your sharp intelligence. Primordially and originally, the natural character of the mind itself exists just like that; but previously it has been obscured by connate ignorance, so you do not recognize or ascertain it, you are not satisfied, and you do not believe. So until now you have remained in confusion. But now grant it to the master of wealth. Know your own nature. Know your own flaws. That is called “identifying the mind.”

Vajirā Sutta

- Mara (addressing the Bhikkhuni Vajirā): “By whom has this being been created? Where is the maker of the being? Where has the being arisen? Where does the being cease?” Bhikkhuni Vajirā: Recognizing, “This is Mara, the Evil One,” she replied to him, “Why now do you assume ‘a being’? Mara, have you grasped a view? This is a heap of sheer constructions: Here no being is found. Just as, with an assemblage of parts, the word ‘chariot’ is used, so, when the aggregates are present, there’s the convention ‘a being.’”
- The Buddha pointed out that a chariot, like the self, does not exist as a substantial thing apart from, or in addition to its various parts. (*Samyutta Nikāya* I 135; *Milindapañhā*, 25.) Nor is the chariot to be found among any of its individual components, and the whole heap of those parts by themselves does not constitute a chariot. The term “chariot” is something we designate upon a collection of parts, none of which, either individually or

collectively, are a chariot. The chariot comes into existence only when we call those parts a chariot. (*Samyutta Nikāya* I 14; *Itivuttaka* 53)

- Richard Feynman acknowledges that the conservation of energy is a mathematical principle, not a description of a concrete mechanism. He adds, “It is important to realize that in physics today, we have no knowledge of what energy *is*.”
- Steven Weinberg: “In the physicist’s recipe for the world, the list of ingredients no longer includes particles. Matter thus loses its central role in physics. All that is left are principles of symmetry.”
- Robbert Dijkgraaf, Director of the Institute for Advanced Study: “What we are learning these days is that we might have to give up that what Einstein holds sacred, namely, space and time.” According to the theory known as the holographic universe, “What’s happening in space in some sense is all described in terms of a screen out here [on a sphere that’s infinitely far away]... “The ultimate description of reality resides on this screen... And this like a movie projector that creates an illusion of the three-dimensional reality that I’m now experiencing.” Quantum entanglement, he suggests, could be what forms the true fabric of the universe. “The most puzzling element of entanglement—that, you know, somehow two particles in space can communicate—becomes less of a problem, because space itself has disappeared... There is no space anymore.” “Einstein’s Quantum Riddle,” NOVA, Jan. 9, 2019.

Nima Arkani-Hamed: “many, many separate arguments, all very strong individually, suggest that the very notion of space-time is not a fundamental one. Space-time is doomed. There is no such thing as space-time, fundamentally in the actual, underlying description of the laws of physics. That’s very startling, because what physics is supposed to be about is describing things as they happen in space and time. So if there is no space-time, it’s not clear what physics is about. That’s why this is a hard problem. That’s a serious comment . . .”

[<https://www.cornell.edu/video/search.cfm?q=nima+arkani+hamed>]

Day 3 & 4

H. H. the Dalai Lama: “When you rest the mind, putting it out of work, the vital energies naturally become refined, and solely by non-conceptual meditation, you slip into the clear light with the mind and vital energies. This requires settling in complete inactivity, which is not easy!”

HH the Dalai Lama (*Kindness, Clarity, and Insight*)

- In Highest Yoga Tantras such as the Guhyasamāja Tantra as practiced in the New Translation Schools, there is a mode of cultivating the view of the Middle Way School with a special mind, the innate wisdom of great bliss. When its mode of cultivation and that of the Great Completeness in the Old Translation School of Nyingma are seen to be parallel, the comparison is being made at the right level.
- It is basic knowledge (rig pa), clear light (’od gsal), the fundamental innate mind of clear light (gnyug ma lhan cig skyes pa’i ’od gsal gyi sems) which is the final status (gnas lugs) of things.

- Thus, in the Highest Yoga Tantra system of the New Translation Schools, the fundamental mind which serves as the basis of all the phenomena of cyclic existence and nirvana is posited as the ultimate truth or nature of phenomena (dharmatā, chos nyid); it is also sometimes called the “clear light” (ābhāsvara, ’od gsal) and “uncompounded.” In Nyingma it is called the “mind-vajra”; this is not the mind that is contrasted with basic knowledge in the division into basic knowledge (rig pa) and mind (sems) but the factor of mere luminosity and knowing, basic knowledge itself. This is the final root of all minds, forever indestructible, immutable, and of unbreakable continuum like a vajra [or diamond].
- In the Great Completeness, however, one meditates on the basic mind of clear light, one-pointedly observing the factor of mere luminosity and knowing; thus, this meditative mind does not have the aspect of realizing a mere non-affirming negative. Still, prior to this stage when being introduced to the basic mind in the practice called “breakthrough,” the practitioner of the Great Completeness analyzes from where the mind arises, where it abides, and where it goes. In the course of this practice, as in the texts of the Middle Way School, it is ascertained that the mind is devoid of the extremes of conceptual elaboration; this is realization of its absence of inherent existence. Later, in meditating on the basic mind, or clear light, which is free from arising, abiding, and going away, the practitioner is meditating on an affirming negative, in which the basic mind appears but is understood as empty of inherent existence.
- A distinctive feature of the Great Completeness is that a yogi can induce appearance of the fundamental mind of clear light, not through engaging in reasoning and so forth, but just through sustaining a state of nonconceptuality in combination with various external and internal conditions. There is also a similar practice in the Kagyu system of the Great Seal.
- His Holiness the Dalai Lama: these three criteria for existence can be understood as follows: (1) Something is known to worldly convention (i.e., commonly agreed upon as existing in the first place). (2) The known phenomenon should not be invalidated by any other valid cognition, which may include one’s own subsequent cognitions. For example, you may perceive something and think it to be the case, but your subsequent perception of the phenomenon may ultimately invalidate it as a false perception. Similarly, it could be invalidated by valid cognitions of a third person. (3) The known phenomenon must not be invalidated by ultimate analysis.

From *The Vajra Essence*

- “O Faculty of Luminosity, self-grasping acts as the primary cause and conceptualization acts as the contributing condition due to which they emerge as mere appearances. When the initial consciousness moves to an object, appearances suddenly arise. With the thought that something is being eliminated and with the emergence of the thought that something is being destroyed, it shifts or vanishes altogether. All phenomena are mere appearances arising from dependently related events, and nothing more. There is certainly nothing whatsoever that is truly existent from its own side.
- Due to the interaction of the cause of the lucid, clear substrate consciousness and the contributing condition of self-grasping, dream appearances arise that are nonexistent;

and people are deluded by grasping at their reality and clinging to their true existence as if they were appearances in the waking state.

Day Five:

Sets of Five

Five Families of Jinas:

Vairocana
Akṣobhya
Ratnasambhava
Amitābha
Amoghasiddhi

Five Poisons:

Delusion
Hatred
Pride
Attachment
Envy

Five Aggregates

Form
Consciousness
Feeling
Recognition
Compositional factors

Five Absolute Spaces (Five Absolute Spaces, Five Essential Natures):

Primordial consciousness of the absolute space of phenomena
Mirror-like primordial consciousness
Primordial consciousness of equality
Primordial consciousness of discernment
Primordial consciousness of accomplishment

Five Dākinīs:

Māmānyaśrīdhātvaīśvarya
Vajradākinī
Ratnadākinī
Padmadākinī
Karmadākinī

Five Families: Five Castes:

Buddha family
Vajra family
Jewel family
Lotus family
Karma family
Kṣatriya
Vaiśya
Vṛṣala
Brahmin
Śūdra

Five Consorts:

Ākaśadhātvaīśvarī
Buddhalocanā
Māmaki
Paṇḍāravāsini
Samayatārā

Five Great Elements:

Blue light
White light
Yellow light
Red light
Green light

Five Joys:

Joy
Supreme
Extraordinary
Connate
Inconceivable

Five Directions:

Center
East
South
West

Five Derivative Elements:

Space
Water
Earth
Fire

North

Air

Five Buddha-fields:

Ghanavyūha
 Abhirati
 Śrīmat
 Sukhāvātī
 Karmaṣapūrāṇa

Five Seed Syllables of the Buddhas:

Om̐
 Hūṃ
 Trāṃ
 Hrīḥ
 Āḥ

Five Places:

Crown
 Throat
 Heart
 Navel
 Genitals

Five *Cakras*:

Cakra of great bliss
Cakra of enjoyment
Dharmacakra
Cakra of emanation
Cakra of sustaining bliss

Five Empowerments

Vase
 Secret
 Wisdom-gnosis
 Word
 All