

Paradigm change: Thomas Kuhn's *The Structure of Scientific Revolutions* and Han Kung's adaptation for theology in "Paradigm Change in Theology and Science" in *Theology for the Third Millennium: An Ecumenical View*.

Three presentations on the difference between Sūtra and Mantra/Tantra

1. Bu-dön Rin-chen-drup¹ (1290-1364), who is reported to have been first a Ñying-ma and then a Sa-gya² but perhaps should be listed as the founder of his own sect, Bu-luk (*bu lugs*)

1. Tripitakamāla, 4 ways

Though the object is the same, Mantra treatises
Are superior because of being for the non-obscured,
Having many skillful methods, no difficulties,
And being created for those with sharp faculties.

2. Jñānashrī, 11 ways

3. Ratnākarashānti, 3 ways

4. Nāgārjuna, 6 ways

5. Indrabhuti, 7 ways

6. Jñānapāda, 3 ways

7. Ḍombhiheruka, 5 ways

8. Vajraghaṇṭapāda, 4 ways

9. Samayavajra, 5 ways

2. the Ñying-ma master Long-chen-rap-jam,³ 1308-1363

Cites the *Tantra of the Inconceivable Ra-li*⁴ which lists fifteen distinctive features:

The small vehicles such as the Hearers'
Do not have quintessential instructions.
The vehicle of the Knowledge Bearers
Is superior by fifteen distinctive features:
View, behavior, mental stabilization,⁵
Cause, path, fruit, grounds,
Time, enjoyment, yoga,
Welfare of self and others, thought,
Forsaking extremes of fatigue, little difficulty,
And way of amassing the collections.

3. the founder of the Ge-luk- a⁶ order, Dzung-ka- a Lo-sang-drak- a⁷ (1357-1419):

Deity yoga (*lha'i mal 'byor, devatāyoga*)

¹ *bu ston rin chen grub.*

² *sa skya.*

³ *klong chen rab 'byams.*

⁴ *a ra li rnyog pa med pa 'i rgyud*; rnying ma rgyud 'bum, mtshams brag edition, vol. 8 (*nya*); Tibetan and Himalayan Digital Library's online catalog, Tb.186; or perhaps *rdo rje a' ra li zhes bya ba 'i rgyal po chen po, vajra-ārāli-mahātantrarāja*; Peking 65, vol. 3; or perhaps *ri gi a' ra li 'i rgyud kyi rgyal po zhes bya ba, rigi-ārāli-tantrarāja*; Peking 66, vol. 3.

⁵ *sems bzung.*

⁶ *dge lugs pa.*

⁷ *tsong kha pa blo bzang grags pa.*

Four schools of tenets

Low Vehicle: Great Exposition School⁸ and Sūtra School⁹

Great Vehicle: Mind Only School¹⁰ and Middle Way School,¹¹ the highest considered to be the Middle Way Consequence School¹²

Four Tantra Sets—Action, Performance, Yoga, and Highest Yoga (literally “Unsurpassed Yoga”)¹³

“Vehicle” (*yāna, theg pa*): verbal root *yā* (to go) plus *na* (means) = means of going

Vehicle as destination (Foe Destroyer or Buddha) and as means of progressing (method and wisdom)

Low Vehicle (Hearer and Solitary Realizer Vehicles): aiming to become a Foe Destroyer (*dgra bcom pa, arhan: ari + han*)

Great Vehicle (Bodhisattva Vehicle): aiming to become a Buddha

Sūtra Great Vehicle (Perfection Vehicle)

Mantra Great Vehicle (Vajra Vehicle)

Union of Method and Wisdom

In Sūtra Great Vehicle: method affected by wisdom and wisdom affected by method

In Mantra Great Vehicle: one consciousness containing both method and wisdom:

ascertainment factor (*nges cha*) realizes emptiness while appearance factor (*snang cha*)

compassionately appears with ideal body and mind

⁸ *bye brag smra ba, vaibhāṣika.*

⁹ *mdo sde pa, sautrāntika.*

¹⁰ *sems tsam pa, cittamātra.*

¹¹ *dbu ma pa, mādhyamika.*

¹² *dbu ma thal 'gyur pa, prāsaṅgikamādhyamika.*

¹³ *bya ba, kriyā; spyod pa, caryā; rnal 'byor, yoga; rnal 'byor bla med, anuttarayoga.*