

Nithin Raghavan

Jake Dalton

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How can one be empty of essence but full of self-consciousness? One of the key aspects of the Great Perfection is nonduality; there is no ultimate difference between any two seemingly opposing concepts such as samsara and nirvana. Gyatso states that “the metaphysics of nonduality translates...into the idea that one’s situation depends entirely upon what one makes of it,” and notes that Jigme Lingpa applies this to his own experiences; from one perspective they are delusory and from another they are the manifestations of enlightened awareness (199). The self appears to express itself through dreamlike ‘delusions’ which serve to delineate a particular state of consciousness. The goal of meditation is to realise that all these experiences are empty; the paradox arising from Jigme’s writing from these different points of view could serve to illustrate this dichotomy, and potentially describe both the Absolute Truth and the Relative Truth.

Another aspect of it is subjective. The concept of the primordial ground underlies and unites all phenomena; it is the self-arisen primordial consciousness (200). In the passage beginning with “the ground's intrinsic awareness raises again issues of experience and subjectivity,” Jigme describes his own visions as originating from the ‘ground-of-all’, tainted with discursive consciousness (201). This indicates that there is not really a paradox after all, as Jigme states that he does not realise whether his texts are the result of delusions, or if they do provide accurate meditative experiences. Claiming that he invented these practises might constitute ‘heroism,’ and so stating that he ‘rediscovered’ these practises (and that he does not even know if they work) falls in line with the idea of the *bodhisattva* (knowledge for

compassion) and traditional Buddhist dogma. The Self is removed from the equation, and all that is left is knowledge of the no-self.