The Circle of the Sun

Tsele Natsok Rangdrol
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Please respect the command of His Holiness Dilgo Khyentse Rinpoche which states that this book may be studied only by those who have sincere trust in Dharma practice, who have received a suitable transmission of the Dzogchen teachings containing the permission and empowerment to approach the practices of Trekcho and Thogal, and, in particular, who have received the pointing-out instruction from a qualified master.
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A Clarification of the Most Excellent of All Vehicles,
The Secret and Unexcelled Luminous Vajra Essence

Translated from the Tibetan by Erik Pema Kunsang

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Dedicated to the long life
of the Venerable Tulku Urgyen Rinpoche
OM SVASTI

Your wondrous body is graced by the splendor of the major and minor marks,
Your speech dispels the kleshas of infinite beings,
Your mind is the wisdom that perceives the nature-as-it-is and all that exists,
I pay homage to the Blessed One, the supreme guide.

Your teachings are an eminent lamp which dispels the darkness of ignorance,
The most excellent medicine to cure the diseases of suffering.
To this ultimate refuge, the sacred and precious Dharma,
I always pay homage and venerate you at the crown of my head.

Preceded by this praise and homage, the topic I shall address here is as follows: our teacher who possesses immeasurable skillful means and compassion turned an incalculable number of Wheels of the Dharma in accordance with the mental capacities of those to be trained. Among them, there is a teaching which, if you are able to practice it intelligently and diligently, is a shortcut to enlightenment within this very body and lifetime, a magical staircase, a secret pathway, the
quintessence of all the sutras, tantras and oral instructions, the ultimate view, meditation and action, the vital point of the ground, path and fruition and the victorious summit of all the vehicles. It is Trekcho and Thogal, the instructions of atiyoga.

This book, a profound guidance text written by the learned and accomplished Tsele Natsok Rangdrol, is concise, lucid and easy to practice. For the benefit of all people, I assigned my disciple, the Danish lotsawa Erik Pema Kunsang, whose devotion and samaya are like a fertile ground flush with flowers of intelligence, to translate it into English. Here it lies published with altruistic and pure motivation.

Through studying, reflecting upon and practicing the excellent meaning of these excellent words may they be a cause for experience and realization to blossom forth in the minds of all people who possess noble integrity free from prejudice. May immense benefit for both oneself and others be spontaneously perfected.

This was written at Ka-Nying Shedrup Ling Monastery, Nepal, on the auspicious day of the 25th of December, 1989, by Tulku Chokyi Nyima.

May virtuous goodness increase.
Foreword

by

His Holiness Dilgo Khyentse Rinpoche

The most learned Tsele Pema Legdrub was the body-emanation of the great translator Vairochana, and he attained the pinnacle of learning and accomplishment of the masters of the Land of Snow. Also known as Kongpo Gotsang Natsok Rangdrol, he was unmatched in the three qualities of scholarship, virtue and noble-mindedness.

Among the five volumes of his collected works, I considered that The Circle of the Sun would benefit everyone interested in the Dharma. The words are clear and easy to understand and lengthy scholarly expositions are not emphasized. This text, easy to comprehend and containing all the key points and very direct instructions, results from following the oral advice of a qualified master.

In order to help the foreigners who are presently interested in the Dharma to gain true confidence, I, old Dilgo Khyentse, encouraged my disciple Erik Pema Kunsang to translate this book into English. Therefore, may everyone trust in this.

Written on the twenty-fifth day of the first month of the year of the Earth Dragon.

Dilgo Khyentse Rinpoche
Studying a text like this requires some sense of courage and decisiveness as well as confidence in the Dharma and, definitely, trust. You should be constant and have compassion and devotion, have a firm resolve and be able to carry the practice through without doubt and hesitation. A lot of doubt is of no use here. You should be clear about the mandatory characteristics of a master and a disciple as mentioned in numerous other scriptures such as the *Lamrim Yeshe Nyingpo*.

This work on Dzogchen by Tsele Natsok Rangdrol provides instructions that are a complete path enabling a practitioner to attain perfect enlightenment within a single lifetime -- the unified level of Vajradhara, also known as the royal throne of Samantabhadra. You, the followers of such teaching, pay careful attention to his advice. Short and concise, profound and encompassing, you should study it with great interest.

This book condenses the heart of the six million, four hundred thousand tantras of the Great Perfection into essential instructions. A worthy practitioner applying these instructions will attain the dharmakaya throne of nonmeditation in one life. Future practitioners fortunate enough to engage in the Dzogchen teachings, give full consideration to this book.
Tsele Natşok Rangdrol was a reincarnation of the great translator Vairochana, a great bodhisattva who appeared in human form for the benefit of beings. About Vairochana, Guru Rinpoche said, "Vairochana's realization is equal to mine." In fact, Guru Rinpoche and Vairochana were not at all inferior to Avalokiteshvara, Manjushri or Vajrapani.

Out of great kindness to destined and worthy practitioners, Tsele Natşok Rangdrol extracted the essence of all the Dzogchen tantras and presented it in a most comprehensive and complete form.

Apply the three degrees of knowledge resulting from study, reflection and meditation practice as well as your theoretical understanding, experience and realization to this important teaching and you will possess the instructions necessary to reach the state of Samantabhadra in one lifetime.

Dzongsar Khyentse Chokyi Lodro once told me, "Tsele's words are really amazing. His writings are short and concise, profound and encompassing as well as being easy to understand."

The most effective style of teaching for a practitioner in this dark age is not a lengthy scholarly explanation, but a direct 'guidance manual.' ‘Guidance manual,’ ṭriyik, means a short, comprehensive teaching.

The Dzogchen tantras themselves were written down in a style which shrouds and conceals the meaning so that only a master extremely well-versed in oral instructions and treatises would be able to clarify the tantric statements. A guidance manual, on the other hand, is written down using oral instructions so as to be lucid and simple.

Again, let me emphasize that this summary of the Dzogchen teachings can enable a worthy practitioner to reach the state of primordial enlightenment in this very life.

When the recent Tibetan mahasiddha Shakya Shri gave Dzogchen teachings, he used this same text written by Tsele Rinpoche.
Trekcho and thogal are the two main topics in this book. Trekcho is the main view in all the Eight Practice Lineages. Through trekcho, all the masters of the past attained enlightenment. Without the view of trekcho one doesn’t reach the core of thogal practice. The thogal visions are rigidang, ‘manifestations of awareness,’ but lacking the correct view of recognizing rigpa, they become nothing but lungdang, ‘manifestations of the karmic wind’ -- expressions of dualistic fixation. Recognizing rigpa is the key point in trekcho.

When engaging in thogal practice after having mastered awareness, all manifestation will appear as rigidang. The kayas and wisdoms are the maturation of rigpa, not of sem (dualistic mind).

Recognition of rigpa, as Tilopa said, occurs through gathering the accumulations and purifying obscurations, and through the blessings of a qualified master. Depending on other means should be known as delusion. Have you heard of anyone who recognized nondualistic awareness simply through reading books? Aside from receiving blessings, gathering the accumulations and purifying obscurations, no other technique exists for recognizing rigpa.

Devotion is more important than scholarship. One could possibly gain impressive skill in debate and in analytical thought, but at the same time find fault in the Dzogchen teachings, calling it the erroneous view of the Hashang followers.

‘Receiving blessings’ refers to a moment of deep devotion. Recognizing rigpa through mere intellectual speculation is indeed very difficult. The Kagyu and Nyingma schools emphasize the simple resting meditation of a kusulu as opposed to the analytical meditation of a pandita. Through the single method of devotion, receiving the blessings and focusing on meditation, numerous practitioners of the past have reached accomplishment.

The Kagyu and Nyingma are known more for a long line of realized masters than for great scholars. Although there have
been several learned masters, their followers, for the most part, were male and female lay practitioners. The fact that not just a few but a countless number of these practitioners would die while sitting up in undistracted wakefulness, is because of the tradition of simple and direct teachings. Try and read the wondrous histories of the followers of the Nyingma School as well as of the Drukpa, Kamtsang, Barom and the other Kagyu lineages.

To mention one example, the siddha Seltong Shogom, together with a gathering of his disciples, left more than thirty clear footprints in solid rock. When I was young, my father took me to visit that place in East Tibet. In several places they had handled the rock like dough. Amazing!

On the fifteenth day of the month the moon sets simultaneously with the sun's rising -- there is no intermission. A garuda bird can fly instantaneously on hatching from the egg, its wing power is fully perfected. In the same way, a Dzogchen practitioner attains complete enlightenment simultaneously with the death of his physical body. At the moment of death an experienced yogi does not lose consciousness but reaches enlightenment.

Tulku Urgyen Rinpoche
Nagi Gompa, 1989
Prologue

NAMAS SVAVIDYADI BUDDHAYA
HOMAGE TO SELF-AWARENESS, THE PRIMORDIAL BUDDHA

The great all-encompassing, all-embracing and primordial enlightenment is dharmakaya possessing the twofold purity. Its spontaneously present nature, unobstructed and self-luminous, is sambhogakaya manifesting manifold peaceful and wrathful displays.

Its marvelous compassionate expression is nirmanakaya, skilled in fulfilling the hopes and wishes of the multitude of beings through displays like the moon in water.

May their innate inseparability, svabhavikakaya, renowned as the glorious and incomparable guru, nurture me.

Considering the unfathomable differences and varieties in the characters and abilities of those to be tamed, The numerous teachings of the vehicles have been taught. What else is their essence other than this most profound Great Perfection, the supreme Dharma?

Although innumerable kinds of practices exist For the basic steps of the path (Hinayana), the path itself (Mahayana) and its fruition (outer Secret Mantra), Shouldn't an intelligent person engage in a teaching like this, Which alone can give true certainty?
Although for a hundred aeons you may pursue a so-called profound and special teaching
With the fascination of a foolish mountain deer chasing a mirage of water,
You will only increase your agony and never be fulfilled.
So rely on the deep ocean of this Dharma system.

I shall now fully explain these concise essential points,
The meaning of the refined heart essence of the swift and profound instructions,
The excellent path which brings realization of the great enlightenment within one lifetime
And enables you to manifest a compassionate display for sentient beings.

In the center of all the countless Dharma sections of the infinite media of the activities of all the victorious ones and their sons, the ultimate Great Perfection is like the top ornament of the victory banner. Among its four sections: the outer Mind Section, the inner Space Section, the secret Instruction Section and the innermost Unexcelled Section, I shall briefly explain in three sections the meaning of all the teachings of the Most Profound Heart Essence, the realization of all the great tantras of the excellent and profound refined essence, the Unexcelled Set of Teachings:

1. The general explanation of samsara and nirvana, the way of confusion and liberation, by means of (describing) the ground of primordial purity and spontaneous presence.
2. The specific explanation of the way of practicing the oral instructions of the paths of trekcho and thogal.
3. Conclusion: The explanation of the way of attaining the fruition of the kayas and wisdoms.
Section One

The Ground

The General Explanation of Samsara and Nirvana, the Way of Confusion and Liberation, by Means of (Describing) the Ground of Primordial Purity and Spontaneous Presence.

There are two types of ground:
* The ground as an object of knowledge held to be absolute.
* The ground as the primordially pure nature.

The Ground as an Object of Knowledge Held to be Absolute

The first of these two has six aspects:

1) The belief that the ground is spontaneously present.
2) The belief that the ground is indefinite.
3) The belief that it is definite.
4) The belief that it is totally changeable.
5) The belief that it can be said to be anything whatsoever.
6) The belief that it is multifaceted with various aspects.

These six kinds of beliefs are taught to be incomplete and faulty (ways of understanding) the ground. Why are they faulty?
1) Concerning the belief that the ground is spontaneously present: If the ground had characteristics of defects or virtues, spontaneously present from the beginning, this would contradict primordial purity and thus be a faulty belief. Practicing the path would not be possible, and even if one practiced the path it would be impossible to be liberated.

2) Concerning the belief that the ground is indefinite: Were the ground unfixed, becoming whatever the mind thinks, consequently, the fault would be that confusion could arise even after having attained liberation.

3) Concerning the belief that it is definite: If that were the case, change would be impossible. The fault would be that the defilement of ignorance could not be purified.

4) Concerning the belief that it is totally changeable: If that were the case, nothing would last. Consequently, the fault would be that the effect of liberation could again turn into a cause.

5) Concerning the belief that it can be asserted to be anything whatsoever: Were one to hold that belief, functional things, as well as the ground, would be baseless. At the same time, the fault would be the assertion that the ground is permanent or discontinuous.

6) Concerning the belief that it is multifaceted with various aspects: This is also inappropriate for being the pure ground of liberation because the multitude of conceptual thoughts cannot be the primordially pure ground.

These six types of ground are faulty beliefs. They are partial and biased and should not be accepted in this context as the true ground. Through them you would have no more than a partial understanding of the natural state. The Dra Thalgyur Root Tantra describes this:

*It is spontaneously present from the aspect of being variegated.*

*It is indefinite from the aspect of all occurrences.*

*It is definite, being unchanging.*
The power of manifestation is completely changeable. It can be asserted (in various ways) since everything arises. It is primordial purity, being free from confusion. And the various modes of appearing are held to be multifaceted.

Among these different beliefs
Are a great number of assertions,
Since the Great Perfection manifests in all kinds of ways.
But the genuine view of the natural state
Is totally free from any, or even one (of them).

The Tantra of the Six Spheres of Samantabhadra says:

All of these manifest as stages of intellect.
In its own nature, it is primordially pure.

These various beliefs are ways in which the actual ground of primordial purity is perceived by the different types of intellects that have not realized it.

The Ground of the Primordially Pure Nature

What is the actual faultless ground? Possessing neither concreteness nor attributes, the ground is free from the limitation of permanence. Since by nature all the qualities are spontaneously present, it is free from the limitation of annihilation. It is the luminous space of great emptiness inseparable from innate pure wakefulness -- the unchanging mind of dharma-kaya that transcends the domains of utterance, thought, knowledge and description. This original and natural state, the great primordial purity, is itself the original ground.

The aspect of its essence is labeled ‘primordial purity,’ the aspect of its nature is given the name ‘spontaneous presence’ and the aspect of its appearing as the manifestation or expression of these two, inseparable, is called ‘all-pervasive
compassion.' In short, these three are taught to be one single identity with different aspects. The Heart Mirror of Vajrasattva says:

Understand that the attributes of the ground are essence, nature and compassion.¹

According to The Pearl Garland Tantra:

The primordially pure essence transcends description.
The spontaneously present nature perfects whatever is perceived.
The all-pervasive compassion is naturally manifest.

This natural state of primordial purity, the ultimate truth of dharmadhatu, the self-existing wisdom of awareness, the primordial dharmakaya of original emptiness, the natural face of innate luminosity neither possesses nor is tainted by any basis for labels, such as samsara and nirvana, pleasure and pain, existence and nonexistence, truth and falsehood, permanence and annihilation, confusion and liberation, knowledge and ignorance, and so forth.

All the sutras and tantras agree that this ground is primordially present in everyone from the tiniest insect to Dharmakaya Samantabhadra. The Uttara Tantra teaches:

This space free from the limit of a beginning
Is the nature of all phenomena.
Because of possessing it
All beings attain the ‘passing beyond sorrow’ (nirvana).

This ground is also known as the ‘virtuous Dharma-nature of beginningless time’ and as what the Mahamudra teachings call the ‘Mahamudra of the natural state.’

¹. Here and in many other places throughout this book, be aware that ‘compassion’ in the context of essence, nature and compassion, as well as among the ‘eight gates of spontaneous presence’ has a much deeper meaning than the mere wish to alleviate the suffering of others. Here it means the natural expression of the indivisible unity of emptiness and luminosity.
In this context, the term 'primordial purity' has been subjected to various scholastic objections from the learned and accomplished masters of the New Schools. But since its meaning is similar to 'pure from the beginning,' 'originally pure' or 'pure by nature,' no fault lies in saying 'primordial purity.' In fact, if primordial purity is incorrect, it follows that the aforementioned 'virtuous Dharma-nature of beginningless time' or 'Mahamudra of the natural state' also becomes subject to objection. Therefore, to say 'primordial purity' is not a fault.

You may ask, "If this primordial purity is emptiness, is it then an utterly nihilistic state of void?" No, it isn't. Although the primordially pure wisdom of aware emptiness transcends thought and description, the wisdom of the spontaneously present nature abides as the great primordial manifestation of empty cognizance. Moreover, the wisdom of all-pervasive compassion is endowed with the expression of unobstructed experience. Therefore, the ground is empty cognizance endowed with a core of awareness that is naturally free from all limitations. The Tantra of Luminous Space says:

*The wisdom of the primordially pure essence*
*Is free from ignorance and all thoughts.*
*The wisdom of the spontaneously present nature*
*Abides as the natural clarity of empty luminosity.*
*The wisdom of all-pervasive compassion*
*Is present as unobstructed empty appearance.*

In this way, the essence is indivisible awareness and emptiness, the nature is indivisible luminosity and emptiness and compassion is indivisible appearance and emptiness. This is what is called 'the natural state, the original ground of primordial purity.'

**The Ground of Confusion**

Now follows the explanation of how the ground of confusion appeared from this common ground of primordial purity.
You may ask, "If it is unreasonable for confusion to arise when this original natural state of great primordial purity is what it is, then how could the sentient beings of the Three Realms appear?" The answer is that although the aspect of the primordially pure essence does not possess any causes and conditions for confusion, confusion arises momentarily from the aspects of the spontaneously present nature and unobstructed compassion. *The Tantra of Great Auspicious Beauty* describes how this takes place:

*Kyema! Although I am devoid of confusion, confusion arose from my expression. After the nature manifested unobstructedly from the unchanging ground, ignorance naturally manifested from the indeterminate compassion. For example, although the sky does not truly possess clouds, the clouds still arise momentarily. Likewise, no ignorance exists in the ground, yet ignorance naturally arises from the aspect of what manifested as compassion. Thus, the 'natural state of the ground of spontaneous presence' was formed.

Accordingly, the inner space, the original ground of primordial purity, is present as inner luminosity, like a statue or a butter lamp within a vase. When the outer casing was broken and the 'wind of self-existing wisdom' moved from this inner space, awareness ascended from the ground and the self-display of the 'eight gates of spontaneous presence' naturally manifested. That is to say, the appearance of *essence* was unimpeded self-cognizance, the appearance of *nature* was primordial radiance in the form of five-colored lights and the appearance of *compassion* was openness like the sky. This is called 'ground-appearance manifesting from the ground.'

What are the 'eight gates of spontaneous presence?' These eight are: the gate of manifesting as compassion, as lights, as kayas, as wisdom, as nonduality, as freedom from extremes, as the impure gate of samsara and as the pure gate of wisdom.
When condensed, they are all included within the last two: the pure and the impure gates.

The time of this occurrence is called 'the great realm-display of spontaneous presence' because all of appearance and existence is manifest as lights and bodily forms. The realm-display of sambhogakaya naturally manifests from the expression of the essence. The realm-display of nirmanakaya naturally manifests from the expression of the qualities. The impure gate of samsara naturally manifests from the expression of compassion, just like the self-display of a dream.

Recognize these manifestations of the ground-appearance as your own natural expression and in the first moment cut directly through the movement of thought and realize the ultimate condition. In the second moment perfect the great power of wisdom devoid of confusion and thus ripen the ground into fruition. When the self-display then dissolves back into the space of primordial purity, you are naturally liberated as 'the Teacher Samantabhadra who is enlightened before all of samsara and nirvana.'

To be unconfused and naturally liberated in the displays of spontaneous presence is also called Samantabhadra's ground of liberation.

At this point, failing to recognize the self-display as self-display becomes the ground of confusion, and is called the ground of confusion of the sentient beings of the Three Realms. The term 'all-ground' mentioned in the general Dharma teachings refers to exactly this. Many other names are also given to the aspects of its functions, such as the true all-ground of application referring to the causes conducive to liberation and the all-ground of various tendencies pertaining to the aspect of the causes for wandering in samsara. The general vehicles say:

*The all-ground is the ground of everything.*

*It is also the basis of nirvana.*
In this context, *The Thalgyur* teaches:

Not recognizing one's natural face  
Is itself the beginning of samsara.

You might now ask, "Why wouldn't confusion reoccur as before, after the spontaneous presence dissolved back into primordial purity and one was liberated through naturally cognizing the manner of the spontaneously present ground-appearance manifesting from the ground?" This is because no basis exists for its re-ascending. Samantabhadra's liberation into the ground itself and the yogi liberated through practicing the path are both devoid of any basis for reverting back to becoming a cause, just like a person who has recovered from a plague or the fruit of the se tree.² Other than these two cases, all sentient beings became confused when the ground-appearance of spontaneous presence manifested from the original ground of primordial purity and they failed to recognize that manifestation to be their own self-display. *The Illuminating Lamp* describes in detail how the confusion began:

From the ground abiding in this way  
The cause and the seed of confusion  
Was that the cognizant aspect strayed outward,  
As a clear and conscious state of mind.

When the ignorance of primordial purity  
In a moment moved outward as the manifest aspect,  
The mind which perceived them as objects  
Was mistaken as to the distinction of ground and ground-manifestation.  
Through the cause of this confusion, the objects and their condition³ met.

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² A particular tree which is poisonous to touch, causing blisters and swelling. Once recovered, one is then immune.  
³ The 'condition' for objects here refers to the perceiving mind.
The cause is the ignorance of single identity, the mind itself. Failing to recognize itself is the coemergent ignorance, and that which fixates on the self-display as being something other is the conceptual ignorance. Confusion is thus caused by these three types of ignorance, which are a single principle with different aspects.

The failure to recognize them as the essence, nature and compassion formed the causal condition. The self-radiance of the wisdom of empty luminosity manifesting as the light mansions of spontaneous presence formed the object condition. Perceiving this as a concrete and separate subject and object without recognizing them as being empty luminosity formed the fixating condition. One's confusion, therefore, arose through these six causes and conditions. The Six Spheres describes this:

At first it (confusion) arose from the sixfold ignorance.

Following this the wind of karma appeared and fixated on the natural expression of emptiness manifest as five-colored lights as if they were concrete. The power of engaging in this fixation on the natural lights of the five wisdoms caused them to appear as the concrete five elements. From the essences of the five outer elements appeared the five inner elements, the sense-factors, and so forth, leading to the formation and existence of the entire universe and its inhabitants.

All the beings of the three realms and six classes are enmeshed in the ignorant web of fixation on subject and object, spun round by the wheel of existence of the twelvefold dependent origination, and are tormented by numerous wretched miseries due to the effects of engaging in the evil actions of disturbing emotions and confused clinging. Although this is so, because of not recognizing suffering as suffering, they exert themselves with solid fixation in an effort which creates only the causes and seeds that lead to repeatedly wandering in samsara. The condition of all the beings of the three realms is surely like this. The Thalgyur says:
The aggregates and all the elements,
The sense-factors and the formations of karma,
From these, the countless gatherings of disturbing emotions
Form the thoughts of all beings.
The many various dependent arisings
Cause their different bodies, and so forth.

The Pearl Garland Tantra further states:

Thus, the three worlds,
The five aggregates and five sense-faculties,
The five limbs and the five organs,
The five objects and the five disturbing emotions,
The five cognitive acts, five mental faculties and five conceptions, all of samsara,
Have been created by subject and object fixation.

Through this confusion and dualistic perception,
Like a swiftly spinning wheel,
One has continuously remained in samsara for a long time.

Thus, it has been extensively explained.

Now you might ask, "If, until today, we have been trapped in the mire of this cyclic existence, won’t it be impossible to turn away from confusion and be liberated?" No, it is not impossible because all the impure samsaric phenomena have, in the ultimate sense, never moved away from the empty space of dharmata and are merely superficial -- a display of nonexistent appearances, just like a dream. They are, in other words, only a magical display of vivid presence arising out of the state of emptiness, like clouds arising, remaining in, and dissolving back into the sky. They consist of no true or real substance other than that. Consequently, when you recognize and realize your own nature, there is no difficulty in being liberated.

In particular, the original and natural state, the great wisdom of ultimate primordial purity as described above, is present in the mind-stream of all sentient beings. Since it is
beyond change and transmigration, increase and decrease, whoever understands and realizes it isn't the slightest bit different from the original Samantabhadra. The Pearl Garland Tantra teaches:

All these variegated appearances,
Like perceiving a rope to be a snake,
By perceiving them to be what they are not
Both the outer world and inner inhabitants were formed.
When examined, it is simply a rope;
The world and beings are primordially empty.
Ultimately, they are superficial forms.

It continues:

The natures of the two truths
Are samadhi and mere worldly convention.
Ultimately, there is no connection,
As everything is liberated in its essence --
The space of emptiness.

Moreover, The Tantra of Luminous Space proclaims:

The sugata-essence is present in all beings
Like oil in a sesame seed.
When liberated from ignorance, the body of the elements
Will return, without remainder, to the nature of wisdom.

Thus, possessing the key instructions on the practice you will have the fortune to be liberated.
Section Two

The Path

Having generally explained the nature of the ground of both confusion and liberation, I shall now explain the nature of the path of trekcho and thogal in detail:

* Stating the meaning of trekcho by distinguishing between sem and rigpa.
* Explaining the meaning of thogal in terms of place, pathway, gate, field, means, key points and so forth.
Trekcho

Cutting Through

All the teachings agree on the point that the previously explained sugata-essence or ultimate wisdom of the natural state is present as the nature of sentient beings, and that the fruition of the kayas and wisdoms will be accomplished by putting it into practice as the main part of the path. But distinguishing between sem and rigpa and, specifically, making awareness-wisdom alone the core of the practice is precisely the extraordinary intent of the Great Perfection.

The Difference Between Primordial Purity and the All-ground

Earlier, in the context of the ground, I explained the difference between primordial purity and the all-ground. According to that, the primordial purity is the essence of dharmakaya and is untainted by any of the defilements of samsaric aspects. It is, therefore, the source of and endowed with the characteristics of the threefold wisdom. It is also the root of all the qualities of nirvana, free from all constructs of conceptual attributes and of an uncompounded nature. Primordial purity is the main part of all the qualities of the path, such as view, meditation and conduct. It is the essential cause and effect of all the superior qualities of buddhahood; the powers, fearlessnesses, unshared
qualities and so forth. Thus, it is endowed with numerous special characteristics.

The all-ground is the basis for all samsaric tendencies and remains the nature of undetermined ignorance, thereby serving as the cause and condition for all karmas and habitual tendencies, thoughts and disturbing emotions. Since it gives rise to and ripens all the compounded phenomena of body, perception and mind, it forms the original source of samsara and is thus endowed with numerous defects.

The all-ground can be divided into the following:

1) The all-ground of the primordial nature: the essence of coemergent ignorance.

2) The innate all-ground of application: that which impels and gathers the various karmas of samsara and nirvana.

3) The all-ground of various tendencies: the root that serves as the progressive origination of samsaric causation through mind and mental states.

4) The all-ground of bodily tendencies: the basis for the various bodily forms of the three realms such as the body (of the desire realm) appearing as coarse substance, the body (of the form realm) appearing as light and the body (of the formless realm) appearing as samadhi.

These four types of the all-ground are, in essence, one root from which four aspects can be divided due to their functions. Of a defiled nature, they are all exclusively something to be purified. Therefore, it is taught that the original ground of liberation and the true ultimate domain of liberation are primordial purity and not the all-ground. The Tantra of Samantabhadra’s Mind Mirror states:

*To assert that the all-ground is dharmakaya is to deviate from me.*
The Pearl Garland further teaches:

- The dharmakaya is exhausted of defilement.
- Empty and cognizant, cognizant and pervasive,
- It is not spoiled by thoughts, since thinking is cleared away.
- Transcending mental constructs,
- Pervasive and empty like the sky,
- It is naturally beyond all indications.

The Tantra of Self-manifest Awareness asserts:

- The all-ground is spoiled by fixating thoughts
- Through variegated cognitive acts.
- The all-ground is the substance of ignorance.

There are many statements like these, so you should understand how to distinguish between primordial purity, which is undefiled dharmakaya, and the all-ground, which is defiled ignorance. By doing this you will also understand, as was mentioned above, how to distinguish between primordial purity and spontaneous presence.

The Difference Between Sem and Rigpa

Likewise, you should now distinguish between sem and rigpa (dualistic mind and awareness) in the following way.

What we call sem is a momentary defilement also known as 'conceptual thinking.' Whereas awareness-wisdom is the aforementioned original state, the 'virtuous Dharma-nature of beginningless time,' the actual tathagata-garbha itself. These two are therefore definitely not identical.

Sem moreover, is an object of purification, while awareness-wisdom is something to be realized. Sem is a superficial, conditioned phenomenon while rigpa is the ultimate nature. Sem is the normal consciousness of the different six classes of beings arising as ordinary dualistic thinking, whereas rigpa is self-cognizant wakefulness, the three kayas inseparable, the united essence of emptiness and luminosity.
The identity of \textit{sem} is the all-ground consciousness. What grows from it, are the following: The \textit{concept of the perceived}, which is the mind-consciousness; the attached, hostile or neutral \textit{perceiving mind}, which is the ‘mind of disturbing emotions;’ and also the coarse dualistic thoughts engaging in their respective sense-objects, which are the consciousnesses of the five senses. From these the five poisons of disturbing emotions proliferate and from them the ‘twenty subsidiary disturbing emotions’ which become the sixty thousand disturbing emotions and so forth, arise. Thus \textit{sem} is the sole cause for confusion and the root of wandering through the Three Realms of samsara.

The root of \textit{awareness-wisdom} is endowed with:

1) The ‘ground wisdom of the natural state’ which is essence, nature and compassion -- the space of the three kayas.
2) The nature of the ‘wisdoms that retain attributes’ which are the five wisdoms: dharmadhatu wisdom, mirror-like wisdom, equality wisdom, discriminating wisdom, and all-accomplishing wisdom.
3) The two ‘wisdoms that encompass objects’ which are the wisdom of knowing the nature as it is and the wisdom of knowing all that exists.

In short, \textit{rigpa} is the actual cause for or root of accomplishing buddhahood, the realization of the true meaning.

The profound tantras of definitive meaning relate the numerous differences between \textit{sem} and \textit{rigpa}. According to \textit{The Pearl Garland}:

\begin{quote}
\textit{The difference between sem and wisdom
Should be understood by all learned ones.}
\end{quote}

The same text continues:

\begin{quote}
\textit{Sem is the ground of all habitual tendencies,
The defilement of beings.}
\end{quote}
Sem perceives the perceived objects
And is therefore of a samsaric nature.

When free from sem buddhahood is attained
And all the defilements of beings are purified.
Cognizant and aware, clear and illuminating,
It burns away all conceptual thinking.
Empty cognizance is undefiled.

The Six Spheres of Samantabhadra says:

Listen great being! Not distinguishing between the nature of sem and wisdom is like the sun, obscured by a mass of clouds, which cannot perform its function of spreading light. All yogis who know about sem realize that external objects are devoid of a self-entity. All yogis who know about wisdom gain mastery over awareness-wisdom itself.

It has thus been taught in countless places.

Not only the Dzogchen teachings, but the sutras and treatises, as well, have unanimously taught this point. Nonetheless, many people, indeed, do not realize it because of their misunderstanding. The Sutra on the Wisdom of the Verge of Passing teaches:

Buddhahood is attained once mind is realized, so cultivate the idea of not seeking buddhahood elsewhere.

The meaning of that statement is in accordance with what is explained here because the realization of the nature of mind is itself awareness-wisdom. In short, awareness-wisdom is the core of what should be put into practice, while sem is its manifestation or expression. When recognizing rigpa, sem has no power to be confused, just as a king’s subjects are controlled by imprisoning their king.
Empowerment

In order to practice as taught above, you should begin with the entrance to the path of Vajrayana, which can be condensed into two sections: the ripening empowerments and the liberating instructions. Of these two, the ripening empowerments are, at the beginning, of sole importance.

As for the empowerments, you should obtain the outer elaborate (vase empowerment), the inner unelaborate (secret empowerment), the secret very unelaborate (wisdom-knowledge empowerment), and the extremely unelaborate empowerment of thatness, in their entirety.\(^1\)

The deciding factor as to whether or not these empowerments have been obtained is whether or not your being has been ripened and whether or not the meaning of the empowerment has been recognized in your mind.

You may ask, "How are these empowerments obtained and how is their meaning recognized?" When receiving the vase empowerment you should understand, exactly as it is, the innate condition of how the world and its beings, with the five elements, aggregates, constituents, sense-bases and so forth, are spontaneously perfect as the mandala of deities since the beginning. Without this understanding you may perceive the world and its beings as ordinary and solid. If so, you have not obtained the vase empowerment.

Similarly, whether or not you have obtained the secret empowerment depends on whether or not you have recognized that all sounds and voices of yourself and others, and the inhalation and exhalation of breath, are mantra. Whether or not you have obtained the third empowerment depends on whether or not you have recognized all mental occurrences, sensations and thoughts as coemergent wisdom. Finally, whether or not you have obtained the fourth empowerment depends on

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1. The brackets in this paragraph were included in the original manuscript as footnotes.
whether or not you have fully decided that all of this is the self-cognizant essence of dharmakaya.

Having received them, at best, some realization of these four empowerments should arise in your being. Next best, some experience or at least some intellectual understanding. Merely thinking, "I have received such and such teaching and empowerment!" is not enough.

Nowadays, the word 'received' refers simply to whether or not one has been present at an empowerment ritual. One hasn't the slightest concern for whether or not the nature of the empowerment is recognized, for the qualifications of the master and the disciple, for the essence of the empowerments or for the rules for observing the samayas. Therefore, the correct criteria for having received the empowerments are not fully met. Consequently, one is not ripened, and the superficial acts of just 'teaching,' 'listening,' and 'practicing' will obviously not liberate one's being. The state of affairs at present is no better than this.

On the other hand, at the beginning of the liberating instructions, those who engage in these practices correctly, the disciples who have received the empowerments and observe the samayas should exert themselves with great endeavor in all points of the general and special preliminaries until the signs and the attainment of certainty have occurred in each of these practices. If able to do this, the nature of self-existing wakefulness dawns within their being during the main part of the practice. There is no way they can avoid that.

2. The details of the mandalas, empowerment articles, the methods of conferring and so forth for each of the four empowerments can certainly be found in the respective manuals for the empowerment ritual. But concerning the individual samayas one should also apply what has been extensively taught by all the New and Old Schools of Secret Mantra such as the samayas for eating, the samayas for pledged ethics, the samayas for observing, the samayas for what one should never be apart from and so forth. (The author)
The Actual View of Trekcho

The actual meaning of self-existing wakefulness has numerous classifications, but here they can be included as two: trekcho and thogal.

As for trekcho, in order to recognize the innate condition, the meaning of the view of the natural state, and to cut through misconceptions and doubt, the master should teach according to the respective meditation manuals the topics such as first 'tracing the root of thinking,' next 'searching the innate mode of mind,' and finally 'examining the arising, abiding and disappearance.' These should be taught in combination with the oral instructions and corresponding to the mental capacity of the disciples.

All ordinary worldly people (who have not adopted a philosophical viewpoint) transcend neither solid dualistic fixation nor attachment, aversion and delusion. Therefore, they do not realize the actual view.

The (beliefs of the) non-Buddhist tirthikas -- the 360 views of the 'transitory collection' that are based on the eternalistic Shashvatas and the nihilistic Charvaka -- are nothing but ways of misunderstanding the view.

Among the Buddhist schools, the shravakas hold the view of the four noble truths; suffering, origin, cessation and path. The pratyekabuddhas hold the view of the progressive and reverse order of dependent origination. The bodhisattvas regard appearance as superficial and emptiness as ultimate. They make (the bodhicitta of) aspiration and application their practice. Thus, the followers of the paramita vehicle only partially realize the view of selflessness.

The kriya practitioners hold the view that the deities of the three families are relative truth, while the ultimate is purity free from the four extremes. The followers of both upa and yoga regard what appears -- the five families, hundred families and so forth -- to be superficial truth, while their empty nature is ultimate truth.
The practitioners of mahayoga consider sights and sounds, the mandala of the peaceful and wrathful ones and so forth to be superficial truth. Being beyond arising, dwelling, and ceasing is the ultimate truth. The nonduality [of these two aspects] is the 'indivisible two truths.' The followers of anuyoga regard mind-essence free from constructs as 'space,' its objectless cognizance as 'wisdom,' and their nonduality as 'great bliss.'

In short, the views of the five or six vehicles of Mantra are all confined to mind-made limitations and are considered not to be realization of the actual true view in this context.

What, then, is the actual view in this situation? It is your primordially pure self-cognizance, uncompounded wakefulness, the original state transcending thought, the self-existing single circle, the great primordially free expanse of openness.

Since this view is spontaneously perfect as the nature of emptiness from the very beginning, it transcends arising. Since its cognizant expression is unceasing, it serves as the basis for the manifestation of all the phenomena of samsara and nirvana. Yet, whatever manifests is never beyond being emptiness, since it is utterly untainted in essence.

This view lies beyond the limitations of attributes like shape and color, good or evil, existence or nonexistence, permanence or annihilation. The nature of the view is your original wakefulness itself, beyond thoughts and utterances, unspoiled by the mental fabrications of intellectual fixation like the thought, "It is beyond limitations!" and so forth.

'Realizing the view' means to be freed from the fetters of doubt, mental fabrication and dualistic fixation and to recognize and realize the innate condition exactly as it is. This takes place by the power of your master's various indications and instructions, and especially by the profound and wondrous receiving of his blessings. In actuality there is nothing to be realized which is supposed to arise anew from somewhere else.

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3. Sometimes counted as five views because upa has the same view as yoga while keeping the same conduct as kriya.
separate from the realizer. Rather, it is simply recognizing the
natural face of your own wakefulness.

You may then ask, "Is it enough just to realize this view of
trekcho, the nature of the ground?" The answer is that some
worthy people of the highest capacity are liberated simultane­
ously with understanding the meaning of this view. For ordi­
nary people, however, just to recognize it is not enough. It is
taught that all their momentary tendencies and obscurations
must be exhausted and dissolve back into dharmadhatu. The
Sutra on the Purification of Karma mentions this:

The Blessed One was asked by bodhisattva Nirvirana­
vishkambin, "What is the nature of the ripening of karma?"
The Buddha replied, "The nature is the innate
(dharmata)."

He was further asked, "If that is so, it would be logical
that all sentient beings are effortlessly liberated."

The Buddha replied, "No, it would not be logical. As
butter does not appear until the milk has been churned or
as silver does not come forth before the silver lode has been
smelted, sentient beings do not awaken unless they practice
and meditate."

Again he was asked, "If (sentient beings) are primordially
the innate (dharmata), what is the point of practicing?"

The Buddha replied, "They should practice because it is
necessary to clear away the momentary conceptual thinking
that is like a cloud appearing in the sky."

Again he asked, "If the conceptual thinking is momen­
tary, it is logical that it could re-appear even after having
attained buddhahood."

The Buddha replied, "Having attained buddhahood,
conceptual thinking has been totally annihilated just like
someone who has fully recovered from smallpox."
Shamatha

In general, ordinary people should begin by exerting themselves one-pointedly in the steps for quieting the movements of conceptual thinking by means of the key points of body. In order to make the restless mind still, you should engage in the peaceful gaze of a shravaka; to stabilize the stillness, engage in the gaze of a bodhisattva; to liberate this stability engage in the gaze of a wrathful deity. Moreover, exert yourself by means of the key points of speech, such as the color, shape, number, coming and going of the prana, as well as ‘vase-breathing’ and so forth. Finally, exert yourself by means of the key points of mind, such as ‘shamatha with attributes’ and ‘shamatha without attributes.’

By doing so, you will experience the following: at first you will know the difference between stillness and thought occurrence through the experience of movement. Secondly, your mind will arise as stillness through the experience of attainment. Thirdly, you achieve confidence in meditation through the experience of familiarization. And fourthly, you will achieve mastery in stillness through the attainment of stability.

These stages correspond to the general teachings and to the Mahamudra system which describes the first experience of stillness as being like the waterfall off a mountain cliff, the second like the gentle flow of a river, and the third like an (unmoving) ocean. At this point most Dzogchen scriptures teach the practices of ‘resting in naturalness’ and ‘sustaining freshness.’ In fact, an experienced master will know how to give the appropriate instructions at the right time to each person, whether of the gradual or instantaneous type of student or a person of higher, medium or lower capacity -- each type can again be divided into three.

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4. Refers to different practices of keeping mindful of breathing.
Vipashyana

The different instruction manuals teach about the actual state of vipashyana in great detail, such as:

* Stillness arises as the adornment of mind!
* Thought occurrence arises as the play of mind!
* Resolve their nonduality in the state of equality!

or:

* Examine and recognize outer appearances!
* Examine and recognize the mind within!
* Examine and recognize their nonduality!

The essential meaning, however, is contained within these three key points:

* Recognize your nature!
* Decide on one point!
* Gain confidence in liberation!

Your mind-essence, the empty cognizance endowed with a core of awareness, lies beyond distinguishable attributes like shape and color. Being awake, naked and lucidly aware, this spontaneous cognizance is what the general Dharma teachings call the ‘vipashyana that perceives the naturally perfect and innate state of mind as it is.’ The Dzogchen teachings know it as the ‘unimpeded wisdom mind of Samantabhadra.’ Therefore, recognizing one’s nature, means to recognize within yourself the original state of primordial purity, just as it is, right now.

Once you have recognized this awareness, no matter how you remain, whether vividly thinking of objects of the six senses, whether resting quietly in the state of self-cognizance or whether good or evil thoughts arise forcefully, simply recognize naked awareness. This clear and lucid awareness is unswayed by sense objects, unspoiled by fixation, and uninvolved in rejecting something by means of an antidote. Consequently,
not straying away from self-existing wakefulness of dharmakaya is known as deciding on one point.

When, in this way, you have decided firmly and gained some certainty, no matter what arises or is experienced, be it appearances of outer sense objects that are aspects of the six collections, or inner cognitive acts and mental states labelled 'thinking' which are aspects of thought activity, it all initially arises naturally from the expression of dharmata. At present it is manifest as the play of dharmata. Finally, it naturally dissolves into the state of dharmata. It is simply nothing other than that. Thus, gaining confidence in liberation means to resolve, that the inherent characteristic (of outer appearances and inner cognition) is that they are totally beyond bondage and liberation in the beginning, middle and end.

The essence of trekcho is simply to release the innate condition of mind-essence uninhibited in naturalness and to sustain naked self-awareness in whatever is experienced, without accepting stillness as good or rejecting thought occurrence as evil.

If you know this vital point, you cannot avoid the state of meditation. With no object to meditate upon deliberately, you need not struggle painstakingly nor apply rigorous mindfulness. Once you recognize rigpa, you haven't strayed from the nature of the meditation state, since there is no basis for distraction or confusion to occur on the path.

The Meditation Practice

Nowadays, however, most meditators neither comprehend nor realize this vital point. Instead, they either pretend that a state of lethargic shamatha, a perky face with insensitive mind, a rigidly fixating mindfulness, a rampantly unrestrained thought activity, giving chase to the flow of thought, or that an intellectualized mental fabrication is the real state of medita-
It is extremely rare when someone gains a definitive certainty in the essential points described here.

Concerning this, *The Tantra of the Great Soaring Garuda* says:

*Resting without meditation, the nature is naturally cognizant. Beyond sound and concept, it transcends everything. No need to alter this naturalness with a focus. Through stillness it ceases and through thought occurrence it is naturally pure.*

The same scripture continues:

*Wakefulness is unmanifest yet not empty. Naturalness is ungrasped, unexamined and unspoiled. Not to alter it by any means, that is the vital point of liberated self-cognizance.*

*Although the individual attributes of body, mind and disturbing emotions Appear as the entrapment of all ignorant and immature beings, The yogi is naturally cognizant without trying to keep or fabricate. He is naturally free since the beginning without being liberated by anyone. Why use effort? There is nothing to do but rest in unfabricated naturalness.*

Such scriptural statements are beyond number. But unless you recognize naked self-awareness, you will have no need for piles of explanations from spoken words or written letters. They will not help you to attain enlightenment within one lifetime.

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5. The details of how to recognize these flaws are explained in my notes on Mahamudra, so you can read about them there. (The author)

On the other hand, the people who have received their master’s blessings, taken the practice to heart and cut through misconceptions from within have no need for the classifications of shamatha and vipashyana, but understand their unity within *rigpa*. Neither accepting meditation nor rejecting post-meditation, their minds are never apart from the meditation practice. With no need to suppress thought occurrence and cultivate stillness, they will boundlessly merge with the realization of vast openness free from extremes. With no need for the ambition to gain progress in their experience and realization, they will seize the natural abode of the innate state of self-cognizance. With no need for the expectation of fruition as an object to be achieved by someone achieving it, they will discover the primordial buddha within their own minds. All the key points of the victorious summit of the vehicles, the trekcho of the Great Perfection, are contained within this.

Such practice has no basis for error or deviation and whatever takes place is never anything other than the display of dharmata. As Garab Dorje says:

*This awareness is devoid of true existence.*

*Its natural expression arises as everything without obstruction.*

*All that appears and exists is therefore manifest as the realm of dharmakaya.*

*And this manifestation is naturally free in itself.*

I shall now explain this for people of lower capacity by combining the four stages of experience according to the Mind Section of Dzogchen with the Four Yogas of Mahamudra.

**The Four Stages of Experience:**

**One-pointedness**

When a beginner rests in meditation, the degree of stillness at which you notice your thought occurrences and mental agitation is the first *experience of movement*. This is likened to a
waterfall. From that point until the degree of stillness at which your mind remains however it is placed, is the experience of stability. This is likened to the ocean. Some Mahamudra teachings regard this to be the 'lesser one-pointedness.' It is, in fact, a state of shamatha, but it quickly turns into ‘medium one-pointedness’ and ‘greater one-pointedness’ when the awareness of vipashyana dawns nakedly from within that state. Finally, all the superficial qualities, such as clairvoyance and the conditioned higher perceptions, will arise. If, at this time, you utilize the key points of the meditation state, whatever is experienced during post-meditation will also appear as unreal and illusory. But if you don’t utilize these key points the ensuing experience will appear as solid fixation. In short, the teachings of the Mind Section of Dzogchen describe the occasion of all three stages of one-pointedness as the first experience of stillness in which the mind can remain one-pointed during the session without diffusing toward outer objects. Not needing the names ‘lesser,’ ‘medium’ and ‘greater,’ they are taught to be the stages of slight familiarization, deep familiarization and actualization.

Simplicity

Following this, practice one-pointedly as before. By the power of your own devotion and your master's blessings you will feel a special confidence of experience, although you will not be able to describe it because your mind does not consist of any concrete substance whatsoever. You may think, "There is no 'thing' that wanders in samsara or something that will attain enlightenment! How sad that sentient beings don’t recognize that they abide as dharmakaya! Everything dawns as emptiness!" This is regarded by the Mahamudra system as the beginning of simplicity. Something resembling this may occur during the stage of one-pointedness. However, in that case, intellectual understanding predominates. Here, where experience has arisen it is 'lesser simplicity.'
The Mahamudra system explains that if you don’t stay alert at this point there is a danger of straying into ‘lethargic shamatha.’ Dzogchen recognizes no such danger, since rigpa alone is taken as the main part of the practice.

Just as before, through the increase in force of everything you experience arising as emptiness -- the dawning of a state devoid of all thoughts such as birth, death and the bardo -- it is called ‘medium simplicity.’ When the arising of thought, though noticed, becomes mindfulness itself with no separate thing to be liberated, when nothing in particular is experienced through meditating or lost by not meditating; and when you are able, for the most part, to apply this during sleep, it is regarded as ‘greater simplicity.’

The ‘empty aspect’ predominates during these stages of simplicity. People lacking the guidance of a qualified master are in danger of straying into the evil view which demeans cause and effect.

The Dzogchen teachings describe all these stages as the experience of unmoving samadhi which remains unharmed by conditions like dullness and agitation. Not classified into lesser or greater stages, it can be divided into having or not having achieved familiarization, in the same way as before.

One Taste

After practicing without falling prey to hindrances or defects, errors or deviations, ‘appearances dissolving into mind’ means that the identity of outer perceived objects and the inner perceiving mind naturally vanish. By thus realizing emptiness correctly, the unobstructed arising of the coincidence of outer and inner causes, conditions and effects is called ‘lesser one taste.’

6. At this point higher perceptions definitely arise. (The author).
7. The term ‘coincidence’ here refers to the appearances of relative truth experienced by other people.
After this, by gaining control over your mind and mastering appearances, simply remaining mindful is enough. Confusion does take place from time to time due to the 'ignorance of the undetermined all-ground.' 'Medium one taste' is then regarded as the state when the manner in which coincidence manifests has grown even clearer than before. There are different manifestations of this event: it is one taste if the subtle movements of thinking spontaneously vanish without being dependent upon an experience of emptiness. Whereas, if dependent upon the experience of clinging to emptiness, it is just simplicity.

In any case, the Mahamudra system teaches that there is a mere mental image of meditation and post-meditation even at this stage. According to Dzogchen, on the other hand, this is called the 'experience of equality.' It is known as the 'attainment of fearless confidence' due to the realization that the meditation state of the equal taste of samsara and nirvana is like space and the eight concerns during the ensuing experience are like illusion.

Some teach that meditation and post-meditation have mingled at the time of 'greater one taste.' But, it is evident that they merely use the terms meditation and post-meditation, although a solid fixation on these states does not occur. In any case, when no ordinary concepts of subject and object take place, aside from the subtle tendencies of former habituation, and you have mastered continuous meditation and all aspects of coincidence, you will relax into 'greater one taste.'

Nonmeditation

If your life ends at this point, you will traverse the remaining part of the path in the bardo and attain enlightenment. Nowadays, it is very rare that someone is able to perfect the stages further than this. On the other hand, if you are someone who endeavors further in practice, your flawless present wake-

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8. There is no occurrence of fixating on solidity. (The author)
fulness will simply manifest without divisions like 'meditation' or 'post-meditation,' and you will no more have a 'thing' to sustain through mindfulness. This is called 'lesser nonmeditation.'

'Medium nonmeditation' is when even the most subtle aspects of thought activity, consisting of outer appearances and the inner perceiving mind, have naturally subsided. After this the luminosities of mother and child mingle together.

Having perfected this, when external apparent objects no longer exist and the perceiving ego within is totally exhausted, you transcend the concept of mindfulness and your mind is liberated into buddhahood. That is known as 'greater nonmeditation,' called, according to the Dzogchen system, the 'experience of spontaneous presence' or the 'samadhi that transcends sessions and breaks.' This is when you reach fruition, the exhaustion of phenomena beyond concepts.

Summary

In short, all the vidyadhara forefathers have taught that these four stages of experience according to the system of the Mind Section of Dzogchen and the Four Yogas according to the Coemergent Union of Mahamudra are basically equivalent. As I have no personal certainty of experience and realization in them, I have simply written exactly what the great siddhas such as Yongdzin Lodro Gyaltsen and others have taught.

A Comparison Between Mahamudra and Dzogchen

Generally speaking, numerous different types of teaching styles exist in the various traditions of Mahamudra and Dzogchen. In particular, it is unquestionably established that in the ultimate sense there is no difference between Mahamudra and Dzogchen. Nonetheless, according to their presentation, varying approaches have been taught concerning whether or not to regard appearances as being mind, whether or not
thought is identical with dharmakaya and whether or not mindfulness should serve as meditation.

Some Mahamudra followers teach that Dzogchen is the type of sidetrack known as 'straying into the innate,' while the higher stages of Dzogchen teach that Mahamudra is flawed since everything up to and including Mahamudra is considered to be 'views retaining assumptions.' Thus, each has its own specific emphasis.

For worthy practitioners, those who have sat at the feet of a qualified master and have recognized the innate suchness of the natural state exactly as it is, there is nothing to make classifications about. For them, everything is simply the display of dharmata. Otherwise, when claiming that Dzogchen is 'straying into the innate,' the essence of the innate is what the general vehicles call 'sugata-essence.' In Mahamudra it is renowned as 'ground Mahamudra' or 'Mahamudra of the natural state.' Since everyone agrees that practicing the various types of meditation stages are the methods for realizing it, the Dzogchen system is, therefore, not at fault.

Similarly, to call Mahamudra a 'view of assumption' is aimed at inferior people who practice that way. Practitioners who realize the nature of Mahamudra-as-it-is perceive the naked and innate face of mind free from concepts. They are not flawed by this fault since they don't need to depend on assumptions.

Moreover, the two opinions about whether or not thoughts are dharmakaya are in fact the same. The commonplace thought -- uninhibited deluded fixation -- is not regarded as dharmakaya, even by the Mahamudra system. Similarly, the Dzogchen system does not repress perceptions which have been embraced by the key points. So, in fact, they agree.

As for whether or not appearance is mind: all the key points are identical, in the sense that in the ultimate essence, appearance lies beyond the confines of truth and falsehood. It can manifest in any possible way as a mere relative expression of mind but does not consist of any essence whatsoever.
Appearances, furthermore, need not be accepted or rejected and so forth.

Concerning mindfulness serving or not serving as the meditation: some deluded people appear to concentrate with rigid fixation and believe that keeping their mind hostage is the meditation of Mahamudra. That is nothing but their personal fault. The authentic great Kagyu masters took self-cognizant mindfulness as their practice, which is identical to the primordially pure self-awareness of the Dzogchen system. Thus, despite different terminology, there is no difference in meaning. Neither system, Mahamudra nor Dzogchen, considers that meditation is the conceptual mind that fixates on mindfulness.

In short, what Dzogchen calls 'endowed with the threefold wisdom,' the wisdom of the primordially pure essence, the wisdom of the spontaneously present nature and the wisdom of the all-pervasive compassion, is described by the followers of Mahamudra as the nonarising essence, the unobstructed nature and the variously manifesting expression. It is unanimously agreed that they are 'different aspects of the same identity.'

The Degree of Progress

How the previously described four stages of experience will actually occur will vary depending upon the differences amongst people, whether they are the of gradual type, the instantaneous type or the skipping-the-grades type, and depending on their degree of endeavor in practice and on their involvement in the concerns of their present life. Therefore, do not stupidly generalize everything to be a certain way.

Once you possess the devotion of perceiving the master as a buddha and the fortitude of constant perseverance in your practice, it is definite that the qualities of experience and realization cannot help but manifest, whether or not you already have the qualities that are the signs of the path.
How to Continue the Practice

In the state of having recognized and realized that the nature of this mind-essence is primordially dharmakaya, there is no object to meditate upon through deliberate fabrication. This being so, do not let yourself dissipate into ordinary confusion, but sustain the great practice of the self-cognizance of unfabricated naturalness as agreed upon in all the sutras, tantras and oral instructions. The Sutra of Excellent Night says:

Do not chase after the past.
Do not anticipate the future.
Whatever phenomena occurs in the present,
Observe, fully, how it is.
Without being captivated and without being deluded,
You should continue in this way with skill.

The Letterless Tantra teaches further:

Once you perfect the full power of the view,
Appearances are the expanse of dharmakaya.
Once you are free from the distractions of activity,
Your nature is the citadel of bliss.
Once you know how to take directness as your companion,
Resting freely is one single state.
Once you possess this continuously,
What else is there to do!

Shri Shavaripa also stated:

Do not blame anything.
Practice without any distraction.
Do not desire signs and indications.

The great pandita Shakya Shri has said:

When whatever appears is left to itself,
Nonaction is spontaneously perfected.
When you recognize the nature of whatever arises,
Awareness is liberated in its natural state.
When you cut through the pursuance of thought,
Your thinking dissolves into dharmadhatu.
When sessions and breaks are embraced by mindfulness,
You accomplish the one taste of meditation and post-meditation.

According to Chisam Namkha Drak:

*Although you ‘meditate’ there is not the slightest thing upon which to meditate.*
*Although you practice nonmeditation, it should be without a moment of distraction.*
*When you see the nature neither meditation nor meditator exists*  
*And not a moment of distraction into conceptual thoughts.*
*A yogi’s meditation is undistracted nonmeditation.*

To further quote the learned and accomplished Yagdey Panchen:

*To meditate is conceptual mind and to be distracted is delusion.*  
*Conceptual mind is beyond concepts and delusion is wisdom itself.*  

Nub Ben Yonten Gyatso says:

*Since mind and mental objects are nothing whatsoever,*  
*When you meditate there is nothing upon which to meditate.*  
*Whichever attribute of conceptual thought may arise,*  
*Since the thought itself is dharmata,*  
*You needn’t meditate on dharmadhatu as being elsewhere.*  
*It needn’t be altered and prevented by an antidote.*  
*Thus, dharmakaya is simply*  
*Being undistracted from this throughout the three times.*

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9. This is the case only when remaining undistracted. (Tulku Urgyen)
In short, countless other teachings are found in the sutras and tantras and in the collected works of the authentic learned and accomplished masters of India and Tibet. I fear they will take up too many lines so I shall not mention them further at this time.
**Introductory Remarks**

Having indicated the chief points of the trekcho practice of awareness and emptiness, I shall now briefly explain the wondrous points of the thogal practice of appearance and emptiness that surpasses other teachings.

Thogal is not taught in the tantras and instructions of the Mind and Space Sections, but only in the highest of the highest Dzogchen teachings. Therefore, the other vehicles do not even mention the word ‘thogal.’ As it does not fit within the mental horizons of most of the scholars of later times, it is definitely a topic which has been met with various textual objections. However, fortunate and worthy people of the highest capacity cannot be swayed into taking an errant path.

Moreover, since it is very rare that ordinary people possess the merit to desire to enter the gate of this supreme path, refuting those objections seems to be unnecessary. Therefore, I shall now briefly explain the meaning of thogal (under these three points).

* How the main part is present within one’s nature.
* How to realize this through the practice.
* How the signs and degrees of progress manifest.

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1. ‘Main part’ (dngos gzhi) refers to the sugata-essence.
How the Main Part is Present Within One's Nature

I has been repeatedly taught how the sugata-essence, the innate self-existing wisdom is immense and all-pervasive and primordially present in the nature of sentient beings. But what is its actual identity? It is simply your flawless present awareness -- cognizant and empty, naked and awake.

What is it based upon? It is based on the body which, from the outset, is spontaneously perfect as the mandala of the victorious ones.

What is its actual condition? Generally speaking, in essence it does not remain within the confines of arising, dwelling and ceasing nor within the limitations of existence and nonexistence, permanence and annihilation, coming and going and so forth. But in manifestation, right now, while your body, speech and mind are together, awareness-wisdom pervades the aggregate of form, in general, and dwells in the palace of the 'chitta flesh lamp,' in particular.

What is its nature when present in this way? It dwells like a butter lamp within a vase. Its essence dwells as dharmakaya, free from the extremes of constructs. Its nature dwells as sambhogakaya mandalas of five-colored wisdom lights. Its compassion dwells as the perception-mediums of the six lamps, the unobstructed play of the expression of awareness. The Tantra of Luminous Space describes this:

Within the bodies of all sentient beings,
The dwelling places of rigpa are the chitta, the bone mansion and the doors in the nadis.

The same tantra continues:

Within the dwelling places of the precious body,
The essence dwells as the body of empty cognizance,
The nature as luminous and shining circles and lights
And compassion as the lamps of appearance and emptiness.
The essence of this awareness-wisdom is the primordially pure dharmakaya of empty cognizance. Its nature of luminous radiance dwells as the spontaneously present sambhogakaya mandalas of the peaceful deities of the five families. From its manifestation appear the mandalas of wrathful herukas in the palace of the bone-mansion of great bliss. In short, all the peaceful and wrathful deities, such as the one hundred families, the forty-two peaceful ones, the five buddha forms or the single family are, by nature, spontaneously present as your own awareness-wisdom since the very beginning.

At present they appear to all ignorant and deluded sentient beings as the five aggregates, the five elements, the constituents, the sense-bases, and the eight collections and so forth. To practitioners they appear as the relative and absolute bindus, the lamps, the manifestations of light, the chains and so forth. The bardo experiences also appear simply for this reason. Likewise, when realizing the final fruition, the kayas and realms are not found elsewhere but are formed through the power (of this awareness-wisdom).

As for the specific details of this manner of presence, the tantras and oral instructions include many different styles of teaching intended for various purposes. Scriptures in the sutras of definitive meaning through to the Mind and Space Sections of Dzogchen merely teach the way in which the sugata-essence of undifferentiated sem and rigpa is present in the nature of beings, just as oil is present in a sesame seed. They also teach trekcho, alone, as the oral instruction for practice.

The scriptures of the Secret Cycle of Dzogchen teach that all the deities dwelling within the heart are actually present as bodily forms with faces and arms, just as in the context of the development stage. As for the oral instructions on practice, they definitely teach the focus of shape and color for each of the four lamps as well as their respective meditation methods. But the scriptures of the Most Secret Unexcelled Nyingtig teach the innate condition exactly as it is, by means of ‘symbol, meaning and sign.’
In other words, according to the manner of presence mentioned above, since the essence is present as dharmakaya, the *meaning* is the teaching which corresponds to the trekcho realization of primordial purity. Since they teach that the nature is present as light, the *symbol* is the teaching which corresponds to the body-mandala of the Secret Cycle. And since they teach how compassion is present as the lamps, the *sign* is the teaching which corresponds to the *Nyingtig of Direct Perception* and the vision of space and awareness.

At this point, the lack of understanding of the principle of symbol, meaning and sign seems to confuse ignorant people and makes intellectuals produce dialectical objections and arguments. Therefore, understand the meaning of Nyingtig correctly.

**The Pathways**

Now, through which pathway does this wisdom move? Generally speaking, when the nadis of this vajra body are divided up in detail there are ten million. Among these are three chief nadis, 72 thousand nadis through which the blood moves, 21,600 nadis through which the prana moves, 32 nadis through which the bodhicitta moves, 37 nadis comprising the objects and 157 comprising the five chakras. In this context, the pathways are *lalana, pingala and avadhuti*, and in particular the nadi of light called the *kati crystal tube*.

Although awareness-wisdom pervades everything, in particular, the relative substance bindus and the absolute wisdom bindus dwell as its basis within the five chakras. Due to the individual contexts of the practices, you should not see the various different statements like 'present as bodily forms,' 'present as syllables,' 'present as bindus,' or 'present as lights' as conflicting or incongruent. Keep in mind, instead, the meaning of the statement mentioned earlier; "while the essence of awareness does not consist of anything whatsoever it can still manifest in any possible form."
It is explained that *lalana*, the right of the three main channels, produces the wisdom of bliss. The left, *pingala*, manifests luminous appearances. The central *avadhuti* forms the cause or serves as the basis for nonconceptual emptiness. During the practices of utilizing the relative substance bindus, you must apply the key points of the three nadis and five chakras. But this book is the context of the instructions on applying the absolute wisdom bindus.

**The Lamps**

The *kati crystal tube*, a nadi without blood or lymph, is like a thread of white silk split into two ends. It runs from the tip of the heart -- the *chitta flesh lamp* -- passes from within the central channel through the network of the throat center, curves down inside the bone mansion of the brain and connects to the two eyeballs. This pathway is known as the *white and smooth nadi lamp*. Through it wisdom manifests in direct perception. It is also called the ‘secret path of Vajrasattva’ and is vital when taught that the eyes are the pathway of ejecting *rigpa* when a practitioner of the *Nyingtig of Direct Perception* is on the verge of passing away. *The Tantra of Luminous Space* mentions this:

> In particular, the nadi linked to the heart  
> Is like a silken thread the shape of [the horn of] a ba-men deer.  
> Its opening connects to the organ of the eye.  
> Through this path dharmata manifests.  
> Without relying on statements of assumption,  
> The eyes are the medium for that which appears in direct perception.  
> The other sense doors are not like that.

Accordingly, the sunlight of awareness-wisdom passes through the nadi pathway and manifests in your direct perception as the personal experience of kayas and realms through the gate of the eyes, known as the *far-reaching water lamp*. This
‘far-reacher’ can be divided into three types: the ‘far-reacher composed of elements’ which is the physical basis for the eye organ; the ‘far-reacher composed of the sense faculty’ which is the eye consciousness that can apprehend the appearance of visible form; and the ‘far-reacher composed of wisdom’ that is the actual medium of the subtle nadi of light that perceives the wisdom [displays]. By the power of these three assembled you will see the vision of manifest dharmata. The Tantra of the Shining Lamp says:

“The unobstructed medium of manifestation, 
Produced at the gate of the eyes, the essence of the sense organs, 
Abides as the lotus eyes.”

The Dra Thalgyur further states:

“The gate for wisdom to manifest
Is the embodiment of the pure essences of the whole body.
It emerges through the gate of these chakshus.
The wisdom actually appears from them.

Thus has it been extensively taught here and in other places.

Based on these three inner lamps, apply the key points by means of the oral instructions and the three outer lamps will manifest. Having familiarized yourself with them, the lamp of the bardo state and the lamp of final fruition will both manifest. With the lamp of the innate ground which permeates everything, these nine lamps are the root of Dzogchen practice. When condensed, there are six which can be included within four.

2. Poetical expression.
How to Realize This Through the Practice

Having described the three former lamps, I shall now explain the other lamps together with the actual practice.

A worthy disciple who has received the nectar [of the oral instructions] in their entirety from the mouth of an eminent master should remain untainted by even a speck of infraction or breach of samaya. In a completely secluded mountain area, on an island or in a forest harmonious to his mentality, he should contentedly use food and clothing which have been obtained without committing any misdeeds. Having abandoned the ninefold activities of body, speech and mind and made the separation of samsara and nirvana, in accordance with the key points of time he should apply the postures of the three kayas. The dharmakaya posture is like a lion, the sambhogakaya posture like an elephant and the nirmanakaya posture is like a rishi. Acting in accordance with the oral instructions and advice on how to keep harmony between the physical constitution and the external environment, and so forth, lay the basis of the threefold motionlessness of body, eyes and mind.

He should then practice by means of the dharmata wheel of the three key points:

* The triple key point of the gate, the gazes of looking upwards, downwards and sideways.
* The key point of the field, to focus on the lamp of pure space in the field of a pure sky.
* The key point of wind and rigpa, to exhale the stale breath and keep it smooth, elongated and gentle while resting nonconceptual awareness evenly in the state of primordial purity free from distraction and delusion.

The Thalgyur discusses this:

For the key points of direct perception,

Fully coordinate the respective key points of body, speech and mind.

The body should never depart from the three kayas.
For the speech, keep to the key points
And to the training and resolution.
The mind will be accomplished by focusing in space.

Do not depart from the instruction on the three key points.
Apply the key points of the gate,
The field and of wind and rigpa,
To look with the eyes of the three kayas is the gate.
To be free from that which obscures is the field.
The wisdom will be accomplished by gentle breath and rigpa.

By practicing the details of these key points according to
the authoritative guide books and the Hearing Lineage of the
oral tradition, many indefinite types of shapes, such as the naro
of a syllable with the nature of five-colored light or vertical and
horizontal rays will appear amidst the 'great encompassing
blue' which is the lamp of pure space.

Within this, the empty bindu lamp is, at first, orange in color
or like the eye of a wrathful deity. Later it is endowed with a
dualized rim like the eye on a peacock feather. At first they
appear in twos and threes. But finally, when one is adept, they
will manifest (in increasing numbers) up to a multitude of
enormous sizes.

The vajra chain of awareness-display appears fluttering and
undulating, coming and going. Like pearls on a string, at times
it is adorned with countless minor circles. In short, visions
appear corresponding to people's individual nadi-constitutions
and giftedness. The Tantra of the Shining Lamp explains:

Within the pure eye consciousness,
Five illuminating rays of shining lights
In the manner of encompassing changelessness,
Are present as the great blue self-manifestation.
Unobstructed displays of that which manifests
Appear in form as external objects.
The same tantra further says:

A mansion of light, the nature of space,
As a great unchanging primordial manifestation,
Remains evenly since the beginning, without duality
In buddhas and sentient beings.

The tantra continues:

The lamp of the empty bindu
Is the basis for trust in all dharmas.
The one who recognizes this
Can utilize the bindus as bodily forms.

The Tantra of the Perfected Lion states:

Within space, the lamp of space,
Awareness manifests as the chains.
Within space, the rims of light,
Awareness appears as the bodily forms of the five buddhas.
Space, awareness and wisdom -- these three,
Remain in the manner of inseparability.

It has been taught like this in great detail in these and other scriptures.

The lamp of self-existing knowledge is that which sees and realizes the self-displays of wisdom -- the self-cognizant wisdom of the main part of trekcho.

The general Dharma teachings regard sem and rigpa as identical. But in this context, as explained earlier, you should distinguish between primordial purity and the all-ground at the beginning. Similarly, make the separation between sem and rigpa now, at the time of the path. Then, take rigpa as the root of your practice.

This is because the support or dwelling place of sem is based on the lungs, the ‘repository of wind.’ Sem passes through its pathway, the white and black respiratory tracts and emerges at the gates of the mouth and nostrils. The functions of sem are the diverse causes and effects of samsara. Its iden-
tity is an ignorant and mistaken state of mind. Its synonyms are 'cognitive act,' 'mind,' 'consciousness,' 'habitual tendency,' 'conceptual mind,' 'conception,' 'thought occurrence' and so forth. The karmic wind serves as its travel companion or horse. Those are the reasons for not making the relative prana, mind and bindu the chief part of your practice.

The dwelling place, pathway, gate, etc., of rigpa are as explained above. Its identity is the buddha nature -- the inseparability of the three kayas endowed with the three wisdoms and twofold knowledge. Its functions are to perfect all the qualities of nirvana and to ripen and liberate. Synonyms for rigpa are: primordial purity, transcendence of concepts, self-cognizance, dharmakaya, single circle, prajnaparamita, Mahamudra, Dzogchen, ultimate wisdom and countless others. In the context of thogal, it is called the lamp of self-existing knowledge. The other lamps are its manifestations or supports. It pervades all the others. The vital point, whether or not they become the correct path, depends exclusively on the lamp of self-existing knowledge. The Tantra of the Shining Lamp again describes this:

Since it abides as that which knows
All the other lamps,
It is present without differentiation
Throughout the parts of them all.

It also says:

It recognizes that all manifest and unmanifest phenomena
Are devoid of inherent existence.
That is its characteristic.

Again, it states:

When consciousness moves, apart from an empty place,
Awareness of visual cognition is not separate.
It is liberated in itself
Because everything is freed by knowing one point.
There are a multitude of statements like this. Not only do the thogal manifestations depend on this vital point, but also, whether or not the habitual tendencies and deluded perceptions of the six collections are liberated depends totally on this. Therefore, you should exert yourself in the lamp of self-existing knowledge, the encompassing chief of the other lamps, and in the vajra chain which is its manifestation. As the Tantra of Studded Jewels proclaims:

If you wish to see the mind of all the buddhas, look at the form of the vajra chain!
If you wish to comprehend the realization of all the buddhas, never be apart from the vajra chain!
If you wish to understand the summation and the extensive scope of all phenomena, look into the nature of the vajra chain!
If you wish to be inseparable from the view, meditation and action, don’t be distracted from the form of the vajra chain!
Ema! The sovereign nature of all the kayas of perfect and complete buddhahood depends on the vajra chain!

Thus, be diligent in the practice of united trekcho and thogal.

The Continuing Practice

You should now spend all parts of the nighttime in the practice of ‘ocean-pressing.’ In the daytime, do not be fettered by clinging to the appearances of the six senses, thinking them to be real or accepting or rejecting them. Instead, give them the seal of the ‘four key points of self-liberated freely resting.’
At night, don’t fall into the double-delusion of dreaming or uninhibited dullness, but concentrate on retaining knowledge within the vase of luminosity. In the morning, pull up the stake of ordinary clinging and the solid fixation on the business of distracting yourself with seeking food and clothing.
At all times, as the core of your practice, exert yourself in:

* The **view of the freely resting mountain** -- the unchanging realization of decisiveness in the state of space and awareness.

* The **meditation of the freely resting ocean** -- the inseparability of appearance and emptiness beyond the concepts of fixation.

* The **instruction of the freely resting awareness** -- dissolving the covers of habitual tendencies and deluded clinging through imprisoning the chain of awareness-display.

* The **practice of the freely resting experience** -- nondistraction from the nature of the directly perceived wisdom [display] which remains ungoverned by dullness and sluggishness, thought diffusion and agitation, and which is unfettered by the experiences of bliss, clarity and nonthought.

Thus, you should be persistent in the **fourfold freely resting** and should know that the root of the meaning and instructions explained here in this text, can be condensed into the practice of inseparable space and awareness.

**How the Signs and Degrees of Progress Manifest**

I shall now explain how the progressive stages of signs appear along with the ‘stakes of certainty of liberation’ and thus, how the progress of the **four visions** take place.

The general signs and measure of progress in trekcho were explained above, as the similar meaning of Mahamudra and Dzogchen. Here I shall briefly describe the specific progressive stages of the four visions according to the oral instructions on thogal. I shall explain how each of the four visions manifest, combined with the signs and measure of progress.

First of all, if you haven’t had some signs appear in the general and specific preliminaries, such as the **separation of samsara and nirvana**, you will not have the experiences, signs and indications of progress appear in the correct way in the
actual (thogal) practice. In particular, if you have not correctly realized the vital point of trekcho, your practice [of thogal] will not become the true path. Therefore, it is of the greatest importance to begin by laying a flawless basis by means of the preliminary practices.

The Vision of Manifest Dharmata

By practicing these points correctly, you will initially recognize and perceive the mansions of light which are the display of space, the circles which are the display of the lamp [of the empty bindu], and the chains which are the display of the awareness of the kayas. This is known as the vision of manifest dharmata. 3

Seeing these displays a little bit or from time to time is called commencing. Knowing how to watch them correctly and see them fully is called establishing. Finally, seeing them without difficulty whenever you look is called perfection. You should know that these terms can also be applied to the following visions.

The signs of having established manifest dharmata appear in your three doors. ‘The body is like a tortoise placed in a basin,’ means that you don’t take delight in other physical activities and you have no desire to depart from the postures of the three kayas. This is the sign of the effortlessness of the Great Perfection and that your body has been ripened by the elaborate vase empowerment. ‘The speech becomes like a mute,’ means that you are free from the complexities of ordinary talk and deluded utterances by the power of the secret empowerment. ‘The mind is like a bird caught in a snare,’ means that as soon as a thought arises it is embraced by awareness and is divested of the power to turn into a deluded perception. These are the special signs.

3. The term ‘manifest dharmata’ (chos nyid mgon sum) can also be rendered ‘direct perception of the innate nature.’
As for ordinary signs: You feel genuine devotion and perceive your master as a buddha in person. Love and compassion arise effortlessly and you gain conviction in the law of cause and effect. You can control gross disturbing emotions and your mind becomes gentle. Through the arising of the experiences of bliss, clarity and nonthought, you have no interest in mundane activities, nondharmic diversions, and so forth. In short, it has been taught that these signs correspond, for the most part, to the signs of the path of the three stages of one-pointedness according to Mahamudra. If one who has established manifest dharmata is free from infractions or breaches in his samayas, he has progressed to the stage at which the continuation of rebirths into the lower realms has been brought to an end.

The Vision of Increased Experience

Following this, if you practice without straying from the vision of manifest dharmata, the vision of increased experience occurs. At this point there are two types of experiences: 'mind-experiences' and 'display-experiences.' The conditioned qualities such as bliss, clarity and nonthought experienced as actual mental content are called mind-experiences. They are inconstant and fluctuate and should not be regarded as perfect. In this context, you should regard the display-experiences as perfect. That is to say, the light 'displays of space' appear in a manner increased to a higher extent than before. They appear in the shapes of bright, brilliant and pure five-colored horizontal and vertical streamers of light; in the forms of checkered and criss-cross designs, domes, stupas, and thousand-petaled lotus flowers; as attributes such as wheels, vajras, jewels; and countless other shapes such as the seven royal emblems and auspicious symbols and so forth.

In particular, when divided into the specific manifestations of each of the five wisdoms, they appear as the vertical light beams of the mirror-like wisdom, the horizontal light rays of the wisdom of equality, the rectangles of the discriminating
wisdom, the checkered designs of the all-accomplishing wisdom and as the light mansions of the dharmadhatu wisdom the size of an entire valley. Similarly, their shapes have the sparkle of the mirror-like wisdom, the lattice-work of the wisdom of equality, the flower clusters of the discriminating wisdom, the manifold weapons of the all-accomplishing wisdom, and the mandalas and castles of the wisdom of dharmadhatu. Thus an inexpressible number of manifestations appear.

When these ‘displays of space’ begin appearing in sizes of one cubit with circles the size of a pellet, this is commencing the vision of increased experience. When they finally manifest in the size of a valley, filling the entire area of your dwelling place with circles the size of basins and shields, this is taught to be establishing and perfection.

At this time the body sign is ‘like a person tormented by illness.’ This means that you are free from thoughts of artificial hypocrisy, embarrassment and vanity. The ‘speech is like a madman’ means that your words will not appear in coordinated sentences consisting of mundane deluded clinging. The ‘mind is like a person under the influence of a mind-altering drug whose perceptual sensations have ceased,’ means that your ordinary thinking dissolves into the expanse of awareness, causing you to be free from the fixated mindfulness of conventional delusion and to never stray from the empty and cognizant state of primordial purity.

At this point, the ordinary signs are that the confusion which causes you to fixate on things as if they were real falls apart, causing the rigid tendencies of attachment to friends and hostility towards enemies to vanish. You are liberated from the fixation of accepting and rejecting, adopting and discarding material things, food, clothing, sweet and delicious tastes, pleasure and pain, good and evil. All this is due to the strength of the very unelaborate wisdom-knowledge empowerment and indicates that you are, for the most part, freed from the fetter of fixation on a solid reality.
It is taught that *rigpa* is now like a bird about to fly off, but mostly it is described as being like a bee circling about after honey. Many masters combine this stage with the simplicity of Mahamudra. But since the *Thogal of Direct Perception* is much swifter, it seems to correspond to one taste.

Merely *commencing* this vision is called ‘totally separating samsara and nirvana.’ In that sense, henceforth you will not enter the womb of any of the six classes of beings, but will be liberated in a natural nirmanakaya realm. By *establishing* or *perfecting* you will have reached the level of progress at which you cannot avoid being liberated at one of the bardo stages between the ‘luminosity of union’ and the ‘display of the precious spontaneous presence.’

**The Vision of Awareness Reaching Fullness**

Following this, the vision of awareness reaching fullness is when the *displays of space* become all-encompassing, like space, and the circles appear in clusters of fives and nines, the size of a shield or temple drum. With no fixed pattern, they can appear alone or in formation. At first, within each circle, inside a four-petaled lotus flower, etc., appear the manifestations of (the upper) half of peaceful bodies and (then) single unadorned bodily forms. Next they appear in groups of five and in union with their consorts. Finally, they appear everywhere as far as your experience pervades.

Moreover, this is the time when you will perceive hundreds, thousands, even countless displays of buddhafields in each of your body pores. The external material appearances of earth and stones, mountains and cliffs will cease. Even if they don’t, countless scenes of buddhafields will appear on each blade of grass, each leaf on a tree and each mote of dust. In addition, the circles will remain without flickering. Succinctly put, the manifestations during this stage are beyond the reach of description.
Furthermore, since all the displays that will appear in the bardo have already been established, ropes of light will appear from your heart center to connect to the clusters of deities. Countless layers of wheels of light like parasols of peacock feathers will appear in the sky above the crown of your head. The mandalas of wrathful deities appear in the space above you, the sambhogakaya mandalas of peaceful deities in the space before you and the natural nirmanakaya realms below you. In short, the whole 'display of the precious spontaneous presence' will now manifest in its entirety.

These signs are called 'the body is like an elephant submerged in a mud hole.' Since the materiality of outer and inner phenomena has been purified in itself, you can penetrate unimpededly through solid rock and houses, just as the elephant can emerge (from the mud) in an instant. 'The speech is like the voice of a kumbhanda child.' As such speech captivates the mind of one who hears it, whatever the practitioner utters becomes a Dharma teaching and the 'power of true speech' is accomplished. Thus, you will be able to give countless Dharma teachings simultaneously in accord with the different inclinations of each sentient being. 'The mind is like a person recovered from a plague.' Just as one who has no fear of catching the plague again, you will have cut through the ties to samsara and be free from the fear of samsara's miseries.

By perfecting the power of all the ordinary qualities, you can soar through the skies and traverse through the earth, be free from harm by the elements and gain mastery over emanating and transforming magical apparitions. All this results from perfecting the strength of the extremely unelaborate precious word empowerment, consummating the three kayas on the path, ripening the fruition into full bloom and liberating materiality into light. You will have 'reached the fullness' of realizing enlightenment within this very body.

Although this has been combined with the lesser and medium stages of nonmeditation, you have actually reached the final point of greater nonmeditation. All the obscurations
of body, appearances and mind have been exhausted. You have been liberated from the most subtle defilement, the obscuration of dualistic knowledge, and have perfected, without exception, the great power of the qualities of wisdom, compassion and ability. There is, consequently, no higher place to which one can journey.

The Vision of the Exhaustion of Dharmata

The term vision of the exhaustion of dharmata is also known as the 'dissolution of outer appearances into the inner space' or 'passing into the nirvana of buddhahood' by means of the rupakayas dissolving into dharmakaya, or the 'fruition of the exhaustion of concepts and phenomena' because of transcending the elaborate attributes of subject and object. In brief, in the context of the thogal teachings, it is the spontaneous presence having dissolved back into the ground of primordial purity.

The signs at this point are: 'the body is like a bird freed from a trap,' meaning that one is liberated from the encasement of material substance. 'The speech is like an echo,' meaning that although various Dharma teachings are heard by one's disciples, in one's own perception neither is something uttered nor is someone uttering it. 'The mind is like a person hit in the heart by an arrow,' meaning that just as he will die in an instant, the body, experiences, sense faculties and all thought forms become exhausted, so there is no way one can avoid attaining enlightenment and dissolving into the space of dharmata beyond thought and description.

This is indescribable, since it transcends the domain of ordinary signs and measures of progress. According to the Dra Thalgyur:

*By the vision of manifest dharmata,*
*You transcend statements of fixating on assumption.*
*By the vision of increased experience,*
*Deluded perceptions are vanquished.*
By the vision of awareness reaching fullness,  
The three kayas go beyond the experience of a conceptual  
path.

By the vision of the exhaustion of dharmata,  
You cut through the continuity of the three realms of  
samsara.

The Supportive Teachings

When practicing these four visions, you should lay the basis  
of the threefold motionlessness so that the wisdoms of the four  
visions will manifest in an increasing degree through practice.  
While they manifest, the threefold abidance will also occur.  
What is that? Through the outer abidance of appearances, all  
apparent circumstances will arise as buddhafields. Through the  
inner abidance of the illusory body, you are free from the  
activities of deluded distractions. Through the secret abidance  
of wind and rigpa, you will not deviate from the expanse of  
inseparable space and wisdom.

At the time of ‘awareness reaching fullness’ the threefold  
attainment will also take place: By attaining mastery over prana  
and mind, you will perfect the signs of the siddhis of the totali-
ties and masteries, the gaze of subjugation, and so forth, as well  
as the signs, indications and qualities of the paths and bhumis.

By attaining mastery over rebirth, your body is liberated  
into light. As perceived by others, you remain beyond death for  
the benefit of beings, until samsara is emptied. Equal to  
Padmakara, Vimalamitra and countless other masters in the  
past, you remain by means of the great transformation body,  
the bodily form which is visible and yet empty, like the reflec-
tion of the moon in water.

‘Attaining mastery over entering,’ means to see that there  
are no objects of coincidence to be benefited by a bodily form.  
After that, free from any remainder of the aggregates, you  
attain enlightenmen in the primordially pure space of dharma-
dhatu as a group consisting of yourself as the chief figure,
together with the retinue of three thousand beings who possess the former aspiration and residual karma. Following this, you continuously carry out the activities of inseparable kayas and wisdom.

Indications in Dreams

Furthermore, it is taught that all practitioners of the four visions should measure their progress through dreams and the signs that appear in one's body and speech. The signs are as described earlier, eg., at the time of manifest dharmata the 'body is like a tortoise placed in a basin,' and so forth.

The signs of dreams are as follows: The sign showing when people of the highest diligence and capacity are liberated within this life is that their dreams vanish into dharmadhatu, interrupting the flow of confusion. Luminosity is continuous throughout the day and night.

The sign showing that medium practitioners are liberated in the bardo is that their dreams do not turn into 'double delusion,' but instead, whatever they dream of is recognized and embraced with mindfulness. The people of lowest capacity belong to the type who are assured of rebirth in a natural nirmanakaya realm, after which, within five hundred years, they attain enlightenment. They will have nothing but good dreams.

According to the general vehicles, the dreams which are the signs of having attained the bodhisattva bhumis, also taught in the Sutra of the Sacred Golden Light, the Sutra of the Ten Bhumis, and so forth, are as follows: One repeatedly dreams of climbing a mountain of gold, sitting upon a sun and a moon and dispelling the sufferings of all the six classes of beings with rays of light emanating from one's body and so forth.

Fearlessness

The practitioners who have perfected the four visions also attain the fourfold confidence of liberation. There are two types
of 'downward-directed confidence.' The first is confidence free from dread. One is beyond intimidation by anything whatsoever, such as danger or the hellish sufferings of heat and cold. The second is confidence free from fear of wandering into the birthplaces of the six classes of beings and through the three realms of samsara.

There are two types of 'upward-directed confidence.' There is confidence free from fascination with the qualities of buddhahood and the happiness of the buddhafIELDS, and so forth, and the confidence free from expectation, which means not having the hope or desire to achieve the reward of nirvana. These four types of confidence result from having resolved that all of samsara and nirvana is self-cognizance beyond concepts.

The Paths and Bhumis

When having realized the true nature, you will automatically have traversed and perfected the five paths taught in the general vehicles, the ten bhumis of the outer causal vehicles and the sixteen bhumis of the inner resultant vehicles. Of these, the Tantra of the Great All-illuminating Sphere discusses the five paths.

As to the method for realizing the single path without journey,
I shall explain the five paths
With similar words but exalted meaning.
While remaining in the presence of a sacred master,
To perfect in full the service of this master (all the preliminaries)
Is called the path of accumulation.

By the master explaining the meaning of the instructions,
To take to heart the twofold advice (of trekcho and thogal)
I have taught this as the path of joining.
By means of the fourfold pointing-out instruction (of symbol, meaning and sign),
To attain definite confidence within this life
Is explained as being the path of seeing.

The meditation which transcends meditation (trekcho)
And the nonexistence of a meditation present (thogal),
To demonstrate the inseparability of these two
I have taught this as the path of cultivation.

To reach perfection in the manner of not dwelling
In the ground of great bliss, the realization of buddhahood,
Is explained as being the path of no-learning.

All phenomena, however they may appear,
Such as samsara, nirvana and the path,
Emerge from the mind and appear to the mind.
There are no phenomena apart from this.1

A person who perceives reality will quickly traverse all the ten bhumis:
To assimilate the introduction of trekcho and thogal within one's being and feel extremely delighted is the first bhumi of The Truly Joyous.
To recognize the self-display is the second bhumi of The Stainless.
To grow progressively more accustomed to that is the third bhumi of The Radiant (manifest dharmata).
To perceive further the displays of space and awareness is the fourth bhumi of The Brilliant (increased experience).
The automatic purification of all disturbing emotions by the power of that (perception) is the fifth bhumi of The Hard to Conquer.
To perceive the bodily forms from within the circles is the sixth bhumi of The Realized (awareness reaching fullness).

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1. The additions within brackets are included as annotations in the original manuscript.
Having turned one's back to samsara is the seventh bhumi of The Reaching Far.

The fact that conceptual thinking does not occur is the eighth bhumi of The Unshakable.

To fully perfect the mandalas of the displays and gain mastery over the wisdoms and the miraculous powers is the ninth bhumi of The Good Intelligence.

To master all phenomena (dharmas) by embracing the wisdom displays with one's consciousness and to bring an ocean-like cloud of buddhafields under one's control is the tenth bhumi of The Cloud of Dharma (exhaustion of dharmata).

These ten bhumis have names similar to the bodhisattva bhumis of the causal vehicles, but possess a more exalted meaning. In other words, the bodhisattvas who enter and remain on the bhumis must, with effort and through manifold hardships, exert themselves (during three incalculable aeons, etc.) in practicing the paths of the two accumulations such as the ten paramitas and so forth. The miraculous powers and buddhafields which result from that effort are regarded as objects separate from mind. But here, by means of the profound methods of the swift path, all the displays of the kayas, buddhafields and qualities accomplished without hardship in a matter of just a few years and months are recognized and resolved to be the single circle of self-cognizance. Concepts fixating on the (three) obscurations of karma, disturbing emotions and dualistic knowledge are not something to be relinquished separate from their remedies, as the realization on this path is endowed with the key point of spontaneous purification and is thus, far superior.

Moreover, on the inner sixteen bhumis one need not depend on the path of transmuting the disturbing emotions by means of the progression and dissolution of the four joys, according to the general system of Secret Mantra. In this context, the manner of being liberated in the essence of the four types of luminosity is as follows:
The *increase* of the vision of manifest dharmata is the eyes. The *full increase* is the thatness of the eyes. The *attainment* is to see the chains, and the *full attainment* is to achieve familiarization with that.

The *increase* of the vision of increased experience is the light. The *full increase* is the bindus. The *attainment* is the colors of the five wisdoms, and the *full attainment* is the displays appearing as manifold shapes.

The *increase* of the vision of awareness reaching fullness is the single bodies. The *full increase* is the male and female deities in union. The *attainment* is their manifestation in groups, and the *full attainment* is the displays of the complete mandalas, the precious spontaneous presence.

The *increase* of the vision of exhaustion of dharmata is the exhaustion of apprehending something as bodily form. The *full increase* is the primordial purity of emptiness. The *attainment* is the inexpressible nature, and the *full attainment* is the ultimate nature of dharmata which is unobservable and does not consist of anything whatsoever. These stages called the 'sixteen bhumis of the visions' are the extraordinary system of Dzogchen.

The causal vehicles explain that when you reach the end of the ten bhumis you attain enlightenment after being empowered by all the buddhas of the ten directions with immense rays of light. This is the point at which the remainder of the habitual tendency of the all-ground, also known as the obscurations of dualistic knowledge which is the defilement of not recognizing the nature of nonthought, has been naturally purified.

The Secret Mantra teachings say that in Akanishtha, by means of the consort of coemergent wisdom, you traverse the two inner bhumis -- the eleventh bhumi of The Universal Light and the twelfth bhumi of The Lotus of Detachment -- you then realize the thirteenth bhumi of The Vajra Holder, the fruition of Buddhahood.

Numerous special qualities render these teachings superior. For example, by perfecting the power of *awareness reaching fullness*, the causes and conditions for actually attaining
enlightenment in the ultimate Akanishtha realm of self-display beyond limitations and partiality are self-existing and spontaneously present. Fearing too many words I will not describe here all these superior qualities. But, if you desire the details, you should read the scriptures and commentaries of the Seventeen Tantras as well as the precious treatises of the Seven Treasuries, the Trilogies, and so forth.

The Lesser Modes of Liberation

Through these points, I have taught how people of the highest capacity are liberated within this lifetime, how those of medium capacity are liberated in the bardo and how those of lower capacity are assured of rebirth in a natural nirmanakaya realm. The persons of lowest capacity are also included. Simply by seeing these practices and not losing interest, they will be liberated in a future life after meeting these teachings. The different authoritative guide books describe this in extensive detail, and I have described it briefly in my General Points of the Bardo, so understanding can be found there.

Summary

If you completely cast away the affairs of this life, exert yourself in the practices of trekcho and thogal right now and remain untainted by broken samayas, by the power of the profound key points of the oral instructions you cannot avoid liberation in this lifetime.

People who do not put effort into the practices like that, find it enough to have superficially "received teachings" and "meditated." Those whose minds are bloated with arrogance and self-conceit will remain untouched by the merest trace of the fragrance of the Dharma, although they may roar with the thunder of empty rhetoric and spout a hundred thousand elo-

quent words about liberation and achievement. They will go to the lower realms of samsara and nowhere else. Therefore, I think there is no need for me to say myriads of words.
The Seven Types of Conduct

So far, I have briefly explained the view and meditation, as well as the signs and degrees of progress on the paths and bhumis. Now, in this chapter, in conformity with the general Dharma system, it would seem sensible to explain the different kinds of conduct -- how to behave, the means of enhancement, goals and so forth -- as an aid to your practice. Without having attained some realization of the effortless Great Perfection, it is difficult to find any need for this. Nonetheless, like planting a mere seed here I shall condense the twenty-one types of conduct taught in the *Union of the Sun and Moon Tantra*, and elsewhere, into seven vital points. What are they?

1) As a beginner, using the *bee-like conduct* of integrating numerous Dharma teachings, you should attain certainty as to learning, reflection and meditation.

2) With the *conduct of a swallow entering its nest*, you should cut through misconceptions about the oral instructions and ensure that the deviations of doubt, obstacles and faults do not occur.

3) Following this, during the actual practice, you should have the *conduct of a wounded deer* and keep to unpeopled mountain dwellings free from the ties of worldly distractions.
4) As an aid to this you should keep silence, having the conduct of a mute. For your entire life refrain from engaging in flattery or slander.

5) Keeping the conduct like a madman, cast away prejudice and attachment, like, dislike and indifference toward friends and enemies.

6) Adopting the conduct of pigs and dogs, you should be content with whatever happens and take whatever is experienced as your companion, without pure and impure concepts concerning food, clothing, dwelling and sitting place.

7) Through the lion-like conduct of the king of beasts, you should be free from anxiety about events and completely cast away all fetters of hope and fear. Until you have realized the fruition, practice so that you can endure heat and cold and good and bad equally, without falling under the power of circumstances.

Advice

Condensing these seven types of conduct to their essence, from the moment you first enter the door of these teachings until you finally reach the exhaustion of concepts, lay your foundation with love, compassion and bodhicitta. Keep it stable with devotion and pure perception, and observe your samayas. Remain firm, with renunciation, contentment and perseverance.

The male or female practitioner able to put one-pointed effort into the essence of practice, the union of trekcho and thogal, will permanently depart from samsara, establish the basis for the Practice Lineage, obtain the eye of the oral instructions, and make the differentiation of the practice. Thus, for those worthy people who attain the result of buddhahood by dissolving all the phenomena of samsara and nirvana into the primordially pure expanse of self-cognizance -- the original

1. The important key point of distinguishing between sem and rigpa.
Great Perfection -- appearance and existence will manifest as the guru, causing the sea of blessings to overflow. Apparent objects will manifest as a buddhasfield, emptying out the basis for misfortune and obstacles. Their physical forms will be liberated into the body of light, exhausting the basis for sickness and causes of death. Their minds will dissolve into primordial purity, causing the falsehood of view, meditation, conduct and fruition to vanish. They will discover the three kayas within themselves, exhausting the basis of dependence upon a subject and object for attaining buddhahood. They will have no difficulty in swiftly arriving at such a stage.

The superficial Dharma practitioners of the degenerate Age of Strife are fermenting with samsaric attachment and clinging, afflicted by the tumor of selfishness and conceit and are possessed by the spirit of perverted ambition and the eight worldly concerns. Unable to persevere in their practice for even one day, they dissipate into sleep and the business of obtaining food and clothing. When observing the abundance of such "meditators" who expect the signs of realization to appear spontaneously like mushrooms, the experiences, realization and qualities of the paths and bhumis, though hoped for, will be scarce like rain in the autumn. Intelligent people, do you understand this?

The Gandhavuhya Sutra says:

Failing to practice the Dharma is like dying of starvation
Although one may have given food and drink to numerous beings.

The sutra continues:

By not fully practicing
One will not perceive the nature of things.
Although one may see or hear about water,
How can it quench one's thirst if one doesn't drink?

Therefore it is essential to practice.
Other teaching systems consider that the details of how to clear away hindrances, the different types of errors and sidetracks are important. You can understand the mistakes, errors and sidetracks concerning the natural state of trekcho from what I have explained in my Notes on Mahamudra.¹

Entering thogal practice without correctly understanding the vital points of trekcho is inappropriate. Even if one did practice, it would be pointless. However, having assimilated the key points of trekcho, you will transcend the domain of hindrances, flaws, errors and sidetracks in thogal practice. So they need not be mentioned here.

The general clearing away (of obstacles for the eyes), the advice on medicine, etc., I shall not explain here since they can be found in detail in the authoritative scriptures.²

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² These details can be found in the Nyingthig Yabshi.
The Nature of Fruition

Now I shall explain how to accomplish the final fruition of the kayas and wisdoms, bringing the book to its conclusion.

When you become completely adept in the practice, you will gradually exhaust all the gross, subtle and extremely subtle defilements of momentary coemergent ignorance. The knowledge of self-cognizant wisdom will develop corresponding to the extent that the defilements are purified. That is the nature of things.

Take the example of a skilled doctor, who through medicine and treatment partially removes the obscuring factors from a person blind since birth. When the blind person's eyes are opened, he will see only gross, not fine and detailed objects at first. Following this, by gradually having the remaining covers removed, he will finally see everything exactly as it is. The eyes are something he already possesses, not some new acquisition. Likewise, the nature of your sugata-essence, the original wisdom of primordial purity is blinded by a temporary defilement. The doctor-like master with his medicine-like oral instructions and treatment opens up the kayas and wisdoms, which are like your eyes. Realizing this fact is called 'fruition.' The three kayas, the wisdoms, and so forth, are not something
new appearing from somewhere else. The above quoted *Sutra of Purified Karma* should explain how to apply the methods for purifying the momentary defilements that have arisen, ensuring they do not re-occur.

**The Time of Liberation**

The basic manner of liberation common to both Mahamudra and Dzogchen is the dissolution of the aggregates into dharmadhatu without remainder within this lifetime. According to the *Tantra of the Jewel Mound*:

\[
\begin{align*}
\text{Understanding this in your own mind} \\
\text{By means of unmanifest nonthought,} \\
\text{All appearances naturally dissolve} \\
\text{And everything, as complete openness,} \\
\text{Becomes the nature of the great empty cognizance.} \\
\text{The four elements -- earth, water, fire and wind --} \\
\text{Do not manifest in their individual properties,} \\
\text{But vanish like mist into space.} \\
\text{The manifold types of deluded clinging} \\
\text{Are without arising, whatever one may think.} \\
\text{Moreover, the aspects of perceiver and perceived naturally cease} \\
\text{And are spontaneously exhausted without manifestation.} \\
\text{Experiencing this in one's own cognition,} \\
\text{All beings also become like this.}
\end{align*}
\]

For the thogal practitioner, the difference lies in the fact that all outer material objects which arise due to deluded perception cease and you gain mastery over the actual buddhafields of inner wisdom. Mastering both *birth and entering* through the illusory 'great transformation body,' which is like the reflection of the moon in water, you act for the welfare of beings to the limits of the sky. People of medium capacity will
inspire disciples to faith by means of relic bones, relic pills, seed syllables, sounds, earthquakes, rainbows and rains of flowers. These are the signs that they will be liberated in one of the bardo states. Even those of lesser capacity will take rebirth from a lotus flower in a natural nirmanakaya realm. By receiving empowerment and prophecy they will traverse the remainder of the path and attain enlightenment.

The kayas

In any case, all the (four) momentary obscurations of karma, disturbing emotions, habitual tendencies and dualistic knowledge are naturally purified. This is because all conceptual thinking is exhausted; even the finest and most subtle concepts and tendencies are not present. To remain in the innate, empty and cognizant state of great bliss -- the circle of perpetual continuity of inseparable space and wisdom -- is known as dharmakaya.

Different styles of teaching in the sutras and tantras, like stating that the dharmakaya remains in a form with face and arms, are meant to tame different types of people. But apparently there are people who proliferate many different treatises and create many points of controversy, clinging to particular segments of these quotations. According to my own understanding, one doesn't realize the natural state of dharmakaya by quarreling about whether or not a particular one-sided view can be established or whether or not it is real.

Dharmakaya is not an object of thought and description and does not lie within the confines of permanence and annihilation. Even if you exert yourself for one hundred aeons in the intellectual refutations and affirmations of fixating thoughts, you will definitely not see the natural face of naked dharmakaya. Once you realize the ultimate nature of primordial purity as it is, I think it is sufficient to simply discover dharmakaya within yourself without any dialectic dispute.
From the natural radiance of unconstructed dharmakaya, the sambhogakayas of spontaneous presence automatically manifest as the fivefold wisdom mandalas of form endowed with the major and minor marks, acting effortlessly for the benefit of the bodhisattvas and vidyadharas on the ten bhumis.

By the unceasing power of the expression of the union of these two kayas and due to the ripened effect of the seeds of bodhicitta and aspiration made while on the path, the inconceivable number of compassionate nirmanakayas which tame whoever-needs-to-be-tamed manifest as countless and unfathomable creations in various places and as various species in conformity with those-to-be-tamed. In essence, the nirmanakayas possess no deliberate notion or concepts such as subject and object. They do not fixate on self and others as being separate. But, by the power of aspiration and compassion they fulfill the hopes and desires of each being, just like the wishfulfilling jewel or the wishgranting tree. This is the nature of the qualities and activities of all the victorious ones.

These three kayas, as well as other divisions like the four or five kayas or even the nine aspects of the three kayas, can actually be condensed into two: dharmakaya and rupakaya. In the ultimate sense, these two are of one taste in dharmakaya. As an example, they are like a mirror and its reflection or like the sky and a rainbow. In terms of the meaning, they are present as the kayas and wisdoms, the conditioned and the innate, cognizance and emptiness, essence and manifestation, space and wakefulness -- the equal and perfect great sphere of spontaneous presence which is beyond change or alteration throughout the four times. This state is renowned as the inseparable kayas and wisdoms.

These details are found extensively in all the major authoritative scriptures. Here, I have only mentioned them in brief.
Epilogue

Throughout the entire billionfold universe
You will never find anything superior to the wondrous Great Perfection,
The ultimate extract of the extensive secret teachings of the victorious ones,
The quintessence of the innermost essence.

Though condemned with great effort by many people,
Such as Khugpa Lhatsey and Paldzin
Who were blessed with the power of a demon,
Who can refute the numberless beings who attained the light body
in India and Tibet?

These days when the sun of the teachings is about to set on the western mountains,
When the butter skins of rigid minds remain uncured by the butter,
Though they study a million dry words of sophistry and scholarship,
There is no way people haughty with learning will read this.

1. Some scholars who held the view that Dzogchen is a mere invention and basically non-Buddhist. Their false assumptions are refuted in many scriptures, most recently by Shechen Gyaltsab Pema Namgyal in his History of the Dharma of the Nyingma School.
Even those who have entered the boat of the teachings of the Early Translations
Do not raise high the banner of renunciation
And do not vigorously apply the oars of detachment.
So who will uphold the bloodline of the vidyadhara lineage?

Hiding their enemy, ego-clinging, deep within their hearts,
Although they twirl rosaries for one hundred years
With the fierce mantras of Hung Hung! Phat Phat! Guard Guard! Foil Foil,²
There is no hope for them to subdue the vicious demon in their own minds.

Without knowing that spontaneously liberated freely resting
Is the nature of the realms of the three kayas, the magical display of awareness,
Won’t the practitioner watching the enchanting spectacle of experiences and visions
Be like nothing but a cat hunting mice?

Through the primordial purity of trekcho, strip rigpa to nakedness.
Without attachment, purify the realms through the luminous displays of thogal.
Without hoping for or desiring the signs of the four visions,
Practice in this way and you will capture the kingdom of Samantabhadra.

Although an ignorant person like myself
Is unqualified to explain, teach and compose,
I wrote this in response to the request
Of the yogi Tsultrim Sangpo.

All errors in language and meaning, and defects of incorrect points,
I confess openly before my teachers.

2. Exclamations used in tantric rituals of exorcism.
May all the virtue exemplified by my noble intention
Be dedicated to all beings, equal to space.

By the power and blessings of the wondrous compassion
Of all the buddhas and bodhisattvas of the Mind, Symbol, and
Oral Lineages,
And by the power of the nature of the three kayas and the five
wisdoms
That are spontaneously present in the nature of beings since the
beginning,
May the lamp of the profound essence, the Dzogchen teachings,
Dispel the inherent obscurations of sentient beings.
In the expanse of dharmadhatu endowed with the threefold
wisdoms
May there be the auspiciousness of equal and perfect
enlightenment.

These notes condensing the meaning of the secret and
unexcelled Luminous Vajra Essence had been repeatedly
requested by Kalden Tsultrim Sangpo for many years and
months. But since my learning, reflection and meditation are
weak, and in particular, since I lack the wealth of experience
and realization in these teachings, I didn’t dare write such a
book, and consequently postponed it for a long time.

Later on, so as not to let the words of repeated and insis­
tent encouragement go to waste, I thought it might be possible
to benefit a few uneducated beginners who have been unable
to read the extensive instructions. Therefore, I, Natsok Rang­
drol, wrote this in the Sugata Life Cave on the southern slope
of the sacred place of Palri Gang, based on the advice of the
learned and accomplished Longchenpa, Yongdzin Namkhar
Chopa and others, during the third summer month while a
multitude of flowers were blooming. May this be a cause for all
beings to realize the primordial nature as it is.
Translator’s Afterword

It seems needless to mention that I have no deep personal experience in these teachings and also no real confidence that I can present their meaning correctly in English. But, things like that cannot be said often enough. Nevertheless, I was given the order to undertake the translation of the three major books of Tsele Natsok Rangdrol from Venerable Tulku Urgyen and his oldest son Chokyi Nyima Rinpoche at the recommendation of His Holiness Dilgo Khyentse. Having received their kind guidance and teachings, in particular the clarification of all the subtle key terms from Tulku Urgyen, I somehow found the courage to begin the translation of these profound teachings. But that doesn’t mean that the translation is perfect; the faults you may find are entirely my own.

Moreover, the style of presentation and the vocabulary used were arrived at by drawing heavily from the pioneers of translating the teachings of the Innermost Essence into English: Tulku Pema Wangyal, Chogyam Trungpa, and Tulku Thondrup, to whom we are all deeply indebted.

I would like to thank all my Dharma friends who selflessly have given hour upon hour of their time and energy to ensure that the readability was at least good enough to avoid being offensive. First of all I would like to thank George MacDonald who generously sponsored the translation, Bo Colomby who paved the way by having prepared an earlier draft translation, Marcia Binder Schmidt who acted as the translation assistant checking and editing all stages of the work, Ward Brisick and Mim Coulstock who toiled over the editing and copy-editing, and finally Carol Faust for detailed proof-reading.
There are surely mistakes in this translation and deeper levels of meaning waiting to be discovered. But, it has never been said that merely reading a book about Dzogchen enables one to practice. It is indispensable to receive teachings in full from a qualified master of this tradition. This book is meant to be a support for the oral instructions you receive from your own teacher, nothing else.

Please respect the command of His Holiness Dilgo Khyentse that this book should not be read by people who have not yet received the proper authorization.

Lastly, kindly respect this text by not leaving it lying around where it can be stepped on, trashed, or be accessible to people who through reading it may distort its meaning or create a hostile attitude towards these precious teachings. Tulku Urgyen once said that the reason to keep the teachings of the Innermost Essence secret is that a single moment of hostility or distrust towards the most direct method of liberation creates more negative karma than killing one hundred people.

Erik Pema Kunsang
Nagi Gompa and Ka-Nying Shedrup Ling Monastery, 1988
Appendix:
The Dzogchen Tantras

The following information is a summary of the teachings of Vimalamitra, Longchenpa and Khenpo Ngakchung as recorded in the Nyingthig Yabshi and its related commentaries as well as extracts from oral teachings of His Holiness Dilgo Khyentse and Tulku Urgyen Rinpoche.

The Great Perfection is the ultimate of all the 84,000 profound and extensive sections of the Dharma. It is the realization of Buddha Samantabhadra, exactly as it is.

In terms of tantric scriptures, there are 6,400,000 tantras of the Great Perfection which can be divided into the Three Sections of Mind, Space, and Instruction. Kunje Gyalpo is the chief tantra of the Mind Section, the Longchen Rabjam Tantra is the chief tantra of the Space Section, and the Dra Thalgyur Root Tantra is the chief tantra of the Instruction Section.

All these Dzogchen tantras were compiled by Vajrasattva, the manifestation of the bliss and emptiness of the mind of Samantabhadra. Vajrasattva then taught the tantras to the three main bodhisattvas who spread the teachings in the three worlds: Manjushri taught the devas, Lokeshvara taught the nagas, and Vajrapani taught the human beings. Thus countless sentient beings were brought to the primordial ground of liberation.

In order to spread the Dzogchen teachings in our world, the Jambu Continent, Vajrasattva emanated from his heart the deva prince Semlhag Chen who then incarnated in the human world in the family of King Indrabhuti as the child Garab
Dorje, also known as Rolang Deva. Garab Dorje received all the tantras, scriptures and oral instructions of Dzogchen from Vajrasattva in person and thus became the first human vidya-dhara in the Dzogchen lineage.

Garab Dorje entrusted these teachings to his main disciple, Manjushrimitra, who then classified them into the Three Sections of Dzogchen: Mind Section, Space Section, and Instruction Section.

The chief disciple of Manjushrimitra, the great master known as Shri Singha, divided the Instruction Section into The Four Cycles of Nyingthig: the Outer, Inner, Secret, and Innermost Unexcelled Cycles.

The Three Sections of Dzogchen were brought to Tibet by three great masters: Guru Rinpoche, Vimalamitra, and Vairocana.

The Innermost Unexcelled Cycle consists of seventeen tantras. There are eighteen when adding the Ngagsung Tromay Tantra, which is focused on the protective rites of Ekajati. According to the system of Padmakara, there are nineteen when including the Longsel Barwey Tantra, the Tantra of the Blazing Expanse of Luminosity.

These tantras teach in full all the requirements for one person to practice and attain complete buddhahood within a single lifetime. Each tantra is not dependent upon the others but is complete in itself.

1. **Dra Thalgyur Root Tantra** (sgra thal 'gyur rtsa ba'i rgyud) explains how to attain the level of nirmanakaya and how to accomplish the welfare of others through practices related to sound.

2. **The Tantra of Graceful Auspiciousness** (bkra shis mdzes ldan gyi rgyud) teaches how to establish the nature of awareness, and how to identify the basis of confusion and the unmistaken wisdom.

3. **The Tantra of the Heart Mirror of Samantabhadra** (kun tu bzang po thugs kyi me long) shows how to identify and cut
through pitfalls and errors and how to establish what is innate.

4. The Blazing Lamp Tantra (sgron ma ’bar ba’i rgyud) teaches how to identify the ‘lamps’ related to awareness, their terminology, analogies for how wisdom arises, the unity of awareness and how to clear misconceptions about self-cognizance and how to practice.

5. The Tantra of the Mind Mirror of Vajrasattva (rdo rje sems dpa’ snying gi me long) teaches how the lamps are the self-display of awareness. By means of 21 pointing-out instructions, the different types of people recognize wisdom. It further teaches the four key points and how to practice.

6. The Tantra of Self-manifest Awareness (rig pa rang shar gyi rgyud) teaches how to resolve the view, meditation and action.

7. The Tantra of Studded Jewels (nor bu bkra bkod) shows how to eliminate the defects and sidetracks connected to the view and the practice of meditation, conduct and fruition.

8. The Tantra of Pointing-out Instructions (ngo sprod sprad pa’i rgyud) describes how to apply the essence of awareness in one’s practice through various indications.

9. The Tantra of the Six Spheres of Samantabhadra (kun tu bzang po klong drug pa’i rgyud) teaches how to purify and prevent rebirth in the six realms, and how to manifest the pure realms of self-display.

10. The Tantra of No Letters (yi ge med pa’i rgyud) describes the actual means of practice, how to abandon activities and live in places free from defects, the four ways of ‘freely resting,’ ‘sustaining naturalness’ as well as the undefiled method of the main part of practice.

11. The Tantra of the Perfected Lion (seng ge rtsal rdzogs kyi rgyud). The scripture explains the degrees of progress and the signs that occur, how to stabilize awareness and how to increase the level of experience.
12. The Pearl Garland Tantra (mu tig phreng ba’i rgyud) is taught for the sake of preventing awareness from straying back by means of bringing it to maturation. It teaches how to practice, reach familiarity and liberation.

13. The Tantra of Self-liberated Awareness (rig pa rang grol gyi rgyud) teaches how awareness is uncreated but is liberated by itself, how to control appearances, to grow familiar with the vajra chain, and how to naturally free all of samsara and nirvana.

14. The Tantra of Piled Gems (rin chen spungs pa’i rgyud) explains how all the qualities manifest are all the essence of space and awareness.

15. The Tantra of Shining Relics (sku gdung ’bar ba’i rgyud) describes the outer and inner signs of awareness reaching maturity which are manifest before and after the time of death in order to inspire and instill confidence in other persons.

16. The Union of Sun and Moon Tantra (nyi zla kha sbyor) shows which experience a person undergoes in the intermediate state, the bardo, after passing away. It teaches how to resolve one’s master’s oral instructions during the bardo of this life, how to stabilize awareness during the bardo of dying, how to attain enlightenment through recognizing awareness during the bardo of dharmata, and, if necessary, how to be assured a rebirth in a natural nirmanakaya realm during the bardo of becoming and there attain Buddhahood without further rebirths.

17. The Tantra of Self-existing Perfection (rdzogs pa rang byung) teaches how to prepare to be a suitable recipient of the teachings by means of the four empowerments.

18. The Tantra of the Black Wrathful Shri Ekajati (dpal e ka dza ti nag mo khros ma’i rgyud) describes how to protect the practitioner against harms inflicted by others.

Vimalamitra united the two aspects of Innermost Unexcelled Section: the explanatory lineage with scriptures and the
hearing lineage without scriptures and concealed them to be revealed in the future as the Nyingthig teachings renowned as Vima Nyingthig, and also as the Secret Heart Essence of Vimalamitra (bi ma’i gsang ba snying thig). Longchenpa clarified them in his 51 sections of Lama Yangthig.

Padmakara concealed his teachings on the Innermost Unexcelled Cycle to be revealed in the future as Khandro Nyingthig, the Heart Essence of the Dakinis. Longchenpa also clarified these teachings in his Khandro Yangthig.

These four exceptional sets of Dzogchen instructions are contained, together with Longchenpa’s additional teachings Zabmo Yangthig, in his collection famed as Nyingthig Yabshi.

In recent years, many westerners have had the fortune to receive this collection in completeness from living masters headed by His Holiness Dilgo Khyentse, Pema Norbu Rinpoche, and Dodrup Chen Rinpoche, and in parts by the masters who have passed on the transmissions for Jamgon Kongtrul’s precious treasuries, the Rinchen Terdzo and Damngak Dzo.
Glossary

English - Tibetan

Absolute wisdom bindus - don dam ye shes kyi thig le
Aggregates, constituents, sense-bases - phung khams skye mchad
All-ground consciousness - kun gzhi'i rnam shes
All-ground of bodily tendencies - bag chags lus kyi kun gzhi
All-ground of the primordial nature - ye don gyi kun gzhi
All-ground of various tendencies - bag chags sna tshogs pa'i kun gzhi
All-ground - kun gzhi
All-pervasive compassion - thugs rje kun khyab
Appearance and existence - snang srid
Appearances dissolving into mind - snang ba sms la thim pa
Aspiration and application - smon 'jug
Attainment of fearless confidence - 'jigs bral kyi gdings thob pa
Attainment of stability - brtan pa thob pa
Awareness-wisdom - rig pa'i ye shes
Body, perception, and mind - lus snang sms gsum
Bone-mansion of great bliss - bde chen dung khang

Buddha nature - sangs rgyas kyi snying po
Causal condition - rgyu'i rkyen
Charvakas - rgyang 'phen pa
Chitta flesh lamp - tsitta sha'i sgron ma
Circle of perpetual continuity of inseparable space and wisdom - dbyings dang ye shes 'du 'brel med par rtag pa rgyun gyi 'khor lo
Coemergent ignorance - lhan cig skyes pa'i ma rig pa
Coemergent Union of Mahamudra - phyag chen lhan cig skyes sbyor
Coemergent wisdom - lhan skyes ye shes
Cognitive act - sms
Cognitive acts and mental states - sms dang sms byung
Cognizance and emptiness - gsal dang stong pa
Cognizant expression - gsal gdangs
Common ground of primordial purity - ka dag gi spyi gzhi
Compassionate expression - thugs rje
Compounded phenomena - 'dus byas kyi chos
Concept of the perceived - gzung ba'i rtog pa
Conception - rtog pa
Conceptual ignorance - kun tu btags pa'i ma rig pa
Conceptual mind - blo
Conceptual thinking - rnam rtog
Conditioned and the innate - chos can dang chos nyid
Confusion and liberation - 'khrul grol
Consciousness - rnam shes
Consciousnesses of the five senses - sgo lnga'i rnam shes
Constituents - khams
Constructs of conceptual attributes
mtshan ma'i spros pa
Constructs - spros pa
Deciding on one point - thag gcig thog tu chod pa
Defilements of momentary coemergent ignorance - glo bur ma rig lhan skyes kyi dri ma
Definitive meaning - nges don
Degenerate Age of Strife - rtsod ldan snyigs ma
Dharmata wheel of the three key points - gnad gsum chos nyid kyi 'khor lo
Different aspects of the same identity - ngo bo gcig la ldog pa tha dad
Display of dharmata - chos nyid kyi rol pa
Display of the precious spontaneous presence - lhun grub rin po che'i snang ba
Display-experiences - snang nyams
Displays of space - dbyings snang
Dissolution of outer appearances into the inner space - phyi'i snang ba nang dbyings la thim pa
Double delusion - nying 'khrul
Dra Thalgyur Root Tantra - sgra thal 'gyur rtsa ba'i rgyud
Dra Thalgyur - sgra thal 'gyur
Early Translations - snga 'gyur
Eight gates of spontaneous presence - lhun grub kyi sgo brgyad: the gate of manifesting as compassion, as lights, as kayas, as wisdom, as nonduality, as freedom from extremes, as the impure gate of samsara and as the pure gate of wisdom
Elaborate vase empowerment - spros bcas bum pa'i dbang
Eleventh bhumi of The Universal Light - bcu gcig kun tu 'od kyi sa
Empty bindu lamp - thig le stong pa'i sgron ma
Empty cognizance endowed with a core of awareness - stong gsal rig pa'i snying po can
Equal and perfect great sphere of spontaneous presence - mnyam rdzogs lhun grub thig le chen po
Essence and manifestation - ngo bo dang snang tshul
Essence, nature and compassion - ngo bo rang bzhin thugs rje
Examining the arising, abiding and disappearance - byung gnas 'gro gsum la brtags pa
Exhaustion of concepts - blo zad
Exhaustion of phenomena beyond concepts - blo zad chos zad
Existence and nonexistence - yod med
Experience of attainment - thob pa'i nyams
Experience of equality - mnyam pa nyid kyi nyams
Experience of familiarization - goms pa'i nyams
Experience of movement - g.yo ba'i nyams
Experience of spontaneous presence - lhun gyis grub pa'i nyams
Experience of stability - brtan pa'i nyams
Experience of unmoving samadhi - ting nge 'dzin mi g.yo ba'i nyams
Expression of unobstructed experience - 'char sgo 'gags med kyi rtsal
Expression - rtsal
Extremely unelaborate precious word empowerment - rab tu spros med tshig dbang rin po che
Far-reacher composed of elements - 'byung ba bsdu s pa'i rgyang zhags
Far-reacher composed of the sense faculty - dbang po bsdus pa'i rgyang zhags
Far-reacher composed of wisdom - ye shes bsdus pa'i rgyang zhags
Far-reaching water lamp - rgyang zhags chu'i sgron ma
Five poisons of disturbing emotions - nyon mongs pa dug lnga
Fixed mindfulness of conventional delusion - kun rdzob 'khrul pa'i dran 'dzin
Fixating condition - der 'dzin gyi rkyen
Four key points of self-liberated freely resting - rang grol cog gzhag gi gnad bzhi
Four sections of Dzogchen - rdzogs chen sde bzhi: the outer Mind Section, the inner Space Section, the secret Instruction Section and the innermost Unexcelled Section
Four stages of experience - nyams rim bzhi
Four visions - snang ba bzhi
Four Yogas of Mahamudra - phyag rgya chen po'i nnal 'byor bzhi
Fourfold confidence of liberation - grol tshad kyi gdings bzhi
Fourfold freely resting - cog gzhag bzhi
Fruition of the exhaustion of concepts and phenomena - 'bras bu blo zad chos zad
Gaining confidence in liberation - gdings grol thog tu bca' ba
Gandhavuhya Sutra - sdong po bkod pa'i mdo
General and special preliminaries - thun mongs dang khyad par gyi sngon 'gro
Gradual or instantaneous type - rim gyis pa dang cig char ba
Gradual type - rim gyis pa
Great encompassing blue - mthing ga khyab chen
Great primordial manifestation of empty cognizance - stong gsal ye gdangs chen po
Great primordial purity - ka dag chen po
Great primordially free expanse of openness - ye grol klong yangs chen po
Great realm-display of spontaneous presence - lhun grub kyi zhing snang chen po
Great transformation body - 'pho ba chen po'i sku
Great wisdom of ultimate primordial purity - don dam pa'i ka dag gi ye shes chen po
Greater nonmeditation - sgom med chen po
Greater one taste - ro gcig chen po
Greater one-pointedness - rtse gcig chen po
Greater simplicity - spros bral chen po
Ground Mahamudra - gzhi phyag rgya chen po
Ground of confusion of the sentient beings of the Three Realms - khams gsum sems can gyi 'khrul gzhi
Ground of confusion - 'khrul gzhi
Ground wisdom of the natural state - gzhi gnas lugs kyi ye shes
Ground-appearance manifesting from the ground - gzhi las gzhi snang du shar ba
Ground-manifestation - gzhi snang
Habitual tendency - bag chags
Hearing Lineage of the oral tradition - phyag bzhes snyan brgyud
Heart Mirror of Vajrasattva - rdo rje sems dpa' snying gi me long
Ignorance of single identity - bdag nyid gcig pa'i ma rig pa
Ignorance of the undetermined all-ground - kun gzhi lung ma bstan gyi ma rig pa'i cha
Illuminating Lamp - sgron ma snang byed
Increase, full increase, attainment, full attainment - mched pa, nye bar mched pa, thob pa, nye bar thob pa
Indivisible two truths - bden pa dbyer med
Innate all-ground of application - sbyor ba don gyi kun gzhi
Innate condition - yin lugs
Innate pure wakefulness - chos nyid rnam dag gi ye shes
Innate suchness of the natural state exactly as it is - gnas lugs kyi rang mtshang jbzhin
Innate, empty and cognizant state of great bliss - rang bzhin stong gsal bde ba chen po'i ngang
Inner luminosity - nang gsal
Inner resultant vehicles - nang 'bras bu'i theg pa
Inner space - nang dbyings
Innermost Essence - snying thig
Innermost Unexcelled Section - yang gsang bla na med pa'i sde
Inseparable kayas and wisdoms - sku dang ye shes dbyer med pa
Instantaneous type - cig car ba
Instruction of the freely resting awareness - rig pa cog gzhag gi man ngag
Instruction Section - man ngag sde
Karmic wind - las kyi rlung
Kati crystal tube - ka ti shel gyi sбу gu can
Kayas and wisdoms - sku dang ye shes
Knowledge and ignorance - rig ma rig
Knowledge of self-cognizant wisdom - rang rig ye shes kyi mkhyen pa
Kumbhanda - grul bum
Lalana, pingala and avadhuti - ro ma rkyang ma kun 'dar ma
Lamp of final fruition - mthar thug 'bras bu'i sgron ma
Lamp of pure space - dbyings rnam dag gi sgron ma
Lamp of self-existing knowledge - shes rab rang byung gi sgron ma
Lamp of the bardo state - bar do dus kyi sgron ma
Lamp of the innate ground - gnas pa gzhi'i sgron ma
Lay the basis of the threefold motionlessness - mi 'gul ba gsum la gzhi bca'
Learning, reflection and meditation - thos bsam sgom gsum
Lesser nonmeditation - sgm med chung ngu
Lesser one taste - ro gcig chung ngu
Lesser one-pointedness - rtse gcig chung ngu
Lesser simplicity - spros bral chung ngu
Lethargic shamatha - zhi gnas lteng po
Letterless Tantra - yi ge med pa'i rgyud
Liberating instructions - grol byed kyi gdam's pa
Luminosities of mother and child - 'od gsal ma bu
Luminosity of union - 'od gsal zung 'jug
Luminous radiance - gsal mdangs
Luminous space of great emptiness - 'od gsal stong pa chen po'i dbyings
Luminous Vajra Essence - 'od gsal rdo rje snying po
Magical display of awareness - rig pa'i sgyu 'phrul
Mahamudra and Dzogchen - phyag rdzogs
Mahamudra of the natural state - gnas lugs kyi phyag rgya chen po
Mahamudra of the natural state - gnas lugs phyag rgya chen po
Manifestation - gdangs
Meditation and post-meditation - mnyam rjes
Meditation of the freely resting ocean - rgya mtsho cog gzhag gi sgom pa
Medium nonmeditation - sgom med 'bring
Medium one taste - ro gcig 'bring
Medium one-pointedness - rtse gcig 'bring
Medium simplicity - spros bral 'bring
Mental constructs - spros pa
Mind of disturbing emotions - nyon mongs pa can gyi yid
Mind Section of Dzogchen - rdzogs chen sems sde
Mind Section of Dzogchen - rdzogs pa chen po sems phyogs pa
Mind Section - sems sde
Mind, Symbol, and Oral Lineages - dgongs brda snyan brgyud
Mind-consciousness - yid kyi rnam shes
Mind-essence free from constructs - sems nyid spros bral
Mind-experiences - shes nyams
Momentary tendencies - glo bur gyi bag chags
Most Profound Heart Essence - yang gsang snying thig
Most Secret Unexcelled Nyingthig - yang gsang bla na med pa snying tig
Naked and innate face of mind free from concepts - blo bral rjen pa'i rang zhal
Natural expression of emptiness - stong pa'i rang rtsal
Natural face of innate luminosity - chos nyid 'od gsal gyi rang ngo
Natural face of naked dharmakaya - chos sku'i rang zhal rjen pa
Natural nirmanakaya realm - rang bzhin sprul pa'i zhing
Natural radiance of unconstructed dharmakaya - chos sku spros dang bral ba'i rang mdangs
Natural state of primordial purity - ka dag gi gnas lugs
Natural state of the ground of spontaneous presence - gzhi lhun grub kyi gnas lugs
Ninefold activities - bya ba dgu phrugs
Nirvâra-vishkambin - sgrib pa rnam par sel ba
Nonarising essence - gshis skye ba med pa
Nonconceptual emptiness - mi rtog stong nyid
Nonexistent appearances - med bzhin snang ba
Nonmeditation - sgom med
Nyingthig Yabshi - snying thig ya bzhi
NYingthig of Direct Perception - mgon sum snying tig
Object condition - dmigs pa'i rkyen
Ocean-pressing - rgya mtsho ar gtad
One single identity with different aspects - ngo bo gcig la ldog pa tha dad
One taste - ro gcig
One-pointedness - rtse gcig
Original and natural state - gdod ma'i gnas lugs
Original ground of primordial purity - ka dag gi ye gshi
Original ground - thog ma'i gshi

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Original natural state of great primordial purity - gdod ma'i ka dag chen po'i gnas lugs
Original state of primordial purity - ye gdod ma'i ka dag gi gnas lugs
Original state transcending thought - bsam 'das gdod ma'i gnas lugs
Original state - gdod ma'i gnas lugs
Original wisdom of primordial purity - gdod nas ka dag gi ye shes
Originally pure - ye nas dag pa
Outer causal vehicles - phyi rgyu'i theg pa
Paramita vehicle - phar phyin theg pa
Passing into the nirvana of buddhahood - sangs rgyas mya ngan las 'das pa
Pathway - lam
Peaceful gaze of a shravaka - nyan thos zhi ba'i lta stangs
Pearl Garland Tantra - mu tig 'phreng ba'i rgyud
Pearl Garland - mu tig 'phreng ba
Perceiving mind - 'dzin pa'i shes pa
Perception-mediums - 'char sgo
Permanence and annihilation - rtag chad
Power of true speech - ngag gi bden tshig
Practice Lineage - sgrub brgyud
Practice of the freely resting experience - snang ba cog gzhag gi nyams len
Prajnaparamita - shes rab phar phyin
Primordial dharmakaya of original emptiness - ye stong thog ma'i chos sku
Primordial purity and spontaneous presence - ka dag lhun grub
Primordial purity - ka dag
Primordially pure dharmakaya of empty cognizance - ka dag stong gsal chos sku
Primordially pure essence - ngo bo ka dag
Primordially pure self-awareness - ka dag rang rig
Primordially pure self-cognizance - rang rig ka dag
Primordially pure wisdom of aware emptiness - rig stong ka dag gi ye shes
Progression and dissolution of the four joys - dga' bzhi 'gros thim
Progressive and reverse order of dependent origination - rten 'brel 'byung ldog
Pure by nature - rang bzhin gyis dag pa
Pure from the beginning - gdod ma nas dag pa
Qualities of experience and realization - nyams rtogs kyi yon tan
Realizing the view - lta ba rtogs pa
Recognizing one's nature - ngo rang thog tu 'phrod pa
Refined heart essence - yang zhun sning thig
Relative substance bindus - kun rdzob rgyu'i thig le
Resting in naturalness - rnal du dbab pa
Rigorous mindfulness - 'jur 'dzin gyi dran pa
Ripening empowerments - smin byed kyi dbang
Samadhi that transcends sessions and breaks - ting 'dzin thun mtshams las 'das pa
Samantabhadra's ground of liberation - kun tu bzang po'i grol gzhi
Sambhogakayas of spontaneous presence - lhun grub longs spyod rdzogs pa
Searching the innate mode of mind - sems kyi mtshang btsal ba
Secret and unexcelled Luminous Vajra Essence - gsang ba bla na med pa ’od gsal rdo rje snying po
Secret Cycle of Dzogchen - rdzogs chen gsang skor
Secret Cycle - gsang skor
Secret empowerment - gsang dbang
Secret path of Vajrasattva - rdo rje sems dpa'i gsang lam
Self-awareness - rang rig
Self-cognizance beyond concepts - rang rig blo 'das
Self-cognizance of unfabricated naturalness - ma beos rang babs rang rig
Self-cognizance - rang gsal
Self-cognizant essence of dharma-kaya - rang rig chos sku'i ngo bo
Self-cognizant mindfulness - rang gsal gyi dran pa
Self-cognizant wakefulness - ye shes rang gsal
Self-cognizant wisdom - rang rig pa'i ye shes
Self-display - rang snang
Self-existing single circle - rang byung thig le nyag gcig
Self-existing wakefulness of dharma-kaya - chos sku rang byung gi ye shes
Self-existing wakefulness - rang byung gi ye shes
Self-existing wisdom of awareness - rig pa rang byung gi ye shes
Self-luminous - rang gsal
Sems and rigpa - sems dang rig pa, sems rig
Sense-factors - skye mched
Separation of samsara and nirvana - 'khor 'das ru shan
Seven Treasuries - mdzod bdun
Seventeen Tantras - rgyud bcu bdun
Shamatha with attributes - mtshan ma dang bcas pa'i zhi gnas
Shamatha without attributes - mtshan ma med pa'i zhi gnas
Shamatha - zhi gnas
Shashvatas - ther zug pa
Simplicity - spros bral
Single circle of self-cognizance - rang rig thig le nyag gcig
Single circle - thig le nyag gcig
Six collections - tshogs drug
Six lamps - sgron ma drug
Six Spheres of Samantabhadra - kun bzang klong drug pa
Six Spheres - klong drug
Six vehicles of Mantra - sngags kyi theg pa drug
Sixteen bhumis of the visions - snang ba'i sa bcu
Skipping-the-grades type - thod rgal ba
Space and wakefulness - dbyings dang ye shes
Space Section - klong sde
Spontaneous cognizance - rang gsal
Spontaneous presence - lhun grub
Spontaneously liberated freely resting - cog gzhag klong grol
Spontaneously present ground-appearance - gzhi snang lhun grub
Spontaneously present nature - rang bzhin lhun grub
Stakes of certainty of liberation - grol tshad nges pa'i gzer
Straying into the innate - gshis thog tu shor ba
Sugata-essence of undifferentiated sem and rigpa - bder gshegs snying po sems rig dbyer med
Sugata-essence - bde bar gshegs pa'i snying po
Sugata-essence - bde gshegs ngo bo, bde gshegs snying po
Superficial truth - kun rdzob bden pa
Superficial, conditioned phenomenon - kun rdzob chos can
Superior qualities of buddhahood - sangs rgyas kyi che ba'i yon tan
Sustain naked self-awareness in whatever is experienced - gang snang rang rig rjen par skong ba
Sustaining freshness - sor 'jug pa
Sutra of Excellent Night - mtshan mo bzang po'i mdo
Sutra of the Sacred Golden Light - gser 'od dam pa
Sutra of the Ten Bhumis - mdo sde sa bcu pa
Sutra on the Purification of Karma - las rnam par dag pa'i mdo
Sutra on the Wisdom of the Verge of Passing - 'da' kha ye shes kyi mdo
Symbol, meaning and sign - brda don rtags gsum
Tantra of Great Auspicious Beauty - bkra shis mdzes ldan chen po'i rgyud
Tantra of Luminous Space - klong gsal
Tantra of Luminous Space - klong gsal gyi rgyud
Tantra of Samantabhadra's Mind Mirror - kun bzang thugs kyi me long gi rgyud
Tantra of Self-manifest Awareness - rig pa rang shar gyi rgyud
Tantra of Studded Jewels - nor bu phra bkod kyi rgyud
Tantra of the Great All-illuminating Sphere - thig le kun gsal chen po'i rgyud
Tantra of the Great Soaring Garuda - khyung chen mkha' lding gi rgyud
Tantra of the Jewel Mound - rin chen spungs pa'i rgyud
Tantra of the Perfected Lion - senge rtsal rdzogs
Tantra of the Shining Lamp - sgron ma 'bar ba'i rgyud
Tantra of the Six Spheres of Samantabhadra - kun bzang klong drug pa'i rgyud
Tathagata-garbha - de bzhin gshegs pa'i snying po
Thirteenth bhumī of The Vajra Holder - bcu gsum rdo rje 'dzin pa'i sa
Thogal - thod rgal
Thought occurrence - 'gyu ba
Three families - rigs gsum
Three Realms of samsara - kham gsum 'khor ba
Threefold abidance - sdod pa gsum
Threefold attainment - thob pa gsum
Tirthikas - mu stegs pa
Totalities and masteries - zad par zil gnon
Totally separating samsara and nirvana - 'khor 'das kyi rgyab gyes pa
Tracing the root of thinking - rtog pa rtsad bcad pa
Transcendence of concepts - blo 'das
Transitory collection - 'jig tshogs
Trekcho of the Great Perfection - rdzogs pa chen po'i khregs chod
Trekcho realization of primordial purity - ka dag khregs chod kyi dgongs pa
Trekcho - khregs chod
Trilogies - skor
True all-ground of application - sbyor ba don gyi kun gzhi
Twelfth bhumī of The Lotus of Detachment - bcu gnyis ma chags padma'i sa
Twenty subsidiary disturbing emotions - nye ba'i nyon mong s pa nyi shu
Twofold purity - dag pa gnyis ldan
Ultimate Akanishtha realm of self-display - rang snang don gyi 'og min
Ultimate nature - don dam chos
Ultimate truth of dharmadhatu - dbyings don dam pa'i bden pa
Ultimate wisdom of the natural state - gnas lugs don gyi ye shes
Ultimate wisdom - don dam pa'i ye shes
Unceasing power of the expression - rtsal snang 'gags med kyi nus pa
Unchanging mind of dharmakaya - chos sku 'gyur med kyi dgongs pa
Uncompounded nature - 'dus ma byas pa'i rang bzhin
Uncompounded wakefulness - 'dus ma byas pa'i ye shes
Undetermined ignorance - lung ma bstan gyi ma rig pa
Undistracted nonmeditation - sgom med yengs med
Unexcelled Set of Teachings - bla na med pa'i skor
Unimpeded wisdom mind of Samantabhadra - kun tu bzang po ye shes zang thal gyi dgongs pa
Union of the Sun and Moon Tantra - nyi zla kha sbyor gyi rgyud
Unobstructed compassion - thugs rje 'gags med
Unobstructed nature - gdangs 'gag pa med pa
Unobstructed play of the expression of awareness - rig rtsal 'gag med kyi rol pa
Unshared qualities - ma 'dres pa'i chos
Uttara Tantra - rgyud bla ma
Utterly nihilistic state of void - ci yang med pa'i stong pa phyal chad
Vajra chain of awareness-display - rig mdangs rdo rje lu gu rgyud
Vajra chain - rdo rje lu gu rgyud
Various manifesting expression - rtsal cir yang 'char ba
Vase-breathing - bum pa'i sbyor ba
Vast openness free from extremes - mtha' grol klong yangs
Very unelaborate wisdom-knowledge empowerment - shin tu spros med shes rab ye shes kyi dbang
Victorious summit of the vehicles - theg pa'i rtse rgyal
View of selflessness - bdag med kyi lta ba
View of the freely resting mountain - ri bo cog gzhag gi lta ba
View, meditation and conduct - lta sgom spyod pa
Views retaining assumptions - yid dpyod 'dzin pa'i lta ba
Vipashyana that perceives the naturally perfect and innate state of mind as it is - sems rang bzhin gyis rnam par dag pa'i gnas lugs ji lta ba shes pa'i lhag mthong
Virtuous Dharma-nature of beginningless time - thog ma med pa'i chos khaps dge ba
Virtuous Dharma-nature of beginningless time - thog med dus kyi chos khaps dge ba
Vision of awareness reaching fullness - rig pa tshad phebs kyi snang ba
Vision of increased experience - nyams gong 'phel gyi snang ba
Vision of manifest dharmata - chos nyid mngon sum gyi snang ba
Vision of the exhaustion of dharmata - chos nyid zad pa'i snang ba
Vivid presence - gsal snang
White and smooth nadi lamp - dkar ’jam rtsa’i sgron ma
Wind of karma - las kyi rlung
Wind of self-existing wisdom - rang byung ye shes kyi rlung
Wisdom of all-pervasive compassion - thugs rje kun khyab kyi ye shes
Wisdom of knowing all that exists - shes bya ji snyed pa mkhyen pa’i ye shes
Wisdom of knowing the nature as it is - gnas lugs ji lta ba mkhyen pa’i ye shes
Wisdom of the primordially pure essence - ngo bo ka dag gi ye shes
Wisdom of the spontaneously present nature - rang bzhin lhun grub kyi ye shes
Wisdoms that encompass objects - yul la khyab pa’i ye shes
Wisdoms that retain attributes - mtshan nyid ’dzin pa’i ye shes
Yongdzin Lodro Gyaltsen - yongs ’dzin blo gros rgyal mtshan

ka dag chen po - great primordial purity
ka dag stong gsal chos sku - primordially pure dharmakaya of empty cognizance
ka dag rang rig - primordially pure self-awareness
ka dag lhun grub - primordial purity and spontaneous presence
kun tu btags pa’i ma rig pa - conceptual ignorance
kun tu bzang po ye shes zang thal gya dgongs pa - unimpeded wisdom mind of Samantabhadra
kun tu bzang po’i grol gzhi - Samantabhadra’s ground of liberation
kun rdzob ’khrul pa’i dran ’dzin - fixated mindfulness of conventional delusion
kun rdzob rgyu’i thig le - relative substance bindus
kun rdzobchos can - superficial, conditioned phenomenon
kun rdzob bden pa - superficial truth
kun gzhi - all-ground
kun gzhi lung ma bstan gyi ma rig pa’i cha - ignorance of the undetermined all-ground
kun gzhi’i rnam shes - all-ground consciousness
kun bzang klong drug pa - Six Spheres of Samantabhadra
kun bzang klong drug pa’i rgyud - Tantra of the Six Spheres of Samantabhadra
kun bzang thugs kyi me long gi rgyud - Tantra of Samantabhadra’s Mind Mirror
klong drug - Six Spheres
klong sde - Space Section
klong gsal - Tantra of Luminous Space
klong gsal gyi rgyud - Tantra of Luminous Space
dkar 'jam rtsa'i sgron ma - white and smooth nadi lamp
bkra shis mdzes ldan chen po'i rgyud - Tantra of Great Auspicious Beauty
sku dang ye shes - kayas and wisdoms
sku dang ye shes dbyer med pa - inseparable kayas and wisdoms
skor - Trilogies
skye mched - sense-bases/factors
khams - constituents
khams gsum 'khor ba - Three Realms of samsara
khams gsum sems can gyi 'khrul gzhi - ground of confusion of the sentient beings of the Three Realms
khyung chen mkha' lding gi rgyud - Tantra of the Great Soaring Garuda
khregs chod - trekcho, Cutting Through 'khor 'das kyi rgyab gyes pa - totally separating samsara and nirvana 'khor 'das ru shan - separation of samsara and nirvana 'khrul grol - confusion and liberation 'khrul gzhi - ground of confusion gang snang rang rig rjen par skong ba - sustain naked self-awareness in whatever is experienced goms pa'i nyams - experience of familiarization grul bum - kumbhanda
grol byed kyi gdams pa - liberating instructions
grol tshad kyi gdings bzhi - fourfold confidence of liberation
grol tshad nges pa'i gzer - stakes of certainty of liberation
glo bur gyi bag chags - momentary tendencies
glo bur ma rig lhan skyes kyi dri ma - defilements of momentary coemergent ignorance
dga' bzhi 'gros thim - progression and dissolution of the four joys
dgongs brda snyan bgyud - Mind, Symbol, and Oral Lineages 'gyu ba - thought occurrence
grya mtsho cog gzhag gi sgom pa - meditation of the freely resting ocean
grya mtsho ar gtad - ocean-pressing
gyang 'phen pa - Charvakas
gyang zhags chu'i sgron ma - far-reaching water lamp
gyud bcu bdun - Seventeen Tantras
gyud bla ma - Uttara Tantra
gyu'i rkyen - causal condition
sgo lnga'i rnam shes - consciousness of the five senses
gsom med - nonmeditation
gsom med chung ngu - lesser nonmeditation
gsom med chen po - greater nonmeditation
gsom med 'bring - Medium nonmeditation
gsom med yungs med - undistracted nonmeditation
gsra thal 'gyur - Dra Thalgyur
gsra thal 'gyur rtsa ba'i rgyud - Dra Thalgyur Root Tantra
gsrib pa rnam par sel ba - Nirvirana-vishkambin
gsrub bgyud - Practice Lineage
sgron ma drug - six lamps
sgron ma snang byed - Illuminating Lamp
sgron ma 'bar ba'i rgyud - Tantra of the Shining Lamp
ngag gi bden tshig - power of true speech
nges don - definitive meaning
ngo bo ka dag - primordially pure essence
ngo bo ka dag gi ye shes - wisdom of the primordially pure essence
ngo bo gcig la ldog pa tha dad - different aspects of the same identity
ngo bo gcig la ldog pa tha dad - one single identity with different aspects
ngo bo dang snang tshul - essence and manifestation
ngo bo rang bzhin thugs rje - essence, nature and compassion
ngo rang thog tu 'phrod pa - recognizing one's nature
mngon sum snying tig - Nyingthig of Direct Perception
snga 'gyur - Early Translations
sngags kyi theg pa drug - six vehicles of Mantra
ci yang med pa'i stong pa phyal chad - utterly nihilistic state of void
cig car ba - instantaneous type
cog gzhag klong grol - spontaneously liberated freely resting
cog gzhag bzhi - fourfold freely resting
'bcu gcig kun tu 'od kyi sa - eleventh bhumi of The Universal Light
'bcu gnyis ma chags pad-ma'i sa - twelfth bhumi of The Lotus of Detachment
'bcu gsum rdo rje 'dzin pa'i sa - thirteenth bhumi of The Vajra Holder
chos sku 'gyur med kyi dgongs pa - unchanging mind of dharmakaya
chos sku spros dang bral ba'i rang mdangs - natural radiance of unconstructed dharmakaya
chos sku rang byung gi ye shes - self-existing wakefulness of dharmakaya
chos sku'i rang zhal rjen pa - natural face of naked dharmakaya
chos can dang chos nyid - conditioned and the innate
chos nyid kyi rol pa - display of dharmata
chos nyid mngon sum gyi snang ba - vision of manifest dharmata
chos nyid rnam dag gi ye shes - innate pure wakefulness
chos nyid zad pa'i snang ba - vision of the exhaustion of dharmata
chos nyid 'od gsal gyi rang ngo - natural face of innate luminosity
mched pa nye bar mched pa thob pa nye bar thob pa - increase, full increase, attainment, full attainment
'char sgo - perception mediums
'char sgo 'gags med kyi rtsal - expression of unobstructed experience
'jig tshogs - transitory collection
'jigs bral kyi gdings thob pa - attainment of fearless confidence
'jur 'dzin gyi dran pa - rigorous mindfulness
nyan thos zhi ba'i lta stangs - peaceful gaze of a shravaka
nyams gong 'phel gyi snang ba - vision of increased experience
nyams rtogs kyi yon tan - qualities of experience and realization
nyams rim bzhi - four stages of experience
nyi zla kha sbyor gyi rgyud - Union of the Sun and Moon Tantra
nying 'khrul - double delusion
nye ba'i nyon mongs pa nyi shu - twenty subsidiary disturbing emotions
nyon mongs pa can gyi yid - mind of disturbing emotions
nyon mongs pa dug lnga - five poisons of disturbing emotions
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mnyam rjes - meditation and post-meditation
mnyam pa nyid kyi nyams - experience of equality
mnyam rdzogs lhan grub thig le chen po - equal and perfect great sphere of spontaneous presence
snying thig - Innermost Essence
snying thig ya bzhi - Nyingthig Yabshi

thig le nyag gcig - single circle
thig le stong pa'i sgron ma - empty bindu lamp
thugs rje - compassionate expression
thugs rje kun khyab - all-pervasive compassion
thugs rje kun khyab kyi ye shes - wisdom of all-pervasive compassion
thugs rje 'gags med - unobstructed compassion
thun mongs dang khyad par gyi sngon 'gro - general and special preliminaries
theg pa'i rtse rgyal - victorious summit of the vehicles
ther zug pa - Shashvatas
thog ma med pa'ichos kham dge ba - virtuous Dharma-nature of beginningless time
thog ma'i gzhi - original ground
thog med dus kyi chos kham dge ba - virtuous Dharma-nature of beginningless time
thod rgal - thogal, Direct Crossing
thod rgal ba - skipping-the-grades type
thob pa gsum - threefold attainment
thob pa'i nyams - experience of attainment
thos bsam gsum gsum - learning, reflection and meditation
mtha' grol klong yangs - vast openness free from extremes
mthing ga khyab chen - great encompassing blue
dag pa gnyis ldan - twofold purity
de bzhin gshegs pa'i snying po - tathagata-garbha
der 'dzin gyi rkyen - fixating condition
don dam chos nyid - ultimate nature
don dam pa'i ka dag gi ye shes chen po - great wisdom of ultimate primordial purity
don dam pa'i ye shes - ultimate wisdom
don dam ye shes kyi thig le - absolute wisdom bindus
gdangs - manifestation
gdangs 'gag pa med pa - unobstructed nature
gdings grol thog tu bca' ba - gaining confidence in liberation
gdod nas ka dag gi ye shes - original wisdom of primordial purity
gdod ma nas dag pa - pure from the beginning
gdod ma'i ka dag chen po'i gnas lugs - original natural state of great primordial purity
gdod ma'i gnas lugs - original state
gdod ma'i gnas lugs - original and natural state
bdag nyid gcig pa'i ma rig pa - ignorance of single identity
bdag med kyi lta ba - view of selflessness
bde chen dung khang - bone-mansion of great bliss
bde bar gshegs pa'i snying po - sugata-essence
bde gshegs ngo bo - sugata-essence
bde gshegs snying po - sugata-essence
bden pa dbyer med - indivisible two truths
bder gshegs snying po smsa rigs rig pa - sugata-essence of undifferentiated sem and rigpa
mdo sde sa bcu pa - Sutra of the Ten Bhumis
'da' kha ye shes kyi mdo - Sutra on the Wisdom of the Verge of Passing
'dus byas kyi chos - compounded phenomena
'dus ma byas pa'i ye shes - uncompounded wakefulness
'dus ma byas pa'i rang bzhin - uncompounded nature
rdo rje lu gu rgyud - vajra chain
rdo rje smsa dpa' snying gi me long - Heart Mirror of Vajrasattva
rdo rje smsa dpa' gsang lam - secret path of Vajrasattva
sdong po bskod pa'i mdo - Gandhavuhya Sutra
sdod pa gsum - threefold abidance
brda don rtags gsum - symbol, meaning and sign
nang dbyings - inner space
nang 'bras bu'i theg pa - inner resultant vehicles
nang gsal - inner luminosity
nor bu phra bskod kyi rgyud - Tantra of Studded Jewels
gnad gsum chos nyid kyi 'khor lo - dharma wheel of the three key points
gnas pa gzhi'i sgron ma - lamp of the innate ground
gnas lugs kyi phyag rgya chen po - Mahamudra of the natural state
gnas lugs kyi rang mtshang ji bzhin - innate suchness of the natural state exactly as it is
gnas lugs ji lta ba mkhyen pa'i ye shes - wisdom of knowing the nature as it is
gnas lugs don gyi ye shes - ultimate wisdom of the natural state
gnas lugs phyag rgya chen po - Mahamudra of the natural state
rnam rtog - conceptual thinking
rnam shes - consciousness
rnal du dbab pa - resting in naturalness
snang nyams - display-experiences
snang ba cog gzhag gi nyams len - practice of the freely resting experience
snang ba bzhi - four visions
snang ba sems la thim pa - appearances dissolving into mind
snang ba'i sa bcu - sixteen bhumis of the visions
snang srid - appearance and existence
spros bcas bum pa'i dbang - elaborate vase empowerment
spros pa - constructs
spros pa - mental constructs
spros bral - simplicity
spros bral chung ngu - lesser simplicity
spros bral chen po - greater simplicity
spros bral 'bring - medium simplicity
phar phyin theg pa - paramita vehicle
phung khams skye mched - aggregates, constituents, sense-bases
phyag rgya chen po'i rnal 'byor bzhi - Four Yogas of Mahamudra
phyag chen lhan cig skyes sbyor - Coemergent Union of Mahamudra
phyag rdzogs - Mahamudra and Dzogchen
phyag bzhes snyan brgyud - Hearing Lineage of the oral tradition
phyi rgyu'i theg pa - outer causal vehicles
phyi'i snang ba nang dbyings la thim pa - dissolution of outer appearances into the inner space
'pho ba chen po'i sku - great transformation body
bag chags - habitual tendency
bag chags sna tshogs pa'i kun gzhi - all-ground of various tendencies
bag chags lus kyi kun gzhi - all-ground of bodily tendencies
bar do dus kyi sgron ma - lamp of the bardo state
bum pa'i sbyor ba - vase-breathing
bya ba dgu phrugs - ninefold activities
byung gnas 'gro gsum la brtags pa - examining the arising, abiding and disappearance
bla na med pa'i skor - Unexcelled Set of Teachings
blo - conceptual mind
blo 'das - transcendence of concepts
blo bral rjen pa'i rang zhal - naked and innate face of mind free from concepts
blo zad - exhaustion of concepts
blo zad chos zad - exhaustion of phenomena beyond concepts
dbang po bs dus pa'i rgyang zhags - far-reacher composed of the sense faculty
dbyings dang ye shes - space and wakefulness
dbyings dang ye shes 'du 'brel med par rt ag pa rgyun gi 'khor lo - circle of perpetual continuity of inseparable space and wisdom
dbyings don dam pa'i bden pa - ultimate truth of dharmadhatus
dbyings n'am dag gi sgron ma - lamp of pure space
dbyings snang - displays of space
'byung ba bs dus pa'i rgyang zhags - far-reacher composed of elements
'bras bu blo zad chos zad - fruition of the exhaustion of concepts and phenomena
sbyor ba don gyi kun gzhi - true all-ground of application
sbyor ba don gyi kun gzhi - innate all-ground of application
ma bcos rang babs rang rig - self-cognizance of unfabricated naturalness
ma 'dres pa'i chos - unshared qualities
man ngag sde - Instruction Section
mi ’gul ba gsum la gzhi bca’ - lay the basis of the threefold motionlessness
mi rtog stong nyid - nonconceptual emptiness
mu tig ’phreng ba - Pearl Garland
mu tig ’phreng ba’i rgyud - Pearl Garland Tantra
mu stegs pa - tirthikas
med bzhi snang ba - nonexistent appearances
dmigs pa’i rkyen - object condition
smin byed kyi dbang - ripening empowerments
smon ’jug - aspiration and application
tsit-ta sha’i sgron ma - chitta flesh lamp
rtsal - expression
rtsal cir yang ’char ba - variously manifesting expression
rtsal snang ’gags med kyi nus pa - unceasing power of the expression
rtse gcig - One-pointedness
rtse gcig chung ngu - lesser one-pointedness
rtse gcig chen po - greater one-pointedness
rtse gcig ’bring - medium one-pointedness
rtsod ldan snyigs ma - degenerate Age of Strife
tshogs drug - six collections
mtshan nyid ’dzin pa’i ye shes - wisdoms that retain attributes
mtshan ma dang bcas pa’i zhi gnas - shamatha with attributes
mtshan ma med pa’i zhi gnas - shamatha without attributes
mtshan ma’i spros pa - constructs of conceptual attributes
mtshan mo bzang po’i mdo - Sutra of Excellent Night
mdzod bdun - Seven Treasuries
’dzin pa’i shes pa - perceiving mind
rdzogs chen sde bzhi - four sections of Dzogchen: the outer Mind Section, the inner Space Section, the secret Instruction Section and the innermost Unexcelled Section
rdzogs chen sems sde - Mind Section of Dzogchen
rdzogs chen gsang skor - Secret Cycle of Dzogchen
rdzogs pa chen po sems phyogs pa - Mind Section of Dzogchen
rdzogs pa chen po’i khregs chod - trekcho of the Great Perfection
zhi gnas - shamatha
zhi gnas lteng po - lethargic shamatha
gzhi gnas lugs kyi ye shes - ground wisdom of the natural state
gzhi snang - ground-manifestation
gzhi snang lhun grub - spontaneously present ground-appearance
gzhi phyag rgya chen po - ground Mahamudra
gzhi las gzhi snang du shar ba - ground-appearance manifesting from the ground
gzhi lhun grub kyi gnas lugs - natural state of the ground of spontaneous presence
zad par zil gnon - totalities and masteries
gzung ba’i rtog pa - concept of the perceived
’od gsal stong pa chen po’i dbyings - luminous space of great emptiness
’od gsal rdo rje snying po - Luminous Vajra Essence
’od gsal ma bu - luminosities of mother and child
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'od gsal zung 'jug - luminosity of union
yang zhun snying thig - refined heart essence
yang gsang snying thig - Most Profound Heart Essence *
yang gsang bla na med pa snying tig - Most Secret Unexcelled Nyingthig
yang gsang bla na med pa'i sde - innermost Unexcelled Section
yi ge med pa'i rgyud - Letterless Tantra
yid kyi rnam shes - mind-consciousness
yid dpyod 'dzin pa'i lta ba - views retaining assumptions
yin lugs - innate condition
yul la khyab pa'i ye shes - wisdoms that encompass objects
ye grol klong yangs chen po - great primordially free expanse of openness
ye stong thog ma'i chos sku - primordial dharmakaya of original emptiness
ye don gyi kun gzhi - all-ground of the primordial nature
ye gnod ma'i ka dag gi gnas lugs - original state of primordial purity
ye nas dag pa - originally pure
ye shes bs dus pa'i rgyang zhags - far-reacher composed of wisdom
ye shes rang gsal - self-cognizant wakefulness
yongs 'dzin blo gros rgyal mtshan - Yongdzin Lodro Gyaltser
yod med - existence and nonexistence
g.yo ba'i nyams - experience of movement
rang grol cog gzhag gi gnad bzhi - four key points of self-liberated freely resting
rang snang - self-display
rang snang don gyi 'og min - ultimate Akanishtha realm of self-display
rang byung gi ye shes - self-existing wakefulness
rang byung thig le nyag gcig - self-existing single circle
rang byung ye shes kyi rlung - wind of self-existing wisdom
rang bzhi gys dag pa - pure by nature
rang bzhi stong gsal bde ba chen po'i ngang - innate, empty and cognizant state of great bliss
rang bzhi sprul pa'i zhing - natural nirmanakaya realm
rang bzhi lhun grub - spontaneously present nature
rang bzhi lhun grub kyi ye shes - wisdom of the spontaneously present nature
rang rig - self-awareness
rang rig ka dag - primordially pure self-cognizance
rang rig chos sku'i ngo bo - self-cognizant essence of dharmakaya
rang rig thig le nyag gcig - single circle of self-cognizance
rang rig pa'i ye shes - self-cognizant wisdom
rang rig blo 'das - self-cognizance beyond concepts
rang rig ye shes kyi mkhyen pa - knowledge of self-cognizant wisdom
rang gsal - self-luminous, spontaneous cognizance, self-cognizance
rang gsal gyi dran pa - self-cognizant mindfulness
rab tu spros med tshig dbang rin po che - extremely unelaborate precious word empowerment
ri bo cog gzhag gi lta ba - view of the freely resting mountain
rig stong ka dag gi ye shes - primordially pure wisdom of awareness emptiness
rig mdangs rdo rje lu gu rgyud - vajra chain of awareness-display
rig pa cog gzhag gi man ngag - instruction of the freely resting awareness
rig pa tshad phebs kyi snang ba - vision of awareness reaching fullness
rig pa rang byung gi ye shes - self-existing wisdom of awareness
rig pa rang shar gyi rgyud - Tantra of Self-manifest Awareness
rig pa’i sgyu ’phrul - magical display of awareness
rig pa’i ye shes - awareness-wisdom
rig ma rig - knowledge and ignorance
rig rtsal ’gag med kyi rol pa - unobstructed play of the expression of awareness
rigs gsum - three families
rin chen spungs pa’i rgyud - Tantra of the Jewel Mound
rim gyis pa - gradual type
rim gyis pa dang cig char ba - gradual or instantaneous type
ro gcig - one taste
ro gcig chung ngu - lesser one taste
ro gcig chen po - greater one taste
ro gcig ’bring - Medium one taste
ro ma rkyang ma kun ’dar ma - lalana, pingala and avadhuti lam - pathway
las kyi rlung - wind of karma, karmic wind
las rnam par dag pa’i mdo - Sutra on the Purification of Karma lung ma bstan gyi ma rig pa - undetermined ignorance
lus snang sems gsum - body, perception, and mind
shin tu spros med shes rab ye shes kyi dbang - very unelaborate wisdom-knowledge empowerment
shes nyams - mind-experiences
shes bya ji snyed pa mkhyen pa’i ye shes - wisdom of knowing all that exists
shes rab phar phyin - prajnaparamita
shes rab rang byung gi sgron ma - lamp of self-existing knowledge
gshis skye ba med pa - nonarising essence
gshis thog tu shor ba - straying into the innate
sangs rgyas kyi che ba’i yon tan - superior qualities of buddhahood
sangs rgyas kyi snying po - buddha nature
sangs rgyas mya ngan las ’das pa - passing into the nirvana of buddhahood
seng-ge rtsal rdzogs - Tantra of the Perfected Lion
sems - cognitive act
sems kyi mtshang btsal ba - searching the innate mode of mind
sems nyid spros bral - mind-essence free from constructs
sems dang sems byung - cognitive acts and mental states
sems sde - Mind Section
sems rang bzhin gyis rnam par dag pa’i gnas lugs ji lta ba shes pa’i lhag mthong - vipashyana that perceives the naturally perfect and innate state of mind as it is
sems rig - sem and rigpa
sor ’jug pa - sustaining freshness
gsang skor - Secret Cycle
gsang ba bla na med pa ’od gsal rdo
rje snying po - secret and unexcelled Luminous Vajra Essence
gsang dbang - secret empowerment
gsal dang stong pa - cognizance and emptiness
gsal gdangs - cognizant expression
gsal mdangs - luminous radiance
gsal snang - vivid presence
gser ’od dam pa - Sutra of the Sacred Golden Light
bsam ’das gdod ma’i gnas lugs - original state transcending thought
lhon skyes ye shes - coemergent wisdom
lhon cig skyes pa’i ma rig pa - coemergent ignorance
lhun gyis grub pa’i nyams - experience of spontaneous presence
lhun grub - spontaneous presence
lhun grub kyi sgo brgyad - eight gates of spontaneous presence:
the gate of manifesting as compassion, as lights, as kayas, as wisdom, as nonduality, as freedom from extremes, as the impure gate of samsara and as the pure gate of wisdom
lhun grub kyi zhing snang chen po - great realm-display of spontaneous presence
lhun grub rin po che’i snang ba - display of the precious spontaneous presence
lhun grub longs spyod rdzogs pa - sambhogakayas of spontaneous presence