

PEAK DOORWAYS TO EMANCIPATION

**GREAT COMPLETION TEXTS ON
INTRODUCTION TO THE NATURE
OF MIND AND THOROUGH CUT
FROM THE COLLECTED WORKS
OF SHAKYA SHRI**



BY TONY DUFF

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BY TONY DUFF
PADMA KARPO TRANSLATION COMMITTEE

This text is secret and should not be shown to those who have not had the necessary introduction and instructions of the Thorough Cut system of Dzogchen meditation. If you have not had the necessary instructions, reading this text can be harmful to your spiritual health! Seal. Seal. Seal.

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INTRODUCTION

This book presents two texts by Shakya Shri, “*Opening the Door to Emancipation*”, *A Very Abbreviated Uncommon Guide to Mind* and *Thorough Cut’s Secret Path, The Second Core Piece, Instruction on Nakedly Seeing Rigpa*. Drubwang Shakya Shri as he became known, was one of the great gurus of the Drukpa Kagyu lineage in Kham, Eastern Tibet, in the latter half of the nineteenth century [1853–1919]. He was well-known for his intense practice and the realization that came from it. He earned the title “drub wang” amongst his people, a title literally meaning “practitioner above all other practitioners” given to those who have persevered at the path with unremitting practice.

He was particularly famous and is still revered for having mastered both Mahamudra and Maha Ati or Great Completion¹ practices. He was both knowledgeable and accomplished to the point where he could teach his disciples according to their karmic propensities. For some, he taught the pure Mahamudra path of the Drukpa Kagyu; for some, he taught

¹ See Mahamudra and Maha Ati in the glossary for an explanation of these various names.

the pure Great Completion path of the Nyingma which had found its way into the Drukpa Kagyu. The synthetic approach is clearly seen in the first text of this collection. The pure approach of Great Completion is seen in the second text, which is a mind terma of his own collection of termas or revealed treasures.

The Kagyus in general have two approaches to realizing Mahamudra: gradual and sudden. The gradual approach, called “The Four Yogas of Mahamudra”, came through the Indian adept Shantipa² and is taught in all Kagyu schools. In four steps it develops shamatha, recognizes the vipashyana of lack of self, unifies the two, and finally gets to the ultimate meaning of non-meditation. The sudden approach, called “Essence Mahamudra”, is not found in all Kagyu schools. It is very similar to the Thorough Cut practice of Great Completion.

The Drukpa Kagyu maintain that they follow the approach of Shantipa in particular and that they do not even have the words “Essence Mahamudra” in their system. This is clearly stated by present day masters of the lineage, for example, Dorzong Rinpoche and others of the present day East Tibetan Drukpa Kagyu lineage. What they say is true, though the third Khamtrul Rinpoche wrote a very short text called *Refined Gold* that presents the practice of Essence Mahamudra even though the name Essence Mahamudra is not used in it.

² One of the eight-four mahāsiddhas. He taught Mahāmudra as the Four Yogas of Mahamudra.

The Khamtrul Rinpoches were the principal holders of the Drukpa Kagyu in East Tibet. They inherited the pure Drukpa Kagyu lineage that came down through Lingje Repa but they also revealed many treasures according to the Nyingma and incorporated these into the practice of the East Tibetan Drukpa Kagyu. Shakya Shri was a disciple of the sixth Khamtrul Rinpoche Tenpa'i Nyima [1849–1907] (whose name is mentioned in the colophon of the first text in here). Thus he inherited the gradual and sudden approaches of Mahamudra and the sudden approach of Great Completion from his guru.

As mentioned earlier, he became highly accomplished and learned in both systems as passed down through his guru. In addition, he revealed a set of mind treasures of Great Completion teachings called *Accomplishing Guru Great Bliss*. That anthology of texts belongs to the “very secret”³ level of Great Completion teaching. This name is a synonym for the innermost level of Great Completion teachings, also known as “Nyingthig”. The second text here is from that anthology and so, as it says at the beginning of the text, is of the “very secret” type of teaching.

Shakya Shri became very famous in his tradition for teaching a combined approach to reality using the Mahamudra system that he received from the Eastern Drukpa Kagyu and the

³ Tib. yang gsang. This name means “even more secret again”. The Vajra Vehicle teachings are called “secret” in general. The innermost level of those teachings, which is found in the foremost instruction section of the Great Completion teachings, is therefore the very secret level of teaching. For foremost instruction, see the glossary.

Great Completion system that he received from his guru and from his personal revelations as mentioned just above.

Text One: Opening the Door to Emancipation

The combined approach discussed above is evident in the first text, which Shakya Shri wrote for one of his disciples. The text starts out with an invocation that is pure Great Completion. Following that, the practice is taught in a gradual way. First he teaches shamatha. He does that with the Mahamudra style of shamatha teaching and then incorporates some Great Completion teaching by presenting a couple of the “Parting into Sides” practices in which a HŪṂ letter is used as the basis for developing shamatha. From there, the practice of shamatha that leads into vipashyana is taught using “abiding, moving, and knowing” which is a hallmark teaching of gradual Mahamudra of the Kagyu. Some elements of that explanation, such as when he writes “Due to having merged the three of abiding, moving, and knowing ...” are special teachings found in the Drukpa Kagyu. At the very end of the teaching on vipashyana, he makes the leap to the ultimate in one paragraph. First, he mentions common awareness⁴ which, as the mind of the buddhas, is something that all beings have. This is the Kagyu way of talking. Then he immediately goes on to mention the introduction to the nature of mind⁵, which is the essential feature of all practices of the higher tantras, Mahamudra and Great Completion alike. From there, he smoothly shifts to the practices of “very secret” Great Com-

⁴ For common awareness, see the glossary.

⁵ Tib. ngo sprod. For introduction, see the glossary.

pletion—the pair of practices called Thorough Cut and Direct Crossing. He finishes his explanation with one sentence that presents the fruition of the teachings of very secret Great Completion in particular, the buddhahood of attaining a rainbow body in this very life. Thus, Shakya Shri emphasizes the standard, Mahamudra approach of the Drukpa Kagyu for his disciple, but wraps it all up in a container of ultimate Great Completion approach. He concludes with ancillary advice that is always part of these teachings; the advice on extracting the profit, and so on, while not unique to Mahamudra, echoes the Mahamudra way of talking as passed on through the Kagyu.

Text Two: Thorough Cut's Secret Path

As mentioned earlier, Shakya Shri revealed a set of mind treasures of Great Completion teachings called *Accomplishing Guru Great Bliss*. The anthology consists of a number of yidam practices at the Great Completion level of practice. They centre upon a manifestation of Guru Rinpoche called “Guru Great Bliss”, hence the name of the anthology.

The anthology is known for having a pithy text each on the two main practices of the very secret level of Great Completion teaching—the pair of practices called Thorough Cut and Direct Crossing. The Thorough Cut text is included in Shakya Shri's *Collected Works* but the Direct Crossing text is not; I have been told that the latter was considered to be too secret to let out. The Thorough Cut text is the second text translated here. The colophon shows that the text is very secret. It also shows that it was an on the spot record of a

revelation as it occurred. Shakya Shri connected with the space of reality that the text presents and the meaning opened to him. He saw the meaning as it presented itself, interpreted it aloud, and his scribe wrote it down on the spot. At the end, the doorway closed and the revelation, and text with it, ended.

This second text is pure Great Completion. It does not show the combined approach of Mahamudra and Great Completion that Shakya Shri was famed for, but shows the way of Thorough Cut, one of the two main practices of the innermost level of Great Completion.

Key Points: Introduction and Thorough Cut

The introduction given above to the content of this book shows how the texts in the book exemplify Shakya Shri and his teachings. Aside from that, there are two special features to this book.

The outstanding feature of this book is that it has a complete teaching on the topic of introduction to the nature of mind. It is impossible to practise Mahamudra or Great Completion without an introduction to the nature of mind, yet this essential feature of the path is not usually well understood. It is very secret and so, even though the process is performed for disciples, any further explanation of it is rarely given.

Introduction to the nature of mind used to be so secret that it was given but rarely discussed further, so it was hard to obtain an oral explanation of it and writings on it are virtually non-existent. Therefore, I was surprised to find this first text

from Shakya Shri but was truly pleased because it allowed me to add a book to our collection of books written for practitioners that explained this specific point of introduction to the nature of mind.

The title of this first text *Opening the Door to Emancipation* was given precisely because it explains introduction to the nature of mind. The introduction to the nature of mind is none other than the fourth empowerment of the empowerment ritual of the unsurpassed tantras of Mahamudra and Maha Ati, and empowerment itself is the only entrance to the Vajra Vehicle as a whole. Therefore, this text does indeed open the door to the emancipation that comes with enlightenment attained through the practice of Mahamudra and Maha Ati.

The book *Empowerment and Maha Ati*⁶ clearly shows the relationship between the fourth empowerment and the practice of Mahamudra and Maha Ati so we recommend that it be read prior to this book or in conjunction with it; the two books complement each other very well.

Someone who intends to practice either Mahamudra or Maha Ati needs to have an empowerment into the Vajra Vehicle. Although this empowerment will contain the fourth empowerment which theoretically is done as an introduction to the nature of mind, the fourth empowerment is often given in a hidden way because of its secrecy. Therefore, the next thing

⁶ *Empowerment and Maha Ati* by Tony Duff, published by Padma Karpo Translation Committee, 2010, ISBN 978-9937-8244-5-3.

needed is an introduction to the nature of mind given privately by one's guru.

Note that, according to tradition, it is not enough just to receive the introduction to the nature of mind because that is only the fourth empowerment; all four empowerments of an empowerment of the unsurpassed tantra level is needed in order to ripen the entirety of one's being— this matter is dealt with extensively in the *Empowerment and Maha Ati* book.

After a full empowerment and an introduction to the nature of mind have been received, you can undertake the main practice either of Mahamudra or Maha Ati. In the latter case, there are two main practices for the system: Thorough Cut and Direct Crossing. As mentioned earlier, Shakya Shri revealed his own treasure which contained a teaching on each of these two practices. It had been my intent to translate both so that there would be a complete set of the essential teachings of Great Completion (introduction followed by each the two main practices) of Shakya Shri. However, the text on Direct Crossing has been kept out of general circulation because of its extreme secrecy. Therefore, this book contains only the text on Thorough Cut.

The text on Thorough Cut is a mind treasure so has a strong connection to the full blessing of Guru Rinpoche. Moreover, it is an excellent aid to studying Thorough Cut, because it shows the whole path with nothing missing. In that regard, it even explains the mind practice of the Parting into Sides practices that are preliminaries to the Thorough Cut practice; this is unusual because the Parting into Sides practices are shown separately.

Further Study

Padma Karpo Translation Committee has amassed a range of materials to help those who are studying this and related topics. Please see the chapter Supports for Study at the end of the book for the details.

Health Warning

The two texts here are about subjects that are usually kept secret. The colophon of the second one makes very clear just how secret the material of the text is and how few people will be able to really understand it. Anyone who has had these teachings in person will be able to understand them or at least go to his teacher and ask for further explanation. Anyone who has had the introduction to the nature of mind⁷ upon which the teachings hinge, please use and enjoy the text as you will! However, if you have not heard these teachings and especially if you have not had a proper introduction to the nature of your mind, you would be better off not reading this book but seeking out someone who could teach it to you. Nowadays there are both non-Tibetans and Tibetans who can do that for you and who are available in many countries across our planet. In short, the contents of this book could be dangerous to your spiritual health if you are not ready for it, so exercise care.

⁷ For introduction, see the glossary.

A special warning is needed here. The explanation of the introduction to the nature of mind, which is given in the first of the two texts in this book, is especially dangerous. If you have not had it, you can ruin your chances of receiving the introduction in this life. This is not my idea, but what I have been taught by all of my gurus, not the least of whom was the vidyadhara, Chogyam Trungpa Rinpoche.

I am very aware that the subjects in this book have become publicly known in the West, something that was unheard of in the Indian and Tibetan cultures who transmitted it previously. It is now common to hear of the introduction to the nature of mind being given out, almost like tea and cake, to any and every assembly of dharma students in the Western world. This is truly unfortunate because it represents the loss of power of the system and because it has tremendous potential for harm. In this regard, I have many times in the last few years run into young men who are extremely confident of their understanding of the meaning of these profound systems but who just spout words that they have read in books. Unfortunately, they have read the books and know the words but have not contacted the inner meaning that the books are intended merely as a pointer towards. The solidity of their minds is noticeable and not being helped by reading these things for which they are not ready and, therefore, should not be reading.

Tony Duff
Swayambhunath,
Nepal,
February 2011



Guru Rinpoche and his manifestations.
Mural on the wall of Dzogchen Monastery,
Tibet, 2007. Photograph by the author.

“OPENING THE DOOR TO EMANCIPATION” A VERY ABBREVIATED UNCOMMON GUIDE⁸ TO MIND

by Drubwang Shakya Shri

NAMO GURU

I pay homage with highly respectful three doors to the feet of the Lord of the Families, Tenpa'i Nyima Rinpoche⁹, who is

⁸ Tib. sems khrid. “Guide to mind” is the name for personal instruction that leads to a direct understanding of mind. It can be given at any level, both sutra and tantra, though it is commonly used to mean “introduction to the nature of mind”, which is does here. An introduction to the nature of mind does not deal with the dualistic mind of beings in samsara, but with its core, the innate mind of wisdom. This guide to mind is a very short instruction given, it says in the colophon, at the request of one of the author's dharma friends. The guidance is given according to the Nyingma Great Completion approach but mixes the Drukpa Kagyu teachings of Mahamudra with it.

⁹ Tenpa'i Nyima [1849–1907] was Shakya Shri's root guru, the sixth Khamtrul Rinpoche. The Khamtruls were the heads of a Drukpa Kagyu lineage in Kham and their monastery was called Khampagar.

not separate from the primal guardian¹⁰. Here, I will write a little about the way of preserving mind's actuality; may it bless those who have requested the command¹¹!

It is in two parts, the preliminaries and the main part.

1. The Preliminaries

First, there are the common preliminaries of training rational mind¹² to the point of trusting in the difficulty of finding leisure and connection, trusting in death and impermanence, trusting in karmic cause and effect, and trusting in the disadvantages of cyclic existence, then meditating on them until attachment to cyclic existence has been turned back. In Great Completion, the uncommon preliminaries of taking refuge in dharma combined with prostrations, meditation and recitation of Vajrasatva, mandala, and guru yoga are done to produce the usual signs.

2. The Main Part

The main part further has the parts of body posture, bringing down the guru's blessings, and the technique for looking at mind.

¹⁰ For primal guardian, see the glossary.

¹¹ Commands here means the words of the tradition, which in the Kagyu and Nyingma have always been given as commands for practice.

¹² For rational mind, see the glossary.

First, put the body into the Seven Dharmas of Vairochana.

Second, bring down the guru's blessing as follows. Visualize yourself instantly as Chemchog¹³ male and female with the entity as your root guru on a sun and moon seat above the crown of your head¹⁴. He is in the form of Samantabhadra, with dharmakaya style¹⁵ azure blue body that is seated in equipoise mudra, and adorned by the marks and illustrative signs¹⁶. Samantabhadra is conjoined with the female dhar-madhatu Samantabhadri, who is white. They are seated in the midst of a space filled with the five types of rainbow light. Supplicate from the very core of your heart and, with that, repeat this:

To this, the outer refuge protector, kind guru, lord,
I prostrate with highly respectful three doors.
Bless me so that alpha purity rigpa-emptiness is met
in self-introduction and

¹³ Skt. Mahottara, Tib. che mchog. One of the yidams of the eight great deity practices brought into Tibet by Padmasambhava.

¹⁴ The meaning here is that entity, enlightenment itself, is appearing in the superficial form of your root guru.

¹⁵ Dharmakaya style is that the deities are naked, which is a symbol of the dharmakaya being without anything extraneous to the state of utter realization of reality.

¹⁶ The thirty-two marks as they are properly called and eighty illustrative signs as they are properly called, of a buddha.

The liveliness of the four appearances of Direct
 Crossing goes through to completion so that
 The rainbow body, a heap of light, is produced.¹⁷

*Supplicate assiduously that way until the hairs of your body stand
 on end and tears flow down your face.* After that,

From a white OM at the forehead of the glorious
 guru
 White light radiating in chains
 Enters the white bindu at my forehead and

¹⁷ For alpha purity, liveliness, and Direct Crossing, see the glossary.

This verse has profound meaning. There are two main practices of the innermost level of Great Completion. These practices focus on the empty aspect of reality, which is called “alpha purity”, meaning that it is pure from the beginning. This is one of the many, unique terms of Great Completion which unfortunately is usually loosely translated as “primordial purity”. Primordial purity is another term, one which is often used in Mahamudra and which has a very different sense to it. Alpha purity is accessed through the Thorough Cut. This emptiness aspect has to be filled with enlightenment which is then done in Great Completion using Direct Crossing practice. In Direct Crossing practice, the liveliness of the emptiness is gradually developed until it is full and is then finally exhausted through a sequence of four sets of appearances. These are appearances, not “visions” as they have often been translated. The result of these two main practices, Thorough Cut and Direct Crossing, is the final attainment of the Great Completion path, which is that one’s body dissipates into light of rainbow colours. In short, this verse makes a prayer for blessings so that the whole path of innermost Great Completion can be successfully traversed.

That bindu becomes vividly marked with an OM
letter.

The evil deeds and obscurations of body of my
successive lives without exception are purified;
Bless me to attain the migrator-taming
nirmanakaya.

From a red ĀḤ at the throat of the glorious guru
Red light radiating in chains
Enters the red bindu at my throat and
That bindu becomes vividly marked with an ĀḤ
letter.

The evil deeds and obscurations of speech of my
successive lives without exception are purified;
Bless me to attain the stoppageless¹⁸ sambhogakaya.

From an azure blue HŪṢ at the heart of the
glorious guru
Azure blue light radiating in chains
Enters the azure blue bindu at my heart and
That bindu becomes vividly marked with a HŪṢ
letter.

The evil deeds and obscurations of mind of my
successive lives without exception are purified;
Grant your blessings that I attain the birthless
dharmakaya.

From a red HRĪḤ at the navel of the glorious guru
Five types of light radiating in chains
Enter the red bindu at my navel and

¹⁸ For stoppage less, see the glossary.

That bindu becomes vividly marked with a HRĪḤ
letter.

The evil deeds and obscurations of my three doors
equally without exception are purified;
Grant your blessings that I attain the
svabhavikakaya.

Finally, through intense longing devotion,
The guru with consort melts into a ball of light
And we merge as one inseparable within the
expanse of rigpa—
Samantabhadra's enlightened mind expanse which
is inexpressible by speech and thought, A.

With that, your mind and the guru's mind suddenly mingle inseparably and, after that, you stay in it. When movement occurs, look directly at its entity.

Third, the technique for looking at mind has the two parts of finding shamatha¹⁹ through reliance on concept tokens²⁰ then preserving²¹ shamatha through reliance on absence of concept tokens.

First, place a small item²² before you, then look at it one-pointedly with undistracted eye and conscious awareness. If

¹⁹ For shamatha, see the glossary.

²⁰ For concept tokens, see the glossary.

²¹ For preserve, see the glossary.

²² ... such as a small pebble or stone or anything else at all that you can fix your gaze, and mind with it, upon ...

you go into non-abiding because of distraction, look by mixing the discursive thought and the eye with the small item. Rest by doing short sessions only. If you follow those instructions but do not have a strong experience of abiding, look many times in short sessions.

After that, visualize an azure blue HŪṂ letter at your heart centre from which many HŪṂ letters come forth in a uninterrupted stream and wind in a clockwise direction around the small item until a HŪṂ sits atop the small item, and focus your rigpa on it. Then, continue the meditation with the HŪṂ's gradually returning and dissolving back into the HŪṂ at the heart centre. Again, rest. Meditation in this case is just the process of familiarizing your mind in that way.

Then, your body turns into a blue HŪṂ letter. It is just above the ground, not touching it. Send it off progressively through the roads and mountain sides. Set yourself just in being non-forgetful. As before, bring it back again. Meditate like that many times.

At the end of that, meditate on this: there is one HŪṂ each at your heart centre and one before you; from the HŪṂ of the heart centre, one HŪṂ comes out and strikes the HŪṂ before you; that HŪṂ blazes into greater brilliance, enters the Brahma Aperture and dissolves into the HŪṂ of the heart centre. Meditate on that until you perfect it.

All of the above will help you to abide. All of them are the practice of shamatha with concept tokens.

Second, work at preserving a shamatha without the use of concept tokens. With the key points of body and the gaze as before, meditate on the endlessly kind guru at the crown then supplicate him one-pointedly. After that he dissolves into you and you set yourself gently in rigpa; when you go a little into an empty equality²³, that is abiding. From that state, discursive thought darts out here and there; that is movement. There is an eliminator of the movement; that is rigpa. Practise at lengthening the time that you can stay within a continuity of that. By doing so, discursive thought will first increase in amount; that, when it happens, is called “initial abiding”²⁴. Continued practise at preserving that will cause discursive thought to ease up and abiding to increase, and the movement will improve the abiding rather than adversely affecting it; that is called “medium abiding”²⁵. Continued practice at preserving the continuity of the abiding will finally result in an abiding that lasts for as long as you decide to abide. At that time, appearances will come together with a very pure bliss, a very precise clarity, and even if a little discursive thought does come along, the abiding will remain

²³ “Equality” here is a term of Great Completion that refers to the sameness of all phenomena, which is that they are empty.

²⁴ This really means “an initial level of shamatha” in which one can abide for the first time.

²⁵ This means “a middling level of shamatha” in which you have developed a moderate ability to abide though it is still not full-blown shamatha.

unaffected by it; that is called “shamatha”²⁶. Meditating till that is perfected is an exceptionally important point.

When you look at its entity²⁷, discursive thought will shine forth²⁸ in a very obvious way and, by looking directly at it, an empty evenness comes which is vipashyana shining forth²⁹. Through practise at preserving the stream of it, the experience of bliss-clarity increases. Not being attached to it but looking at its entity is important.

Due to having merged the three of abiding, moving, and knowing³⁰ that go with that kind of preservation of the state into one, even if there is movement of discursive thought, it will remain empty. I consider this to be the great level of one-pointedness³¹. In this context, you might, during the

²⁶ This is not shamatha as a practice but the shamatha which is the end result of the practice of the same name.

²⁷ Its entity means the entity of the abiding mind itself, what that is.

²⁸ For shine forth, see the glossary.

²⁹ Vipashyana is not an appearance coming to mind but is mind “shining forth”, coming out, in a certain way.

³⁰ “The three of abiding, moving, and knowing” is a Mahamudra teaching. In meditation, mind can abide calmly; can be mobile, moving out into thought, and so on; and can know at the same time whether there is movement or abiding. This is an instruction for training mind’s ability at knowing itself.

³¹ In the Mahamudra system of Shantipa, which is what the
(continued...)

passage of sleep, have a frightening dream such as falling into an abyss, in which case it³² acts as a conditioner so that, right within the dream itself, you will be able to abide at length in empty equality until, at the end, you will sometimes want to wake up and you might think, “Is this luminosity?” In this context also, it will happen that, except for the mindfulness that is shepherding the continuity, there will be nothing at all to meditate on. Sometimes when sleeping, a light like a small, circular moon will shine forth and that can increase to the point where it is like the brilliance of the sun, illuminating the whole house. Luminosity things like those described above and other developments will manifest.

Then, planting devotion to the guru like a stake, preserve it. By doing that, the bliss-clarity experience from before will, once and for all, become an abiding, but one that is the least common denominator, absent of thinking “It is this, it is not that”, and one which is absent of grasping at abiding and not abiding, empty and not empty. You might doubt yourself—at the time of sleep the outer object and your own body could go empty and the dread from it could wake you up with a start. During the day, it will seem that, except for just being un-

³¹(...continued)

Drukpa Kagyus follow, the Four Yogas of Mahāmudra are further subdivided into lesser, middling, and greater levels of accomplishment. He is referring here to the peak level of accomplishment of the first yoga, the Yoga of One-pointedness.

³² “It” refers to the abiding as far as you have developed it, that has just been described.

distracted, there is nothing whatsoever to do. That is the key point of keeping a steady continuity of doing the preserving.

Sometimes discursive thought might come darting out all over the place, in which case say a forceful PHAṬ and look directly at the entity³³. Or sometimes say a particularly forceful PHAṬ and, mixing expanse and rigpa³⁴, aim your gaze into space; meditating that way, rigpa and outer appearances will not have a chance to separate into their individual components³⁵. When you remain undistracted, there is no chance for any of the appearing objects of the eightfold group³⁶ to be grasped onto with conceptual thinking that says, “It is this. It is that”; instead it will go onto a empty evenness. When you become distracted, that does not happen. At this time³⁷, we are mostly in distraction or forgetfulness, so to preserve the entity again and again using the shepherd of mindfulness is an important key point.

In this context, at the time of sleep also, sometimes a mere clarity can result in apprehending luminosity; sometimes an absence of clarity might go into an empty evenness; sometimes the clarity might appear just as itself and what is related to it; and sometimes a dream can, in the space of rigpa, go on

³³ ... of the thought.

³⁴ Here “expanse” is a Vajra Vehicle, practical term for emptiness.

³⁵ In other words, dualistic thought will not be able to re-assert itself.

³⁶ The eight consciousnesses of humans.

³⁷ ... of our unpractised, un-accomplished state ...

to self-shining-forth-self-liberation. All these various ways of shining forth are the common awareness³⁸ of buddha-mind, the actuality of sentient beings.

When you see dharmakaya's entity nakedly like this, you might think, "Is this the introduction to it?" Thorough Cut's actuality has been realized. Now Direct Crossing's liveliness is trained in and through it materiality is liberated into a mass of light. This is the approach evident in the texts of Great Completion.

From beginning to end, the things connected with this—experiences arising or not, actuality being realized or not, obstructors and points of deviation being present or not, and so on—happen only in dependence on devotion to the guru, so there is, even for this lowly old man, nothing to do but supplicate the guru. It is only through planting the stake of devotion that just a little of the kind guru's realization has arisen in my mindstream. Practitioners of the future, too, will cherish supplicating the guru because if they do make efforts at guru devotion, they will find that it brings them the profound key points of all instructions that exist right within that practice.

Even if you do realize the face of mind, if you do not do the enhancing practices, realization will not leap higher. This enhancement is an exceptionally important point. Thus, given that the supreme enhancer is guru devotion: meditate on the guru at your crown; supplicate like planting a stake;

³⁸ For common awareness, see the glossary.

and meditate assiduously while his mind and yours have not merged. You will definitely profit through doing so.

Then, when any of the utterly wretched five poisons rises, if you do not stop it, but look directly at its entity, it will go onto empty evenness. That is wisdom. If, when you hear intolerably bad words from others such as false accusations of wrongdoing, you can liberate the poisons by looking at their entity, that will bring great profit.

When beginners are preserving the face of mind, there can be many problems with sinking, fogginess, dullness, and so on, so the method for dispelling those faults is as follows. If the rigpa is agitated, relax body and mind; with a squint, aim your gaze down at the edge of your mat. If it is going dull, aim your gaze into space and tighten up the rigpa a little. If it is sinking, raise the eyes up. Gentle identification of each discursive thought, one at a time, as it comes with rigpa, is important. Doing that will dispel the faults.

My vajra relative Chophel pressed me insistently saying, “I need a profound instruction that will benefit my mind”, so, even though I have not the slightest good qualities of mind and it really is not all right for someone like myself, who is so resistant that these matters are hidden from me, to speak falsely about things I have no experience of, still, I cannot reject the petitioner so, having supplicated the refuge, endlessly kind Tenpa'i Nyima, this lowly old man Shakya Shri wrote this by the light of a lamp during a winter session.

I think to myself, “Could this very abbreviated
instruction given to assist with mind
Be of benefit to a few people of inferior intelligence
like myself?”
If there are mistakes or contradictions in it, I lay
them aside in Samantabhadra’s expanse.
May the virtue of it ripen and liberate all migrators.

Eka praticcha’o.

ཨྱིྱ FROM THE KINGLY PEAK OF THE
VEHICLES, ATI GREAT COMPLETION:
THOROUGH CUT'S SECRET PATH,
THE SECOND CORE PIECE, INSTRUCTION
ON NAKEDLY SEEING RIGPA

by Drubwang Shakya Shri

ཨྱིྱ I pay homage to and take refuge in the primordial protector, Guru Great Bliss's body³⁹.

In the anthology of the very secret⁴⁰ Accomplishing Guru Great Bliss, the stages of the path of the secret⁴¹ has the two parts of alpha purity Thorough Cut and spontaneous exis-

³⁹ The name Guru Great Bliss refers to the name of a treasure revealed by Shakya Shri. However, there is a play on words here. The great bliss body is the fourth kaya, which is the fact of great bliss experienced when the three kayas are complete and functioning together. Therefore, he is not taking refuge in the bodily form of Guru Great Bliss but in the body of enlightenment as a whole of Guru Great Bliss.

⁴⁰ "Very secret" here is specifically the name of one of the several types of revealed treasure.

⁴¹ "The secret" is the Vajra Vehicle.

tence Direct Crossing. Of them, the Thorough Cut instruction is the subject of this text.

The instruction has three parts: the preliminary part, which is research into the three arising, abiding, and going; the main part, which is arrival at alpha purity's rigpa; and the conclusion, which is how the rigpa, the alpha purity's liveliness, is completed.

I. The Preliminary Part

To begin with, at the start of a session, guru yoga is done as follows. From the expanse of your three doors divorced from elaborations, self-appearance, stoppageless liveliness, self-knowing wisdom's dakini comes in a body white with red lustre⁴². Her mood warm and smiling, her hair hangs down loosed, and her right hand sounds a chang te'u⁴³ of the secret held aloft. Her left hand holds a skull-cup filled with fluid of un-outflowed amrita at her heart centre. She is draped with bone forms of the five symbolic ornaments and her bhaga and breasts are exceptionally full. She dances on a seat of lotus and moon.

⁴² A white body with a lustre of red on the highlights of the body, as is often seen in paintings of white deities. The two colours symbolize emptiness and compassion respectively.

⁴³ Chang te'u is a hand drum similar to a damaru. It is one of the many implements of a practitioner of the secret, meaning the Vajra Vehicle.

In the space above and before her, on the seat of a moon disk on a blossoming, one-hundred thousand petalled lotus, the summation of all refugees in person, the entity in the form of the guru, Guru Great Bliss has a white body adorned with many marks and illustrative signs, is extremely peaceful and smiling, and looks into the expanse of space with round⁴⁴ eyes. He wears the lotus hat on his head and on his body the layers of the white secret robe, the dark blue Phoka, and the dharma robes with golden patra design. He holds on top of his two hands in equipoise mudra a skullcup filled with fluid of deathless amrita. His feet are crossed evenly and, within a space in which chains of light ropes of rainbow light bindus are intermeshing, he sits obviously full of joy. Supplicate him one-pointedly. Then, with your body hairs standing on end and tears flowing, with your speech crying out “Oh” with intense longing and supplicating in the pleasant melody of drawing the horse along, and with a mind of intense, unbearable devotion in a state not departing from seeing the guru as actual buddha, recite whatever supplications are suitable. At the end of that, the guru turns into a ball of light then dissolves into you.

Refresh yourself in the state of your three doors and the guru’s enlightened body, speech, and mind being inseparable, remaining equipoised on that for a little while. If, within that state, discursive thought suddenly arises, look into its initial place of arising⁴⁵. For the class of things⁴⁶, carefully

⁴⁴ “Round” here means wide open, staring with eyes wide open.

⁴⁵ He now inserts a little of the Parting into Sides practice that is
(continued...)

investigate where it arises from: your skandhas, dhatus, and ayatanas⁴⁷; the inanimate container worlds; the animate sentient beings contained in them, and so on. If you do not discover a place of arising in the class of things, carefully examine where it arises from among non-things: empty space, that is, above, below, the cardinal directions, and so on. In the interim, where is its place of abiding? Does it abide in your skandhas, dhatus, ayatanas in the six forms of outer flesh, the internal flesh, the nine orifices, the tip of the head with its orifices to the tips of the feet, and so on? If it abides there, then analyse carefully to see exactly how it does abide. At the end, where does it go? Does it go to the external objects of the sixfold group⁴⁸, the five doors of the sense faculties, and so on? Analyse exactly how it departs and, for as long as you do not come to a firm decision, assiduously keep honing in on it.

⁴⁵(...continued)

a preliminary to the actual practice of Thorough Cut. He inserts the mind section of Parting into Sides in which the practitioner examines whether thoughts initially have a place from which they arise, then in the interim whether they have a place where they abide, and finally whether they have a place to which they go.

⁴⁶ “Things” here means the things made up by conceptual mind.

⁴⁷ For skandhas, dhatus, and ayatanas see the glossary.

⁴⁸ The “sixfold group” is the set of six consciousnesses had by humans.

In the interim⁴⁹, is this mind of yours—the one that becomes a buddha, the one that falls into the bad migrations, the one that has the feelings of good and bad—present as a thing or a non-thing? If it is present as a thing, carefully investigate to see what kind characteristics—form, colour, shape—it is present with. If you think that it is a non-thing, then, since it is empty space with the basis of not being perceptible, carefully investigate just how this, the agent that experiences, is present—mind happy or unhappy, mind cold or hungry or thirsty, and so on. At the end, are the pair of perceptions of object analysed and the analyser one thing or different things? If you think, “They are one”, then what kind of characteristics is it present with? If they are present as separate things, then arising, abiding, and going has separated off to one side, the analyzer has separated off to another side, and the two appear individually. Whatever happens, until you come to a firm decision that the appearing item is without the distinctions “exists, does not exist”, and so on in the expanse of mindness⁵⁰ alone, you should assiduously hone in on it and make efforts to come to a firm decision about it.⁵¹

⁴⁹ Now he has moved to the second of the three examinations.

⁵⁰ For mindness, see the glossary.

⁵¹ This sentence means that you are to work at coming to a clear conceptual understanding that appearing things are, in the empty expanse of mindness, without any of the elaborations of mind such as existence and non-existence. The practice of seeing that there is no place of arising, dwelling, or destination for anything that arises in mind leads to the understanding that the very entity of mind (mindness) is free of all such elaborations. This emphasis
(continued...)

The non-discovery of an initial place of arising brings the birthless entity empty, dharmakaya. The non-discovery of an interim place of abiding brings the stoppageless nature luminosity, sambhogakaya. The non-discovery of a place of going at the end brings non-abiding compassionate activity nirmanakaya. Rest up a little in that state of self-introduction to the three kayas. Then, stay in the state of equipoise in the state without even a speck of meditation to be done, in which there is no analysis that recycles events of the past, no going to greet a future that lies ahead, no activity of rational mind in the present that would think, “This present moment is empty”, no creation of good discursive thoughts, no stopping of bad ones, a state in which every appearance, however it is, self-appears-self-liberates unmodified and unspoiled by an antidote, and you are settled into just being what it is; that is the superior type of abiding.

That completes the first practice, the practice of training the mind.

2. The Main Part

When the ordinary training of mind has been done to the point that a greater degree of certainty in the practice has been attained, there is the main part, the extraordinary alpha purity Thorough Cut instruction, which is done as a determination of the key points of nakedly seeing rigpa.

⁵¹(...continued)

sizes the empty expanse of mindness, which is where a beginner has to begin.

On the side of the fiction's concepts, to start with, assiduously supplicate the kind root guru whom you visualize seated at your crown, on a lotus and moon. The guru melts into light and you merge and become inseparable with him. Then from within the space of superfactual⁵² rigpa which is the empty-luminous character⁵³, discursive thinking that thinks "It is the guru" is an individual dharma there in its own place within that self-empty character; this merging of enlightened mind

⁵² For superfactual, see the glossary. See also fictional and superfactual in the glossary.

⁵³ "Character" means your innate character or disposition, which is wisdom.

all movement as though it had become Mt. Meru, just sit there, allowing what is to be as it is.

Not moving the eyes to and fro, the Ocean Chog Zhag, is used to focus single-mindedly on the task as follows. Not engaging at all in any consciously produced activity of speech—such as talking, reciting mantra, adjusting the winds, and so on—and with the mouth left so that the teeth are just not touching and with the movement of the breath made very slow and gentle, you train in absence of consciously produced activity. Then your eyes, very round and without any movement at all, are put, like planting a spear, up into empty space.

Rigpa—which is beyond mind⁵⁹—Chog Zhag is used to arrive at a determination as follows. The not-rigpa mind, stated concisely, is this very distraction and confusion running amok⁶⁰, and the assemblage of concepts that constitutes its mental events are the discursive thoughts that you have right now, which are like dust motes dancing in sun light and are involved in analysing the past gone before, going out to greet the future, and thinking in the present, “It is this. It is not

⁵⁹ Rigpa is mindness. It is beyond the complex apparatus of mind. See mind and mindness in the glossary.

⁶⁰ ... that you, a samsaric being, are now involved with.

this”⁶¹. The primordial, original awareness⁶², the self-knowing rigpa which is beyond the mind that is not rigpa, is not contaminated and not spoiled by anything at all of sinking, fogginess, and dullness, or the experiences of bliss, clarity, and no-thought, or of certainty⁶³, and so on. It is a state of being empty and luminous without grasping involved, so it is the direct experience of transparency⁶⁴ of everything, outside and inside. In this state which is beyond being an object of verbal expression, you cross over via a mindfulness without the conceived efforts of consciousness⁶⁵ into the exhaustion of dharmas⁶⁶.

⁶¹ Samsaric mind is defined as having two aspects, both of which he has pointed out here in a practical way: it is the primary minds of the six consciousness, and the satellites, as they are described, the mental events that accompany those primary minds.

⁶² For awareness, see the glossary.

⁶³ Tib. nges shes. “Certainty” is to be developed on the path and it is similar to the three obstacles to shamatha and the three positive experiences of meditation just mentioned in being so. However, certainty belongs to samsaric mind, not to rigpa. The message here is that rigpa is beyond all the stuff of mind that you use on the conventional path of meditation.

⁶⁴ For transparency, see the glossary.

⁶⁵ For conceived effort, see the glossary.

⁶⁶ Exhaustion of dharmas here does not mean the fourth of the four appearances of Direct Crossing. It refers to the state that occurs with being in rigpa of all conceptually-known dharmas having dropped away. This completes the presentation of the empty side, the side in which dualistic grasping at dharmas has
(continued...)

For the door of shining forth of the liveliness⁶⁷, no matter how it shines forth as the assemblage of concepts—whether as the five poisons, three poisons, etcetera—in the context of object and subject of the sixfold group⁶⁸, because of meditating in the experienced expanse of alpha purity’s view without conceived efforts, it shines forth as the nature⁶⁹ and, due to having been liberated in that nature, there is no division into the entity and its liveliness as two, and none of the fabrication done by rational mind, mental analysis, and so on. Equally, there is neither development of good concepts of the three kayas nor abandonment of bad concepts of the five poisons. It is to practice captained by rigpa alone. It is practice cap-

⁶⁶(...continued)

been exhausted. You stay in that experience with a mindfulness that naturally exists in that state, which Longchenpa calls “dharma-mata mindfulness,” rather than a mindfulness that belongs to dualistic mind.

⁶⁷ Now he has moved on to the appearing aspect of the rigpa. “Door of shining forth” is a technical term of Great Completion; the eight doors of shining forth are the ways in which appearance comes forth from the alpha purity of the rigpa.

⁶⁸ “Object and subject of the sixfold group” means “perceiver and perceived of the sixfold group of human consciousness”.

⁶⁹ This does not mean “shines forth naturally”. See “the nature” and “shines forth” in the glossary. It shines forth as the nature means that it shines forth as part of mindness. This usage of nature is the same as in the name “Nature Great Completion”; Great Completion is all about the nature, which is the luminosity aspect of the entity of mind, so it is named “Nature Great Completion”.

tained by rigpa in which there is no conceived activity, which is beyond every extreme produced by conceived activity.

When a greater level of stability in that has been attained, the body, in a state without conceived activity, is kept with a straight spine. The eyes, round, are speared into the space ahead. The speech, for the purpose of absence of conceived activity and its concomitant grasping, is left as it is. Rigpa is to set yourself right within expanse and rigpa inseparable divorced of birth, cessation, and dwelling, to set yourself into that great pervasive spread without creating any limits, without falling into any sides, and to stay just there using the mindfulness of that unmanufactured authentic⁷⁰ situation. Thereby, in that state, no matter how liveliness's door of shining forth does shine forth, what shines forth are empty discursive thoughts and objects whose entity is empty luminosity. In short, due to emptiness having dissolved into emptiness, the distinctions made between shining forth and liberation have gone on to simultaneous occurrence, whereby apparent existence, which is all the dharmas of samsara and nirvana, has crossed over into the exhaustion of dharmas that is Thorough Cut's alpha purity without any hope and fear, without any creation and elimination⁷¹.

⁷⁰ "The authentic" is one of many terms for reality. It means that situation which is the true, genuine, real situation.

⁷¹ "Creation and elimination" is a term used in conventional dharma teaching where the practice of meditation is understood to be the dualistic process of creating the positive qualities of enlightenment and elimination of the negative qualities of samsaric existence.

Third, there the fruition that follows such practice is determined. In brief, all dharmas—externally appearing objects constituting the whole extent of existence, including self and others, container and contents, samsara and nirvana, and internally the grasping at mindness that comes out as mind which is not rigpa and as mental events’ concept tokens with hope and fear and the antidotes coarse and subtle that go with elimination and creation—become alpha purity and are exhausted into dharmata, the space of Great Completion. Because of that, both the cause—what makes them shine forth—and the object—the place where they shine forth—have a simultaneous front, like a drawing made in the sky. Hence, all the perceptions of rational mind as it views past, present, and future have sunk into rigpa, alpha purity’s expanse. There are perceptions of the past in which one thinks that the going and staying, actions and behaviour, of the vivid appearances of today which follow on from last night and its prior daytime are thought to be, “Like this”. There are perceptions of the future in which one thinks that the sleep of the coming evening’s appearances of increasing darkness will be “Like this”. Now, every one of these perceptions belonging to the grasping rational mind that thinks “It is like this” in relation to the lack of distinction between night and day, between destination and traveller, between one’s homeland and one’s self, and so on, has dissolved into alpha purity’s inexpressible expanse, therefore, there is no recognizing⁷² and there is that which is beyond object of rational mind. Here, the three factors of the preserving mindfulness (the one with conceived

⁷² Recognizing means the process of conceptually identifying something as this or that; it is part of dualistic mind’s process.

effort, without conceived effort, and so on), the entity to be preserved, and the self-liveliness have equally been purified. Thus it is luminous while empty and empty while luminous and, in that unshifting state, right over the innate character which is without the time of the three times, in the empty luminosity having a core of rigpa, the daytime perceptions of self and the nighttime dreams of confusion go on to simultaneous purification of the luminosity of unconfused experience. In this, the distinctions of resting and not resting are not recognized and mind is now on display as that beyond rational mind, the transparency of inseparable expanse and rigpa; just this is the determination of the fruition of alpha purity Thorough Cut.

The best yogin, the one who goes to the end of the practice like that, leaves behind the impure portion of just hair and nails, and lets the pure portion of the body dissipate into atoms. In the internalized luminosity of rigpa's primordial expanse, within the space of the enclosure of the youthful vase body, ground appearances have dissolved into rigpa, which is buddhahood as the dharmakaya. Once again, from alpha purity, the primordial expanse, the two types of spontaneous existence's form kayas arise without conceived effort and, in each moment, each of tens of hundreds of thousands of millions of emanations for the sake of migrators are sent off to shake out the deep pit of samsara.

The yogin of medium level faculties has a mode of buddhahood like that of sun and moon rising and setting. Just like the moon appears in conjunction with the passage of the sun on the fifteenth lunar day, the seal of the yogin's body collapses and at the same time he dissolves into alpha purity, the

primordial expanse. Then, in each instant, countless numbers of emanations shake out the deep pit of samsara.

The yogin of lowest level of faculties has a mode of liberation in the first bardo as follows. Like a snake shedding its skin, this person, having been struck by a fatal illness, goes progressively through the stages of dissolution of earth, water, fire, and wind to the point where his outer breath stops, then through the dissolutions of flaring of appearance and end of flaring to the point where his inner breath stops. Then, the ground luminosity, which is like a mother, and the luminosity that is the experience come from his practice, which is like a son, dissolve inseparably. Having become buddha again, emanations for the sake of migrators are produced, without conceived effort, as spontaneous existence.

There is one of even lower level of faculty who has a mode of liberation at the end of the bardo like a child entering its mother's lap⁷³. For him, like a child coming together with its mother without needing to check on whether this is its mother or not, the spontaneous existence bardo's threefold sounds, lights, and rays, and its spheres-with-smaller-spheres of peaceful and wrathful kayas, no matter how they shine forth,

⁷³ The usual translation "like a child leaping into its mothers lap" is mistaken. As Jigme Lingpa clarifies in *Guidebook Called "Highest Wisdom"*, the meaning is "like that of a new-born animal who unerringly and without the slightest doubt knows to go to the mother's breast", even if it has to work its way through several other newborns that are already there suckling. It is the unerring and immediate quality of the union which is being pointed to with this example.

are recognized as rigpa's self-liveliness. When they are so recognized, there is trust in them. Finally, having dissolved into those very kayas, complete buddhahood is manifested right there.

Then there are those of exceptionally dull faculty. Persons who obtain the ripening empowerments and liberating instructions of Great Completion apply perseverance that is focussed to the exclusion of all else. They might be the most ordinary of persons, but if they have at least not let go of the outer, inner, and secret samayas in relation to guru and dharma, they will, because this is concerned with the blessings of guru and lineage and the infallible liberation that comes on seeing the dharma of Great Completion, have the door of birth to the six families and bad migrations cut and will then have a miraculous birth from within the bud of a lotus flower in one of the five fields of emanations which are like optical illusions. Having done so, they will see the face and hear the speech of buddha and then, having entered the bodhisatva's vehicle, will have every one of the obscurations to knowledge purified by degrees and then will attain buddhahood.

Briefly, all obstacle removal and enhancement comes about through devotion and supplication to the guru. Thus, keeping the guru in mind, remembering him, and thinking that there is nothing except for him, with eyes always wet from tears pouring down, at all times and in all circumstances persevere at supplicating him.

The above came to me on the arms of the snow mountain Lofty Blue Queen, in ⁷Jetsun Rinpoche's practice place Crystal Cave Plaintain Tree Fortress. There, through ⁷Or-

gyen Rinpoche's blessings⁷⁴, it came from the casket of everywhere-spread expanse-rigpa, and was determined and expressed by myself, Pawo Rigtsal Thogmey⁷⁵. I wrote this based on the what was communicated from the indivisible expanse-rigpa, ornamenting it a little with my own experience. Therefore, it will not be the domain of anyone except for five, perhaps seven, fortunate ones with sharp faculties, and so is sealed with an exceptionally tight command-seal. ITHI ཨྲི. The command contained here is entrusted to the protectress of mantra, Ekajati, and to Remati, so guard it! Do not let it slip into the hands of those without the samaya. Guhya! No disclosure! It was written down by Padma Chogdrup.

⁷⁴ The 7 preceding Jetsun and Orgyan are in the text. There are several ways in Tibetan literature to honour a person's name when it is written. One of them is to place the numeral seven before the person's name to indicate that the person possesses what the Buddha called "the seven riches of the noble ones", a set of seven, very fine qualities belonging to beings who have trained themselves well spiritually.

⁷⁵ Shakya Shri's treasure revealer name.

GLOSSARY

Actuality, Tib. gnas lugs: A key term in both sūtra and tantra and one of a pair of terms, the other being “apparent reality” (Tib. snang lugs). The two terms are used when determining the reality of a situation. The actuality of any given situation is how (lugs) the situation actuality sits or is present (gnas); the apparent reality is how (lugs) any given situation appears (snang) to an observer. Something could appear in many different ways, depending on the circumstances at the time and on the being perceiving it but, regardless of those circumstances, it will always have its own actuality of how it really is. The term actuality is frequently used in Mahāmudrā and Great Completion teachings to mean the fundamental reality of any given phenomenon or situation before any deluded mind alters it and makes it appear differently.

Adventitious, Tib. glo bur: This term has the connotations of popping up on the surface of something and of not being part of that thing. Therefore, even though it is often translated as “sudden”, that only conveys half of the meaning. In Buddhist literature, something adventitious comes up as a surface event and disappears again precisely because it is not actually part of the thing on whose surface it appeared. It is frequently used in relation to the afflictions because they pop up on the

surface of the mind of buddha-nature but are not part of the buddha-nature itself.

Alertness, Tib. *shes bzhin*: Alertness is a specific mental event that occurs in dualistic mind. It and another mental event, mindfulness, are the two functions of mind that must be developed in order to develop shamatha or one-pointedness of mind. In that context, mindfulness is what remembers the object of the concentration and holds the mind to it while alertness is the mind watching the situation to ensure that the mindfulness is not lost. If distraction does occur, alertness will know it and will inform the mind to re-establish mindfulness again.

Alpha purity, Tib. *ka dag*: A Great Completion term meaning purity that is there from the first, that is, primordial purity. There are many terms in Buddhism that express the notion of “primordial purity” but this one is unique to the Great Completion teaching. The term “alpha purity” matches the Tibetan term both literally and in meaning.

Alteration, altered: Same as contrivance *q.v.*

Awareness, Skt. *jñā*, Tib. *shes pa*. “Awareness” is always used in our translations to mean the basic knower of mind or, as Buddhist teaching itself defines it, “a general term for any registering mind”, whether dualistic or non-dualistic. Hence, it is used for both samsaric and nirvanic situations; for example, consciousness (Tib. “*rnam par shes pa*”) is a dualistic form of awareness, whereas rigpa, wisdom (Tib. “*ye shes*”), and so on are non-dualistic forms of awareness. See rigpa in the glossary for more.

It is noteworthy that the key term “rigpa” is often mistakenly translated as “awareness”, even though it is not merely an awareness; this creates considerable confusion amongst practitioners of the higher tantras who are misled by it.

Bardo, Tib. *bar do*: Literally, “interval” or “in-between place”. The general teachings of Buddhism teach this as the interval

between one life and the next. However, Nature Great Completion teaches that the cycle of samsaric life consists of four intervals, with the interval between lives consisting of two of the four.

Bliss: Skt. *sukha*, Tib. *bde*: The Sanskrit term and its Tibetan translation are usually translated as “bliss” but in fact refer to the whole range of possibilities of everything on the side of good as opposed to bad. Thus, the term will mean pleasant, happy, good, nice, easy, comfortable, blissful, and so on, depending on context.

Bliss, clarity, and no-thought, Tib. *bde gsal mi rtog pa*: A person who actually practises meditation will have signs of that practice appear as various types of temporary experience. Most commonly, three types of experience are met with: bliss, clarity, and no-thought. Bliss is an ease of body or mind or both, clarity is heightened knowing of mind, and no-thought is an absence of thought that happens in the mind. The three are usually mentioned when discussing the passing experiences that arise because of practising meditation but there is also a way of describing them as final experiences of realization.

Bodhisatva: Note that, despite the common appearance of “bodhisattva” in Western books on Buddhism, the Tibetan tradition has steadfastly maintained since the time of the earliest translations that the correct spelling is *bodhisatva*. In support of this, experts such as Dilgo Khyentse Rinpoche have proclaimed that “bodhisatva” is the correct spelling and explained the reasons for it. A *bodhisatva* is a person who has engendered the *bodhichitta*, enlightenment mind, and who has undertaken the path to the enlightenment of a truly complete buddha specifically for the welfare of other beings.

Chog Zhag, Tib. *cog bzhag*: The teaching on four Chog Zhag is part of the Thorough Cut teaching of Great Completion.

The four Chog Zhag are four ways of being in which the practitioner has put himself “chog zhag”, meaning “set just so”. The four are mountain, ocean, appearances, and rigpa. They show the way of being that is taught in the Thorough Cut practice; they can be used as an introduction to that practice but also to give profound instruction on the details of the practice.

Clarity or Illumination, Skt. vara, Tib. gsal ba: This term should be understood as an abbreviation of the Tibetan term, “’od gsal ba”, which is translated with luminosity *q.v.* Clarity is not another factor of mind distinct from luminosity but merely a convenient abbreviation in both Indian and Tibetan dharma language for luminosity.

Common awareness, Tib. tha mal gyi shes pa: One of several path terms used to indicate mind’s essence. It is equivalent to “mindness” and “rigpa”. These terms are used by practitioners as a code word for their own, personal experience of the essence of mind. These words are secret because of the power they are connected with and should be kept that way.

This term is often referred to as “ordinary mind”, a term that was established by Chogyam Trungpa Rinpoche for his students. However, there are two problems with that word. Firstly, “tha mal” does not mean “ordinary”. It means the awareness which is common to all parts of samsaric mind and also which is common to all beings. It is glossed in writings on Mahāmudrā to mean “nature”. In other words, it refers to that part of mind which, being common to all events of mind, is its nature. This is well attested to in the writings of the Kagyu forefathers. Secondly, this is not “mind”, given that mind is used to mean the dualistic mind of beings in cyclic existence. Rather this is “shes pa”, the most general term for all kinds of awareness.

Compassionate activity, Tib. thugs rje: This does not mean compassionate activity in general. Rather, it is a specific term of the most profound level of teachings of Mahāmudrā and Great Completion. These teachings describe innate wisdom as having three characteristics. The third characteristic is this compassionate activity. It refers to the fact that wisdom spontaneously does whatever needs to be done, throughout all reaches of time and space, for all beings. Although it includes the word “compassion” in its name, it is more primordial than that. It is the dynamic quality of enlightenment which choicelessly, ceaselessly, spontaneously, and pervasively acts to benefit others. The term is often used in discussions of Great Completion and essence Mahāmudrā.

Complexion, Tib. mdangs: In both Mahāmudrā and Great Completion there is the general term “gdangs” meaning what is given off or emitted by something in general, for example the sound given off by a loudspeaker or what the empty factor of mind emits. The Mahāmudrā teaching does not distinguish between “gdangs” and “mdangs” but the Great Completion teaching does. In Great Completion, this term has the more refined meaning of the “complexion” or “lustre” of thing. In this teaching, there is the “gdangs” offput or output of the empty aspect of mind in general, but there is also the more subtle “mdangs” complexion or lustre which is an aspect of the offput or output of that emptiness.

Conceived effort, Tib. rtsol ba: In Buddhism, this term usually does not merely mean effort but has the specific connotation of effort of dualistic mind. In that case, it is effort that is produced by and functions specifically within the context of dualistic concept. For example, the term “mindfulness with effort” specifically means “a type of mindfulness that is occurring within the context of dualistic mind and its various operations”. The term “effortless” is often used in Mahāmudrā and Great Completion to mean a way of being in which

dualistic mind has been abandoned and, therefore, in which there is none of the striving of ordinary people.

Concept tokens, Tib. *mtshan ma*: This is the technical name for the structures or concepts which function as the words of conceptual mind's language. For example, a table seen in direct visual perception will have no concept tokens involved with knowing it. However, when thought becomes involved and there is the thought "table" in an inferential or conceptual perception of the table, the name-tag "table" will be used to reference the table and that name tag is the concept token.

Although we usually reference phenomena via these concepts, the phenomena are not the dualistically referenced things we think of them as being. The actual fact of the phenomena is quite different from the concept tokens used to discursively think about them and is known by wisdom rather than concept-based mind. Therefore, this term is often used in Buddhist literature to signify that samsaric mind is involved rather than non-dualistic wisdom.

Confusion, Tib. *'khrul pa*: In Buddhism, this term mostly refers to the fundamental confusion of taking things the wrong way that happens because of fundamental ignorance, although it can also have the more general meaning of having lots of thoughts and being confused about it. In the first case, it is defined like this "Confusion is the appearance to rational mind of something being present when it is not" and refers, for example, to seeing an object, such as a table, as being truly present, when in fact it is present only as mere, interdependent appearance.

Contrivance, contrived, Tib. *bcos pa*: A term meaning that something has been altered from its native state.

Cyclic existence: See under *saṃsāra*.

Dharmadhātu, Skt. *dharmadhātu*, Tib. *chos kyi dbyings*: This is the name for the range or basic space in which all dharmas,

meaning all phenomena, come into being. If a flower bed is the place where flowers grow and are found, the dharmadhātu is the dharma or phenomena bed in which all phenomena come into being and are found. The term is used in all levels of Buddhist teaching with that basis meaning but the explanation of it becomes more profound as the teaching becomes more profound. In Great Completion and Mahāmudrā, it is the all-pervading sphere of luminosity-wisdom, given that luminosity is where phenomena arise and that the luminosity is none other than wisdom.

Dharmakāya, Skt. dharmakāya, Tib. chos sku: In the general teachings of Buddhism, this refers to the mind of a buddha, with “dharma” meaning reality and “kāya” meaning body. In the Thorough Cut practice of Great Completion it additionally has the special meaning of being the means by which one rapidly imposes liberation on oneself.

Dharmatā, Skt. dharmatā, Tib. chos nyid: This is a general term meaning the way that something is, and can be applied to anything at all; it is similar in meaning to “actuality” *q.v.* For example, the dharmatā of water is wetness and the dharmatā of the becoming bardo is a place where beings are in a samsaric, or becoming mode, prior to entering a nature bardo. It is used frequently in Tibetan Buddhism to mean “the dharmatā of reality” but that is a specific case of the much larger meaning of the term. To read texts which use this term successfully, one has to understand that the term has a general meaning and then see how that applies in context.

Direct Crossing, Tib. thod rgal: The name of one of the two main practices of the innermost level of Great Completion. The other one is Thorough Cut *q.v.*

Discursive thought, Skt. vikalpa, Tib. rnam rtog: This means more than just the superficial thought that is heard as a voice in the head. It includes the entirety of conceptual process that

arises due to mind contacting any object of any of the senses. The Sanskrit and Tibetan literally mean “(dualistic) thought (that arises from the mind wandering among the) various (superficies *q.v.* perceived in the doors of the senses)”.

Effort, Tib. rtsol ba: see conceived effort.

Elaboration, Tib. spro ba: This is a general name for what is given off by dualistic mind as it goes about its conceptual process. In general, elaborations prevent a person from seeing emptiness directly. Freedom from elaborations implies direct sight of emptiness.

Entity, Tib. ngo bo: The entity of something is just exactly what that thing is. In English we would often simply say “thing” rather than entity. However, in Buddhism, “thing” has a very specific meaning rather than the general meaning that it has in English. It has become common to translate this term as “essence”. However, in most cases “entity”, meaning what a thing is rather than an essence of that thing, is the correct translation for this term.

Equipoise and post-attainment, Tib. mnyam bzhag and rjes thob: Although often called “meditation and post-meditation”, the actual term is “equipoise and post-attainment”. There is great meaning in the actual wording which is lost by the looser translation.

Essence, Tib. ngo bo: This is a key term used throughout Buddhist theory. The original in Sanskrit and the term in Tibetan, too, has both meanings of “essence” and “entity”. In some situations the term has more the first meaning and in others, the second. For example, when speaking of mind and mind’s essence, it is referring to the core or essential part within mind. On the other hand, when speaking of something such as fire, one can speak of the entity, fire, and its characteristics, such as heat, and so on; in this case, the term

does not mean essence but means that thing, what it actually is. See also under entity.

Expanse, Skt. dhātu, Tib. dbyings: A Sanskrit term with over twenty meanings. Many of those meanings are also present in the Tibetan equivalent. In the Vajra Vehicle teachings it is used as a replacement for the term emptiness that conveys a non-theoretical sense of the experience of emptiness. When used this way, it has the sense “expanse” because emptiness is experienced as an expanse in which all phenomena appear.

Fictional, Skt. saṃvṛti, Tib. kun rdzob: This term is paired with the term “superfactual” *q.v.* Until now these two terms have been translated as “relative” and “absolute” but these translations are nothing like the original terms. These terms are extremely important in the Buddhist teaching so it is very important that they be corrected, but more than that, if the actual meaning of these terms is not presented, then the teaching connected with them cannot be understood.

The Sanskrit term saṃvṛti means a deliberate invention, a fiction, a hoax. It refers to the mind of ignorance which, because of being obscured and so not seeing suchness, is not true but a fiction. The things that appear to that ignorance are therefore fictional. Nonetheless, the beings who live in this ignorance believe that the things that appear to them through the filter of ignorance are true, are real. Therefore, these beings live in fictional truth.

Fictional and superficial: Fictional and superficial are our greatly improved translations for “relative” and “absolute” respectively. Briefly, the original Sanskrit word for fiction means a deliberately produced *fiction* and refers to the world projected by a mind controlled by ignorance. The original word for superfact means “that *superior fact* that appears on the surface of the mind of a noble one who has transcended

saṃsāra” and refers to reality seen as it actually is. Relative and absolute do not convey this meaning at all and, when they are used, the meaning being presented is simply lost.

Fictional truth, Skt. saṃvṛtisatya, Tib. kun rdzob bden pa: See under fictional.

Field, Tib. zhing, zhing khams: This term is often translated “buddha field” though there is no “buddha” in the term. There are many different types of “fields” in both saṃsāra and nirvāṇa. Thus there are fields that belong to enlightenment and ones that belong to ignorance. Moreover, just as there are “realms” of saṃsāra—desire, form, and formless—so there are realms of nirvāṇa—the fields dharmakāya, saṃbhogakāya, and nirmāṇakāya and these are therefore called “field realms”.

Foremost instruction, Skt. upadeśha, Tib. man ngag: There are several types of instruction mentioned in Buddhist literature: there is the general level of instruction which is the meaning contained in the words of the texts of the tradition; on a more personal and direct level there is oral instruction which has been passed down from teacher to student from the time of the buddha; and on the most profound level there are foremost instructions which are not only oral instructions provided by one’s guru but are special, core instructions that come out of personal experience and which convey the teaching concisely and with the full weight of personal experience. Foremost instructions or upadeśha are crucial to the Vajra Vehicle because these are the special way of passing on the profound instructions needed for the student’s realization.

Fortunate ones, Tib. skal ldan: To meet with any given dharma teaching, a person must have accumulated the karmic fortune needed for such a rare opportunity, and this kind of person is then called “a fortunate one” or “fortunate person”. This

term is especially used in the Vajra Vehicle, whose teachings and practices are generally very hard to meet with.

Great Completion, rdzogs pa chen po: Two main practices of reality developed in the Buddhist traditions of ancient India and then came to Tibet: Great Completion (Mahāsaṃdhi) and Great Seal (Mahāmudrā). Great Completion and Great Seal are names for reality and names for a practice that directly leads to that reality. Their ways of describing reality and their practices are very similar. The Great Completion teachings are the pinnacle teachings of the tantric teachings of Buddhism that first came into Tibet with Padmasambhava and his peers and were later kept alive in the Nyingma (Earlier Ones) tradition. The Great Seal practice came into Tibet later and was held in the Sakya and Kagyu lineages. Later again, the Great Seal was held by the Gelugpa lineage, which obtained its transmissions of the instructions from the Sakya and Kagyu lineages.

It is popular nowadays to call Great Completion by the name Great Perfection. However, that is a mistake. The original name Mahāsaṃdhi refers to that one space of reality in which all things come together. Thus it means “completeness” or “completion” as the Tibetans chose to translate it and does not imply or contain the sense of “perfection”.

Great Vehicle, Skt. mahāyāna, Tib. theg pa chen po: The Buddha’s teachings as a whole can be summed up into three vehicles where a vehicle is defined as that which can carry a person to a certain destination. The first vehicle, called the Lesser Vehicle, contains the teachings designed to get an individual moving on the spiritual path through showing the unsatisfactory state of cyclic existence and an emancipation from that. However, that path is only concerned with personal emancipation and fails to take account of all of the beings that there are in existence. There used to be eighteen schools of Lesser Vehicle in India but the only one surviving nowadays is the

Theravāda of south-east Asia. The Greater Vehicle is a step up from that. The Buddha explained that it was great in comparison to the Lesser Vehicle for seven reasons. The first of those is that it is concerned with attaining the truly complete enlightenment of a truly complete buddha for the sake of every sentient being where the Lesser Vehicle is concerned only with a personal liberation that is not truly complete enlightenment and which is achieved only for the sake of that practitioner. The Great Vehicle has two divisions: a conventional form in which the path is taught in a logical, conventional way, and an unconventional form in which the path is taught in a very direct way. This latter vehicle is called the Vajra Vehicle because it takes the innermost, indestructible (vajra) fact of reality of one's own mind as the vehicle to enlightenment.

Ground, Tib. *gzhi*: This is the first member of the formulation of ground, path, and fruition. Ground, path, and fruition is the way that the teachings of the path of oral instruction belonging to the Vajra Vehicle are presented to students. Ground refers to the basic situation as it is.

Introduction and To Introduce, Tib. *ngos sprad* and *ngos sprad pa* respectively: This pair of terms is usually translated today as “pointing out” “and “to point out” but this is a mistake that has, unfortunately, become entrenched. The terms are the standard terms used in day to day life for the situation in which one person introduces another person to someone or something. They are the exact same words as our English “introduction” and “to introduce”.

In the Vajra Vehicle, these terms are specifically used for the situation in which one person introduces another person to the nature of his own mind. There is a term in Tibetan for “pointing out”, but that term is never used for this purpose because in this case no one points out anything. Rather, a

person is introduced by another person to a part of himself that he has forgotten about.

Kagyu, Tib. bka' brgyud: There are four main schools of Buddhism in Tibet—Nyingma, Kagyu, Sakya, and Gelug. Nyingma is the oldest school dating from about 800 C.E. Kagyu and Sakya both appeared in the 12th century C.E. Each of these three schools came directly from India. The Gelug school came later and did not come directly from India but came from the other three. The Nyingma school holds the tantric teachings called Great Completion (Dzogchen); the other three schools hold the tantric teachings called Mahāmudrā. Kagyu practitioners often join Nyingma practice with their Kagyu practice and Kagyu teachers often teach both, so it is common to hear about Kagyu and Nyingma together.

Key points, Tib. gnad: Key points are those places in one's being that one works, like pressing buttons, in order to get some desired effect. For example, in meditation, there are key points of the body; by adjusting those key points, the mind is brought closer to reality and the meditation is thus assisted.

In general, this term is used in Buddhist meditation instruction but it is, in particular, part of the special vocabulary of the Great Completion teachings. Overall, the Great Completion teachings are given as a series of key points that must be attended to in order to bring forth the various realizations of the path.

Knower, Tib. ha go ba. "Knower" is a generic term for that which knows. There are many types of knower, with each having its own qualities and name, too. For example, *wisdom* is a non-dualistic knower, *mind* is the dualistic samsaric version of it, *consciousness* refers to the individual "registers" of samsaric mind, and so on. Sometimes a term is needed which simply says "that which knows" without further impli-

cation of what kind of knowing it might be. *Knower* is one of a few terms of that sort.

Liveliness, Tib. rtsal: A key term in both Mahāmudrā and Great Completion. The term is sometimes translated as “display” or “expression” but neither are correct. The primary meaning is the ability of something to express itself but in use, the actual expression of that ability is also included. Thus, in English it would not be “expression” but “expressivity” but that is too dry. This term is not at all dry; it is talking about the life of something and how that life comes into expression; “liveliness” fits the meaning of the original term very well.

Luminosity or illumination, Skt. prabhāsvara, Tib. ’od gsal ba: The core of mind has two aspects: an emptiness factor and a knowing factor. The Buddha and many Indian religious teachers used “luminosity” as a metaphor for the knowing quality of the core of mind. If in English we would say “Mind has a knowing quality”, the teachers of ancient India would say, “Mind has an illuminative quality; it is like a source of light which illuminates what it knows”.

This term been translated as “clear light” but that is a mistake that comes from not understanding the etymology of the word. It does not refer to a light that has the quality of clearness (something that makes no sense, actually!) but to the illuminative property which is the nature of the empty mind.

Note also that in both Sanskrit and Tibetan Buddhist literature, this term is frequently abbreviated just to Skt. “vara” and Tib. “gsal ba” with no change of meaning. Unfortunately, this has been thought to be another word and it has then been translated with “clarity”, when in fact it is just this term in abbreviation.

Maha Atī, Skt. mahāti, Tib. shin tu chen po: Mahā Ati or Ati Yoga is the name of the ninth and last of the nine vehicles taught in

the Nyingma system of nine vehicles. The name “ati” literally means that it is the vehicle at the end of the sequence of all other vehicles. It is not only the final vehicle at the end of the sequence but the peak of all vehicles given that it presents reality more directly than any of the vehicles below it. It is therefore also called the king of vehicles.

“Mahāsaṃdhi”—“Dzogpa Chenpo” in the Tibetan language and “Great Completion” in the English language—is the name of the teachings on reality contained in the Maha Ati vehicle and also of the reality itself. Great Completion and Maha Ati are often used interchangeably even though their references are slightly different. See Great Completion in the glossary for more.

Mahamudra, Skt. mahāmudrā, Tib. phyag rgya chen po: Mahāmudrā is the name of a set of ultimate teachings on reality and also of the reality itself. This is explained at length in the book *Gampopa’s Mahamudra: The Five-Part Mahamudra of the Kagyus* by Tony Duff, published by Padma Karpo Translation Committee, 2008, ISBN 978-9937-2-0607-5.

Mind, Skt. chitta, Tib. sems: There are several terms for mind in the Buddhist tradition, each with its own, specific meaning. This term is the most general term for the samsaric type of mind. It refers to the type of mind that is produced because of fundamental ignorance of enlightened mind. Whereas the wisdom of enlightened mind lacks all complexity and knows in a non-dualistic way, this mind of un-enlightenment is a very complicated apparatus that only ever knows in a dualistic way.

The Mahāmudrā and Great Completion teachings use the terms “entity of mind” and “mind’s entity” to refer to what this complicated, samsaric mind is at core—the enlightened form of mind.

Mindfulness, Skt. *smṛiti*, Tib. *dran pa*: A particular mental event, one that has the ability to keep mind on its object. Together with alertness, it is one of the two causes of developing *śamatha*. See under alertness for an explanation.

Mindness, Skt. *chittatā*, Tib. *sems nyid*: Mindness is a specific term of the tantras. It is one of many terms meaning the essence of mind or the nature of mind. It conveys the sense of “what mind is at its very core”. It has sometimes been translated as “mind itself” but that is a misunderstanding of the Tibetan word “nyid”. The term does not mean “that thing mind” where mind refers to dualistic mind. Rather, it means the very core of dualistic mind, what mind is at root, without all of the dualistic baggage.

Mindness is a path term. It refers to exactly the same thing as “actuality” or “actuality of mind” which is a ground term but does so from the practitioner’s perspective. It conveys the sense to a practitioner that he has baggage of dualistic mind that has not yet been purified but that there is a core to that mind that he can work with.

Outflow, Skt. *āsrāva*, Tib. *zag pa*: The Sanskrit term means a bad discharge, like pus coming out of a wound. Outflows occur when wisdom loses its footing and falls into the elaborations of dualistic mind. Therefore, anything with duality also has outflows. This is sometimes translated as “defiled” or “conditioned” but these fail to capture the meaning. The idea is that wisdom can remain self-contained in its own unique sphere but, when it loses its ability to stay within itself, it starts to have leakages into dualism that are defilements on the wisdom. See also under un-outflowed.

Parting into Sides, Tib. *ru shan dbye ba*: Although this is often thought to be a special word of Great Completion vocabulary, it is in fact a standard verb of Tibetan language that matches the English “to sort out” or “to sort into groups”. It

it used to show that a mixture of two or more things that have become jumbled together are sorted out with each component being put into its own place so that each component can be identified as such. The term can be prefaced with the names of the things in the mixture to make the term more exacting. For example, the full name of the special preliminaries of innermost Great Completion in Tibetan is 'khor 'das ru shan dbye ba or “the parting into sides of saṃsāra and nirvāṇa”, with the meaning that saṃsāra and nirvāṇa are sorted out from each other and put into separate sides within the practitioner’s experience.

This term has been translated in various ways such as “to discern”, “to separate”, and the like but these fail to capture the meaning of the Tibetan. To discern refers only to a mental operation and is not what is being referred to with this phrase. “To separate” is better because it applies to both mental or physical separation but it conveys only one part of the meaning. The term here is a complex phrase verb embodying several operations: sorting, separating, and grouping items of the same type. The implied result of the operation is that each type of thing will then be discernable from the others.

Poisons, Tib. dug: In Buddhism, poison is a general term for the afflictions. For samsaric beings, the afflictions are poisonous things which harm them. The Buddha most commonly spoke of the three poisons, which are the principal afflictions of desire, aggression, and ignorance. He also spoke of “the five poisons” which is a slightly longer enumeration of the principal afflictions: desire, aggression, delusion, pride, and jealousy.

Post-attainment, Tib. rjes thob: See under equipoise and post-attainment.

Prajña, Skt. prajñā, Tib. shes rab: A Sanskrit term for the type of mind that makes good and precise distinctions between this and that and hence which arrives at correct understanding. It has been translated as “wisdom” but that is not correct because it is, generally speaking, a mental event belonging to dualistic mind where “wisdom” is used to refer to the non-dualistic knower of a buddha. Moreover, the main feature of prajñā is its ability to distinguish correctly between one thing and another and hence to arrive at a correct understanding.

Preserve, Tib. skyong ba: An important term in both Mahāmudrā and Great Completion. In general, it means to defend, protect, nurture, maintain. In the higher tantras it means to keep something just as it is, to nurture that something so that it stays and is not lost. Also, in the higher tantras, it is often used in reference to preserving the state where the state is some particular state of being. Because of this, the phrase “preserve the state” is an important instruction in the higher tantras.

Primal Guardian, Skt. ādinātha, Tib. gdod ma'i mgon po: Primal Guardian protector is one of many names for the *primal* state of enlightenment innate to each person personified as the *guardian* who in Nyingma tradition is Samantabhadra and in new translation schools is Great Vajradhara.

Proliferation, Tib. 'phro ba: A term meaning that the dualistic mind has become active and is giving off thoughts. This is actually the same word as “elaboration” but is the intransitive sense.

Rational mind, Tib. blo: Rational mind is one of several terms for mind in Buddhist terminology. It specifically refers to a mind that judges this against that. With rare exception it is used to refer to samsaric mind, given that samsaric mind only works in the dualistic mode of comparing this versus that. Because

of this, the term is mostly used in a pejorative sense to point out samsaric mind as opposed to an enlightened type of mind.

The Gelugpa tradition does have a positive use for this mind and their documents will sometimes use this term in a positive sense; they claim that a buddha has an enlightened type of this mind. That is not wrong; one could refer to the ability of a buddha's wisdom to make a distinction between this and that with the term "rational mind". However, the Kagyu and Nyingma traditions in their Mahāmudrā and Great Completion teachings, reserve this term for the dualistic mind. In their teachings, it is the villain, so to speak, which needs to be removed from the practitioner's being in order to obtain enlightenment.

This term has been commonly translated simply as "mind" but that fails to identify this term properly and leaves it confused with the many other words that are also translated simply as "mind". It is not just another mind but is specifically the sort of mind that creates the situation of this and that (*ratio* in Latin) and hence, at least in the teachings of Kagyu and Nyingma, upholds the duality of saṃsāra. In that case, it is the very opposite of the essence of mind. Thus, this is a key term which should be noted and not just glossed over as "mind".

Realization, Tib. rtogs pa: Realization has a very specific meaning: it refers to correct knowledge that has been gained in such a way that the knowledge does not abate. There are two important points here. Firstly, realization is not absolute. It refers to the removal of obscurations, one at a time. Each time that a practitioner removes an obscuration, he gains a realization because of it. Therefore, there are as many levels of obscuration as there are obscurations. Maitreya, in the *Ornament of Manifest Realizations*, shows how the removal of the various obscurations that go with each of the three realms of samsaric existence produces realization.

Secondly, realization is stable or, as the Tibetan wording says, “unchanging”. As Guru Rinpoche pointed out, “Intellectual knowledge is like a patch, it drops away; experiences on the path are temporary, they evaporate like mist; realization is unchanging”.

A special usage of “realization” is found in the Essence Mahāmudrā and Great Completion teachings. There, realization is the term used to describe what happens at the moment when mindness is actually met during either introduction to or self-recognition of mindness. It is called realization because, in that glimpse, one actually directly sees the innate wisdom mind. The realization has not been stabilized but it is realization.

Rigpa, Tib. rig pa: This is the singularly most important term in the whole of Great Completion and Mahāmudrā. In particular, it is the key word of all words in the Great Completion system of the Thorough Cut. Rigpa literally means to know in the sense of “I see!” It is used at all levels of meaning from the coarsest everyday sense of knowing something to the deepest sense of knowing something as presented in the system of Thorough Cut. The system of Thorough Cut uses this term in a very special sense, though it still retains its basic meaning of “to know”. To translate it as “awareness”, which is common practice today, is a poor practice; there are many kinds of awareness but there is only one rigpa and besides, rigpa is substantially more than just awareness. Since this is such an important term and since it lacks an equivalent in English, I choose not to translate it.

This is the term used to indicate enlightened mind as experienced by the practitioner on the path of these practices. The term itself specifically refers to the dynamic knowing quality of mind. It absolutely does not mean a simple registering, as implied by the word “awareness” which unfortunately is often used to translate this term. There is no word in English that

exactly matches it, though the idea of “seeing” or “insight on the spot” is very close. Proof of this is found in the fact that the original Sanskrit term “vidyā” is actually the root of all words in English that start with “vid” and mean “to see”, for example, “video”, “vision”, and so on. Chogyam Trungpa Rinpoche, who was particular skilled at getting Tibetan words into English, also stated that this term rigpa really did not have a good equivalent in English, though he thought that “insight” was the closest. My own conclusion after hearing extensive teaching on it is that rigpa is best left untranslated. Note that rigpa has both noun and verb forms. To get the verb form, I use “rigpa’ing”.

Samsara, Skt. saṃsāra, Tib. ’khor ba: This is the most general name for the type of existence in which sentient beings live. It refers to the fact that they continue on from one existence to another, always within the enclosure of births that are produced by ignorance and experienced as unsatisfactory. The original Sanskrit means to be constantly going about, here and there. The Tibetan term literally means “cycling”, because of which it is frequently translated into English with “cyclic existence” though that is not quite the meaning of the term.

Seven Dharmas of Vairochana, Tib. rnam par snang mdzad chos bdun: These are the seven aspects of Vairochana’s posture, the posture used for formal meditation practice. The posture for the legs is the one called “vajra posture” or vajrāsana. In it, the legs are crossed one on top of the other, right on top of left. The advantage of this posture is that, of the five basic winds of the subtle body, the Downward-Clearing Wind is caused to enter the central channel. The posture for the hands is called the equipoise mudrā. The right palm is placed on top of the left palm and the two thumbs are just touching, raised up over the palms. The advantage of this posture is that the Fire-Accompanying Wind is caused to enter the

central channel. The posture for the spine is that the spine should be held straight. The advantage of this posture is that the Pervader Wind is caused to enter the central channel. The posture for the shoulders is one in which the shoulders are held up slightly in a particular way. The advantage of this posture is that Upward-Moving Wind is caused to enter the central channel. The neck and chin are held in a particular posture: the neck is drawn up a little and the chin slightly hooked in towards the throat. The advantage of this posture is that the Life-Holder Wind is caused to enter the central channel. The tip of the tongue is joined with the forward part of the palate and the jaws are relaxed, with the teeth and lips allowed to sit normally. The eyes are directed down past the tip of the nose, into space. Placing the gaze in this way keeps the clarity of mind and prevents sinking, agitation, and so on.

Shamatha, Skt. śhamatha, Tib. gzhi gnas: The name of one of the two main practices of meditation used in the Buddhist system to gain insight into reality. This practice creates a foundation of one-pointedness of mind which can then be used to focus the insight of the other practice, vipaśhyānā. If the development of śhamatha is taken through to completion, the result is a mind that sits stably on its object without any effort and a body which is filled with ease. Altogether, this result of the practice is called “the creation of workability of body and mind”.

Shine forth, shining forth, Tib. shar ba: This term means “to dawn” or “to come forth into visibility” either in the outer physical world or in the inner world of mind.

It is heavily used in texts on meditation to indicate the process of something coming forth into mind. There are other terms with this specific meaning but most of them also imply the process of dawning within a samsaric mind. “Shine forth” is special because it does not have that restricted meaning; it

refers to the process of something dawning in any type of mind, un-enlightened and enlightened. It is an important term for the higher tantras of Mahāmudrā and Great Completion texts where there is a great need to refer to the simple fact of something dawning in mind especially in enlightened mind but also in un-enlightened mind.

In the Tibetan language, this term stands out and immediately conveys the meaning explained above. There are words in English like “to appear” that might seem easier to read than “shine forth”, but they do not stand out and catch the attention sufficiently. Moreover, terms such as “appear” accurately translate other Tibetan terms which specifically indicate an un-enlightened context or a certain type of sensory appearance, so they do not convey the meaning of this term. There will be many times where this term’s specific meaning of something occurring in any type of mind is crucial to a full understanding of the expression under consideration. For example, “shining-forth liberation” means that some content of mind, such as a thought, comes forth in either un-enlightened or enlightened mind, and that, on coming forth, is liberated there in that mind.

Skandhas, dhatus, and ayatanas, Skt. skandha dhātu āyatana, Tib. phung po kham skyed mched: The Buddha taught this set of three to show his disciples how saṃsāra arises through samsaric perception. Skandhas are the “aggregates” that make up a samsaric being. Dhātus are the items within a samsaric being’s makeup that are the “bases” of all samsaric perception; they are a detailed listing of the things that allow samsaric perception with all of its attendant problems. Āyatanas are the specific items within the dhātus that are the igniters of samsaric consciousness.

State, Tib. ngang: This is a key term in Mahāmudrā and Great Completion. Unfortunately it is often not translated and in so doing much meaning is lost. Alternatively, it is often

translated as “within” which is incorrect. The term means a “state”. A state is a certain, ongoing situation. In Buddhist meditation in general, there are various states that a practitioner has to enter and remain in as part of developing the meditation.

Stoppageless, Tib. ’gag pa med pa: This is a key term in Mahāmudrā and Great Completion. It is usually translated as “un-ceasing” but this is a different verb. It refers to the situation in which one thing is not being stopped by another thing. It means “not stopped”, “without stoppage”, “not blocked and prevented by something else” that is, stoppageless. The verb form associated with it is “not stopped” *q.v.* It is used in relation to the practice of luminosity. A stoppageless luminosity is the actual state of reality and what the practitioner has to aim for. At the beginning of the practice, a practitioner’s experience of luminosity will usually not be stoppageless but with stoppages.

Stopped, Tib. ’gags pa: See under not-stopped and stoppageless.

Superfactual, Skt. paramārtha, Tib. don dam: This term is paired with the term “fictional” *q.v.* Until now these two terms have been translated as “relative” and “absolute” but those translations are nothing like the original terms. These terms are extremely important in the Buddhist teaching so it is very important that their translations be corrected but, more than that, if the actual meaning of these terms is not presented, the teaching connected with them cannot be understood.

The Sanskrit term literally means “a superior or holy kind of fact” and refers to the wisdom mind possessed by those who have developed themselves spiritually to the point of having transcended saṃsāra. That wisdom is *superior* to an ordinary, un-developed person’s consciousness and the *facts* that appear on its surface are superior compared to the facts that appear on the ordinary person’s consciousness. Therefore, it is

superfact or the holy fact, more literally. What this wisdom knows is true for the beings who have it, therefore what the wisdom sees is superfactual truth.

Superfactual truth, Skt. paramārthasatya, Tib. don dam bden pa: See under superfactual.

Superfice, superficialities, Tib. rnam pa: In discussions of mind, a distinction is made between the entity of mind which is a mere knower and the superficial things that appear on its surface and which are known by it. In other words, the superficialities are the various things which pass over the surface of mind but which are not mind. Superficies are all the specifics that constitute appearance—for example, the colour white within a moment of visual consciousness, the sound heard within an ear consciousness, and so on.

Tha mal gyi shaypa, Tib. tha mal gyi shes pa: See under common awareness.

The nature, Tib. rang bzhin: The nature is one of the three characteristics—entity, nature, and un-stopped compassionate activity—of the core of mind. Using this term emphasizes that the empty entity does have a nature. In other words, its use explicitly shows that the core of mind is not merely empty. If you ask “Well, what is that nature like?” The answer is that it is luminosity, it is wisdom.

Thorough Cut, Tib. khregs chod: The innermost level of Great Completion has two main practices, the first called Thregcho which literally translates as Thorough Cut and the second called Thogal which translates as Direct Crossing. The meaning of Thorough Cut has been misunderstood. The meaning is clearly explained in the *Illuminator Tibetan-English Dictionary*:

Thorough Cut is a practice that slices through the solidification produced by rational mind as it grasps at a perceived object and perceiving subject. It is

done in order to get to the underlying reality which is always present in the core of mind and which is called Alpha Purity in this system of teachings. For this reason, Thorough Cut is also known as Alpha Purity Thorough Cut.

The etymology of the word is explained in the Great Completion teachings either as གྲེགས་སྤྱོད་པ་ or གྲེགས་གཤོལ་པ་. In either case, the term གྲེགས་ is “a cut”; there are all sorts of different “cuts” and this is one of them. Then, in the case of གྲེགས་སྤྱོད་པ་, གྲེགས་སྤྱོད་ is an adverb modifying the verb “to cut” and has the meaning of making the cut fully, completely. It is traditionally explained with the example of slicing off a finger. A finger could be sliced with a sharp knife such that the cut was not quite complete and the cut off portion was left hanging. Alternatively, it could be sliced through in one, decisive movement such that the finger was completely and definitely severed. That kind of thorough cut is what is meant here. In the case of གྲེགས་གཤོལ་པ་, the term གྲེགས་གཤོལ་ is as an adverb that has the meaning of something that is doubtless, of something that is unquestionably so. A translation based on the first explanation would be “Thorough Cut” and on the second would be “Decisive Cut”.

Other translations that have been put forward for this term are: “Cutting Resistance” and “Cutting Solidity”. Both are grammatically incorrect. Further, the name “Cutting Resistance” is made on the basis of students expressing resistance to practice and the like, but that is not the meaning intended. Similarly, the name Cutting Solidity comes from not understanding that the term གྲེགས་ (khregs) has both old and new meanings; the newer meaning of “solid”, “solidity” does not apply because the term Thorough Cut was put into use in the time of Padmasambhava when only the old meaning of གྲེགས་ was in use. The term means that the practitioner of this system cuts *decisively* through rational mind, regardless of its

degree of solidity, so as to arrive directly at the essence of mind.

Transparency, Tib. zang thal: This term belongs to the unique vocabulary of Great Completion. It has two connotations: that something is seen directly, in direct perception; and that it is seen with full visibility because there is no agent obscuring the view of it. The term is used to indicate that rigpa is truly present for the practitioner. Luminosity when it is the rigpa of the enlightened side and not the not-rigpa, usually translated as ignorance, of the samsaric side, has transparency or, we could say, full visibility, as one of its qualities precisely because it has none of the factors of mind as such in it, which would obscure it. Transparency means that the rigpa is in full view: it really is rigpa seen in direct perception and it is without rational mind so it is seen without any of the obscuring factors that would make it less than immediately and fully visible.

Unaltered or uncontrived, Tib. ma bcos pa: This term is the opposite of altered and contrived. It refers to something which has not been altered from its native state; something which has been left just as it is.

Un-outflowed, Skt. aśhrāva, Tib. zag pa med pa: Un-outflowed dharmas are ones that are connected with wisdom that has not lost its footing and leaked out into a defiled state; it is self-contained wisdom without any taint of dualistic mind and its apparatus. See also outflowed.

Upadesha, Skt. upadeśha, Tib. man ngag: See under foremost instruction.

Vajra Vehicle, Skt. vajrayāna, Tib. rdo rje'i theg pa: See under Great Vehicle.

View, meditation, and conduct, Tib. lta sgom spyod: This set of three is a formulation of the teachings that contains all of the meaning of the path.

Vipashyana, Skt. vipaśhyānā, Tib. lhag mthong: This is the Sanskrit name for one of the two main practices of meditation needed in the Buddhist system for gaining insight into reality. The other one, śamatha, keeps the mind focussed while this one, vipaśhyānā, looks piercingly into the nature of things.

Wisdom, Skt. jñāna, Tib. ye shes: This is a fruition term that refers to the kind of mind, the kind of knower possessed by a buddha. Sentient beings do have this kind of knower but it is covered over by a very complex apparatus for knowing, dualistic mind. If they practise the path to buddhahood, they will leave behind their obscuration and return to having this kind of knower.

The Sanskrit term has the sense of knowing in the most simple and immediate way. This sort of knowing is present at the core of every being's mind. Therefore, the Tibetans called it "the particular type of awareness which is there primordially". Because of the Tibetan wording it has often been called "primordial wisdom" in English translations, but that goes too far; it is just "wisdom" in the sense of the most fundamental knowing possible.

SUPPORTS FOR STUDY

I have been encouraged over the years by all of my teachers to pass on the knowledge I have accumulated in a lifetime dedicated to study and practice, primarily in the Tibetan tradition of Buddhism. On the one hand, they have encouraged me to teach. On the other, they are concerned that, while many general books on Buddhism have been and are being published, there are few books that present the actual texts of the tradition. Therefore they, together with a number of major figures in the Buddhist book publishing world, have also encouraged me to translate and publish high quality translations of individual texts of the tradition.

In general, PKTC has published a wide range of books that present the important literature of Tibetan Buddhism. In particular, Shakyas Shri was one of the important figures in the transmission of both the Great Completion and Mahamudra teachings in Tibet. We have published many of the important texts of both systems, all carefully selected to inform about a particular aspect of the teaching, and all of these will be useful as supports for this book. For example, the

book called *Hinting at Dzogchen* is very applicable because it contains teachings of Tsoknyi Rinpoche, whose lineage of Drukpa Kagyu teachings descend directly from Shakya Shri, and because it covers many of the topics that are essential to understanding the most profound topics contained in this book.

The prime feature of this book is that it has a complete teaching on the topic of introduction to the nature of mind and this book has the special position in our range of books of being the one that deals explicitly with this topic. Introduction to the nature of mind is in fact the fourth empowerment of the empowerment given in the unsurpassed tantras, such as those of Maha Ati. For this reason, we strongly recommend that the PKTC publication *Empowerment and Maha Ati* be read in conjunction with this book.

The second feature of the book is that it has a complete teaching on the practice of Thorough Cut which came to Shakya Shri as a mind treasure. It is unusual in that it begins with an explanation of the mind practice of the Parting into Sides practices which are preliminaries for Thorough Cut. some of the other PKTC publications on Thorough Cut which are important to read in conjunction with it are:

- *The Feature of the Expert, Glorious King* by Dza Patrul
- *About the Three Lines* by Dodrupchen III
- *Relics of the Dharmakaya* by Ontrul Tenpa'i Wangchuk
- *Alchemy of Accomplishment* by Dudjom Rinpoche
- *The Way of the Realized Old Dogs* by Ju Mipham

- *The Method of Preserving the Face of Rigpa* by Ju Mipham
- *Essential Points of Practice* by Zhechen Gyaltsab
- *Words of the Old Dog Vijay* by Zhechen Gyaltsab

Although we were not able to provide the Direct Crossing treasure text that goes with the Thorough Cut text in this book, other PKTC publications on Direct Crossing are:

- *Key Points of Direct Crossing called Nectar of the Pure Part* by Khenchen Padma Namgyal
- Jigme Lingpa's most important text *Guidebook Called "Highest Wisdom" (Triyig Yeshe Lama)*

We make a point of including, where possible, the relevant Tibetan texts in Tibetan script in our books. We also make them available in electronic editions that can be downloaded free from our web-site, as discussed below. The Tibetan text for this book is included at the back of the book and is available for download from the PKTC web-site.

Electronic Resources

PKTC has developed a complete range of electronic tools to facilitate the study and translation of Tibetan texts. For many years now, this software has been a prime resource for Tibetan Buddhist centres throughout the world, including in Tibet itself. It is available through the PKTC web-site.

The wordprocessor TibetDoc is used to prepare electronic editions of Tibetan texts in the PKTC text input office in Asia. Tibetan texts are often corrupt so the input texts are

carefully corrected prior to distribution. After that, they are made available through the PKTC web-site. These electronic texts are not careless productions like so many of the Tibetan texts found on the web, but are highly reliable editions useful to non-scholars and scholars alike. Some of the larger collections of these texts are for purchase, but most are available for free download.

The electronic texts can be read, searched, and even made into an electronic library using either TibetDoc or our other software, TibetD Reader. Like TibetDoc, TibetD Reader is advanced software with many capabilities made specifically to meet the needs of reading and researching Tibetan texts. PKTC software is for purchase but we make a free version of TibetD Reader available for free download on the PKTC web-site.

A key feature of TibetDoc and Tibet Reader is that Tibetan terms in texts can be looked up on the spot using PKTC's electronic dictionaries. PKTC also has several electronic dictionaries—some Tibetan-Tibetan and some Tibetan-English—and a number of other reference works. The *Illuminator Tibetan-English Dictionary* is renowned for its completeness and accuracy.

This combination of software, texts, reference works, and dictionaries that work together seamlessly has become famous over the years. It has been the basis of many, large publishing projects within the Tibetan Buddhist community around the world for over thirty years and is popular amongst all those needing to work with Tibetan language or deepen their understanding of Buddhism through Tibetan texts.

TIBETAN TEXTS

༄༅། ལུན་མོང་མ་ཡིན་པའི་སེམས་བྲིད་ཅུང་བསྐྱུས་
ཐར་པའི་སྒོ་འབྱེད་བཞུགས་སོ།།

༄༅། ལྟ་མོ་གྲུ་རུ། ཐོག་མའི་མགོན་པོ་དང་དབྱེར་མ་མཆིས་པ་བྲུབ་
བདག་བསྟན་པའི་ཉི་མ་རིན་པོ་ཆའི་ཞབས་ལ་སྒོ་གསུམ་གྲུས་པ་ཆེན་པོས་ཕྱག་
འཆོལ་ལོ། །འདྲིར་སེམས་ཀྱི་གནས་ལུགས་སྒྲིང་ཚུལ་ཅུང་ཟད་བྲི་བ་ལ་
བཀའི་གནང་བ་སྒྲུལ་ལ་བྱིན་གྱིས་སྒྲོབས། དེ་ལ་སྒྲོན་འགོ། དངོས་གཞི་
གཉིས་ལས། དང་པོ་ལུན་མོང་གི་སྒྲོན་འགོ་དལ་འབྱོར་རྟེན་དཀའ་བ།
འཆི་བ་མི་རྟག་པ། ལས་རྒྱ་འབྲས། འཁོར་བའི་ཉེས་དམིགས་རྣམས་ལ་
ཡིད་ཆེས་ཀྱི་སྒོ་སྦྱངས་ནས་འཁོར་བ་ལ་ཞེན་པ་༼༡༽མ་ལྟོག་བར་དུ་བསྒོམ་
ལུན་མོང་མ་ཡིན་པའི་སྒྲོན་འགོའི་ཆོས་སྦྱབས་འགོ་ཕྱག་སྦྱགས། རྟོར་སེམས་
སྒོམ་བཞུས། མཐུལ། གླ་མའི་རྣལ་འབྱོར་རྣམས་རྟོགས་ཆེན་སྦྱི་ལྟར་
རྟགས་ཐོན་བྱ། གཉིས་པ་དངོས་གཞི་ལའང་ལུས་ཀྱི་འདུག་སྦྱངས། གླ་
མའི་བྱིན་འབབས། སེམས་ཀྱི་ལྟ་ཐབས་གསུམ་ལས། དང་པོ་ལུས་རྣམ་

ལྷ་གི་ཚེས་བདུན་བྱ། གཉིས་པ་སྒྲ་མའི་བྱིན་འབེབས་ནི། རང་ཉིད་སྐད་
 ཅིག་གིས་ཆེ་མཆོག་ཡབ་ཡུམ་གསལ་བའི་སྒྱི་པོར་པར་དང་རྒྱ་བའི་གདན་ལ་ངོ་
 བོ་རྩ་བའི་སྒྲ་མ་ལ། རྣམ་པ་དཔལ་ཀུན་ཏུ་བཟང་པོ་སྐྱེ་མདོག་མཐིང་ག་ཚེས་
 སྐྱའི་ཆ་ལུགས་ཅན་ཕྱག་མཉམ་བཞག་མཆོན་དང་དཔེ་བྱད་གྱིས་བརྒྱན་ནས་ཡུམ་
 ཚེས་དབྱིངས་ཀུན་ཏུ་བཟང་མོ་དཀར་མོ་དང་སྦྱོར་བ། འཇའ་འོད་རྣམ་ལྷ་
 འབྲུགས་པའི་གྲོང་དུ་བཞུགས་པ་གསལ་གདབ་ལ་སྦྱིང་བྱུང་རུས་པའི་གཉིང་
 རས་གསོལ་བ་འདེབས་ཤིང་རག་གིས་ཀྱང་འདི་ཉིད་བརྗོད་པར་བྱ། འདི་ཕྱིའི་
 སྐབས་མགོན་ཐིག་ཅན་སྒྲ་མ་རྗེར། །སློ་གསུམ་གྲུས་པ་ཆེན་པོའི་གསོལ་བ་
 འདེབས། །ཀ་དག་རིག་སྟོང་རང་ངོ་འཕྲོད་པ་དང་། །ཐོད་རྒྱལ་སྤྱང་བ་
 བཞི་པོ་རྩལ་རྗོགས་ནས། །འཇའ་ལུས་འོད་ལུང་འགྲུབ་པར་བྱིན་གྱིས་
 རྫོབས། །ཞེས་ལུས་བསྐྱེད་ལྷ་ལྷ་། གདོང་མཆི་མ་མ་འབྲུགས་གྱི་བར་དུ་གསོལ་བ་ནན་
 གྱིས་བཏབ་མཐར། དཔལ་ལྷན་སྒྲ་མའི་དཔལ་བའི་ཨོྭ་དཀར་ལས། །འོད་
 ཟེར་དཀར་པོ་ལུ་གུ་རྒྱུད་དུ་འཕྲོས། །བདག་གི་དཔལ་བའི་ཐིག་ལེ་དཀར་པོར་
 ཟུགས། །ཐིག་ལེ་དེ་ཉིད་ཨོྭ་ཡིག་ཟལ་གྱིས་སོང་། །ཆོ་རབས་ལུས་གྱི་
 སྤྲིག་སྤྲིབ་མ་ལུས་དག །འགོ་འདུལ་སྐྱེལ་སྐྱེ་ཐོབ་པར་༼༣༽བྱིན་གྱིས་
 རྫོབས། །དཔལ་ལྷན་སྒྲ་མའི་མགྱིན་པར་ཨུཾ་དམར་ལས། །འོད་ཟེར་
 དམར་པོ་ལུ་གུ་རྒྱུད་དུ་འཕྲོས། །བདག་གིས་མགྱིན་པའི་ཐིག་ལེ་དམར་པོར་
 ཟུགས། །ཐིག་ལེ་དེ་ཉིད་ཨུཾ་ཡིག་ཟལ་གྱིས་སོང་། །ཆོ་རབས་དག་གི་
 སྤྲིག་སྤྲིབ་མ་ལུས་དག །འགག་མེད་ལོངས་སྐྱེ་ཐོབ་པར་བྱིན་གྱིས་
 རྫོབས། །དཔལ་ལྷན་སྒྲ་མའི་ཐུགས་ཀའི་རྩྭ་མཐིང་ལས། །འོད་ཟེར་སྟོན་
 པོ་ལུ་གུ་རྒྱུད་དུ་འཕྲོས། །བདག་གི་སྦྱིང་གི་ཐིག་ལེ་སྟོན་པོར་ཟུགས། །
 ཐིག་ལེ་དེ་ཉིད་རྩྭ་ཡིག་ཟལ་གྱིས་སོང་། །ཆོ་རབས་ཡིད་གྱི་སྤྲིག་སྤྲིབ་མ་

ལུས་དག། སྐྱེ་མེད་ཚོས་སྐྱེ་བོ་པར་བྱིན་གྱིས་སྒོ་བས། །དཔལ་ལྷན་སྒྲ་
 མའི་ལྟེ་བའི་རྩི་དམར་ལས། །འོད་ཟེར་རྣམ་ལུ་གྲུ་རྒྱུད་དུ་འཕྲོས། །
 བདག་གི་ལྟེ་བའི་ཐིག་ལེ་དམར་པོར་ཞུགས། །ཐིག་ལེ་དེ་ཉིད་རྩི་ཡིག་ལས་
 གྱིས་སོང་། །སྒོ་གསུམ་ཆ་མཉམ་སྲིག་སྒྲིབ་མ་ལུས་དག། །དེ་པོ་ཉིད་སྐྱེ་
 བོ་པར་བྱིན་གྱིས་སྒོ་བས། །མཐར་ནི་མོས་གྲུས་གདུང་གྲགས་དྲག་པོ་
 ཡིས། །སྒྲ་མ་ཡབ་ཡུམ་འོད་གྱི་གོང་བྱར་ཞུ། །རིག་པའི་སྒྲིང་དུ་དབྱེར་
 མེད་གཅིག་ཏུ་འདྲེས། །སྒྲ་བསམ་བཤེད་མེད་ཀུན་བཟང་སྤྲགས་སྒྲིང་ཨ།
 །ཞེས་པས་སྤྲགས་ཡིད་ཅིག་ཆར་བསྐྱེད་པའི་མཐར་ཅིག་ནས་སུ་བཞག། །འགྲུ་བའི་ཆོང་བོ་ལ་ཅེར་
 གྱི་བཏུམ་། །གསུམ་པ་དངོས་གཞི་ལའང་མཚན་མ་ལ་བརྟེན་ནས་ཞི་གནས་
 བཅོལ་བ་དང་། མཚན་མེད་ལ་བརྟེན་ནས་ཞི་གནས་སྒྲིང་བ་གཉིས་ལས།
 དང་པོར་དགི་མདུན་དུ་དེུ་གཅིག་བཞག་ནས་དེ་ལ་མིག་དང་ཤེས་པ་མ་ཡིངས་
 པར་ཅེ་གཅིག་ཏུ་བཟླ། མི་གནས་པར་འཕྲོ་ན་རྣམ་རྟོག་དང་མིག་དེལ་བསྐྱེ་
 བས་བཟླ། ཡུན་སྐྱུང་ཙམ་ནས་ངལ་བསོ། དེ་བཞིན་གྱི་སྤར་བས་གནས་
 ཉམས་ཆེ་ཙམ་མ་བྱུང་བར་ཡུན་སྐྱུང་གངས་མང་གིས་བཟླ། དེ་མཚམས་རང་
 གི་སྒྲིང་ཁར་རྩི་ཡིག་མཐིང་ག་ཞིག་གསལ། དེ་ལས་རྩི་མང་པོ་བར་མ་ཆད་
 པར་འཕྲོས་པའི་སྤར་གྱི་དེུ་ལ་གཡས་སྒྲིང་གྱིས་རྩལ་དུ་རྩི་ཐོག་དེུ་འི་སྤར་དུ་
 སོང་བ་ལ་རིག་པ་གཏད། དེ་ནས་རྩི་རྣམས་རིམ་པར་རྩི་ལྟོག་ནས་སྒྲིང་
 །འདི་རྩི་ལ་ཐིམ་པར་བསྐྱོམ། ཡང་ངལ་བསོ། དེ་ལ་ཡིད་གོམས་པ་ཙམ་
 བསྐྱོམ། དེ་ནས་རང་ལུས་དེ་རྩི་ཡིག་སྒྲིན་པོ་ཞིག་ཏུ་། །ལྷུང་ནས་ས་ལ་
 མ་རེག་ཙམ་ནས་རིམ་པས་ལམ་དང་རིའི་པ་ཆད་དུ་བཏང་། མ་བཤེད་ཙམ་གྱི་
 ཐོག་ནས་ངལ་བསོ། ཡང་སྤར་བཞིན་རྩི་ལྟོག་ དེ་འདྲ་ལན་མང་དུ་
 བསྐྱོམ། དེ་མཚམས་རང་གི་སྒྲིང་ག་དང་། མདུན་དུ་རྩི་རེ་བསྐྱོམ།

སྤྱིང་གའི་རྩྱུ་ལས་རྩྱུ་གཅིག་འཕྲོས། མདུན་གྱི་རྩྱུ་ལ་ཕོག། རྩྱུ་དེ་བཀྲ་ག་
 མདངས་ཆེར་འབར་ཆོངས་སྐྱུ་ག་ནས་ཞུགས་ཏེ་སྤྱིང་གའི་རྩྱུ་ལ་ཐིམ་པར་བསྐྱོམ།
 དེ་ལ་བརྟན་པ་ཐོབ་པ་ཙམ་བསྐྱོམ། དེ་གནས་པ་ལ་ཅུང་ཟད་ཕན་འོང་།
 འདི་ནི་མཚན་ཙན་གྱི་ཞི་གནས་སོ། །གཉིས་པ་མཚན་མེད་གྱི་ཞི་གནས་སྤྱོད་
 བ་ལ། ལུས་གནད་ལྟ་སྤངས་སྤར་ལྟར། བཀའ་རྒྱུན་འཁོར་མེད་སྤྲུལ་སྤྱི་
 བོར་བསྐྱོམ། གསོལ་བ་ཕྱེ་གཅིག་ཏུ་གདབ། རང་ལ་བསྐྱིམ་པའི་མཐར་
 རིག་པ་སྤོང་གྱིས་འཛོག་པའི་དུས་ཅུང་ཟད་སྤོང་ཕུམ་མེར་འགོ་བ་དེ་གནས་པ།
 དེའི་ངང་ནས་རྣམ་རྟོག་ཁྱུར་ཁྱུར་གྱིས་འཕྲོ་བ་དེ་འབྱུང་བ། གནས་འབྱུའི་རྩྱུ་
 ཆོད་མཁའ་དེ་རིག་པ། དེ་ལ་རྒྱུན་བསྐངས་པས་དང་པོ་རྣམ་རྟོག་ཇི་མང་དུ་
 འགོ་བའི་ཆོ་གནས་པ་དང་པོ་ཡིན་པས་དེ་ལ་ངང་མ་ཆད་པར་སྤྱོད་བས་རྣམ་རྟོག་
 ཇི་དཔེ་དང་གནས་པ་ཇི་ཆེར་འགོ། འབྱུས་ཀྱང་གནས་པ་ལ་ཆེར་མི་གཞོད་པ་
 འོང་། དེ་ལ་གནས་པ་བར་མ་ཟེར། དེ་ལྟར་རྒྱུན་བར་བསྐྱུངས་པས།
 མཐར་ཡུན་ཇི་ཙམ་བཞག་འདོད་པ་དེ་ཙམ་དུ་གནས་པ་ཞིག་འོང་། དེའི་དུས་
 སྤྱང་བ་བདེ་སང་ངེ། གསལ་ལལ་ལ། རྣམ་རྟོག་ཅུང་ཟད་འཕྲོས་ཀྱང་མི་
 གཞོད་པར་གནས་པ་དེ་ལ་ཞི་གནས་ཟེར། དེ་ཉིད་བརྟན་པ་ཐོབ་པ་ཞིག་གིན་ཏུ་
 གནད་གལ་ཆེ། དེའི་ངོ་བོ་ལ་བལྟས་ཙན་རྣམ་རྟོག་ལྷག་གེར་ཤར་བ་དེ་ལ་
 ཅེར་གྱིས་བལྟས་པས་སྤོང་ཕུམ་གྱི་འགོ་བ་དེ་ཉིད་ལྷག་མཐོང་ཤར་བ་ཡིན།
 དེ་ལ་རྒྱུན་པར་སྤྱོད་བས་བདེ་གསལ་གྱི་ཉམས་ཇི་ཆེར་འགོ། དེ་ལ་མ་ཆགས་
 པར་ངོ་བོ་ལ་ལྟ་བ་གལ་ཆེ། དེ་ལྟར་སྤྱོད་པའི་གནས་འབྱུ་རིག་གསུམ་གཅིག་
 ཏུ་འབྲས་ནས་རྣམ་རྟོག་འབྱུས་ཀྱང་སྤོང་པར་ཡོང་། འདི་ཕྱེ་གཅིག་ཆེན་པོ་
 ཡིན་སྟུམ། འདི་སྐབས་གཉིད་དུ་ཡོལ་ཆོ་གཡང་དུ་སྤྱུང་བའམ། རྩྱུ་ལ་མ་
 སྐྱུ་ག་པ་ཞིག་མིས་ནས་དེའི་རྒྱུན་བྱེད་དེ་མི་ལམ་དེ་ཁའི་ཐོག་ཏུ་གསལ་ཕུམ་མེར་

ཡུལ་རིང་དུ་གནས་༼༩༽ པའི་མཐར་སང་རྒྱ་རེ་ཡོད་པ་འགའ་ཙམ་འོང་བས་
 འོད་གསལ་ཨེ་ཡིན་སྟེ། དེ་སྐབས་རྒྱུན་པར་དབར་མི་མ་གཏོགས་ཅི་ཡང་
 བསྐྱོམ་དུ་མེད་པ་ཞིག་འབྱུང་། ཐང་འགའ་གཉིད་པའི་ཆོ་འོད་ཟླ་ཐིག་ལྟ་བུ་
 ཞིག་ཤར་བ་དེ་ཆེ་ཆེར་སོང་ནས་ཁྱིམ་ཀུན་གསལ་བ་ཉིན་མའི་སྤང་བ་ལྟར་འབྱུང་།
 གོང་གི་འོད་གསལ་དང་འདི་གཉིས་སྟེལ་མ་འདྲ་བར་འོང་བར་མངོན་ནོ། །དེ་
 རས་ཟླ་མ་ལ་མོས་གུས་ཡུར་ཚུགས་སུ་བྱས་ནས་བསྐྱུང་བས། སྤར་ཡོད་པའི་
 བདེ་གསལ་གྱི་ཉམས་དེ་གཏན་ནས་མེད་པ། གནས་པའང་ཉ་ཅང་མི་ཆེ་བ།
 འདི་ཡིན་དེ་མིན་མེད་པ། གནས་མ་གནས། སྟོང་མ་སྟོང་གི་འཛིན་པ་
 མེད་པ། རང་ཡང་ཐེ་ཆོམ་སྐྱེས་པ་གཉིད་པའི་ཆོ་སྤྱི་ཡུལ་དང་རང་ལུས་སྟོང་
 པར་འགོ་བ་དེའི་སྐབས་སྐྱག་སྤངས་གྱིས་གཉིད་ཉར་སང་དུ་ཡོང་བ། ཉིན་
 མའི་དུས་མ་ཡངས་ཙམ་མ་གཏོགས་བྱ་རྒྱ་ཅི་ཡང་མེད་པ་ཞིག་འོང་། དེ་མུས་
 སུ་ཉག་པར་སྟོང་བ་གནད་དོ། །སྐབས་སྐབས་སུ་ནམ་རྟོག་ཁྱུར་ཁྱུར་གྱིས་
 བྱུང་ན་ཕུའུ་དག་པོ་བཞེད་ཅིང་དེ་བོ་ལ་ཅེར་གྱིས་བཟ། སྐབས་སྐབས་
 ཕུའུ་དག་པོ་རེ་བཞེད་ཅིང་དབྱིངས་རིག་བསྟེ་ལ་ལྟ་སྤངས་དབྱིངས་སུ་གཏད།
 དེ་ལྟར་བསྐྱོམ་པས་རིག་པ་དང་ཕྱི་སྤང་གཉིས་སོ་སོར་ཕྱེ་རྒྱ་མེད་པ་ཞིག་འབྱུང་།
 མ་ཡངས་སྐབས་སུ་ཚོགས་བརྒྱད་གྱི་ཡུལ་སྤང་ཐམས་ཅད་འདི་ཡིན་དེ་མིན་གྱི་
 དངོས་པོར་གཟུང་རྒྱ་མེད་པ་སྟོང་ཕུམ་མེར་འགོ་བ་ཞིག་འོང་། ཡངས་
 སྐབས་དེ་ལྟར་མི་འབྱུང་། འདི་དུས་ཡངས་སྐབས་བཟེད་སྐབས་ཤིན་ཏུ་མང་
 བས་དབར་མི་འོང་བ་ཡང་ཡང་བྱ་རྒྱ་གནད་གལ་ཆེ། འདི་སྐབས་གཉིད་
 དུས་ཀྱང་རེས་འགའ་གསལ་བ་ཙམ་གྱིས་འོད་གསལ་ཟིན་པ་དང་། རེས་
 འགའ་གསལ་བ་མེད་པར་སྟོང་ཕུམ་མེར་འགོ་བ་དང་། རེས་འགའ་གསལ་
 བ་དེས་རང་དང་ཉེ་སྟོར་ཙམ་སྤང་བ། རེས་འགའ་མི་ལམ་རིག་པའི་སྟོང་དུ་

རང་ཤར་རང་གྲོལ་དུ་འགྲོ་བ་ཞིག་འབྱུང་། འཆར་ཚུལ་དེ་རྣམས་ཐ་མལ་གྱི་
 ཤེས་པ་ལོ། སངས་རྒྱལ་གྱི་དགོངས་པ་སེམས་ཅན་གྱི་གནས་ལུགས།
 ཆོས་སྐྱེའི་ངོ་བོ་གཅེར་མཐོང་དུ་ངོ་། རྟོག་པ་ཡིན་ནམ་སྒྲུལ་པ།
 ཁྲིགས་ཆོད་གྱི་གནས་ལུགས་རྟོགས། ཐོད་རྒྱལ་གྱི་རྩལ་འབྱུངས་ནས་གདོས་
 བཅས་འོད་ལུང་དུ་གྲོལ་ཚུལ་རྟོགས་པ་ཆེན་པོའི་གཞུང་ན་གསལ། འདིའི་
 ཐོག་མཐའ་བར་གསུམ་གྱི་ཉམས་མྱོང་སྐྱེ་མི་སྐྱེ་གནས་ལུགས་རྟོགས་མི་རྟོགས།
 གོགས་དང་གོལ་ས་ཡོད་མེད་སོགས་སྒྲ་མའི་མོས་གུས་ཁོ་ན་ལ་རག་ལས་པས་
 སྤང་རྒྱན་བདག་གིས་ཀྱང་སྒྲ་མ་ཁོ་ན་ལ་གསོལ་བ་བཏབ། མོས་གུས་ལུང་
 ཚུགས་སུ་བྱས་པས་སྒྲ་མའི་བྲིན་གྱི་རྟོགས་པ་ཅུང་ཟད་ཅམ་རྒྱུད་ལ་སྐྱེ་བ་བྱུང་།
 ཕྱིར་བས་ཉམས་ལེན་བྱེད་མི་རྣམས་ཀྱང་སྒྲ་མའི་མོས་གུས་ལ་འབད་ན་གདམས་
 པ་ཀུན་གྱི་ཟབ་གནད་འདི་ལ་ཡོད་པར་འདུག་པས་ཀུན་གྱིས་སྒྲ་མ་ལ་གསོལ་བ་
 འདེབས་པ་གཅིས་སོ། །སེམས་ངོ་རྟོགས་ཀྱང་བོགས་མ་ཐོན་ན་རྟོགས་པ་ན་
 མི་འཕར་བས། བོགས་འདོན་འདི་གལ་ཤིན་ཏུ་ཆེ་བས་བོགས་འདོན་གྱི་
 མཆོག་ནི་སྒྲ་མའི་མོས་གུས་ཡིན་པས་སྒྲ་མ་སྐྱེ་བོར་བསྐྱོམ། གསོལ་བ་ལུང་
 ཚུགས་སུ་བཏབ། ཐུགས་ཡིད་མ་འདྲེས་བར་ནན་གྱིས་བསྐྱོམ། དེས་
 བོགས་ངེས་པར་ཐོན། དེ་ནས་དུག་ལྷ་རྒྱལ་པ་རེ་སྐྱེས་པའི་ཆོ་མི་དགག་ན་
 དེའི་ངོ་བོ་ལ་ཅེར་གྱིས་བལྟས་པའི་ཆོ་སྤྲོད་ཕུམ་མེར་འགྲོ། དེ་ཡེ་ཤེས་ཡིན།
 གཞན་མ་ཉེས་ཁ་ཡོགས་སོགས་མི་བཟོད་པའི་ཆོག་ངན་ཐོས་ཆོ་དེའི་ངོ་བོ་ལ་
 བལྟས་པས་གྲོལ་རུས་ན། དེས་བོགས་ཆེན་པོ་འབྱུང་ངོ་། །ལས་དང་པོ་
 པའི་སེམས་ངོ་སྤྲོད་བའི་ཆོ། བྱིང་རྒྱལ་འཐིབ་པ་སོགས་མང་བས་དེའི་སྤྱོན་
 སེལ་ཐབས་ནི་རིག་པ་རྒྱུན་ལུས་སེམས་སྤྱོད་གྱི་འཛོག་ ལྷ་སྤངས་ཟིམ་
 བྱས་གདན་མཆོམས་སུ་གཏད། འཐིབ་ན་ལྷ་སྤངས་དབྱིངས་སུ་གཏད།

རིག་པ་ཅུང་ཟད་བསྒྲིམ། བྱིང་ན་མིག་འབྲས་གྱེན་དུ་ལྷོག་ རྣམ་རྟོག་
 གཅིག་སྒྲིམ་གཉིས་སྒྲིམ་རིག་པ་སྒྲོད་ཀྱིས་ངོས་འཛིན་པ་གལ་ཆེ། དེ་ལྟར་
 བྱས་པས་སྒྲིན་རྣམས་སེལ་ལོ། །དེ་ལྟར་སེམས་ལ་ཕན་པའི་གདམས་ངག་ཟབ་མེ་ཞིག་
 དགོས་ཞེས་མཆེད་གྲོགས་ཆོས་འཕེལ་གྱིས་ནན་དུ་བསྐྱལ་བས་རང་ལ་ཡོན་ཏན་ཆ་ཙམ་རྒྱུད་ལ་
 མེད་ཅིང་། །༡༩། རྟེན་པོ་ངོས་ལྷོག་མ་ཁན་བདག་འབྲུ་བས་ཟོབ་རྩུན་སྒྲིབ་པར་མི་འོས་ཀྱང་།
 བསྐྱལ་བ་པོའི་ངོ་ལྷོག་མ་རུས་པས་སྐྱབས་གནས་བཀའ་བློན་འཁོར་མེད་བསྟན་པའི་ཉི་མ་ལ་
 གསོལ་བ་བཏབ་ནས་སྤང་ཆུན་ལྷ་ལྷོ་གྲོས་དགོན་ཐུན་སྒྲིན་མེའི་ངོགས་སུ་བྲིས། སེམས་ལ་ཕན་
 པའི་བྲིད་ཡིག་ཅུང་བསྐྱུས་འདི། །རང་འབྲུ་སྒྲོད་མན་འགའ་ལ་ཨེ་ཕན་བྲན། ཉེས་འགལ་
 མཆིས་ན་ཀུན་བཟང་སྒྲོད་དུ་བཤགས། །དགོ་བས་འགྲོ་ཀུན་སྒྲིན་ཅིང་གོལ་གྱུར་ཅིག་ །ཨོ་
 ཀམ་ཉི་རྩེ་ལོ། །

ཨྱི་ ཐེག་པའི་ཕྱི་རྒྱལ་ཨ་ཉི་རྩེ་གས་པ་ཆེན་པོ་ལས་ཅུ་ བྲེགས་ཆོད་ཀྱི་
 གསང་ལམ་སྒྲིང་གི་དུམ་དུ་གཉིས་པ་རིག་པ་གཅེར་མཐོང་གི་གདམས་པ་
 བཞུགས་སོ།།

ཨྱི་ གདོད་མའི་མགོན་པོ་གུ་རུ་བདེ་བ་ཆེན་པོའི་སྐྱལ་ཕུག་འཆལ་ཞིང་
 སྐྱབས་སུ་མཆིའོ་ འདིར་ཡང་གསང་བླ་མ་བདེ་བ་ཆེན་པོའི་སྐྱབ་པའི་སྒྲོར་
 ལ་ གསང་བ་ལམ་གྱི་རིམ་པ་ལ་ ཀའ་དག་བྲེགས་ཆོད་དང་ལྷན་གྲུབ་
 ཐོད་ཀྱལ་གྱི་བྲིད་གཉིས་ལས་ འདིར་བྲེགས་ཆོད་ཀྱི་གདམས་པ་ལ་
 སྒྲོན་འགྲོ་བྱུང་གནས་འགྲོ་གསུམ་རྩུང་གཅོད་པ་དང་ དངོས་གཞི་ཀའ་དག་གི་
 རིག་པ་ལ་འབེབས་པ་ རྗེས་རིག་པ་ཀའ་དག་གི་རྩལ་ཇི་ལྟར་རྟོགས་པའི་ཚུལ་
 དང་གསུམ་ལས་ ཐོག་མར་ཐུན་འགོར་བླ་མའི་རྣལ་འབྱེར་ །༢༠། ཨྱི་

རང་གི་སྒོ་གསུམ་སྒོ་པ་དང་བུལ་བའི་དབྱིངས་ལས་ལྷོ་རང་སྤྱང་འགག་པ་
 མེད་པའི་རྩལ་རང་རིག་ཡེ་ཤེས་ཀྱི་མཁའ་འགོ་མ་སྐྱེ་མདོག་དཀར་ལ་དམར་
 བའི་མདངས་དང་ལྷན་པུང་། འཛུམ་ཞིང་ཆགས་པའི་ཉམས་ཅན་དབྱུ་སྐྱ་སིལ་
 བྱུར་འཁྲོལ་ཞིང་། ། ཡུག་གཡས་གསང་བའི་ཅང་ཏེའུ་ནམ་མཁའ་ལ་སྒྲོག་པུང་
 གཡོན་ཟག་མེད་བདུད་རྩིའི་བཅུད་ཀྱིས་གཏམས་པའི་དྲུང་ཞལ་ཐུགས་ཀར་
 བསྐྱམས་པུང་། རུས་པའི་ཡུག་རྒྱ་ལྗས་སྤྲུལ་ཤིང་རྩ་ག་དང་ལུས་ཤིན་ཏུ་རྒྱས་
 པ། པདྨ་དང་རྒྱ་བའི་གདན་ལ་གར་སྟབས་ཀྱིས་བཞུགས་པུང་། དེའི་སྤྱང་
 གི་ཆར་མདུན་ཀྱི་ནམ་མཁའ་ལ་པདྨ་འབྲུམ་བཟུལ་རྒྱ་བའི་དཀྱིལ་འཁོར་གྱི་
 གདན་ལ་སྐྱབས་གནས་ཀུན་འདུས་ཀྱི་བདག་ཉིད་པོ་པོ་ཤེན་ཆེན་ཅུ་བའི་སྒྲ་མ་རྣམས་
 པ་གྱུ་རུ་བདེ་བ་ཆེན་པོ་སྐྱེ་མདོག་དཀར་པོ་མཚན་དཔེ་དུ་མས་བརྒྱན་ལ་ཤིན་ཏུ་ཞི་
 ཞིང་འཛུམ་པུང་། སྤྱན་རྒྱུམ་འབྲིལ་ནམ་མཁའི་དབྱིངས་སུ་གཟིགས་པུང་།
 དབྱུ་ལ་པད་ལྷ་གསོལ་ཞིང་། སྐྱེ་ལ་གསང་གོས་དཀར་པོ་ཤོད་ཀ་མཐིང་ནག་
 ཆོས་གོས་གསེར་གྱི་པ་ཏུ་རིས་རྣམས་བཙེགས་མར་གསོལ་བུང་། ཡུག་གཉིས་
 མཉམ་བཞག་གི་སྤྱང་ན་འཆི་མེད་བདུད་རྩིའི་བཅུད་ཀྱིས་གཏམས་པའི་ཐོད་ཞལ་
 བསྐྱམས་པུང་། ཞབས་མཉམ་པའི་སྐྱིལ་ཀྱང་གིས་འཇའ་འོད་ཐིག་ལེ་ཟེར་ཐག་
 ལུ་གྱུ་རྒྱུད་འབྲུགས་པའི་སྒྲོང་ན་དགེས་ཡེ་རེ་བཞུགས་པ་ཅེ་གཅིག་ཏུ་གསལ་
 བཏབ་ནས་ལུས་གུས་པའི་བ་སྐྱེ་ལྡང་ཞིང་མཆི་མ་འབྲུགས་པུང་། དག་
 གདུང་ལུགས་དྲག་པོའི་འོད་དོད་དང་། སྤྱན་པའི་དབྱུངས་ཀྱི་རྟ་ལ་བྱངས་ནས་
 གསོལ་བ་འདེབས་པུང་། སེམས་མོས་གྲུས་བཟོད་མེད་དྲག་པོས་རྒྱ་མ་ལ་སངས་
 རྒྱས་དངོས་ཀྱི་འདུ་ཤེས་དང་མ་བུལ་བའི་ངང་ནས་གསོལ་འདེབས་ཅི་རིགས་པ་
 བཅོད་ཀྱི་པའི་མཐར་རྒྱ་མ་འོད་ཀྱི་གོང་བྱར་གྱུར་ནས་རང་ལ་ཐིམ་པུང་།
 རང་གི་སྒོ་གསུམ་དང་རྒྱ་མའི་སྐྱེ་གསུང་ཐུགས་དབྱེར་མེད་པའི་ངང་ལ་ངལ་

བསོལ་ཅུང་ཟད་མཉམ་པར་བཞག་མཁོ་དེའི་ངང་ནས་རྣམ་རྟོག་ཐོལ་གྱིས་བྱུང་
 བ་མཁོ་དང་པོ་བྱུང་ས་དངོས་པོའི་ཆ་རང་གི་ཡུང་ཁམས་སྐྱེ་མཆེད་མཁོ་བརྟན་
 པ་སྟོན་གྱི་འཛིག་རྟེན་མཁོ་གཡོ་བ་བརྟུན་གྱི་སེམས་ཅན་སོགས་གང་ལས་བྱུང་
 ལེགས་པར་བརྟན་དཔྱད་བྱས་ནས་མཁོ་དངོས་པོའི་ཆ་ནས་བྱུང་ས་མ་རྟོན་མཁོ་
 དངོས་མེད་ནམ་མཁའ་སྟོང་པ་སྟེ་སྟེང་འོག་ཕྱོགས་མཚམས་སོགས་གང་ནས་
 བྱུང་ལེགས་པར་བརྟན་མཁོ་བར་དུ་གནས་ས་རང་གི་ཡུང་ཁམས་སྐྱེ་མཆེད་
 ཕྱི་ཤ་གཟུགས་དུག་ནང་ཤ་བུ་དགུ་མགོ་རལ་ཅེ་རྟེན་གྱི་ཅེ་སོགས་གང་དུ་གནས་མཁོ་
 གནས་ན་གནས་ཚུལ་འཁྱེད་ལྟ་བུ་ཞིག་འདུག་ལེགས་པར་དཔྱད་མཁོ་ཐ་མ་འགོ་བའི་
 ཡུལ་ཕྱི་ཚོགས་དུག་གི་ཡུལ་དབང་པོའི་སྟོ་ལྷ་སོགས་གང་དུ་འགྲོ་འགྲོ་
 བའི་ཚུལ་འཁྱེད་ལྟ་བུ་ཞིག་འདུག་བརྟན་དཔྱད་ལེགས་པར་སྤྲུལ་མཁོ་ཆོད་བར་དུ་ནན་
 བཤར་བྱེད་མཁོ་བར་དུ་རང་གི་སེམས་སངས་རྒྱས་མཁའ་དན་སོང་ལ་ལྟུང་
 མཁའ་བདེ་སྤྱག་ཚོར་མཁའ་འདི་ཉིད་དངོས་པོ་ཞིག་འདུག་གམ་དངོས་མེད་
 འདུག་མཁོ་དངོས་པོ་ཞིག་འདུག་ན་གཟུགས་ཁ་དོག་དཔྱབས་མཚན་ཉིད་འཁྱེད་
 བུ་འདུག་ལེགས་པར་བརྟན་མཁོ་དཔྱད་མཁོ་དངོས་མེད་རེད་སྟེ་ནན་ནམ་
 མཁའ་སྟོང་པ་ལ་འདུ་ཤེས་མེད་པར་གཞིར་བཅས་པས་སེམས་བདེ་སྤྱག་
 འབྱུག་ལྟོག་སྟོམ་གསུམ་སོགས་སྟོང་མཁའ་འདི་འཁྱེད་ལྟ་བུ་ཞིག་འདུག་ལེགས་
 པར་བརྟན་མཁོ་དཔྱད་མཁོ་ཐ་མ་དཔྱད་པའི་ཡུལ་དང་དཔྱོད་མཁའ་གྱི་འདུ་
 ཤེས་གཉིས་པོ་གཅིག་གམ་ཐ་དད་མཁོ་གཅིག་གོ་སྟེ་ནན་གཅིག་པོ་དེ་ལ་མཚན་
 ཉིད་འཁྱེད་ལྟ་བུ་ཞིག་འདུག་མཁོ་ཐ་དད་འདུག་ན་བྱུང་གནས་འགྲོ་གསུམ་ལོག་
 གཅིག་མཁོ་དཔྱོད་མཁའ་ལོག་གཅིག་སོ་སོར་སྦྱང་ཡང་སྦྱང་མཁའ་དེ་
 ཉིད་ཡོད་མེད་སོགས་དབྱེ་བ་མེད་པ་སེམས་ཉིད་གཅིག་པུའི་སྟོང་དུ་སྟོང་ཐག་མ་
 ཆོད་གྱི་བར་དུ་ནན་བཤར་ལ་འབད་ནས་ཐག་ཆོད་པར་བྱའོ་དང་པོ་བྱུང་ས་

མ་རྟེན་པས་སྐྱེ་མེད་དོ་བོ་སྟོང་པ་ཆོས་སྐྱེ། བར་དུ་གནས་ས་མ་རྟེན་པས་
 འགག་མེད་རང་བཞིན་གསལ་བ་ལོངས་སྟོན་རྫོགས་སྐྱེ། ཐམ་འགྲོ་ས་མེད་
 པར་གནས་མེད་ཐུགས་མེ་སྐྱེ་ལ་པའི་སྐྱེ་སྐྱེ། སྐྱེ་གསུམ་གྱི་རང་དོ་
 རྟོག་འཕྲོད་པའི་རང་ཅུང་ཟད་ངལ་བསེས་ནས་བསྐྱོམ་རྒྱ་རྩལ་ཙམ་མེད་པའི་
 རང་ལ་མཉམ་པར་བཞག་པའི་རང་རྣམ་པར་རྟོག་པ་སྤར་འདས་པའི་རྩེས་མི་
 དཔུང་། མ་འོངས་པའི་མདུན་མི་བསུ་། ད་ལྟ་སྐད་ཅིག་མ་ལ་སྟོང་པ་རེད་
 བསམ་པའི་སྒྲོས་མི་བྱེད་། རྣམ་རྟོག་བཟང་པོ་མ་སྐྱབས་། རན་པ་མ་
 འགགས་། གང་གར་ཅིར་སྤང་ཐམས་ཅད་རང་གར་རང་གྲོལ་གཉེན་པོས་མ་
 བཅོས་མ་བསྐྱད་ཅིང་རང་བབས་སུ་འཛོག་པ་ནི་གནས་དམ་པའོ། སེམས་
 སྤངས་ཉམས་ལེན་དང་པོ་རྫོགས་སོ། གཉིས་པ་དངོས་གཞི་ཐུན་མོང་སེམས་
 སྤངས་ལ་བརྟན་པ་ཆེར་ཐོབ་ནས་། ཐུན་མིན་ཀ་དག་ཁྱེགས་ཆོད་ཀྱི་གདམས་
 པ་ལ་། རིག་པ་གཅེར་མཐོང་གི་གནད་གཏན་ལ་དབབ་པར་བྱའོ། ཀུན་
 རྫོགས་ཀྱི་རྟོག་དོར་ཐོག་མར་རང་གི་སྤྱི་བོར་པད་ཆུའི་གདན་ལ་དྲིན་ཅན་ཅུ་བའི་སྒྲ་
 མ་བཞུགས་པར་མོས་ལ་གསོལ་བ་ནན་གྱིས་བཏབ་། སྒྲ་མ་འོད་དུ་ལྷུ་རང་
 དང་གཉིས་མེད་འབྲས་། དོན་དམ་རིག་པ་སྟོང་གསལ་གྱི་གཤིས་གྲོང་ལས་
 སྒྲ་མ་འོ་སྐྱམ་པའི་རྣམ་པར་རྟོག་པ་རང་སར་དུ་རང་སྟོང་གཤིས་བརྗོད་དུ་མེད་དེ་
 ཐུགས་ཡིད་གཅིག་ཏུ་འབྲས་པ་རིག་པའི་རྩལ་ཆེན་རྫོགས་པའི་གནད་ཟབ་ཡིན་པ་
 ལྷོག་། ལུས་མི་འགྱུར་བ་རི་བོ་ཅོག་བཞག་གི་གཞི་བཟུང་བ་ནི་། ལུས་
 རྣམ་སྤང་གི་ཆོས་བདུན་ལྡན་ནམ་། སེམས་ཉིད་ངལ་བསོ་གང་རུང་ལས་
 གཡོ་འགྲལ་ཐམས་ཅད་བྲལ་བ་རི་བོ་ལྟན་ཆགས་པ་ལྟ་སྤར་རང་བབས་སུ་ཅོག་
 གར་སྟོན་། མིག་གྲུ་གྲུར་མི་བྱ་བ་རྒྱ་མཚོ་ཅོག་བཞག་གིས་ཨར་ལ་གཏད་པ་
 ནི་། དག་སྐྱ་བརྗོད་སྤྲུགས་བཞས་སྤྱང་སོགས་རྩོལ་བ་གང་ཡང་མི་བྱེད་པར་

ལ་སོ་མ་རིག་ཅམ་སྐྱེད་དལ་བྱས་བྱར་འཛིན་དང་བཅས་རྩོལ་མེད་ལ་བསྐྱབས་
 བས་མེད་མིག་ལྟོམ་འབྱེད་བར་སྤྲང་ལ་གཡོ་འགྲུལ་མེད་པར་མཛུང་ཚུགས་སུ་
 གཏད་མེད་སེམས་ལས་འདས་པའི་རིག་པ་ཅོག་བཞག་གིས་གཏན་ལ་དབབ་
 པར་བྱ་བ་ནི་སེམས་མ་རིག་པ་དེ་མཛོད་ན་ཡིངས་པ་དང་འབྲུལ་པ་རྒྱ་
 འབྱམས་སུ་སོང་བ་འདྲིའོ་སེམས་བྱུང་གི་རྟོག་ཚོགས་ནི་སྤྲང་འདས་
 པའི་རྗེས་དབྱེད་མ་འོངས་པའི་མདུན་བསུ་ད་ལྟ་ཡིན་མིན་ལྟོག་
 ཉི་ཟེར་གྱི་རྩལ་ལྟ་བུ་འདྲི་ཡིན་སེམས་མ་རིག་པ་ལས་འདས་པའི་རང་གི་
 རིག་པ་ཡོག་དོད་མའི་ཤེས་པ་༼༡༽བྱིང་ཆུག་འཐིབས་གསུམ་བདེ་གསལ་མི་
 རྟོག་སོགས་ཉམས་དང་སྤྱིང་བ་ངས་ཤེས་སོགས་གང་གི་ཀྱང་མ་གོས་པ་མ་
 བསྐྱེད་པམ་སྤྱིང་ཞིང་གསལ་ལ་འཛིན་པ་མེད་པ་ཕྱི་ནང་གང་ལའང་ཟང་ཐལ་
 ལེ་བམ་སྤྱིང་བཞེད་ཀྱི་ཡུལ་ལས་འདས་པ་འདྲིའི་རང་དུ་རྩོལ་མེད་ཀྱི་བྱུང་པས་
 ཚེས་ཟད་དུ་ལ་བསྐྱེད་པའོ་རྩལ་གྱི་འཆར་སྤྱོད་ཚོགས་དུག་གི་ཡུལ་དང་ཡུལ་
 ཅན་དུག་གསུམ་དུག་ལྟ་སོགས་རྟོག་ཚོགས་ཇི་ལྟར་ཤར་ཡང་གཏམ་དག་གི་
 ལྟ་བའི་སྤྱིང་དུ་རྩོལ་མེད་དུ་བསྐྱེད་པས་རང་བཞིན་དུ་ཤར་རང་བཞིན་དུ་
 གོ་ལ་བ་ལས་ངོ་བོ་དང་རང་རྩལ་གཉིས་སུ་མི་བྱེད་སྤྱོད་བྱས་ཀྱི་བཟོས་པའམ་
 ཡིད་དཔྱེད་སོགས་གང་ཡང་མི་བྱེད་བཟང་རྟོག་སྤྱིང་གསུམ་ཡང་མི་བསྐྱེད་
 དན་རྟོག་དུག་ལྟ་ཡང་མི་སྤྱིང་རྩོལ་སྤྱིང་གི་མཐའ་ལས་འདས་པ་རྩོལ་མེད་
 ཀྱི་རིག་པ་རྒྱུད་དེད་ཀྱིས་ཉམས་སུ་སྤྱིང་བར་བྱའོ་དེ་ལ་བརྟན་པ་ཆེར་ཐོབ་
 བས་ལུས་རྩོལ་བཅས་སམ་རྩོལ་མེད་ཀྱི་རང་ནས་སྤྱིང་ཚོགས་བྱེད་པོར་
 བསྐྱེད་པམ་མིག་ལྟོམ་འབྱེད་ནམ་མཁའ་ལ་མཛུང་ཚུགས་སུ་གཏད་མེད་
 དག་རྩོལ་མེད་ཕྱིར་འཛིན་བཅས་རང་བབས་སུ་བཞག་མེད་རིག་པ་སྤྱོད་འགག་
 གནས་གསུམ་དང་བྲལ་བར་དབྱིངས་རིག་དབྱེར་མེད་བྱུང་གཏམ་ཆེན་པོ་རྒྱ་གར་

[illegible]

ཉམས་སྲུང་བའི་ཉམས་སྲུང་གི་འོད་གསལ་བྱ་ལྟ་བུ་གཉིས་དབྱེར་མེད་དུ་ཐིམ་
 ནས་ཡང་སངས་རྒྱས་ནས་སྐྱེལ་པ་དང་འགྲོ་དོན་འབད་ཚོལ་མེད་པ་ལྟན་གྱིས་
 འགྲུབ་པར་འགྱུར་རོ། དབང་པོ་ཡང་མཐའ་བར་དོ་ཐམས་ལེས་པར་བྱ་འཇུག་
 པ་ལྟ་བུ་གྲོལ་ཚུལ་ནི། དཔེར་ན་བྱ་ཡིས་མ་ཡིན་མིན་གྱིས་བརྟག་དཔྱད་མི་
 དགོས་པ་ལྟར་མ་དང་བྱ་འཕྲད་པ་བཞིན་དུ། ལྟན་གྲུབ་བར་དོའི་སྐྱེལ་འོད་ཟེར་
 གསུམ་ཐིག་ལེ་ཐིག་ཕྱན་ནི་དྲག་གི་སྐྱེལ་ལྟར་ཤར་ཡང་རིག་པའི་རང་ཚུལ་ཡིན་
 པ་དང་། དོ་ཤེས་བར་དུ་ཡིད་ཆེས། ཐམས་སྐྱེལ་དེ་ཉིད་ལ་ཐིམ་ནས་མའོན་
 པར་རྫོགས་པར་སངས་རྒྱས་སོ། ཤིན་ཏུ་དབང་རྒྱལ་རྣམས་ནི་རྫོགས་པ་ཆེན་
 པོའི་སྤྲིན་བྱེད་གྱི་དབང་གྲོལ་བྱེད་གྱི་ཁྲིད་ཐོབ་ནས་བཙོན་འགྲུས་ཤིན་ཏུ་དབེན་
 པའི་གང་ཟག་དེ། སྐྱམ་དང་ཆོས་ལ་དམ་ཆོག་ཕྱིན་གསང་གསུམ་སེལ་མ་
 རྟགས་པའི་གང་ཟག་ཤིན་ཏུ་ཐམས་པ་ཡང་སྐྱམ་བརྒྱུད་པའི་བྱིན་རྒྱབས་དང་།
 རྫོགས་པ་ཆེན་པོ་བསྐྱེལ་མེད་མཐོང་གྲོལ་གྱི་ཆོས་ཡིན་པས། རིགས་དྲུག་དང་
 དན་སོང་གི་སྐྱེ་སྐྱོ་ཆོད་ནས། མིག་འཕྲུལ་ལྟ་བུའི་སྐྱེལ་པའི་ཁིང་ཁམས་ལྟ་
 ལ་མེ་ཏྲིག་པདྨའི་སྐྱབས་ལས་རྩལ་ཏེ་སྐྱེ་བ་སྐྱངས་ནས་སངས་རྒྱས་ཀྱི་ཞལ་
 མཐོང་གསུང་ཐོས་བྱང་རྒྱུ་ལ་སེམས་དཔའི་ཐེག་པ་ལ་རྟགས་ནས་ཤེས་བྱའི་སྤྲིབ་
 པ་ཐམས་ཅད་རིམ་གྱི་དག་ནས་སངས་རྒྱས་པར་འགྱུར་རོ། མདོར་ན་
 གོགས་སེལ་ཐོགས་འདོན་ཐམས་ཅད་ནི། སྐྱམ་ལ་མོས་གུས་དང་གསོལ་
 འདེབས་ལ་རག་ལས་པས། བསམ་རྒྱ་སྐྱམ་དན་རྒྱ་སྐྱམ་ལས་མེད་པར་
 མིག་མཆི་མ་མི་སྐྱམ་པར་རྣམ་པ་ཀུན་ཏུ་གསོལ་འདེབས་ལ་བཙོན་པར་བྱའོ།
 ཞེས་པ་འདིའང་གངས་རི་མཐོན་མཐིང་རྒྱལ་མའི་འདབས། ལྗེ་བརྩམས་རིན་
 པོ་ཆེའི་སྐྱབ་གནས་ཤེས་པུག་ཆུ་ཤིང་རྫོང་དུ་ལོ་རྒྱུ་རིན་པོ་ཆེའི་བྱིན་
 རྒྱུ་རྒྱབས་ལ་བརྟེན་ནས་དབྱིངས་རིག་བྱུང་བཟུལ་གྱི་སྒྲོམ་བྱ་ལས།

དཔལ་བོ་རིག་ཅུལ་ཐོགས་མེད་ཀྱིས་གཏན་ལ་ཕབ་སྟེ་བརྟེན་པའོ། དབྱིངས་
 རིག་དབྱེར་མེད་ལས་ཤར་བའི་བརྟེན་ལས་གཞི་བྱས་རང་གི་ཉམས་ཀྱིས་བྱུར་
 བརྟེན་ཏེ་བྱིས་པས་གང་ཟག་སྐལ་ཅན་དབང་ལྗོན་ལྷ་བདུན་ཙམ་མིན་པ་ཀུན་གྱི་
 སྦྱོད་ཡུལ་མ་ཡིན་པས་བཀའ་རྒྱ་ཤིན་ཏུ་དམ་པ་ལྷོ། བཀའ་འདི་སྤྲུགས་
 སྤང་ཨི་གཙོ་ཏི་དང་རེ་མ་ལ་གཏད་པ་ཡིན་པས་སྤངས་ཤིག། དམ་མེད་ཀྱི་
 ལག་ཏུ་མ་ཤོར་ཅིག། ལུ་རྩ། རྩ་ཐེམ། ཡི་གེ་པ་ནི་པརླ་མཆོག་གྲུབ་
 ཀྱིས་བསྐྱིས་པའོ། ༄ རྩོགས་ཆེན་ཁྲེགས་ཆོད་ཐུགས་ཀྱི་ཡང་བརྟེན་
 འདི། །སྤར་གྱི་ཡོན་སྦྱོར་ཞལ་སྦྱོར་བྱང་སྦྱུལ་དང་། །ཀུན་བཟང་རྟོ་རྟེན་བྱང་
 ཤིས་བསྐྱུབས་པའི་དགེས། །མ་ཆན་འགོ་བྱུག་འཇའ་ལུས་མཆོག་གྲུབ་
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Tony Duff has spent a lifetime pursuing the Buddha's teaching and transmitting it to others. In the early 1970's, during his post-graduate studies in molecular biology, he went to Asia and met the Buddhist teachings of various South-east Asian countries. He met Tibetan Buddhism in Nepal and has followed it since. After his trip he abandoned worldly life and was the first monk ordained in his home country of Australia. Together with several others, he founded the monastery called Chenrezig Institute for Wisdom Culture where he studied and practised the Gelugpa teachings for several years under the guidance of Lama Yeshe, Lama Zopa, Geshe Lodan, and Zasep Tulku. After that, he offered back his ordination and left for the USA to study the Kagyu teachings with the incomparable Chogyam Trungpa Rinpoche. Tony was very active in the community and went through all possible levels of training that were available during his twelve year stay. He was also a core member of the Nalanda Translation Committee. After Chogyam Trungpa died, Tony went to live in Nepal where he worked as the personal translator for Tsoknyi Rinpoche and also translated for several other well-known teachers. He also founded and directed the largest Tibetan text preservation project in Asia, the Drukpa Kagyu Heritage Project, which he oversaw for eight years. He also established the Padma Karpo Translation Committee which has produced many fine translations and made many resources for translators such as the highly acclaimed *Illuminator Tibetan-English Dictionary*. After the year 2000, Tony focussed primarily on obtaining Dzogchen teachings from the best teachers available, especially within Tibet, and translating and teaching them. He has received much approval from many teachers and has been given the titles "lotsawa" and "lama" and been strongly encouraged by them to teach Westerners. One way he does that is by producing these fine translations.

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