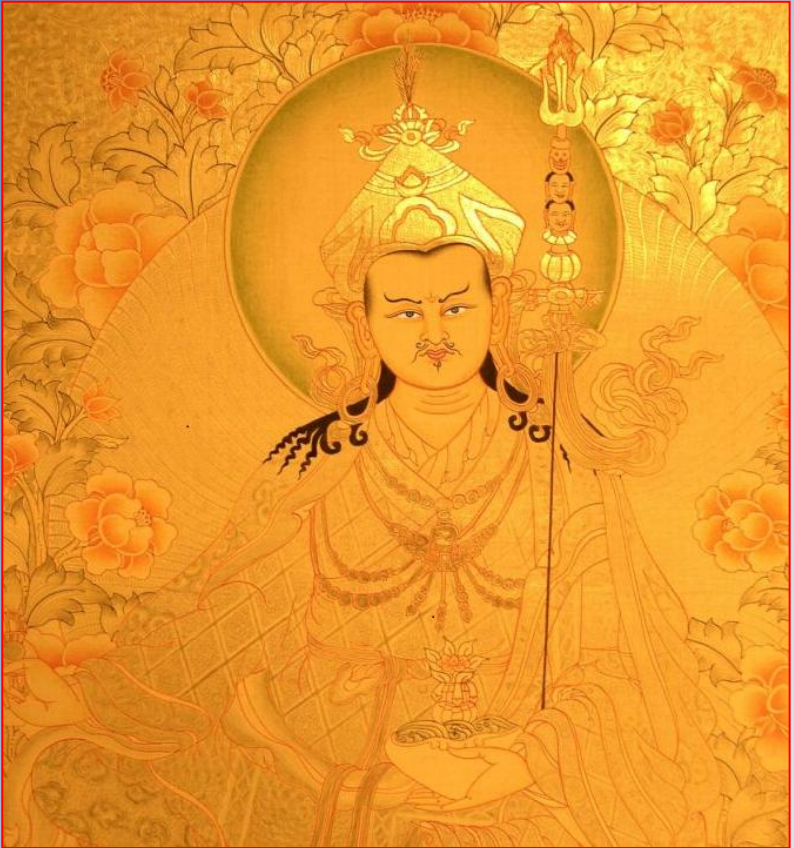


# The Meditations of Longchen Rabjam

A Guide to the Four *Chog Zhag* and Three Samadhis  
of the *Chöying Dzöd*



Lama Thapkhay (Peter F. Barth)

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of the  
*Chöying Dzöd*

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Cover design and photography of (a) Longchen Rabjam statue consecrated by Thrangu Rinpoche and (b) Chagdud Tulku Rinpoche with family in 1974 by Peter F. Barth.

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**THE VERY VENERABLE  
KHENCHEN THRANGU RINPOCHE**

## Foreword

One of the most renowned presentations of Dzogchen is given in Longchen Rabjam's *Chöying Dzöd*. This text gives clear instructions on how to develop the view and practice the meditation of resting in the nature of awareness. Studying and practicing these meditations will be of great benefit to everyone who encounters these instructions.

---

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## Dedication

To the rebuilding of the Center for Higher Buddhist Studies (*Shedra*) of Thrangu Monastery of Tibet, destroyed in the 2010 earthquake. This is the center where Khenchen Thrangu Rinpoche, my root lama, and many others were trained. An interesting historical note is that Jamgon Mipham considered it to be one of his centers, leaving a statue to it after his death, and that he had prophesized that it would “be of great benefit to the Dharma and many sentient beings.”

Donations may be sent to:

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Please add note indicating “To fund rebuilding of Shedra at Thrangu Monastery.”



## **The Verses of Longchen Rabjam**

Enlightened mind is naturally, primordially pure.  
Within reality itself,  
there is no sending off or leaving be,  
no coming or going,  
there is no accomplishment by making effort.

Naturally resting as the expanse of  
the sky of reality itself,  
the sun and moon of clear light  
shines forth.

Not stopping sensory objects, nor fixating mind,  
When not wavering from the fundamental state  
of natural spontaneous equality,  
One arrives at the mind of  
enlightened understanding of  
great spacious all-goodness.

Without proliferating, without resolving,  
One's natural brilliance is  
an utterly pristine clarity,  
similar to the reflective brilliance  
of an even, unwavering sea.  
The fundamental state of  
timeless knowing occurring on its own -  
reality itself, profoundly clear,  
Continues like this, free from  
occurrence or engagement, hope and fear.

Although it cannot be put into words,  
the authentically self-settled state  
is without contrivance or spoil,  
without compulsive, picky mind.  
Subsided within the expanse,

reality itself has no characteristics.  
Since there is no meditation,  
nor something to meditate upon,  
Enlightened understanding of mind,  
occurring on its own, shines forth  
And dullness sinking and restless agitation  
dissolve on their own.

As thoughts about everything  
are the display capability of awareness,  
there is no abandonment by abandoning.  
Since the fundamental state of reality itself,  
has no partiality  
and is without differentiation or exclusion,  
there is no accomplishment by achievement,  
The basic space of reality itself shines forth.  
Seen as the pure, authentic joining of  
display capability and the great expanse of  
timeless knowing occurring on its own,  
Samsara is not something to be abandoned.

Timelessly appearances are mind.  
Since the continuous flow of  
unwavering Samadhi arises -  
the fundamental state of reality itself  
in its own state,  
This is the sublime heart of all-goodness,  
the indestructible mountain peak.

Equal in extent to the sky,  
    this is the most sublime spacious Dharma.  
Without differentiation or exclusion,  
    this is the most sublime meditation of all.  
Timelessly vast, a superb occurrence,  
    this is the king of spontaneous presences.

Timeless and universally present,  
    clear light is a continuous flow.  
Given the spontaneous presence  
    of this fundamental state,  
    with no sending off or leaving be,  
The nature of Samsara and Nirvana,  
    the basic space of Dharmas,  
    is the sublime mind of  
    enlightened understanding.  
The expanse itself, equal to the sky,  
    is unwavering and indescribable -  
A timelessly ensured natural state  
    present within all wandering beings.

In a bewildered mind, appearances seem  
    “other” than “self.”  
In a bewildered mind, belief in  
    “meditation” and “striving” is held on to.  
Resting in the fundamental state of  
    the reality itself of bewildered mind,  
    it is a pure realm of equality.

The expansive nature is unwavering  
and primordially pure.  
There is nothing to do or strive for,  
no resting or non-resting.

Within reality itself,  
unchanging and spontaneously present,  
As to self-awareness free from  
the frantic struggle of concepts and thoughts,  
In having looked again and again,  
one sees there is nothing to view.  
That there is no view is the  
view of universally present awareness.

As to awareness, not cultivated in meditation,  
free from sending off and leaving be,  
In having meditated again and again,  
one sees there is no meditation.  
That there is no meditation is the  
meditation of universally present awareness.

As to the natural mode of abiding, non-dual,  
free from rejection and acceptance,  
In having performed action again and again,  
one sees that there is no action.  
That there is no action is the  
action of universally present awareness.

As to spontaneous presence, timelessly ensured,  
free from hope and fear,  
In having achieved again and again,  
one sees that there is no accomplishment.  
That there is no accomplishment is the  
fruition of universally present awareness.

Within the fundamental state of equalness,  
there are no thoughts about sensory objects,  
no fixations of mind;  
hope and fear, and  
occurrence and engagement are at peace.

As for abiding in this fundamental state of  
the equality of sensory objects and mind,  
Within the expanse of reality itself there is  
no wavering from the fundamental state.  
As the universally present way of abiding,  
sensory objects that appear with characteristics  
do not actually exist as sensory objects.

Since universally present awareness is  
timelessly non-dual,  
Samsara and Nirvana are inseparable  
in the fundamental state of *Dzogchen*.  
And everything is an infinite evenness,  
without acceptance or rejection.

Tangible and intangible are equal  
in basic space,

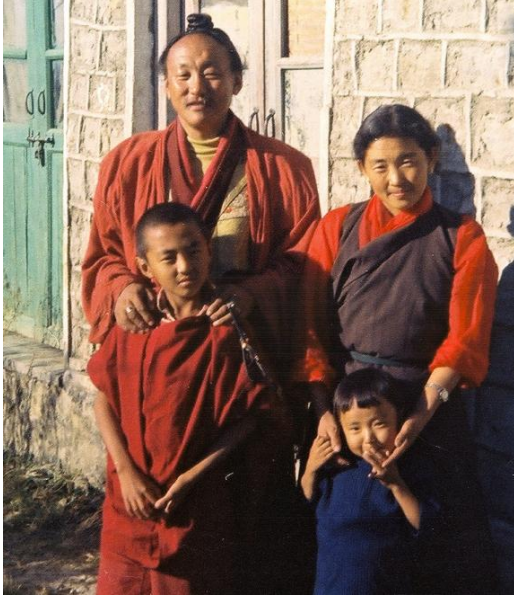


Buddhas and sentient beings are equal  
in basic space,  
Relative and absolute truth are equal  
in basic space,  
Faulty and virtuous qualities are equal  
in basic space and  
Above and below, and all directions in between,  
are equal in basic space.  
Consequently, as for whatever arises in  
the fundamental state which occurs on its own -  
At the time of arising, it arises equally,  
“good” or “bad” does not exist;  
What need is there to apply antidotes,  
or accept and reject?  
At the time of abiding, it abides equally,  
“good” or “bad” does not exist;  
So whatever may occur in mind rests  
within its own peace.  
At the time of dissolving, it dissolves equally,  
“good” or “bad” does not exist;  
In the ensuing mindfulness, there no longer is  
a remnant of “stopping” or “encouraging.”

Everything, within the expansive ground,  
enlightened mind itself -  
in the undeterminable manner of arising as  
display capability and its play, as such -  
Once again, it arises equally,

arising within the primordial expanse,  
Once again, it arises unequally,  
arising within the basic space of equality,  
Once again, it abides equally,  
resting on their own as the fundamental state  
of reality,  
Once again, it abides unequally,  
abiding within the basic space of equality,  
Once again, it dissolves equally,  
as the expanse of timeless knowing occurring  
on its own,  
Once again, it dissolves unequally,  
dissolving within the basic space of equality.





## Preface

The “Four *Chog Zhag*” and the “Three Samadhis” represent the pinnacle of meditations of the Tibetan Buddhist Nyingma lineage.

The renowned Nyingma master Longchen Rabjam (1308-1363) underscores the importance of these meditations and their correct practice in the *Chöying Dzöd*, a work which some call “the most sacred of his Seven Treasures.” As a prerequisite, he first demonstrates the “view” of *Dzogchen* in nine chapters, carefully laying out and presenting the foundations for each point. Then, in the first fifteen verses of Chapter Ten, and the corresponding commentary, he introduces the Four *Chog Zhag* and Three Samadhis as the “methods” (*thabs*) and “branch practices” by which the “path of awareness” is put into practice. He very strongly emphasizes the importance of applying them and putting them into practice.

This “meditation guide” is intended to be both an introduction to his teachings on these core meditations and a support to the reader for putting them into practice. More specifically, it is designed to be a companion guide to the first fifteen verses of Chapter Ten of the *Chöying Dzöd* entitled *The Mind of Enlightened Understanding Does Not Waver from Reality Itself*.

Longchen Rabjam is one of the most esteemed Dharma masters of Tibet and is still quoted by lamas of all its traditions more than 700 years after his birth. Since 1970, I have listened to and studied with

Tibetan teachers who encouraged us to study his writings, always referring to his works with the greatest of reverence. Indeed, it was due to the kindness of one of those teachers, Chagdud Tulku Rinpoche, and his students, that serious study of some of his works has become a possibility by English speaking students.

I first met Chagdud Tulku Rinpoche in 1974 when he was living with his wife and two children in a small refugee settlement in Bir, India. It was not until many years later that, under his direction, Richard Barron (Lama Chökyi Nyima), with the support of members of the Padma Translation Committee and in consultation with Khenpo Chödzö, produced and published a most meticulous translation of the *Chöying Dzöd*. In addition, Chagdud Tulku Rinpoche notes in the Foreword to the publication that he “brought to the process whatever understanding of *Dzogchen* attained in the course of a lifetime of study and meditation.” This translation was published in 2001 as *The Treasury of the Basic Space of Phenomena* (includes root text verses in English and Tibetan) and *A Treasure Trove of Scriptural Transmission* (includes root text and commentary in English only, with a glossary) by Padma Publishing, Junction City, California.

So it is the kindness of these teachers, the translators, and the publishers which first comes to mind.

It is recommended that, as a minimum, before using this manual, one first complete a reading of *A Treasure Trove of Scriptural Transmission* in accordance with the advice of Chagdud Tulku Rinpoche and Tulku Thondup Rinpoche, as provided in its Foreword and Introduction, respectively.

Regarding my translations of the Tibetan presented herein, my knowledge of classical Tibetan is extremely limited and in some ways dated. In this text, I present translations of the Tibetan excerpts as I read them; however, I have adopted the lion's share of Richard Barron's terminology not only due to the high standards of his work but due to his vastly superior knowledge of both the Tibetan language and this tradition. Whenever I saw no merit in using my own interpretations over his, I went along with his. I did this specifically to allow the reader of this guide to comfortably refer to Richard's work as a companion work and to minimize what I regarded to be any introduction of unhelpful or confusing differences in meanings or nuances. However, I also made efforts to keep nuances or interpretations which I thought could enrich a reader's understanding, particularly in terms of applying it to practice.

To be clear, if my translations raise any questions in terms of accuracies or deviate in substance from the Padma Translation Committee's work, I would advise the reader to rely on the Committee's meticulous translation and not my own. Still, by being transparent about what I have done, I felt my notes might add a slight value to those who, like me, are still aspiring to learn classical Tibetan and read the teachings of the old Tibetan Buddhist masters in the original Tibetan.

Regarding the inspiration for writing this specific manual, in 1997 I completed a meditation manual for some of the most advanced meditations of the Tibetan Buddhist Kagyu tradition, as taught to us by Khenchen Thrangu Rinpoche and used at Mahamudra Meditation Center in Petaluma, California. This manual, it has turned out, is now being utilized by thousands of practitioners worldwide and has been adopted for use by several Tibetan Buddhist Dharma centers.

It was with the apparent benefit of that work in mind that I had thought about producing a short meditation guide on the sublime and more advanced Nyingma meditations. Many of these have been utilized over the past twenty-five years at Mahamudra Meditation Center and more recently at

Thrangu Chagchen Chögar. I have had an opportunity to receive teachings on many of them from a variety of teachers and also completed an extensive program on “Advanced Nyingma Meditation” at the Nyingma Institute in Berkeley, California more than 30 years ago. I cleaned up my notes and compiled this manual with the hope that it would not only help my own study and practice but that of my friends and students. I also hope it may be of some value to others with connections to or sincere interest in “the path of awareness.” These days countless folks have been introduced to the sublime path of *Dzogchen* and have received the appropriate pointing out and transmissions so it was decided to make this “meditation guide” available to a broader audience.

Finally, there should be no doubt that, in reliance upon Longchen Rabjam’s teachings, one will be able to set oneself on the “right track” on the “the path of awareness,” where meditative stability and the essence of awareness, independent of meditation, are synonymous. Longchen Rabjam assures us that this is the case.

Also, most importantly, in this way we may finally break the habit of merely “cultivating more Samsara” in our meditation. We may begin to move beyond



simply replacing “one state of Samsara with another, albeit more comfortable state of Samara” or “one state of confusion with an apparently better state of confusion.”

As Longchen Rabjam notes, without truly giving rise to the experience and wisdom of meditation, it is unlikely that we will end the cycle of suffering which we so persistently bring upon ourselves.

### *Acknowledgements*

I want to acknowledge and express my gratitude to Chagdud Tulku Rinpoche, Kangyur Rinpoche, H.H. Dudjom Rinpoche, Tarthang Tulku Rinpoche, Bairo Rinpoche and Loppon Jigme Rinpoche for their inspiration and teachings in the Nyingma tradition. I am most grateful to Khenchen Thrangu Rinpoche for always encouraging those interested in the “path of liberation” to study *Dzogchen* teachings as well as Mahamudra and for demonstrating to us the essence of both approaches and their ultimate unity. Finally, I would like to acknowledge Loppon Jigme Rinpoche’s teachings for inspiring my return to reading classical Tibetan texts and for giving me the encouragement I needed to return to studying and reading Longchen Rabjam’s teachings.

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། གངས་རི་ཐོག་དཀར་རི་ཆེན་སྐྱེད་པོའི་མགུལ། །  
GANGRI THÖKAR RINCHEN NYINGPÖI GÜL  
At the Neck of the precious "Gangri Thökar" Mountain  
ཡོན་ཏན་ཀླུ་མ་འབྱུང་དགའ་བའི་སྐྱེད་ཚལ་དུ། །  
YÖNTEŦ KÜN JÜNŦ ĠAWĒI KYE᠑SHAL DÜ  
The Joyous Garden, where all marvelous qualities manifest  
སྐྱེད་པོའི་དོན་གཟིགས་སྤུས་པའི་རྣལ་འབྱོར་པ། །  
NYINGPÖI DÖN ZIG BÉY PÉ NALJORPA  
Longchen Rabjam, the esoteric yogi  
སྐྱོང་ཆེན་རབ་འབྱུངས་བཟང་པོར་གསོལ་བ་འདེབས། །  
LONGCHEN RABJAM ZANGPOR SOLWA DĒB  
Who has realized the true essence, to you I pray  
སེམས་ཉིད་གནས་ལུགས་རྟོགས་པར་བྱིན་གྱིས་རྒྱུ་བས། །  
SEM NYI NEY LÜŦ TOĠPAR CHIN GYI LOB  
Bless me, So I can recognize the very nature of  
Mind.

Prayer offered to students by Loppon Jigme Rinpoche in Northern California  
on occasion of celebration of 700<sup>th</sup> birthday of Longchen Rabjam<sup>1</sup>

## Instructions for Using this Meditation Guide

As described in the Preface, this text is intended to be a companion to Longchen Rabjam's *Chöying Dzöd* and to support practitioners who rely upon it as their meditation manual.

In Tibetan Buddhism “higher knowledge” or wisdom is defined as consisting of three types. First, there is the wisdom that comes from hearing or reading Dharma teachings, of listening to them carefully. Next, there is the wisdom that arises due to reflection on those teachings and the realities they point to. Thirdly, there is the wisdom that arises in direct meditation itself.

In this framework, the first two wisdoms are considered to be conceptual in nature and, although they are cultivated and honored in all Buddhist traditions, they are regarded as not having any real “potency” or “staying power.”

For example, regarding “potency,” it is said achieving Buddhahood through the path of the first two wisdoms takes eons. In contrast, the “path of direct perception of meditation” culminates in the dawning

of non-conceptual wisdom, an “unmistaken yogic direct perception.” Even in the most mundane terms, the saying “Seeing is believing!” is used to describe this potency and it is indeed well-recognized that it is important to be able to learn to see things both as they appear and as they are.

Regarding “staying power,” how many of us have lost loved ones to Alzheimer’s or witnessed Tibetan Buddhist masters lose the ability to think with a language as dementia takes over? As the physical support for the ability to process language deteriorates or is destroyed, we will certainly realize that our refuge in language and inference has been overemphasized and, in fact, misplaced.

The wisdom of meditation, however, since it is based on “direct perception” and is non-conceptual in nature, is regarded to have incredible efficacy. Therefore, this is the wisdom that we are cultivating and “bring forth” in the “path of awareness” by relying on and becoming directly familiar with awareness itself, as it is, naked and unelaborated. This awareness we each have and know is something reliable. It is always at hand, even as we may begin to lose some or all of our other capacities. In that way, it can be said to have the ultimate “staying power.”

This text is not meant to be read “from front to back.” Nor is it meant to be restricted to the wisdom of hearing or reflection which we are so fond of. Instead, it is meant to be used to support meditation which is inspired and guided by Longchen Rabjam’s teachings and to cultivate the natural, non-conceptual recognition of the intrinsic wisdom of awareness itself.

The general format of the presentation is as follows:

First, at the outset of each chapter, the root verses are introduced. They may be utilized as a basis for meditation just as they are. In this way, their meaning will not be influenced or filtered upfront by anyone else’s preconceptions. According to the tradition, for some, just relying upon the root verses to guide practice may be enough.

Second, the terms and phrases in the root verse are introduced along with brief explanations and commentary.

Third, key excerpts from the commentary of Longchen Rabjam are introduced

Finally, one is encouraged to return to the root verse alone as a support to maintaining the

practices without forgetting or corrupting them. At the end of this training, all fifteen root verses are again summarized both in Tibetan and English, separately.

At Thrangu Chagchen Chögar we tend to work through and explore these verses leisurely, for example, over a period of 1-2 years. The pace is determined by each individual.

In summary, it is recommended to proceed through each of the various meditations leisurely, perhaps something along the lines of:

Step 1 (or perhaps Week 1): Utilize the verse only in English and/or Tibetan as a basis for meditation, as you see appropriate.

Step 2 (Week 2): Utilize the verse, after listening to or reading a brief oral commentary to the verse and completing an analysis of the meaning of its terms. A brief commentary is generally provided in a section following the “meditation verse” entitled *Understanding and Applying Key Instructions in the Root Text*.

Step 3 (Week 3): Utilize the verse, after completing a reading and analysis of the intended meaning and significance according to Longchen Rabjam. These are

provided in a section following the “meditation verse” entitled *Excerpts from Longchen Rabjam’s Chöying Dzöd Commentary*.

Step 4 (Week 4 plus): Return to utilizing the verse only, being sure to approach the meditation completely open and relaxed. Let go of clinging to reflection. Instead, allow yourself to rely directly upon the fresh, immediate knowing of your natural presence of awareness itself, naked and unimpeded.

The symbol ❖ is utilized to flag where meditations should take place as one is working through the guide according to its stages. Until one has somewhat “mastered” all the practices, it is recommended that even the final practice verses be utilized in this way. A triple symbol of ❖ ❖ ❖ indicates that a conclusion of a section has been reached.

These “flags” are included to help remind the reader that this is a practice book and that one should not just hurry ahead to absorb the information in it, a tendency most readers will have difficulty not giving in to. Please consider implementing the practices leisurely and at a pace guided by an honest self-assessment. Have the instructions been somewhat mastered for a given practice before proceeding with the next one?



The reader will discover that, as one moves through the meditations presented at the outset (such as in going from Meditation One to Meditation Two) a cycle of repetition of prior verses is presented. This will support repetition of prior practices as one moves ahead until all Four *Chog Zhag* are completed “in stages,” as recommended by Longchen Rabjam.

At the conclusion of this approach, the reader-practitioner will have completed a detailed and leisurely introduction to all fifteen key verses on meditation by Longchen Rabjam, after which the root verses alone may better serve as support to one’s practice. At that stage there should be no difference between “reciting them” and “quiet sitting,” and the application of stages no longer applies. A rereading of his commentary at that time should help “seal the practice” for one.

Complete presentations of all practice verses are presented at the end of this text, along with a summary of Jigme Lingpa’s instructions on the Four *Chog Zhag* from the *Yeshe Lama* (including Tulku Thondup Rinpoche’s translation as they may shed further light on the intended meaning), a discussion of aspects of these teachings in relationship to Mahamudra (due to the many students trained in Mahamudra these days), a brief teaching on

sustaining Mahamudra meditation according to Dakpo Tashi Namgyal, and two supportive verses for recitation and meditation practice (as foundational recitations).

Finally, the reader will observe that supplemental instructions and explanations are quite detailed at the outset, but become increasingly sparse as (a) the vocabulary of the reader builds and (b) the experience in the meditation is increasingly established.

Whether knowledgeable in Tibetan or not, the ability to apply Longchen Rabjam's verses and select excerpts from his instructions should increase as one proceeds through the series of practices. At the conclusion, the *Chöying Dzöd* itself, in whichever language one reads best, may most suitably serve to help one sustain one's practice.

An old "spiritual friend" who I met in Northern India in 1974 and who has since spent most of his life in retreat, recently told me that for a time he would visit with Tulku Urgyen Rinpoche every day, very early in the morning. While he sat outside of his teacher's room in the cold chill of pre-dawn darkness, he would listen to his recitation of the *Chöying Dzöd* to start the day. Even Patrul Rinpoche referred to it as his own meditation manual. Many masters use it

daily to support their own practice. It is my hope that this guide helps in at least some small way to open the door to this treasure for you.



# An Introduction to the Chöying Dzöd

## **An Overview of the *Chöying Dzöd***

In his first set of teachings, often called the “First Turning of the Wheel of Dharma,” the historical Shakyamuni Buddha taught “the emptiness of the personal self.” By this, and in reliance upon with the “Four Noble Truths,” the “truth of cessation of suffering” is to be realized.

In what later came to be known as the “Second Turning of the Wheel of Dharma,” the Buddha further taught “the emptiness of all phenomena.” Along with a greater emphasis on the cultivation of Bodhicitta, the nature of the Buddha Dharma was more fully and universally expressed, and in this way the Dharma benefitted countless additional individuals.

Finally, in the “Third Turning of the Wheel of Dharma,” Buddha taught “emptiness as Buddha Nature.” In this way, the Buddha provided teachings to help us free ourselves from taking refuge in the extremes of either permanence or nihilism, which would keep us from realizing a freedom from suffering in a lasting way. In this, he made clear every living being has the same “essence” of enlightenment. The three Turnings of the Wheel of Dharma are included in all the Buddhist lineages of Tibet.

In the Nyingma lineage, *Dzogchen* is considered to be the pinnacle of all the various Dharma approaches. It consists of three series or categories of teachings: the “Mind Series” (*sems de*), the “Space Series” (*klong sde*) and the “Direct Instruction Series” (*man ngag sde*), with the last being regarded to be the “highest teaching.” Although Longchen Rabjam quotes from texts from all three categories of *Dzogchen*, he states that *Chöying Dzöd* is principally about the ultimate meaning of “Cutting Through” of the “Direct Instruction Series.”

Longchen Rabjam discusses the two approaches to practice within the “Direct Instruction Series” of *Dzogchen*. These are (1) “Cutting Through” (*khregs chod*), also known as “Cutting through to Original Purity” (*ka dag khregs chod*) and (2) “Leaping Over” (*thod rgal*), also called “Leaping Over to Spontaneous Presence” (*lhun grub thod rgal*). Longchen Rabjam makes sure to clarify the distinctions between the two approaches, when it is necessary.

As a prelude to introducing the individual meditation verses of Chapter Ten, we will now review some of the key terms and concepts presented by Longchen Rabjam at the outset of the *Chöying Dzöd*. Then, in the next chapter we will consider some of these and other

concepts in greater depth based on Longchen Rabjam's own explanations.

*Kuntu Zangpo*

Longchen Rabjam begins the text with an expression of homage.

དཔལ་གྱུན་རྒྱ་བཟང་པོ་ལ་ལྷུག་འཚལ་ལོ།

Homage to glorious *Kuntu Zangpo*.

The teachings of *Dzogchen* in the *Chöying Dzöd* trace back to the primordial Buddha named *Kuntu Zangpo*, which is translated as “all goodness” (*kun tu bzang po*). Some other translations for *bzang po* include “wholesomeness,” “beneficial,” “auspiciousness,” “positive,” “splendid,” and “great kindness.” This designation is not intended to be a statement of dualism, for example, by implying “good vs. bad” or “positive vs. negative.” On the contrary, it is intended to point to an underlying basis which is magnificent in its nature and allows the arising of everything in the universe of our experience. This includes all that

we may designate as “good” or “bad” and the very process which enables this.

Therefore, *Kuntu Zangpo* is said to be the ground (*gzhi*) of everything and one of his primary aspects is *Kuntu Zangpo* as “nature” or *rang bzhin*, with *rang* meaning “self” or “its own” (*rang* alone is also often used as “it” in reference to something presented earlier) and *bzhin* meaning “in accord with” or “just as.” In this way, *rang bzhin*, short for *rang gi bzhin*, means “in accordance with self” and *rang bzhin* is generally translated as “nature” or “naturally.”

Longchen Rabjam summarizes five aspects of *Kuntu Zangpo* as follows:

- (1) **Nature** (*rang bzhin*) as the very suchness of reality itself (*chos nyid* or Dharmata) of all.
- (2) **Ornamental** (*rgyan*) as the self-arising play (*rol par rang shar*) of everything which possesses the attributes of appearances or perceptions (*snang ba chos can*), completely pure, in the nature of a magical illusion (*sgyu ma'i rang bzhin*).
- (3) **Awareness** (*rig pa*) as timeless knowing occurring on its own (*rang byung gi ye shes*).
- (4) **Realization** (*rtogs pa*) as the way of abiding that is the discovered as the “seeing of



liberation (*thar pa'i mig rnyed*)," the most excellent realization.

- (5) **Teacher** (*ston pa*) as the aspect that benefits beings in all conditions, throughout all of time, serving as the primordial protector who appears as the teacher of all throughout Samsara and Nirvana.

Longchen Rabjam notes that, although he is expressing his appreciation of all five aspects, he would like to particularly acknowledge the importance of the fifth aspect, all those who and that which benefits sentient beings.

In this way, we can see how a very universal meaning of *Kuntu Zangpo* is presented, magnificently embodying the entire dimension of each of us as living beings.

We are living, experiential beings and each of us has the aspect of awareness naturally present in us at all times. Anytime we look to see if awareness is present, we find it is accessible. Yet in being present, we also find it is not restricted to any particular place or form. Tibetans use the term *sems can* (literally "having minds") for "sentient beings" with the most fundamental definition of "mind" in the mind teachings of Tibet being "that which knows."

The presence of awareness was so even before we learned to think with a language. Yet, awareness is always ready for and endowed with the arising of “appearances,” including thoughts and other types of “ornaments.” Awareness fully accommodates all appearances. In fact, from the perspective of being experiential beings, the only things we know firsthand are the “appearances and knowingness” within our minds. So, from an experiential perspective, like a vivid dream, our entire life unfolds as appearances within awareness, expressing or enriching awareness.

While the terms “nature” and “ornament” are meant to imply actualities of our existential nature, and not imagined or projected attributes, the terms themselves tend to connote conceptual understanding in us such as, “Everything has a thatness or nature” or “Everything is like an ornament.” The third aspect, “awareness,” cuts through that. The facticity of awareness is “self-evident” (*rang gsal*) and outshines any concepts. In introducing the *Kuntu Zangpo* aspect of awareness with the term *rang byung gi ye shes* or “timeless knowing occurring on its own” Longchen Rabjam is pointing to something non-conceptual and at the core of the teachings presented here. More will be presented on this important term shortly.

Finally, the aspects of “teacher” and “realization” point to the fact that we, at present, don’t fully realize who, what and how we are. In fact, our most fundamental nature itself serves as the basis for, guide and path to, and fruition of this realization, and, to help us arrive there, Longchen Rabjam has written his many works. In this way, he acts an emanation of *Kuntu Zangpo* himself. And in writing the *Chöying Dzöd*, Longchen Rabjam quotes extensively from a full range of *Dzogchen* texts. Thereby he gives one the utmost confidence in the profound origins of the instructions

In summary *Kuntu Zangpo* points us to our true nature, as it is, in being ever present as that nature.

### *Basic Space and Timeless Knowing Occurring On Its Own*

Early in his work, Longchen Rabjam states that the title of the text, *Chöying Dzöd* (*chos dbyings mdzod*), was carefully selected to embody the full meaning of the work and that it does so by combining a term with a direct meaning, *chos dbyings* or “basic space of Dharmas,” together with a most suitable metaphor, *mdzod* or “treasury.”

The Tibetan term *chos* means Dharma or Dharmas and is well known to have at least ten definitions such as “reality,” “truth,” “phenomena,” “actualities,” “known object,” “thing,” “Buddha’s teaching” and “path.” So *chos dbyings* (Dharmadhatu) is the “basic space of Dharmas,” which can mean “the basic space of all realities,” but is also very suitably translated as the “basic space of phenomena.”

Longchen Rabjam establishes the meaning of *chos dbyings* by stating that it is “timeless knowing occurring on its own” and “mind as it is” (*sems nyid*).

ཚོས་གྱི་དབྱིངས་རང་བྱུང་གི་ཡེ་ཤེས་རང་བཞིན་གྱིས་རྣམ་པར་དག་པ་ནི།

སེམས་ཉིད་དོན་དམ་པའི་བདེན་པ་སྟེ།

The “basic space of Dharmas” (*chos kyi dbyings*) is “timeless knowing occurring on its own,” naturally completely pure (*rnam par dag*). It is “mind as it is,” the truth of the ultimate meaning.

He reaffirms the intimate relationship of this basic space to timeless knowing occurring on its own and to the occurrence of appearances within the domain of awareness in the next excerpt.

།དབྱིངས་རང་བྱུང་གི་ཡི་ཤེས་ནི་རྣམས་གྲུབ་གདལ་བྱུབ་ཆེན་པོ། ཀུན་  
འདུས་རྒྱན་ཆད་མེད་པའི་ངོ་བོ་སྟེ། དགྲིལ་འཁོར་ཡིད་བཞིན་གཏེར་གྱི་  
འབྲུང་གནས་སུ་ཡི་ནས་གནས་པ་ནི།

As for basic space, a timeless knowing occurring on its own, it is an infinite, vastly pervading spontaneous presence. Its essence is all inclusive and an uninterrupted continuity. It timelessly abides in that it continues to give rise to treasures as a wish-fulfilling Mandala.

As noted, the term “timeless knowing occurring on its own” is very important to this text so we will begin by trying to consider the meaning of the words in the phrase and in total. In fact, this entire text can be said to be about “getting at” or realizing the actuality of the meaning, so for the moment we focus on the words which express this nature itself.

Let us first analyze *ye shes*. Fundamentally, the word *shes* has the very straightforward meaning of “knowing” or “cognizing” (*shes pa*). Knowing, or *shes*, can be dual (i.e. with an object that is known or objects that are known) or non-dual (knowing in and

of itself or knowing inseparable from anything known). As the Nyingma and Kagyu mind teachings of Tibet have been translated into English, generally the word awareness (*rig pa*) has been associated with non-dual cognition and consciousness (*rnam shes*) with dualistic cognition including, for example, consciousness of sensory objects. However, this distinction is not always clear in the use of the original root terms (*rig* and *shes*).

To be unambiguous about the meaning of *shes*, it is prefaced with the syllable *ye* which establishes the “knowing” referred to as being non-dual in nature. The syllable *ye* means “timeless” or “atemporal” or “primordial” or “original.” To illustrate the meaning of it, Longchen Rabjam gives the example of sensory appearances to the five senses as forms of “timeless knowing.” They are timeless in the sense that a timeframe is not known concurrent to the knowingness of the appearance itself, although a perceiving mind or consciousness (*rnam shes*) may be lightening quick in imposing a “timeframe” upon it.

So the term *ye shes* points to timeless knowing present in us. This aspect (*cha*) is present at all times and does not depend on anything else. In being ever-present and all-present, it is not surprising that conceptual mind additionally may come to label it as eternal or

omnipresent. Next we will see how Longchen Rabjam explains this aspect in greater depth by explaining that it does not depend on sensory objects, including mental objects, for its presence.

The term of *rang byung* can similarly be analyzed. Interestingly, under Longchen Rabjam this term receives special emphasis with a clear meaning. The word *rang* we already introduced as “self” or “on its own” and the only error some still make is to think here “self” refers to an “ego.” Fortunately, this error in translation is rare these days. *byung* means “occurring” or “having appeared.” Occurring has more the sense of “appearing to or within awareness” than anything along the concept of birth or creation or production. The meaning of this is straightforward.

The importance of realizing this aspect of *ye shes*, the aspect of “occurring on its own” or “self-occurring” as being distinct from a generated or “produced knowing,” is brought forth in the following:

རང་བྱུང་གི་ཡི་ཤེས་དུས་ཐམས་ཅད་པ་ན་རང་གནས་ལྷན་གྲུབ་གྱི་ངོ་བོ་ཡུལ་

ལ་མི་སྒོམ་པ་དང་།            རིག་བྱེད་ཅུལ་གྱི་ཡི་ཤེས་ཡུལ་ཐོག་ཏུ་འཆར་བ་

ཡུལ་ལ་ལྟོས་པ་ཅན་ཏེ།            མྱོད་མ་ཤེས་ན་རྒྱུན་རྟོག་པ་འདུག་གཉིས་  
ཁྱུང་པར་ཤིན་ཏུ་ཆེ་བས་ན།            རང་རང་བྱུང་ལ་ངོས་ཟིན་ནས་རྩལ་གཞི་  
ཐོག་ཏུ་གྲོལ་བར་འགྱུར་ཏེ།            ཀ་དག་ཚོས་ཟད་གྱི་ངང་དུ་ལ་བསྐྱེད་ལ།  
མ་ཟིན་ན་རང་བྱུང་གི་ཆ་དེ་ལྷུང་མ་བསྐྱུན་ལས།            རྩལ་རྟོག་པ་ཡུལ་ལ་  
འཇུག་པའི་ཕྱིར།            དགོངས་པ་བར་མཚམས་མེད་པ་རང་བཞིན་གྱི་བསམ་  
གཏན་དང་བཅས་པ་རང་ངོ་ཤེས་པ་གཅེས་སོ།

At all times, timeless knowing occurring on its own is self-abiding and spontaneously present in essence; it does not depend upon sensory objects. In contrast, generated awarenesses arise from the display capability of timeless knowing and do depend upon sensory objects, arising immediately along with sensory objects.

When complete relaxation (*glod*) is not known, then conditions and thoughts are just as they are, and there is a great distinction between these two.

Within, in having seized the essence as “occurring on its own,” the ground of the display capability becomes directly and immediately (*thog*) liberated.



As such, one leaps directly to the fundamental state of original purity (*ka dag*), the “exhaustion of Dharmas” (*chos zad*). If one does not seize this, since that aspect of “occurring on its own” remains undetermined (*lung ma mstan*), the result is that one engages in objects of thoughts and of its display capability. It is therefore very important to recognize this itself, along with this nature as meditative stability, the mind of enlightened understanding without boundaries.

Thereby Longchen Rabjam makes clear that timeless knowing is something occurring on its own, a self-occurring timeless knowing. He also introduces its significance in relation to meditative stability.

In practice, right in the actuality of this “occurring on its own” one realizes that there is nothing which one has to do to make this awareness happen. One does not have to “hold it up;” instead it is the one who “holds one up.” And in its very doing so, nothing is lacking. Dawning of this realization brings with it such a deep sense of completeness and relaxation, therefore the importance of first developing and then maintaining this realization is emphasized.

*The Non-Conceptual Province of Self-Aware Timeless Knowing*

Our understanding of the meaning of the term *rang byung ye shes* should not be limited to this intellectual reflection. In the transmissions of the teachings and realizations of this lineage, the actuality of it is introduced by a teacher simply and directly in pointing one to it in one's own experience, as one's own present awareness. Examples of how this may be done include (a) using objectless states of deep meditation, (b) using acts of startling a student, for example, by the teacher shouting "Phet!" suddenly out loud upon which he or she experiences the nakedness of the moment, or (c) simply by looking at awareness itself. Longchen Rabjam outlines several common methods for doing this in Chapter Nine of the *Chöying Dzöd* commentary.

In any case, one must be clear that *rang byung ye shes* must involve non-conceptual wisdom, the "wisdom of direct knowing," the third of the three wisdoms, introduced earlier. Interestingly, "wisdom" is a translation of the Tibetan word *shes rab* which is literally "sublime knowing" or the "highest, most excellent knowing." So the wisdom of meditation is regarded to be the highest of the "highest, most excellent" ways of knowing possible. According to *Dzogchen*, this wisdom is discovered to be intrinsic wisdom, naturally present as the essence of

awareness itself. In this way, the translation of *ye shes* as “pristine wisdom” also captures the essence of the meaning of the term, if one understands the context.

Indeed, the non-conceptual nature of this essence of awareness is presented explicitly in the next two excerpts.

།རིག་པའི་རང་ངོ་ལྟ་སྒོམ་ཚུལ་སྐྱབ་ལས་འདས་པ་ནི་དོན་རྒྱུང་པའི་གཏུང་  
སྒྲི། འདུ་འབྲུལ་མེད་པའི་དབྱིངས་མཚོན་བརྗོད་ལས་འདས་པའི་རང་  
བཞིན་ནི། སོ་སོ་རང་རིག་ཡེ་ཤེས་ཀྱི་ཡུལ་ལས་བསམ་བཞེད་སྒྲོམ་པའི་  
ཡུལ་མ་ཡིན་ཏེ།

As for the self-essence of awareness, it transcends view and meditation, effort and accomplishment. It is the family line of the Vajra Heart Essence. With regards to its nature, it is a basic space, without being a gathering or a separation, transcending illustration and description. This is not the domain of conception, description or elaboration; it is the domain of individual self-aware timeless knowing (*so so rang rig ye shes kyi yul*).

།སློབ་དཔོན་དག་ཚེས་ཉིད་དེ་ཡང་དཔྱོད་ལ་ཤེས་བྱ་མ་ཡིན་ཏེ་བསམ་བཞུང་  
 ལས་འདས་པའི་ཕྱིར་རོ། །རྣམ་དཔྱོད་ལ་ཤེས་བྱ་ཡིན་ཏེ་བདེན་པ་  
 གཟེགས་པ་རྣམས་ཀྱི་ཡུལ་དུ་བྱུར་བུང་བའི་ཕྱིར་རོ་ཞེས་པའང་ཁ་ཕྱིར་ལྟས་  
 འཆད་པ་ཅམ་ལས་འཐད་པར་མ་མཐོང་སྟེ། དོན་རང་ཐོག་ཏུ་སྤྱོད་བམེད་  
 པའི་ཚིག་གོ། །འདིར་ནི་སློབ་བསམས་ནི་སློབ་པ་ཡིན་པས་བྱན་བསམ་གྱི་  
 ཡུལ་མ་ཡིན་ཏེ། རྟོག་པ་དང་རྗེས་འགལ་བའི་ཕྱིར་རོ། །སློབ་བསམ་  
 བཞུང་མེད་པར་གནས་དུས་དོན་རང་ཐོག་ཏུ་ཕེབས་པས་རང་རིག་པའི་ཡུལ་  
 ཡིན་ཏེ། རིག་པའི་ངོ་བོ་ཚེས་ཉིད་དོན་དམ་དུ་གནས་པ་ཉིད་དུས་དེར་  
 མངོན་དུ་གྱུར་པའི་ཕྱིར་རོ།

The reality itself of spiritual masters, furthermore, is not an object of knowing through analysis because it transcends concepts and description. Nonetheless it is said, "Objects of knowing of the discerning intellect (*rnam dpyod*) are suitable for making into a domain for everything that is considered to be true." However, even if known, in being merely

examined arbitrarily from the outside (*kha phyir ltas 'chad pa tsam*), by that nothing conclusive is seen. Therefore, these words are from one without immediate and direct experience of the meaning itself.

This here, however, is not in the domain of recollections and concepts which, in having been thought of by the conceptual mind, are elaborations. Therefore, substantive reality and thoughts are in direct contradiction to each other.

At the time of abiding without descriptions or concepts of the intellectual mind, one arrives immediately and directly at its meaning; it is the domain of self-awareness. Right then, at the time of abiding truly as the ultimate meaning, reality itself, the essence of awareness becomes manifest.

The term “self-awareness” (*rang rig*) has special significance in both *Dzogchen* and Mahamudra. It is pointed out to be that within us “which knows it knows,” at any given moment. In the above excerpt and the context of these teachings, it is a knowing which is non-dual. So *rang rig* is perhaps best translated as “self-awareness” or “awareness of itself, by itself.” It is nakedly simple, and yet very profound.

This aspect is so pervading, it is present also in dualistic states of knowing in that, for example, we may think, "I know I am alive." It is sometimes called the "glue" which allows us to integrate seeing, hearing, tasting, smelling, feeling, and thinking since it is present with all of these appearances. For example, at the moment of seeing, there is a "self-awareness" of seeing concurrent with the occurrence of the seeing itself. This is true for all other sensory objects which we know including our thoughts or mental "meaning generalities" (often included as a sixth sensory object). This common aspect, inseparable from the basic space of all that arises within awareness, is the essence of the "aliveness" which we know and which embraces them all. And self-awareness (*rang rig*) of timeless knowing (*ye shes*) is also present without any dependence upon sensory objects and mental thoughts.

So indeed, it is this *rang rig rang byung ye shes* that we must come to know, immediately and directly, in the "fullest measure" through the meditations of the Four *Chog Zhag* and the Three Samadhis. In realizing it, it is said to cut completely through the illusion of solidity, that of "self" and that of "objects," a solidity that, if examined carefully, cannot be found to exist within our own direct and immediate experience.

And this self-awareness of timeless knowing occurring on its own cuts through the ropes of the immense anxieties and fears of Samsara which torment us. Therefore, this state of “cutting through” is sometimes also described as one of “complete relaxation.”

### *Complete Relaxation*

In the *Nelug Dzöd*, Longchen Rabjam makes clear the meaning “complete relaxation” (*glod*) in the context of the Four *Chog Zhag*:<sup>2</sup>

ཁོས་གང་སྐྱང་མེད་པར་ཤེས་ཐོག་ཏུ་གང་ཤར་བཅོས་བསྐྱད་མེད་པར་ཅོག་

གཞག་གཞག་ ཁྱང་དོར་མེད་པར་སློང་པ་ནི། འིག་པ་ཟང་ཐལ་ཚིག་ཚོགས་

སུ་འགག་བསྐྱམས་པས་སྐྱང་ཤེས་མེད་པས་ཡི་སློང་དུ་ཁོད་སློམས་པ་སྟེ།

To rest naturally (*cog gzhag*) as anything arises  
without contrivance or corrupting it,  
is directly and immediately (*thog*) knowing  
appearing phenomena as non-existent (*med pa*).  
And, as for “complete relaxation” (*glod*),  
it is being without acceptance or rejection.  
It actualizes the conclusion (*'gag bsdams*) of

all-penetrating awareness (*rig pa zang thal*)  
as literal perfection.

And so, with appearances and knowing  
being non-existent (*snang shes med pa*),  
there is an even quality (*khod snyoms*)  
of timeless emptiness (*ye stong*).

We will explore the specific meaning of *Chog Zhag* later but for the moment we consider a bit further the term “complete relaxation” as used by Longchen Rabjam. From the above, we see it is a relaxation that is free from acceptance and rejection, and that it is the actualization of all the implications of “all penetrating,” “unobstructed,” “transparent” (*zang thal*) awareness being as it is. Calling appearances and/or perceptions (*snang*) and knowing “non-existent” (*med pa*) in Buddhist terminology really implies they are “ineffable”, since they are also empty of (a) being in a state of complete “non-existence”, (b) being “both existent and non-existent”, and (c) being “neither existent and non-existent.”

In the *Chöying Dzöd*, Longchen Rabjam also offers:

རིག་པ་རང་གནས་ཀྱི་ངོ་བོ་ནི་བྱང་ཆུབ་ཀྱི་སེམས་ཡིན་ལ།      ཚོས་ཉིད་ཀྱི་

དགོངས་པ་ཞེས་བྱའོ།      །ཡུལ་ལ་འཆར་བའི་ཤེས་པ་ནི་འཁོར་བའི་སེམས་



ཞེས་བྱ་བས། འཛིན་པ་དང་གཟུང་བའི་རྣམ་ལུན་དུ་སྐྱེ་བའོ། །དེ་ཡང་  
ངོས་ཟེན་ནས་ངང་ལ་སྒྲོད་ཤེས་དུས་རང་བྱུང་གི་རྩལ་གཞི་ལ་ཐིམ་པས།  
དགོངས་པ་ཚོས་ཉིད་དུ་འཆར་བའོ།

As for the essence of self-abiding awareness, it is “enlightened mind” and is called, “the mind of enlightened understanding of reality itself.”

With regard to the arising of objects, this is called “the mind of Samsara,” creating endowments of the attributes of subject-object dualism.

In addition, within the fundamental state of having recognition, the occasion of complete relaxation (*glod*), the self-occurring display capability subsides into the ground. Therefore the “mind of enlightened understanding” dawns as reality itself.

Longchen Rabjam places emphasis on this excerpt. When “completely relaxed” one “recognizes things as they are” and, only when “recognizing things as they are”, is one “completely relaxed.” And at such a time,

it is said, “the mind of enlightened understanding” shines forth as reality itself or reality as it is.

In realizing this, we also realize that there is “no more to do.” We find we are completely at ease, seeing everything as perfect purity just as it is. This is simply and completely a unity of knowing and emptiness, spontaneously ensured. In experiencing this, we feel that our body carries less tension, regardless of whether it is in a comfortable position or happens to be in a painful predicament. More importantly, our mind is completely at ease. This relaxation is so well-established, on its own, that even as we actually experience the never ending play of impermanence, it is completely unthreatening to ourselves. Instead, impermanence takes on an entire new light, serving to maintain our enlightenment, not undermine it.

From this discussion it should be clear that the instruction given by most meditation instructors these days, to “just relax,” has a much deeper significance as utilized here. In fact, in the next chapter Longchen Rabjam specifically warns against “just accepting the view of being completely relaxed immediately right as anything arises.” In his presentation he highlights how that often misses the essential point or profundity of practice.

Now, to complete our discussion of the meaning of the term *Chöying Dzöd*, we consider the following comment by Longchen Rabjam:

རིག་པ་དང་མ་རིག་པའི་དབང་གིས་འཁོར་འདས་གྱི་ཚོས་མ་ལུས་པ་འབྱུང་

བའི་ཕྱིར།           རིན་པོ་ཆེ་བསམ་འཕེལ་གྱི་མཛོད་ནས་འདོད་དགུ་འབྱུང་

བ་དང་།   མཚུངས་པར་དཔེ་དོན་སྐྱར་བ་སྟེ།

One arrives at the occurrence of Samsara and Nirvana infallibly by the power of non-awareness (*ma rig pa*) and awareness (*rig pa*), respectively. A treasury, by which all that one wishes for occurs, will multiply anything precious one imagines. In this way, the metaphor and meaning are joined.

Awareness as timeless knowing occurring on its own is free from Samsara and the duality of “self” and “non-self.” In contrast, if we remain distracted from this, we are in Samsara. In either case, however, the nature of awareness itself serves as the basis for all appearances, whether Samsara or Nirvana.

With this, we have completed our review of the title. Next, the first verse of the *Chöying Dzöd* (Chapter One) will be presented.

གདོད་ནས་ལྷན་གྲུབ་ལོ་མཚར་རླུང་གྱི་ཚོས།      །རང་བྱུང་ཡི་ཤེས་འོད་  
གསལ་བྱུང་རྒྱབ་སེམས།      །སྤང་སྲིད་སྣོད་བཅུད་འཁོར་འདས་འབྱུང་བའི་  
མཛོད།      །མི་གཡོ་སྤྲོས་དང་བྲལ་ལ་ཕྱག་འཚལ་ལོ།

Primordially spontaneously present (*lhun grub*)  
something wonderful and excellent,  
timeless knowing occurring on its own  
is the clear light of enlightened mind -  
A treasury for the occurrence of  
the universe of all that appears and is,  
Samsara and Nirvana.  
Unwavering, I pay homage to this  
free from elaboration.

Longchen Rabjam notes that this verse is a summary verse of the *Chöying Dzöd* in general, and one can easily see that it is in direct accord with the title of the work, reinforcing what we have already considered.

Another, more detailed summary of the *Chöying Dzöd* may be found in the list of its thirteen demonstrations which serve as the basis for the text's organization and division into thirteen "chapters." This is presented here for completeness sake and to serve as a refresher of the key points of the text.

(View)

Samsara and Nirvana do not waver from basic space is demonstrated.

All that appears and is dawns as a pure realm is demonstrated.

Enlightened mind is demonstrated by metaphors.

The nature of enlightened mind is demonstrated.

Effort and achievement, cause and effect being transcended is demonstrated.

Everything is included in enlightened mind is demonstrated.

Everything is timelessly and spontaneously present within enlightened mind is demonstrated.

Enlightened mind is non-dual is demonstrated.

Leaping over to certainty that all phenomena are within the expanse of enlightened mind is demonstrated.

(Meditation)

Not wavering from reality itself is enlightened understanding.

(Action)

Manifest conditions equal to space are completely pure is demonstrated.

(Fruition)

All phenomena are by nature completely free in enlightened mind is demonstrated.

Since all phenomena are already the enlightened mind of Buddhahood, awakening again to Buddhahood, without effort or achievement, is demonstrated.

Each of these points are presented and discussed in depth by Longchen Rabjam. What is perhaps most immediately apparent from the prior verse and from looking at this list is that “enlightened mind” is evident as a key term in the work. In fact, after expressing his homage to *Kuntu Zangpo* he states, “The meaning of the homage is now explained. Enlightened mind, equal to the sky (*mkha’ mnyam byang chub kyi sems*), is praised.”

In the next chapter we will further explore the meaning of “mind of enlightenment.” We will also consider some other terms and concepts which will help us read, understand and apply the verses in Chapter Ten, the chapter on meditation. Not surprisingly, it may be further noted that “enlightened mind” is also in the first verse of Chapter Ten, so in this way, it will specifically help us understand an important part of that verse.

This completes the first part of our introduction to and overview of the *Chöying Dzöd*. We have covered briefly many of Longchen Rabjam’s own instructions on the meaning of his title, his homage and a few of the key terms introduced by him at the outset of his work.



## Select Terms and Phrases as Explained by Longchen Rabjam

As discussed in the previous chapter, the term “enlightened mind” (*byang chub sems* or Bodhicitta) as utilized in the “way of awareness” must be understood to have a very special meaning.

First, in general, the Tibetan term *byang chub sems* may be understood as having three parts: (1) *byang* means purified or cleansed, (2) *chub* means “brought to fullness of” or “perfect and complete understanding,” and (3) *sems* means mind. Together this term is often translated as “mind of enlightenment,” “mind of awakening,” or simply “enlightened mind.” The connotation of this in Buddhism in general is that one is either working towards or has accomplished the purification and cessation of all the Kleshas (ignorance, aversion-anger, clinging-desire, pride, and jealousy) and negative actions and the perfection and full expression of all the enlightened qualities of mind as is expressed in enlightened activities. Nowadays, the importance of both “Relative Bodhicitta” and “Absolute Bodhicitta” is widely known, with the understanding that “the realization of Absolute Bodhicitta arises in dependence upon Relative Bodhicitta.”



In *Dzogchen*, one is also instructed to understand that *byang* refers to *ka dag* or “original purity” and *chub* to *lhun grub* or “spontaneous presence.” In addition, *sems* refers to the realization of *dbyer med* or “the inseparability of the natural purity and natural spontaneous presence in mind itself.” The essence of mind or bare awareness is already originally pure and completely perfect as a sublime spontaneous presence. Natural, primordial purity and spontaneous presence are inseparable within awareness.

In *Dzogchen*, these are tied to what is known as “timeless Buddhahood.”

།དེ་ནི་ཐམས་ཅད་མཁའ་མཉམ་བུང་རྒྱུ་གྱི་སེམས་སུ་ཡིན་ས་སངས་རྒྱས་

པའི་ཚེས་ཉིད་གཅིག་ཏུ་དོན་བསྟན་བཞི།

Now, the meaning of everything is included in the single reality itself (*chos nyid gcig*), timeless Buddhahood (*ye nas sangs rgya pas*) as the mind of enlightenment (*byang chub kyi sems*), equal to the sky.

།རིག་པ་བྱང་ཚུབ་གྱི་སེམས་ནི་ཡི་གདོད་མ་ཉིད་ནས་སྐྱེ་མེད་ཚོས་སྐྱེ་ཉལ་  
 །གཅིག་གི་གྲོང་དུ་གྲོལ་བའི་ངོ་བོ་ལ་གང་དང་གང་དུ་འཛིན་པའི་ཚོས་བྱུབ་  
 །བསལ་ལས་འདས་པས་ཡི་སངས་གྱི་གྲོང་དུ་བྱང་བ་ཉིད་དང་།  
 །ཐམས་ཅད་གྱི་འཆར་གཞིར་ལྷན་གྱིས་བྱུབ་ཟེན་པས་ཡི་རྒྱས་གྱི་ངོར་རྒྱབ་པ་  
 །ཉིད་དུ་གནས་པ་ནི། རང་བཞིན་ལྷན་གྱིས་བྱུབ་པའི་ཚོས་སྤྲོད་གསུལ་པ་ཆེན་  
 །པོས་གཅིག་པའི་རྒྱལ་འོ་རྒྱུ་དབྱིངས་སུ་ཡི་ནས་སངས་རྒྱས་པ་ཞེས་བྱ་སྟེ།

Awareness, which is the mind of enlightenment, is primordially as such - the essence of liberation into the expanse of the unique unborn Dharmakaya. There is nothing within that can be objectified as anything whatsoever; it transcends establishing or dispelling. Therefore, purification itself (*byang ba nyid*) is the expanse of a Buddha's timeless purification (*ye sangs*). Since the ground for arising of everything is held by spontaneous presence, the richness of fulfillment itself (*nor chub pa nyid*) is Buddha's timeless blossoming (*ye rgyas*).

When one states "timeless Buddhahood as Vajra basic space" (*rdo rje dbying su ye nas sangs rgyas*

*pa*) it expresses the way *Dzogchen* uniquely is something naturally spontaneously present (*rang bzhin lhun gyis grub pa'i chos*).

This verse serves as the introduction to *Dzogchen* as timeless Buddhahood as well as the spontaneously present mind of enlightenment or, simply put, your self-aware, naked, open awareness, as it is.

We will now further consider the meaning of these terms and their implications as defined and explained by Longchen Rabjam himself. In exploring them in the remainder of this chapter, a series of excerpts from Longchen Rabjam have been arranged as apparent responses to a series of questions one might, at this point, ask. All the excerpts are translations from the *Chöying Dzöd*, with most of the selections coming from his commentary.

(1) First, one may ask, “What is a Buddha or Buddhahood?”

Here three excerpts are presented.

**Pure Awareness as “Buddha” and Buddhahood as the Basic Space of Enlightened Mind**

(*rig pa dag pa la sangs rgyas shes brjod pa* and *byang chub sems kyi dbying su sangs rgyas pa*)

།རིག་པ་སློབ་ལྷན་གྱི་དྲི་མ་ལས་དག་ཅུ་ལས། རྒྱ་རྒྱུན་དང་རྩོལ་སྐྱབ་གྱི་  
 སེམས་ཉིད་ལས། །གཞན་ནས་སངས་རྒྱས་གྱི་དོ་བོ་བཙལ་དུ་མེད་དེ།  
 རིག་པ་དག་པ་ལ་སངས་རྒྱས་ཞེས་བརྗོད་པ་ལས་གཞན་མེད་པའི་ཕྱིར་རོ།  
 །སངས་རྒྱས་གྱི་སྣང་བ་དེ་ཡང་རིག་པའི་སྣང་ཚུལ་ལས་གཞན་མ་ཡིན་པས།  
 བྱང་ཆུབ་སེམས་གྱི་དབྱིངས་སུ་སངས་རྒྱས་པ་དེ་ཡང་གཞན་ནས་རྟེན་པའི་  
 གནས་མེད་དེ།

Given that awareness is simply purity from incidental defilements (*glo bur gyi dri ma*), therefore causes and conditions, and efforts and accomplishments, are devoid of seeking the essence of Buddha as other than mind itself. Because it is not something other than that, pure awareness is described as “Buddha.” In addition, since manifestations of Buddha are not other than this manner of manifestation of awareness, “Buddhahood” is not found to be something other than the basic space of enlightened mind.

**Buddhahood is Simply Arriving at the Expanse of the Essence of Awareness which is without Change or transmigration**

*(rig pa 'pho rgyur med pa'i ngo bo klong du phebs pa tsam)*  
དེ་རྗེ་སྒྲིང་པོ་ལྷན་གྱིས་གྲུབ་པ་འདིའི་རང་གཞུང་ནི་རིག་པ་བཅོས་བསྐྱད་མེད་  
པ་ཚོས་ཉིད་གྱི་ངང་ལས་མ་གཡོས་པ་ཚོས་སྐྱ་གཞིའི་སངས་རྒྱས་སུ་འདོད་  
པས། དེ་ལས་གཞན་དུ་བཅོལ་ཡང་སངས་རྒྱས་མི་ལྟེད་ལ། སངས་  
རྒྱས་མིང་ཅན་ལས་དོན་ལ་རིག་པ་འཕོ་འགྲུར་མེད་པའི་ངོ་བོ་གྲོང་དུ་ཐེབས་  
པ་ཅན་དུ་འདོད་དེ།

As for the spontaneously present Vajra Heart Essence, the main body of this, since awareness without contrivance or spoil does not waver from the fundamental state of reality itself, it is held to be the Dharmakaya, the foundation of a Buddha. Buddha is not discovered by seeking something other than this.

The meaning beyond the mere name of “Buddha” is held to be simply arriving at the expanse of the essence of awareness, also understood as simply the essence of awareness expressing itself to the fullest extent (*klong du phebs*), without change or transmigration.

### **Primordially Pure Enlightened Mind**

*(gdod nas dag pa'i byang chub sems)*

འདིར་ནི་གདོད་ནས་དག་པའི་བྱང་རྒྱལ་སེམས།    །དོན་དམ་དབྱིངས་ཀྱི་  
ཚོས་ཉིད་བདེན་པ་ནི།

Right here, primordially pure enlightened mind is the ultimate meaning, the truth of the reality itself of basic space.

(2) Next, one may ask, “Then what actually is this enlightened mind and what is the mind of enlightened understanding?”

Here also three excerpts are presented.

**Enlightened Mind Occurring On Its Own**

*(rang byung byang chub sems)*

སྣོད་པས་ཚོས་སྐྱ་གསལ་བས་ལོངས་སྤྱོད་རྫོགས།    །ཟེར་ལྟན་སྤྱལ་པ་སྐྱ་

གསུམ་འདུ་འབྲལ་མེད།    །ཡི་ནས་ཡོན་ཏན་ལྷན་གྱིས་གྲུབ་ཟེན་པས།

།སྣོན་དང་ཉེས་ཆའི་ལྷན་པས་བསྐྱབས་པ་མེད།    །སྤྱི་དུས་གསུམ་འཕོ་

འགྲུང་མེད་པར་གཅིག། །སངས་རྒྱལ་སེམས་ཅན་ཀུན་ལ་བྱུང་པར་གཅིག།  
འདི་ནི་རང་བྱུང་བྱང་རླབ་སེམས་ཞེས་བྱ།

Emptiness is Dharmakaya, luminosity is the Sambhogakaya, and radiance is Nirmanakaya; these three are neither collected together nor separate. Since the timeless excellent qualities are spontaneously present and ensured, there is no obscuration by the darkness of faults (*skyon*) or wrongdoings (*nyes*). As one, without a before or after, or the three times, or change or transmigration, it uniquely pervades all Buddhas and sentient beings. This is called enlightened mind occurring on its own.

**Mind of Enlightened Understanding (*dgongs*)**

འཇིག་པ་རང་གནས་གྱི་ངོ་བོ་ནི་བྱང་རླབ་གྱི་སེམས་ཡིན་ལ། ཆོས་ཉིད་གྱི་  
དགོངས་པ་ཞེས་བྱའོ།

As for the essence of self-abiding awareness, it is enlightened mind and is called, “the mind of enlightened understanding of reality itself.”

**Mind of Enlightened Understanding is without the Three Times and Change or Transmigration**

(*dgongs pa de nyid dus gsum 'pho 'gyur med pa*)  
 །སེམས་ཉིད་སྣོང་པའི་ཆ་ནས་ཚེས་ཀྱི་སྐྱེ་དང་། གསལ་བའི་ཆ་ནས་  
 འོངས་སྡོད་རྫོགས་པའི་སྐྱེ་དང་། འཆར་བའི་ཆ་ནས་སྐྱལ་པའི་སྐྱེ་ཞེས་  
 མིང་དུ་བརྗོད་ཀྱང་། ངོ་བོ་ངོས་གཟུང་གི་ཚེས་སུ་གྲུབ་པ་ནི་ཅུང་ཟད་ཀྱང་།  
 མེད་ལ། དགོངས་པ་དེ་ཉིད་དུས་གསུམ་འཕོ་འགྱུར་མེད་པར་སྦྱུང་གྱིས་  
 གྲུབ་སྟེ། འཁོར་འདས་ཀུན་ལ་སླིང་པའི་རྩལ་དུ་བྱུང་པའི་ཕྱིར།

Mind as it is, by the aspect of emptiness is the Dharmakaya, by the aspect of luminous clarity is the Sambhogakaya, and by the aspect of arising is the Nirmanakaya. Although these names are quoted to describe them, given that it does not exist even in the slightest as something established with an essence that can be grasped, this mind of enlightened understanding itself is without the three times and without change or transmigration. All of Samsara and Nirvana are therefore pervaded in this way by this quintessence.

**The Fundamental State of Enlightened Mind and Equalness and “No Coming or Going”**  
*(byang chub kyi kyi ngang)*



འཇིགས་བྱུང་རྒྱལ་མཉམས་ཀྱི་ངང་ན་ཐམས་ཅད་མ་སྐྱེས་པ་དང་། མི་  
འགག་པ་དང་། མི་གནས་པར་མཉམ་པས། འགྲོ་འོང་མེད་པའི་  
དགོངས་པ་ལས་གཞན་དུ་གཡོས་བ་ཅུང་ཟད་ཀྱང་མེད་དེ།

In the fundamental state of enlightened mind, awareness, everything is equal in being unborn, unceasing, non-abiding. Within the mind of enlightened understanding, there is no going or coming, there is nothing that in the least departs to something other than it.

རྒྱལ་དེ་ཉིད་མཉམ་པ་ཆེན་པོའི་སྣོན་གྲུབ་དོན་ཇི་དགྱིངས་ཀྱི་ཞིང་ཁམས་སུ་  
ཆོས་ཉིད་འཕོ་འགྲུར་མེད་པར་ངང་གཅིག་པས། ཡི་ནས་རིག་པ་དོན་གྱི་  
པོའི་རྫོང་བཅས་པར་བསྟན་པ་ནི།

In this way, as it is, since the single fundamental state of the reality itself of the pure realm of Vajra basic space, the spontaneous presence of great equality, is without change or transmigration, therefore timeless awareness as the fortress of the Vajra Heart Essence is demonstrated.

(3) Next, it may be asked, “But doesn’t enlightenment result from causes such as the ‘Two Accumulations’ of merit and wisdom?”

Here there is one excerpt with a suitable metaphor.

**The Most Excellent Qualities of Appearances and Emptiness, Perfectly Ensured, are Spontaneously Present**

*(snang dang stong pa'i yon tan du rdzogs zin pa la lhun grub)*

གང་གི་ཚེ་དག་པ་གཉིས་ལྡན་གྱི་བྱང་རྒྱལ་བ་རྣམས་པ་དེའི་ཚེ།    ཚེས་གྱི་སྐྱེ་  
དང་།    འོངས་སྐྱོད་རྫོགས་པ་དང་།    སྐྱལ་པ་སྐྱེའི་ཡེ་ཤེས་དང་སྣང་བ་  
ཐམས་ཅད་ཀྱང་།    སངས་རྒྱས་ཉིད་གྱི་རིག་པ་གྲོང་དུ་ཕེབས་པའི་རང་སྣང་  
ཚམ་ལས་གཞན་དུ་བྱུང་བ་མེད་དེ།

སྐྱེ་དང་ཡེ་ཤེས་གྱི་སྣང་བ་དེ་དག་རང་ལ་ཡོད་པ་དེའི་ཚེ་མངོན་དུ་གྱུར་པ་ལས་  
གཞན་མེད་པའི་སྤྱིར་རོ།    །བསོད་ནམས་དང་ཡེ་ཤེས་གྱི་རྫོགས་ལས་བྱུང་

བམ་ཡིན་ནམ་ཞེན། ལྷན་པ་ཚོགས་གཉིས་ནི་ཡི་ནས་སྤང་བ་དང་།

སྤོང་པའི་ཡོན་ཏན་དུ་རྫོགས་ཟིན་པ་ལ་ལྷན་གྲུབ་ཅེས་བརྗོད་དེ། མོ་བུར་དུ་

བསགས་པ་དེ་ནི་དྲི་མ་སེལ་བྱེད་ཀྱི་རྒྱུན་གྱི་ཆ་ཙམ་ལས་རྒྱ་ཚོགས་གཉིས་

ཞེས་བཏགས་པ་ཙམ་སྟེ།

ནོར་བུ་དྲི་མས་གོས་པ་ལྷན་རས་དང་འདག་ཆལ་གྱིས་ལྷི་བ་ལ། ནོར་བུ་

མཐོང་བའི་རྒྱར་བརྗོད་པ་བཞིན་ནོ།

When, at the time of discovering enlightenment possessing the two purities, it is such that everything that appears is not established to be other than simply a self-appearance arriving within the expanse of awareness, the Buddha itself; it is also the timeless knowing of the Dharmakaya, the Sambhogakaya, and the Nirmanakaya.

At the time of there being the appearance of these Kayas and timeless knowing, because nothing other than them is evident, if one asks, “Is it not occurring as a result of the accumulation of virtue and timeless knowing?” In response to this pleading, I answer “the most excellent qualities of timeless appearance and

emptiness, perfectly ensured, are spontaneously present.” Those incidental collections, just tagged as the “two accumulations as causes,” are merely the aspect of the conditional dispelling of defilements. It is like having a jewel which is completely covered in filth and then, after applying a cleaning agent with a washcloth to its exterior, saying, “These are the causes of the gem that can now be seen.”

(4) Next, one may ask, “What is it that is cleared up?”

Here also there is one excerpt with a suitable metaphor.

**Coemergent Ignorance** (*lhan cig skes pa'i ma rig pa*)  
and **Conceptual Ignorance** (*kun tu brtags ba'i ma rig pa*)

དེ་ཡང་སོ་སོ་རང་གི་རིག་པ་ལྷན་སྐྱབ་ཚེས་སྐྱའི་ངོ་བོ་སྤོང་གསལ་ནམ་མཁའ་  
ལྷན་དངོས་པོ་དང་མཚན་མར་མེད་ཀྱང་། རང་ངོ་མ་ཤེས་པ་ལྷན་ཅིག་  
སྐྱེས་པའི་མ་རིག་པ་དང་། དེ་མ་ཡིན་ལ་དེར་འཛིན་པ་ཀུན་རྒྱལ་བཏགས་  
བའི་མ་རིག་པ་གཉིས་དུས་མཚུངས་པས། གཟུང་འཛིན་འབྲུལ་བའི་ཆར་

མོང་ནས། འཁོར་བའི་འཇུལ་སྒྲུང་སྒྲ་ཚོགས་སུ་ཤར་དེ། མི་ལམ་གྱི་  
 དུལ་དང་སྒྲུང་བ་ལ་བདག་ཏུ་འཛིན་པ་ལྟར། །སྒྲུང་གི་དམྱོད་བཅུད་གྱི་  
 འཇུལ་པ་ལ་མངོན་པར་ཞེན་པ་འདི་དག། །མེད་པ་གསལ་སྒྲུང་གི་ཚོས་ལ་  
 དོན་དུ་འཛིན་པ་འི་ཕྱིར། སྒྲུ་མའི་སྒྲུང་བ་ལ་བདེན་པར་ཞེན་པ་ལྟ་བུ་སྟེ།  
 མཚར་ཆེའོ་ཞེས་ཤེས་པར་བྱ་སྟེ།

In this regard, the individual spontaneously present awareness, the essence of the Dharmakaya, is like the emptiness-luminous clarity (*stong gsal*) of the sky in being without characteristics and substantiality. Moreover, (1) not knowing the essence of this is coemergent ignorance while (2) fixating on things to be what they are not is conceptual ignorance. Therefore, in having “gone off” to this downpour of bewilderment and its subject-object duality, the myriad of appearances dawns as the bewilderment of Samsara.

Like in a dream, where one grasps at appearances and objects, similarly, all those things that one attaches to manifest to a bewildered mind, the entire universe of all that appears and is. Although not existing, they

appear vividly, and because of that one fixates upon them to be meaningful. It is similar to clinging to the truth of the appearances of a magic show. Recognize this. In doing so you will feel as, “How incredibly bizarre this all is.”

(5) Next one may ask, “How do I distinguish this awareness from my own bewildered mind? What characterizes the state of recognition in comparison to that of being caught up in a Samsaric mind?”

Here there are four topics with the last question answered first.

**The Fundamental State of Recognition vs. Samsaric Mind** (*ngos zin nas ngang* and *'khor ba'i sems*)

རིག་པ་རང་གནས་ཀྱི་ངོ་བོ་ནི་བྱང་རླབ་ཀྱི་སེམས་ཡིན་ལ།      ཚོས་ཉིད་ཀྱི་  
དགོངས་པ་ཞེས་བྱའོ།      །ཡུལ་ལ་འཆར་བའི་ཤེས་པ་ནི་འཁོར་བའི་སེམས་  
ཞེས་བྱ་བས།      འཛིན་པ་དང་གཟུང་བའི་རྣམ་ལུན་སྐྱེ་བའོ།      །དེ་ཡང་

ངོས་ཟིན་ནས་ངང་ལ་སྒོད་ཤེས་དུས་རང་བྱུང་གི་རྩ་ལ་གཞི་ལ་ཐེམ་པས།

དགོངས་པ་ཚོས་ཉིད་དུ་འཆར་བའོ།

As for the essence of self-abiding awareness, it is enlightened mind and is called, “the mind of enlightened understanding of reality itself.” With regard to the arising of objects, this is called “the mind of Samsara,” creating endowments of the attributes of subject-object dualism. In addition, within the fundamental state of having recognition, the occasion of complete relaxation, the display capability subsides into the ground. Therefore the mind of enlightened understanding dawns as reality itself.

**Distinguishing Timeless Knowing from Dualistic Mind** (*sems ye shes phyed par bya*)

ཡི་ཤེས་ནི་རིག་པའི་རང་ངོ་དུས་ཐམས་ཅད་པ་ཡུལ་དང་བྲལ་བའི་དགོངས་པ་

སྒྲི། བསམ་བརྗོད་སྒྲུས་པ་ཐམས་ཅད་དང་བྲལ་བའོ། །སེམས་ནི་

ཡུལ་ལ་འཛིན་པའི་ཤེས་པའོ། །སེམས་ཀྱི་རྩ་བ་ཡི་ཤེས་ལ་ཐུག་ཅིང་།

གསེབ་ན་ཡེ་ཤེས་གྱི་གདངས་སམ་རྩལ་ལྟར་ཡོད་པས་རང་ངོ་ཡེ་ཤེས་སུ་  
དུས་ལ་ལྟོས་ནས་ངོས་ཟིན་པར་བྱེད་དགོས་ཏེ། མ་ཟིན་ངི་མ་ཞེས་བྱའོ།  
འིག་པའི་ངོ་བོ་དང་། རྩལ་གྱི་ཁྱད་ཡོད་པས་སེམས་དང་ཡེ་ཤེས་བྱེད་  
པར་བྱའོ།

As for timeless knowing, at all times it is the self-essence of awareness, the mind of enlightened understanding, free from objects. Also, it is free from elaboration, description, and conceptualization. As for dualistic mind, it is a knowing that grasps at objects. The root of dualistic mind is timeless knowing, and as for meeting up with or being in the midst of it, since it is like the display capability or radiance of timeless knowing, it is necessary to ensure recognition of its essence at this occasion of timeless knowing by looking! Not ensuring this is called “defilement.” Since the essence of awareness and the display capability have this particular distinction, one can distinguish dualistic mind and timeless knowing.

**An Aspect of Awareness Abiding as Timeless Knowing and Essence and Its Display Capability as Nondual**



(rig pa cha ye shes su gnas pa and ngo bo dang rang rtsal  
gkyis su med pa )

།དེའི་ངང་ལས་སྣ་ཚོ་གས་སུ་ཤར་བའི་ཆ་དེ་གཟུང་འཛིན་གྱི་སྒྲོམ་པ་སྟེ།

ཤར་བ་དེའི་ངང་དོན་སངས་སེབ་དེ་རིག་ཆ་ཡི་ཤེས་སུ་གནས་པས།

ཡུལ་ལ་རྟོག་པ་མ་ཡིན་པས་ངང་བྱང་གི་ཡི་ཤེས་ཞེས་བྱའོ། །འདིར་ངོ་

སྟུང་ལ་མ་འཕྲོད་པ་ཀུན་ཤར་ཐོག་དེར་གྲོད་པ་ལ་ལྟ་བར་ངོས་འཛིན་ཏེ།

རྟོག་པ་ཉིད་འབྲུལ་ཞེས་བྱ་བའི་གནད་མ་གོ་བ་ཡིན་ནོ། །ཤར་དུས་ནས་

ཤར་ས་ཤར་མཁན་མེད་པའི་རིག་པ་རྗེན་སངས་སེབ་དེ་བྱུགས་རྗེ་འཆར་རྒྱལ་

མ་འགགས་པའི་ཡི་ཤེས་སུ་གནས་པ་དེ་ངོས་བཟུང་བས། ཅུ་བ་ངང་བྱང་

ཡི་ཤེས་སུ་ངང་ས་ན་རྗེན་པར་གནས་པ་དེ་ཞར་ལ་ངོས་ཟིན་ནས། རོ་བོ་

དང་ངང་ཅུ་ལ་གཉིས་སུ་མེད་པས་གཉིས་མེད་ངང་བྱང་གི་ཡི་ཤེས་སྒྲོམ་བུལ་

ཐིག་ལེ་ཉུག་གཅིག་ཅེས་བྱ་སྟེ།

Within the fundamental state of that, the aspect of arising in all kinds of ways is the proliferation of "subject and object." Right in the arising of that, its essence is utterly pristine and naked, and right

amongst it, the aspect of awareness abides as timeless knowing. As there are no thoughts of objects, it is called timeless knowing occurring on its own.

Here, in not appropriating a direct introduction, one accepts the view of “being completely relaxed immediately right as all arises.” However, the essential point of recognizing that thoughts themselves are bewildered knowing is not comprehended.

At the time of arising, in the place of arising, there is no agent of arising, and as such, pristine, naked awareness is the abiding of timeless knowing, a sapling for the arising of unimpeded responsiveness. And since that is recognized, when the root is timeless knowing occurring on its own and in its own place, recognition of that naked abiding will straightforwardly appear. Since essence and its display capability are non-dual, this is called the “single sphere,” (*thig le nyag gcig*), timeless knowing occurring on its own free from elaboration.

**Arising Occurring as an Unceasing Radiance of Awareness Becomes Self-Evident**

(*rig pa gdangs ma 'gags pa'i 'char tshul rang gsal*)

དེའི་རྩལ་ལས་ཤར་དུས་ཕྱིར་མ་དཔུང། རང་དུ་མ་བརྟགས། བར་དུ་  
 མ་བཞག་པའི་རིག་པ་རྗེན་པ་སང་ངེ་བ་འཛོན་རྟོག་མེད་པ་ཉིད་ངོས་ཟེན་པ་  
 ཙམ་གྱིས། རང་ངོ་སྤྱོད་བུལ་དེ་ཀ་དེར་རྗེན་ནི་བ་ལས་གཞན་མེད་པར་  
 རྟོགས་པས། གཉིས་མེད་རང་བྱུང་གི་ཡི་ཤེས་ཏེ། རོ་བོ་དང་།  
 དེའི་རྩལ་ཞེས་བརྗོད་པས་ཤེས་པ་གནས་པ་དང་། འཆར་བ་གཉིས་ཡིན་  
 ལྷན་ནས། རོ་བོ་མི་རྟོག་པར་འཛོལ། །རྩལ་ཤར་གྲོལ་དུ་སྦྱོང་བཟུང་  
 བས། ཉམས་ལེན་ཆ་གཉིས་སུ་སོང་བཞི་གནད་མ་གོ། །ངོ་མ་འཕྲོད་  
 པའི་རྣམ་འགྲུར་ཡིན་པས། འདིར་རང་ངོ་དང་རྩལ་ཐད་དུ་བར་བརྗོད་ཀྱང་  
 ། རང་ངོ་ལ་ཡུལ་སྤང་བ་མེ་ལོང་དུ་གཞུགས་བརྟན་ཤར་བ་འདྲ་བས།  
 རྗེས་གཅིག་རོ་བོ་གཅིག་པའི་རིག་པ་རྗེན་པ་དེ་ཀ་ལས་གཞན་མེད་པའི་ཕྱིར།  
 འཆར་བ་ལ་བསྐྱངས་དུས་རང་ངོ་རྗེན་པའི་གཞི་ལ་རང་གནས། གནས་པ་  
 འདྲ་བ་དེ་ལ་བསྐྱངས་ཀྱང་རིག་གནད་མ་འགགས་པའི་འཆར་རྣམས་རང་  
 གསལ་ཏེ།

At that, at the time of arising from its display capability, since it is not examined from the outside, nor has it been examined from the inside, and also since one does not remain somewhere in between, there is simple recognition of the naked brilliant clarity of awareness (*rig pa rjen sang nge ba*) itself without the fixation of thoughts. Since there is nothing to realize other than this naked, freshness (*ka der rjen ne ba*), free from elaboration, it is non-dual timeless knowing occurring on its own. Even though this essence and that which is called the “display capability” are continually known, one might feel, “they arise as two.” In saying, “The essence remains without thoughts and one nurtures ‘liberation upon arising’ of its display capability,” an aspect of practice proceeds in duality, and a crucial point is not comprehended. Since all the attributes of “not encountering the essence” are happening, here essence and display capability are said to be distinct. However, as they themselves are like the arising of images of forms within a mirror with appearance of objects, there is one actual entity (*rdzas*), and as such, there is nothing other than just the single essence of naked awareness. In nurturing this similarity in how they are, the way of arising, as an unceasing radiance of awareness, is self-evident.

གཟུགས་བརྒྱན་དང་འདྲ་བས་འཆར་བའི་ཤེས་པ་རྗེན་པ་དང་། མི་ལོང་གི་  
 རོས་དང་འདྲ་བ་དང་མཉམ་གྱི་ཤེས་པ་དང་བྱུང་གི་ཡི་ཤེས་གཉིས། སོ་སོ་  
 མ་ཡིན་ཐ་མི་དང་པར་རྗེན་སངས་སྒྲོམ་བྲལ་ཀ་དག་གི་དང་རོ་ཚོས་ཉིད་ཟད་  
 པའི་རོ་བོ་ལ། དང་བྱུང་གི་ཡི་ཤེས་ཞེས་མིང་དུ་བརྗོད་པ་སྟེ། འོད་  
 གསལ་གྱི་ཡི་ཤེས། དོན་དམ་པའི་བདེན་པ། ཡི་གྲོལ་གྱི་ཚོས་སྐྱ།  
 རིག་པ་བྱུང་རྒྱབ་གྱི་སེམས་ལ་སོགས་པ་ཅིང་མིང་བཏགས་ཀྱང་། རོ་བོ་  
 ཟད་མ་རྗེན་པ་ཀན་ས་དག་པའི་དང་གསལ་འདི་རོ་ཤེས་པར་བྱའོ།  
 །རྗོགས་པ་རྗེན་པོ་འདིའི་བརྗོད་བྱའི་རོ་ཉི་ཟང་མ་ནི་གནས་ལུགས་དེ་ཡིན་  
 པས། བྲིགས་ཚོད་ཅེས་བྱ། རྗེན་པ་ཞེས་བྱ། ཟད་ཐལ་ཞེས་བྱ།  
 ཡི་གྲོལ་ཞེས་བྱ། ཀ་དག་ཅེས་བྱ། ལྷན་སྐྱབ་ཅེས་བྱ་ཡང་། མིང་  
 སོ་སོ་ལས་དོན་ཐིག་ལེ་ཉམ་གཅིག་ཟང་མ་རྗེན་པ་འདི་ཀ་ཡིན་པས།  
 གནད་འདི་ཤིན་ཏུ་གསལ་བར་བཤད་དེ།

First, similar to reflected images of forms, whatever  
 arises is naked knowing, and, secondly, similarly to

the essence of the mirror, the self-repose of knowing is timeless knowing occurring on its own. These are not separate in being individual or distinct. They are a pristine nakedness, free from elaboration, “the original purity of the essence of the exhaustion of Dharmas itself.” It is described with the names of “timeless knowing occurring on its own,” “the clear light of timeless knowing,” “the truth of the ultimate meaning,” or the “timeless liberation of the Dharmakaya.” Moreover, whatever kind of names awareness is tagged with, such as also “enlightened mind,” one is to recognize this, the self-evident inexhaustible essence, naked from the first. As for the essence as it is, out in the open, it is described as the “Great Perfection,” the natural way of abiding. It is also called “Cutting Through,” “naked,” “all-penetrating transparency,” “timeless liberation,” “original purity,” and “spontaneous presence.” The meaning of these individual names is just this very naked, unique sphere (*thig le*). Now this very crucial point has been explained clearly.

(6) Finally, one may ask, “How does one get true stability in this and recognize it as such?”

Here one excerpt is presented.

**Meditative Stability** (*bsam gtan* or Dhyana)

།རང་བྱུང་གི་ཡི་ཤེས་ཡུལ་ལ་མི་རྟོག་པ་དེ་ལ་རང་གནས་ཀྱི་བསམ་གཏན་མ་

བྱས་ལྷན་གྲུབ་ཏུ་ཡོད་པ་ཉིད་རྣལ་འབྱོར་པའི་བསམ་གཏན་ཡིན་ལ།

ཡུལ་ཅེ་གཅིག་ཏུ་ཡིད་ལ་བྱེད་པའི་ཞི་ལྷག་འཇིག་རྟེན་བྱིས་པའི་བསམ་གཏན་

ཡིན་པས། བག་ཆགས་སོག་མི་སོག་གི་བྱེད་ཡོད་དོ།

There are no thoughts about objects in timeless knowing occurring on its own. In this regard, in not having produced the self-abiding of meditative stability, there is a spontaneous presence which is itself the meditative stability of a Yogin. However, in producing a focus on an object with a one-pointed conceptual mind, as in tranquility or insight meditation, the meditative stability is immature and subject to destruction. Whether Vasanas (*bag chags*; habitual tendencies) are accumulated or not accumulated, that is the distinctive characteristic between the two.



# The Four Methods of the *Chog Zhag*

ཕྱི་ལོ་བཞུགས་པའི་ལུགས་བཞི



## A Prelude: The Mountain *Chog Zhag* According to Jigme Lingpa

Now we begin to move into the practice of meditation in the context of what we presented above.

To give us confidence and help us “bring forth” or “bring out” awareness as recognized, naked and completely unimpeded, Longchen Rabjam then introduces the Four *Chog Zhag* or four “natural ways of resting” and the Three Samadhis. He underscores the point that if we do not practice these teachings, but simply regard them as something special from time to time, they will really not help us, and we will force ourselves “to wander in Samsara without end.” But if we practice them, we can attain complete enlightenment before the end of this very life.

གཞན་ཐབས་བཞི་དང་། ཏིང་ངེ་འཛིན་གསུམ་གྱིས་རིག་པ་སྤང་དུ་འཇོམ་

པའོ།

།གཞན་ཐབས་བཞི་ནི། རི་བོ་ཚོག་གཞན། །རྒྱ་མཚོ་ཚོག་གཞན།

།རིག་པ་ཚོག་གཞན། །སྤང་བ་ཚོག་གཞན་གོ།

ཏིང་ངེ་འཛིན་གསུམ་ནི་   རང་གནས་ཆེན་པོའི་ཏིང་ངེ་འཛིན།   ཐོག་  
བབས་ཆེན་པོའི་ཏིང་ངེ་འཛིན།   ཀྲུས་འདེབས་ཆེན་པོའི་ཏིང་ངེ་འཛིན་ཏེ།  
འདི་ལ་ཙོག་གཞག་བཞི་ནི་ཉམས་སུ་ལེན་དུས་སྐྱེ་ཚུལ་གྱི་རིམ་པ་དང་སྦྲུང་ཏེ།

The Four Methods of Resting Naturally and the Three Samadhis set you under the protection of awareness.

The Four Methods of Resting are the Mountain *Chog Zhag*, Ocean *Chog Zhag*, Awareness *Chog Zhag* and Appearances Directly *Zhag*.

The Three Samadhis are the Great Self-Abiding Samadhi, Great State of Immediacy Samadhi and Great Cast Seal Samadhi.

As for the Four *Chog Zhag*, their manner of practice is in stages and joined.

The Three Samadhis are described by Longchen Rabjam as being “branch practices” practices (*yan lag*) to the Four *Chog Zhag* or the three “limbs” of them.

Longchen Rabjam also introduces the meaning of the term *Chog Zhag* (*cog bzhag* or sometimes *cog gzhas*; resting “freely,” “directly,” “imperturbably”) by quoting from *The Tantra Without Letters*:

ཡི་ནས་མ་བཅོས་རང་བྱུང་ཅོག་གཞག་ཉིད།    །སྤང་བསམ་བསྐྱུར་གློ་ཡིས་  
མ་བཅོས་པ།    །ཚོས་ཉིད་མཁའ་ལ་གནས་ན་དགོངས་པར་བསྟན།

Resting naturally, occurring on its own,  
as it is, is timeless and uncontrived.  
Not contrived or altered by transformative  
appearances and concepts of conceptual mind -  
When abiding in the sky of reality itself  
the mind of enlightened understanding  
is demonstrated (*bstan*).

This verse summarizes the key points about the *Chog Zhag*. The meaning of the terms in it should now be somewhat familiar. The relationship of this sky of reality itself to *rang rig rang byung ye shes* was also covered earlier.

The simplicity of this approach to meditation is remarkable. Now, in resting as the essence of awareness, “complete” as it is, there is no need to even mix appreciation on top of it. This awareness

already knows itself, by itself. There is no need for a “follow-up to” this self-recognition, by thinking, “Oh yes, I am aware.” We recognize innately the awareness which already knows itself, as it is, timelessly. In this way, there is no need to do so in dependence upon what we bring to mind. This is a very important point.

This bare awareness is the union of luminosity (knowing) and emptiness, transparent and all-penetrating in its nakedness, and is completely unobstructed, unblemished, unhindered. This awareness remains naturally, in its own state, as it is, completely unfettered, timelessly uncontrived.

*The Mountain Chog Zhag Instructions of Jigme Lingpa*

Both traditionally and according to Jigme Lingpa, the first *Chog Zhag* for which instruction is given is the Mountain *Chog Zhag*. In the *Chöying Dzöd*, however, the verse for this particular *Chog Zhag* is presented last. In our presentation, the verse of Jigme Lingpa will be presented both at this time and then again later in this guide.

Why at this time? There are four reasons for this. First, as an example, it illustrates the nature of a specific *Chog Zhag*. Second, traditionally the Mountain

*Chog Zhag* is presented first since the remaining three depend upon one having established the view. Third, prior to Chapter Ten, Longchen Rabjam spends nine chapters “demonstrating the view” and so, in his presentation he starts with the Ocean *Chog Zhag* and then presents the Mountain *Chog Zhag* at the conclusion. So there is exceptional emphasis on establishing the view by Longchen Rabjam.

Finally, and perhaps most importantly, this short instruction may serve to help you refresh the view which you have previously been introduced to. In this way it can serve as a starting point for your meditation practice. As noted, all *Chog Zhag* take place within the view, although according to Longchen Rabjam there is an important developmental process one trains in, in order to refine it and remove any constraints or misgivings.

Why present Jigme Lingpa’s verse again later? Longchen Rabjam addresses the order of his presentation by noting that the Mountain *Chog Zhag* does not reach full culmination until the other three have also been developed. In his presentation, Jigme Lingpa also expresses that the Mountain *Chog Zhag* is the “culmination of the view.” Thus, when we reach Longchen Rabjam’s presentation of the Mountain *Chog Zhag* we will also present Jigme Lingpa’s

Mountain *Chog Zhag* instruction again. Thereby full harmony between the presentations is established.

Now we start by considering and applying the Mountain *Chog Zhag* instruction from Jigme Lingpa.

The Instruction on the Mountain *Chog Zhag*  
of Jigme Lingpa

འཛིན་ལྟོ་བ་རི་བོ་ཚོག་བཞག་གིས་ཡིན་ལུགས་བསམ་ངོ་  
བྲལ་བར་ངོ་སྤྲད་པས་རིག་པ་རང་གསལ་ཆེན་པོ་ལ་སློམ་  
འཛིན་རྩོལ་དང་ཆེད་དུ་སློམ་པའི་གཉེན་བོ་མ་ཞུགས་  
པར་གྱུ་ཡན་འཕོ་འགྱུར་མེད་པར་གཞག

Come to know the view in  
the way of the Mountain *Chog Zhag*.  
Rest freely, vast and open,  
without change or transmigration,  
in the great, self-clarity of awareness,  
which has been introduced free from concepts,  
Without applying an antidote of meditation  
with purpose or reliance upon  
effort or grasping.

Sample Word and Phrase Translation Notes

Know (*shes*) the view (*lta ba*), the manner (*lugs*) of the  
Mountain *Chog Zhag* (*ri bo cog bzhag*). Rest loosely,

unrestricted (*rgya yan*), without transmigration or change (*'pho 'gyur med*), in the great, self-clarity (*rang gsal chen po*) of awareness, which has been introduced (*ngo sprad pa*) free of the face of concepts (*bsam ngo bral ba*), without applying the power of (*ma shugs*) an antidote of meditation (*sgom pa'i gnyen po*), with deliberateness (*ched*) or by relying upon (*blos*) “effort and grasping” (*'dzin rtsol*).



Please consider to use ❖ as a “flag” for practicing meditation and remember to establish one meditation to some extent before proceeding to the next.

This completes our general introduction to the *Chöying Dzöd* and some of its terms and concepts according to Longchen Rabjam. These terms are mainly used to point to actualities recognized as being beyond description or conception.

In addition, Jigme Lingpa’s profound instructions on the Mountain *Chog Zhag* were presented in order that, as a minimum, you also have them as a basis for practice



Now we will begin with the first verse of Chapter Ten, where we start with the progressive stages of the *Chog Zhag* in taking them up for practice.



## The Four *Chog Zhag* and The Three *Samadhis* - Introducing Verses 1 and 2

### MEDITATION ONE – General Points

Verses 1 and 2 (Longchen Rabjam's *Chöying Dzöd*)

།རང་བཞིན་གཤོད་ནས་དག་པའི་བྱང་རྒྱལ་སེམས། །བཏང་གཞག་འགྲོ་  
འོང་མེད་པའི་ཚེས་ཉིད་ལ། །བཙལ་བས་མི་འགྲུབ་ཚེས་ཉིད་ནམ་མཁའི་  
གྲོང་། །རང་བཞིན་བཞག་པས་འོད་གསལ་ཉི་ཟླ་འཆར།  
།ཡུལ་ཀྱང་མི་དགག་སེམས་ཀྱང་མི་གཟུང་བར། །རང་བཞིན་སྣོན་མཉམ་  
ངང་ལས་མི་གཡོ་ན། །ཀུན་བཟང་ཡངས་པ་ཆེན་པོའི་དགོངས་པར་སྤྲིན།

Enlightened mind is naturally, primordially pure.  
Within reality itself,  
there is no sending off or leaving be,  
no coming or going,  
there is no accomplishment by making effort.  
Naturally resting as the expanse of  
the sky of reality itself,

the sun and moon of clear light  
shines forth.

Not stopping sensory objects, nor fixating mind,  
When not wavering from the fundamental state  
of natural spontaneous equality,  
One arrives at the mind of  
enlightened understanding of  
great spacious all-goodness.



## **Meditation 1 - Understanding and Applying Key Instructions in the Root Text**

If we are interested in the “way of awareness,” we can and should meditate under guidance of the root verses of Longchen Rabjam. To enable us to do so in line with his original intent, we first consider the meaning of some of the key words and phrases. Then, in a subsequent section, we consider key excerpts from Longchen Rabjam’s own commentary to the verse. By first deepening our understanding of the terms themselves, this will help us increase our understanding of his commentary. And, with his commentary, we are able build up a proper understanding of the verse. Finally, it is important not cling to the words themselves, but to nurture their actualization in our mind stream through the meditation itself, as naked and simple all-encompassing awareness. Since these meditations are not founded upon a conceptual framework, we can relax with complete ease and settle into our own nature, directly and simply. We can let go of all the complexities and still keep ourselves from getting lost.

Now we start with analysis of select terms and phrases in the first two verses.

*(First Verse)*

The special meaning of the term **enlightened mind** (*byang chub sems* or Bodhicitta) was introduced briefly in the previous chapter. So that there is no doubt about this meaning, Longchen Rabjam begins by stating that enlightened mind **is naturally primordially pure** (*rang bzhin gdod nas dag pa*). He points directly to this natural purity, present since the very beginning. This purity is intrinsic to the nature of awareness itself, and not something conceived or achieved. Neither is it produced as the result of overwhelming accumulation of positive qualities through virtuous intent and action. In this way it is unconstrained by “view, path, action and fruition” often traditionally associated with “mind of awakening.”

The remainder of the first verse expounds the significance or implications of this original purity.

Since this nature of awareness is always present and is always present as it is, it is most appropriate to designate it as **reality itself** or “all phenomena as they are” (*chos nyid* or Dharmata). Within the very nature of awareness there is absolutely **no** occurrence of “**sending off**” and also “**no leaving them be**” or taking them in (*btang gzhang med*). It is without taking

up or giving up of anything, adding or removing, tossing, adopting, or placing. These actions make no sense at all from the perspective of this nature.

Given the many and various sources quoted by Longchen Rabjam, it is worth taking a moment to address that this perspective is true even when one considers all three series of teachings in *Dzogchen*. From the “Mind Series” perspective, whatever arises is viewed as the play of mind; from a “Space Series” perspective, whatever arises is an ornament of basic space; from the ultimate “Direct Instruction Series” perspective, whatever arises is just the display capability of original purity itself and there is no need to have a subtle clinging to either the concept of or sense of having “mind” or “space.”

To further reflect on this introduction, two metaphors may be considered to demonstrate aspects of the nature of this primordial pure awareness and its display. It is like (1) a mirror and its reflections or (2) an ocean and its waves.

It is said awareness is like a mirror which accommodates or enables any images presented to it without rejecting some and taking up others. It does not attempt to discard any images, nor does it cling to or pursue any. Similarly, awareness facilitates all

appearances within the dynamics of its cognition without any obstruction whatsoever. Although it is not a substantial thing, yet it is known to be an entirely pure, natural, open spontaneous presence. It is not a completely empty void; an “imagined void” would also bring an “imagined purity” with it. In the same way, in considering the second metaphor, whatever arises is like waves on water. The waves do not exist as entities apart from water – they are not established to exist as independent things. To the water it does not matter if there is a big wave or a small wave. It does not matter what shape the wave has. A wave is neither discarded nor clung to. So here also there is nothing to discard and nothing to take up. These metaphors apply to the degree in which all appearances, just like reflections or waves, are completely equal in their ultimate nature.

In working with students on this verse, it is often said that when one reads or hears verbs such as “sending off and leaving be” they are considered to be “actions” undertaken by “someone” or “something.” In such a case, they would serve as acts which create Karma and reinforce patterning within us. When undertaken from a human perspective, they are usually done “by a self” with respect to something regarded to be “not self” although sometimes the term refers to appearances that are identified as being

part of “self” and not restricted to “not self.” In general terms, the sense of **coming** or **going** or ‘*gro’ong* is to us as if it is an “act done or experienced by a “self” with respect to an environment, which is “not self.” Similarly, coming and going may also be understood in the light of things that are “not self” coming or going.

The matter of subject-object dualism comes to the forefront in Longchen Rabjam’s commentary so it is appropriate to discuss it here. Longchen Rabjam emphasizes that it is precisely the prevalence of subject-object dualism in other approaches to meditation that make them stand in sharp contrast to the approach of *Dzogchen*, which is free from that. So at the outset, it is established that a subject-object dualism or an “agent, action, object” trilogy is not being implied here. Contrary to common tendency to interpret the instructions from a dualistic perspective, that is not their intent. This cannot be overemphasized. A subtle sense of “I will not discard and not accept” can perpetuate a dualist framework rather than free one from it. So the instruction should not be regarded as an imperative to “not do something.” It can be understood more as “being without (*med pa*) doing that doing.”



Once we are clear on the scope of these terms and that any subtle subject-object duality is not to be construed by them, it is also clear that “sending off and leaving be, and coming and going” are to be understood from the perspective of the nature of awareness, and not as it may at first seem to us, as statements within our usual “subject-object,” “self vs. non-self” reference frame. Indeed, it is only in the context or fundamental state (*ngang*) of awareness itself that natural meditative stability is present and that the duality of self and non-self has no basis by which to assert itself. Experiencing awareness directly, there is no “experience” or “object of experience.” Right here there is “no sending off or leaving be.”

Not only is there no action of sending off or leaving be by or in awareness, nor any coming and going, there is also no achievement that is realized in the “play of time.” With respect to the reality itself of awareness, there is no achievement that is realized by goal-oriented effort. Instead everything is spontaneously assured just as it is, in its own state (*lhun grub rang babs*). There is nothing that needs to be done and no goal to seek either in terms of gain or loss, or in going somewhere wonderful, or in achieving something special.

Being “without abandoning or leaving be, nor coming or going” and “nothing to achieve by effort” embodies in practical terms the significance of *byang* as original purity (*ka dag*) and *chub* as spontaneous presence (*lhun grub*). The significance of the inseparability of *ka dag* and *lhun grub*, as understood by *sems*, is addressed in the next part of the verse.

This is implied by its reference to “resting naturally” as or in the sky of reality itself, naked awareness or self-awareness. The word “resting” or “letting be” or “remaining” (*bzhag*) is used quite a bit in this text. “To **remain** or **rest** or let go of or place” (*bzhag pa*) sounds like an action verb with an implied agent or subject, and indeed, as a “transitive verb” in the Tibetan language an agent is to be inferred. Typically speaking, “you” would be the inferred agent who “remains resting” (*gzhag*) or is “to rest” (*bzhag*).

To be very clear on this the word “natural” or “naturally” is used by Longchen Rabjam, thereby ensuring that, at the outset, one understands that resting has nothing to do with a “contrived state of rest” or any subject-object dualism. One of the most helpful oral instructions on this is found in the heart advice of Dudjom Rinpoche as he expresses how resting in awareness is non-dual in *rig pa*. “It is

impossible to distinguish between yourself resting in awareness and the awareness you are experiencing.”<sup>3</sup>

Next, the verse states that naturally resting **as the expanse of the sky** (*nam mkha'i klong*) the **clear light** of awareness (*'od gsal*), as vivid as the **sun and moon, shines forth** or arises (*'char*). When one naturally is in *rig pa*, or in awareness itself, the unity of knowing and emptiness is vividly apparent. Such a knowing or knowingness is sometimes called the “clear light” of awareness itself.

In summary, when one realizes the reality of the nature of mind or awareness itself having nothing to gain or lose, nothing that must be changed or can be changed, and that it is the full expression of enlightened mind already, this brings with it such a relaxation, such a peace of mind. That said, everything we stress about in meditation, or even in our daily life, to “hold it together” may still have relative implications for us. Indeed, we are so used to “holding up the world,” that we may not yet be able to trust the new relationship to “it all” which is implied by this view.

However, as we deepen the realization of this reality and its implications, by becoming increasingly aware and familiar with it, something interesting does start

to happen. That which seemed so threatening before, either in our meditation, or in our daily life, takes on a less threatening character. This may happen to us in an almost spontaneous way, and for starters, we should make note of how practice encourages and enables those possibilities for us. In continuing on this path, our daily lives do transform somewhat, just a bit one could say. But that bit, on one level, is actually something quite remarkable for us.

And that is how our awareness nature really is.

*(Second Verse)*

In the second verse Longchen Rabjam explains the significance of the view in terms of path.

How to put this into practice?

**Although there are sensory objects** (*yul kyang*), such as appearances of light or forms, sound, smells, feelings, tastes, and thoughts, remain completely open, **without stopping**, hindering, suppressing, rejecting or negating them (*mi dgag*). Also, remain without following or engaging them.

**Although there is mind** (*sems kyang*), remain completely open, **do not fixate** or objectify with it (*mi*

gzung). Do not perpetuate fixations of mind or proliferate thoughts in mind by following them or engaging them. Also, remain without stopping or restricting mind to any state, including one of “being without hindering or fixation.” Remain without freezing things in any way.

For starters, one must really experience how much “suppression” or “blocking” or “aversion” takes place in mind, and how much “fixation” or “objectifying” or “needy grasping” of mind takes place. Just watch for a bit and notice what draws you in to its activity.

In experiencing it, we do not then “block the blocking” or “fixating on non-fixation.” Instead, we “let these go” without being taken up by them. We simply relax in the openness of awareness itself.

In addition, so that we do not “lose this meditation,” we ensure we remain “without stopping and without fixating.”

If or when (*na*) one “does not waver” (*mi gyo*) from the **fundamental state** (*ngang*) of **natural** (*rang bzhin*) **spontaneous evenness** or equality (*lhun mnyam*)<sup>4</sup>, then one has **arrived at the mind of enlightened understanding** (*dgongs*), **greatly spacious all-goodness** (*kun bzang*), the mind of *Kuntu Zangpo*.

This helps explain some of the key words of the second verse.



**Meditation 1 - Excerpts from Longchen Rabjam's *Chöying Dzöd* Commentary**

In his commentary to the first verse, Longchen Rabjam first tells us why it is so important for us to meditate and then extensively presents a discussion of the meaning of “natural meditative resting” on “the path of awareness.” He makes clear how the approach of the “path of awareness” is radically different from the effort-based, subject-object approaches of most other meditation practices, as different as “heaven and earth.”

Then, with respect to the second verse, Longchen Rabjam summarizes the key points of “practice” in a general way, which is a basis for what is subsequently expounded in the remainder of the Chapter.

At the outset, Longchen Rabjam encourages us to apply these teachings. He also underscores the point that one must distinguish the threshold between Samsara and Nirvana directly.

ཉམས་སུ་སྒྲུང་དགོས་ཏེ་འཁོར་འདས་ཀྱི་སྐྱེ་མཚམས་ད་རེས་འབྱེད་དགོས་པའི་ཕྱིར་རོ།

It is necessary to put this into practice.  
Right now (*da res*) it is necessary to  
arrive at distinguishing (*'byed*)

the threshold (*so mtshams*)  
between Samsara and Nirvana.

What is this precisely that is necessary to put into practice? It is the advice provided in the root text and commentary which describes this unique, special approach.

དེ་ལ་རིག་པ་ཟང་ཀའི་ཕྱིན་བཏང་གཞག་མིང་པར་རང་བབས་སུ་བཞག་པས་འོད་  
གསལ་རང་ཆས་སུ་གནས་པ་ནི་འདིའི་ཁྱད་པར་གྱི་ཚོས་ཏེ།

In this regard, this is a special feature  
of this Dharma.

Since one rests (*bzhag*) self-settled (*rang babs*),  
in the nakedness of awareness,  
genuinely as it is (*zang ka*),  
without sending off or leaving be,  
the clear light (*'od gsal*) abides  
as a natural attribute (*rang chas su gnas*).

Therefore, in applying his instructions, we first must be sure to cultivate the foundation to *Dzogchen* meditation, distinguishing Samsara from Nirvana or, as experienced in meditation, *sems* from *rig pa*. Although the single nature and inseparability of Nirvana and Samsara is ultimately a reality in



*Dzogchen* (as stated in Verse 13), in practical terms we must be sure to not continue with fueling the patterns and assumptions of Samsara. When we are caught up in Samsara, we must recognize that, so the importance of distinguishing Samsara from Nirvana is clear. Without knowing this and applying it, it is very likely we are meditating in a lesser manner.

Fortunately, the second root verse provides us with essential advice on applying this in meditation. Here, Longchen Rabjam instructs us that even as there are sense objects, not to block them, and, even as one has mind, not to cultivate fixation with it or to reify it. Do not objectify. These activities are manifestations of distraction and they represent the perpetual wheel of Samsara. Distinguishing Samsara and Nirvana is therefore embodied directly in our meditation practice, and not simply as intellectual exercise or something one must superimpose upon it or clutter it with.

In respect to Longchen Rabjam's advice, let us consider how one may fixate with or reify mind by making mind itself into an "object" or into a "grasping subject, with objects."

As noted earlier, sentient beings are "those who have minds." If we look, we may notice that we may either

(1) objectify mind itself by fixating on sensations, concepts or experiences which arise, collectively or individually, grossly or subtly, as “being mind,” or (2) objectify mind indirectly by reifying a “self” or “subject” and any “non-self” or “object” from the appearances arising within the play of mind.

In fact the issue of “reification of a self” or “identification” is very important to this practice and layers itself upon or compounds the first form of reification. When reading the verses one may think (1) fixating on or reifying mind or (2) fixating with or reification with mind mean bifurcating mind into a “subject” or “object” and that is close to the literal meaning. But in practice, the verse extends far beyond taking this abstract concept and simply superimposing it upon the process itself.

We must also not reify with mind through our habit of reifying “self” or “not self” or, perhaps, by remaining in some ambiguous state of “confusion about self or not self.” This instruction therefore is related to the heart of who we are and how we are. As a foundation, this point cannot be over emphasized.

When we sit, we can observe how it is we start to follow thoughts and engage with them. Often it has to

do with reification of self, something we can gain by attending to or lose by not attending to, or something that gives us hope or despair. The nature of distractions in terms of reifying self and/or mind is something to really get to know and as a preliminary or foundational exercise it is helpful to just observe that for a bit. It can really be something of interest.

We have a compulsive mind that likes to think about this or that in relation to ourselves. So in this way we are actively reifying mind in an ongoing way. In doing so, we are constantly moving back into distraction. We remain in Samsara. In meditation, we will experience this again and again, and eventually we may “let go” in a vague sort of way because we feel we simply cannot do anything about it. In this way, we lose the meditation. However, if we start to relax because we are no longer being fooled by the apparent movement to somewhere new, and no longer get excited about gain or the illusion of fundamental gain or get depressed about loss or the illusion of fundamental loss, then we are undercutting Samsara and its roots. When we are free from our compulsive mind, we are in or at least very close to *rig pa*, with a presence of awareness.

Finally, in further consideration of this important topic, please note that there are

additional instructions on distinguishing *sems* from *rig pa* in the *Discussions on Mahamudra and Dzogchen* section at the end of this text. This includes, in particular, excellent practice advice on how this practice relates to the practice of mindfulness.

Now, in returning directly to Longchen Rabjam's advice in his own words, his pith instruction for Meditation One, and how to put this into practice, is presented.

ནང་རིག་པ་གསལ་སྟོང་ཟང་ཐལ་དུ་རྗེན་པ་ལ་བུད་པའི་ངོ་བོ་ལས་མ་གཡོས་

པར། སྤྱི་སྣང་བའི་ཡུལ་རྣམ་མི་ལེན། རང་རྟོག་པའི་སེམས་པར་མི་

སྟོ།

བར་གཉིས་མེད་གྱི་བརྗོམ་པས་རིག་པ་མ་བཅིངས་པར། ཟང་ཏེ་ཐལ་ལེ་

པར་བབས་སུ་གནས་པ་སྟེ།

Within, awareness (*rig pa*) does not waver (*ma gyos pa*) from the face or essence (*ngo bo*) of bare, all-pervading, transparent (*zang thal du rjen pa*)

luminosity-emptiness (*gsal stong*) brought forth (*bud pa*).

In not receiving (*mi len*) objects of perception appearing externally “on that side,” nor proliferating thoughts of mind “internally,” and also not meditating in some intermediate state between these two, unfettered awareness (*rig pa ma bcings*) abides (*gnas*) as a completely unobstructed, transparency, (*zang nge thal le*) settled on its own or in its own state (*rang babs*).

This verse clarifies precisely how to practice **Meditation One** in conjunction with the first two verses.

With this Longchen Rabjam “seals the practice” of Meditation One.



## **Ocean Chog Zhag - Introducing Verse 3**

Enlightened mind is naturally, primordially pure.  
Within reality itself,  
    there is no sending off or leaving be,  
        no coming or going,  
    there is no accomplishment by making effort.  
Naturally resting as the expanse of  
    the sky of reality itself,  
        the sun and moon of clear light  
shines forth.

Not stopping sensory objects, nor fixating mind,  
When not wavering from the fundamental state  
    of natural spontaneous equality,  
One arrives at the mind of  
    enlightened understanding of  
        great spacious all-goodness.



MEDITATION TWO – Ocean *Chog Zhag*

Verse 3 (Longchen Rabjam’s *Chöying Dzöd*)

མི་སྐྱོམ་མི་བསྐྱུ་རང་དང་ས་སང་ངེ་བ།    །དང་ས་པའི་རྒྱ་མཚོ་མི་གཡོ་མཉམ་  
པ་བཞིན།    །ཚོས་ཉིད་གཉིད་གསལ་རང་བྱུང་ཡེ་ཤེས་ངང་།  
།འབྱུང་འཇུག་རེ་དོགས་བྲལ་བར་གནས་པ་ཡིན།

Without proliferating, without resolving,  
One’s natural brilliance is  
an utterly pristine clarity,  
similar to the reflective brilliance  
of an even, unwavering sea.  
The fundamental state of  
timeless knowing occurring on its own -  
reality itself, profoundly clear,  
Continues like this, free from  
occurrence or engagement, hope and fear.



## **Meditation 2 - Understanding and Applying Key Instructions in the Root Text**

An introduction and commentary to select Tibetan terms and phrases in the verse follows:

1. **Without proliferating** (*mi spro*) As thoughts arise, no matter how fascinating or coercive they might be, relax right there. Remain without indulging them. Do not indulge them by being “carried away” by them or wander off “into a chain” of thoughts of the future, past, or present. Do not elaborate them beyond the elaboration they may bring along with their own arising, which is already at hand. Do not complicate them.
2. **Without resolving** (*mi bsdu*) As thoughts arise, relax right there; recognize them appearing within awareness, which remains completely unobstructed. Do not suppress them, do not do anything to make them come to an “end or go away,” do not bring them to a conclusion. Do not cling to concentration. Do not maintain or cling to peace or stillness. Do not simplify them. Do not feel established or happy about not having many or any thoughts, nor feel



disappointed or agitated about not having enough thoughts or the proper thoughts.

3. **Self-brilliance, a natural, pure clarity** (*rang dangs sang nge ba*) Why is the dawning of awareness mentioned? So that you do not ignore it. **Recognize pure, natural self-awareness** which is completely unobstructed. Abide right there in the spaciousness of it, timeless and always present. This awareness was there at the outset, but it is even more self-evident and vivid as “naturally present” now.
4. **Like an unwavering evenness of a calm sea.** Whatever may reflect on a large quiet body of pristine water, does not harm it, and does not change it. The sea does not fight appearances, nor does it take them on or indulge in them. The appearances themselves are not reified into objects. Both the sea and images themselves remain pure, as they are, untainted.
5. **Remain free of occurrence or engagement, hope and fear.** Do not feel disappointed or agitated about having thoughts or negative conditions; do not feel established or happy about having thoughts or positive conditions. If they arise, just do not support their proliferation, nor encourage their

resolution. Do not indulge hope and fear. They too will pass.

6. **Abide in timeless knowing itself, occurring on its own.** In seeing things as they are, right as you are, awareness as pristine, non-dual knowing is always at hand. The essence of awareness was present before you “started meditating” and it will be there when you “end your session.”



**Meditation 2 - Excerpts from Longchen Rabjam's *Chöying Dzöd* Commentary**

རིག་པ་ཟང་ཐལ་དུ་སངས་སེབ་ལ་སྤང་ཡུལ་མ་འགགས་པར་ཤར་ཡང་

འཛིན་པས་མ་བསྐྱད་པས་རིག་པ་དང་སངས་ཀྱི་ངང་ལ་མ་གཡོས་པར་བཞག་

ལྟེ།

Since it remains unspoiled, in seizing the arising of the appearances of unceasing sensory objects amidst the pristine, all-penetrating awareness, rest without wavering in the fundamental state that is pristine and awareness.

In summary:

**Rest without wavering in the fundamental state of pristine wakefulness and awareness** (*rig pa dang sang kyi ngang la ma gyos par bzhag*).

**Recognize all-penetrating, transparent awareness.** Even as sensory objects and appearances arise, without ever stopping, they arise right within and amidst the pristine wakefulness of all-pervading,

transparent awareness (*rig pa zang thal*). Awareness remains utterly pure, unstained, and immaculate.

འདིར་ཟང་ཀ་ཇེན་པའི་ཤེས་པ་ངོ་ཤེས་པ་གལ་ཆེའོ།      །འདི་ཤེས་པ་ཙམ་  
གྲིས་མི་ཆོག་པས་གཏན་སྲིད་ཟིན་དགོས་སོ།      །དེ་ལ་དེའི་ངང་ལས་མ་  
གཡོས་པ་གལ་ཆེ་བས།      ཐབས་སུ་གཞག་ཐབས་དུ་མ་གསུངས་པ་ལས།  
དང་པོ་རྒྱ་མཚོ་ཙག་གཞག་གི་དགོངས་པའི་རང་མལ་འཆའ་དགོས་པས་འདི་  
འབྲོངས་པ་གཅེས་སོ།      །འདི་ལ་གོལ་ས་བཅད་པའི་རིམ་པ་ཡང་།

Here it is important to recognize genuine, naked knowingness (*zang rjen pa'i shes pa*).

Since simply knowing about it is insufficient, it is essential to gain a hold of this ongoing state of being.

Once in this, it is important not to waver from this fundamental state.

As for the methods of resting, and those methods not spoken of here, since it is essential to base it on the self-repose of the mind of enlightened

understanding - the Ocean *Chog Zhag*, it is very important to first be well-trained in it.

Moreover, right here, one is also to eliminate “going astray” step-by-step.

To eliminate going astray, one considers the following:

1. The “mind of enlightened understanding” (*dgongs*) in the Ocean *Chog Zhag*:
  - a. never wavers, never changes, never transforms, never transfers, never varies, never moves around, never begins, never ends
  - b. is not empty nor something that has emptiness
  - c. is not dull nor fundamentally agitated.
2. This great method of resting is uncontrived and does not occur by “making it happen” (*byas pas ma byung*). This would be “going astray.”
3. Meditating is simply abiding without going astray (*ma gol gnas pa'i sgom pa*), for example, by not clinging to bliss, clarity, or emptiness. Even training in “restoring rest in luminosity by mindful presence of awareness” (*dran rig gsal ba ngal gso*) is wrong.

Also, for this meditation consider how the following is:

**How is it that one rests or remains?** One is to “Rest in basic space, undisturbed!” (*ma bskyod dbying su shog*), a timeless and spontaneous vast range (*lhun 'byams*), like a wide open field.

**Is enlightened understanding revealed?** If one abides in the sky of reality itself (*chos nyid mkha' la gnas na*), uncontrived by conceptual mind and alterations via perception or thought, enlightened understanding of mind is revealed.

**Is enlightened understanding actualized?** “If one no longer is making mind stir” (*gyu byed med na*), this is the mind of enlightened understanding of meditation.

**How does one remain in enlightened understanding?** If one does not fixate upon sensory objects arising in all directions as a basis for support, they remain like reflections on the surface of water; the aspect of luminosity (*gsal cha*) is not objectified and clearly remains as it is, unceasingly. It is in this way that one stays in the understanding of enlightened mind.

With this, Longchen Rabjam “seals the practice” of the Ocean *Chog Zhag*, Meditation Two.



**The Ocean Chog Zhag - Culmination of Meditation  
According to Jigme Lingpa**

ལྷོམ་པ་རྒྱ་མཚོ་ཙག་བཞག་གིས་ལྷུས་སྐྱིལ་མོ་ཀྱང་དང་བཅས་པས་མིག་  
པར་སྣང་ཏེ་རེ་གཏང་དེ་ཚོགས་བྱུག་གི་སྣང་བ་ལ་འཛིན་པའི་བཟོ་རྒྱུ་མི་  
སྐྱེད་པར་རྒྱ་མཚོ་རྒྱབས་ཀྱི་མ་བསྐྱོད་པ་ལྟ་བུའི་ངང་ནས་ཤེས་པ་དངས་  
སངས་ཕྱེད་དུ་གཞག

As for the meditation of the Ocean Chog Zhag,  
with the body's legs crossed and the eyes  
Looking straight ahead, without moving around,  
Rest in the knowing aspect,  
bright and clear, pristine and open,  
within the fundamental state which is like  
a large sea undisturbed by waves,  
Without expanding fixations on  
appearances and perceptions  
of the six sense consciousnesses.

Sample Word and Phrase Translation Notes

As for the meditation of the Ocean (*rgya mtsho*) Chog Zhag, rest in the knowing (*she pa*), bright and clear (*dangs*), pristine (*sangs*) and open (*phyed*), from within the fundamental state (*ngang nas*), like an ocean which



is undisturbed (*ma bskyod pa*) by waves, not making (*mi skyed pa*) an expanded fixation (*'dzin pa'i bzo rgya*) on appearances or perceptions (*snang*) to (*la*) the six sense consciousnesses (*tshog drug*; six senses or six sense consciousnesses, six gatherings), after having done that (*de*) keeping the body, legs crossed (*skyil mo krug*) along with (*ncas pas*) eyes without moving around (*ha re*; looking straight ahead, *gtad*; directed, focused).



Words of Instruction are Merely Aids (Gendun Rinpoche)

*The true meaning of the words reveals itself to us when we listen to the meaning behind the words and open ourselves to the deeper sense.* In meditation the crucial point is to allow our mind to be open and relax. But here in the West, children are very much trained to deal with words in an exact manner: this word means exactly this, that word means exactly that...By contrast, nothing special was really demanded of children in the old days of Tibet. They simply were happy, as hardly any pressure was exerted on them. Later as students, when they received instructions, for example in Mahamudra, they did not cling to the words but kept their minds open and free. They took

the words of instruction merely as aids to help them orient their meditation in a rough way. They did not put themselves under pressure.

But here in the West, most people are so tightly trained to make fine distinctions that they only hear the words and tend to cling to them: “This must be understood in *this* way, since it has been explained with *these* words – it cannot mean anything else.” In their meditation too, they cling so much to the supposed reality of their experiences that they are barely open to other potential more fruitful views.<sup>5</sup>

Awareness Certainty Arises from Your Direct Experience  
(Khenchen Palden and Khenpo Tsewang)

Awareness Certainty arises from your own experience. Decide this confidently, courageously. Decide instantaneously, in a complete certainty of awareness. Unelaborated meditation, free from doubt, is perfect meditation. This state is fresh naked dharmakaya. There is no extension, no subtraction, no gathering, no thoughts, no movement, and no mental construction, no new thoughts developing or building up. Maintain mind that natural way. That is called unconstructed meditation. It is very pure and perfect meditation. This is known as *rigpa* meditation or

dharmakaya meditation. It is the natural state of mind resting in itself.<sup>6</sup>



## Awareness *Chog Zhag* – Introducing Verse 4

(Meditation Based on Overall Points)

Enlightened mind is naturally, primordially pure.  
Within reality itself,  
    there is no sending off or leaving be,  
        no coming or going,  
    there is no accomplishment by making effort.  
Naturally resting as the expanse of  
    the sky of reality itself,  
        the sun and moon of clear light  
    shines forth.

Not stopping sensory objects, nor fixating mind,  
When not wavering from the fundamental state  
    of natural spontaneous equality,  
One arrives at the mind of  
    enlightened understanding of  
        great spacious all-goodness.



(Meditation of the Ocean *Chog Zhag*)

Without proliferating, without resolving,

One's natural brilliance is  
an utterly pristine clarity,  
similar to the reflective brilliance  
of an even, unwavering sea.  
The fundamental state of  
timeless knowing occurring on its own -  
reality itself, profoundly clear,  
Continues like this, free from  
occurrence or engagement, hope and fear.



MEDITATION THREE – Awareness *Chog Zhag*

Verse 4 (Longchen Rabjam's *Chöying Dzöd*)

ཚོག་གིས་མི་མཚོན་འཇུར་བུའི་སེམས་མེད་པར། །རང་བབས་གྱིན་  
འདའ་བཅོས་བསྐྱད་མེད་པ་ནི། །ལྷོང་ཐེམ་ཚེས་ཉིད་མཚན་མ་མེད་པ་སྟེ།  
ལྷོ་མ་དང་བསྐྱོམ་པར་བྱ་བའི་ཚེས་མེད་པས། །བྱིང་གོད་རང་ཡན་རང་  
བྱུང་དགོངས་པར་ཤར།

Although it cannot be put into words,  
the authentically self-settled state  
is without contrivance or spoil,  
without compulsive, picky mind.  
Subsided within the expanse,  
reality itself has no characteristics.  
Since there is no meditation,  
nor something to meditate upon,  
Enlightened understanding of mind,  
occurring on its own, shines forth  
And dullness sinking and restless agitation  
dissolve on their own.



### **Meditation 3 - Understanding and Applying Key Instructions in the Root Text**

1. **Authentically self-settled state** (*rang babs gyin 'da'*) Just so, the state as it is, left as it is, naturally and completely settled down, unfeigned, authentically so, naturally flowing so, genuinely “in its own state.”
2. **Enlightened understanding of mind or mind of enlightened understanding** (*dgongs*) Enlightened thought, enlightened intention, enlightened understanding knows things as they appear and as they are, past, present and apparent future. The mind of enlightened understanding, the enlightened understanding of mind and the understanding of enlightened mind, since they are inseparable and non-dual, have the same meaning. *dgongs* may also be translated as “enlightened intent,” “enlightened understanding,” and “enlightened caring.”



**Meditation 3 - Excerpts from Longchen Rabjam's *Chöying Dzöd* Commentary**

འདིར་རིག་པ་དངོས་ཟང་ཐལ་རྗེན་པའི་སྤོང་དུ་འཇོག་པས་གནད་རབ་ཏུ་ཟབ་  
སྒྲི། ཤེས་པ་དངས་པ་རྒྱ་མཚོའི་ངང་ལ་གནས་དུས་ན། རིག་གསེང་  
ངེ་རྗེན་པར་ཡོད་པ་དེ་ངོས་བཟུང་ནས་དེ་ལས་མ་གཡོས་པར་བྱས་པས།  
བར་མཚམས་དང་སྤྱི་ནང་མེད་པའི་ཚོས་ཉིད་གཅིག་ཏུ་འཆར་ཏེ།

Right here, the profound and most splendid point is to remain overarching in direct awareness, all-penetrating and bare.

If, at the time of abiding in the fundamental state of Ocean *Chog Zhag* one's knowing is bright and pristine, since one does not waver from the recognition of this, that there is awareness refreshed and bare, there arises the single reality itself, without outside or inside, or an "in between."



Paraphrasing Excerpts from *The Tantra Without Letters* (from Longchen Rabjam's *Chöying Dzöd* Commentary)

**Find a way of resting in awareness itself** even as appearances arise.

**Based on this, recognize that all appearances are awareness's own manifestations.** As such, one is no longer bound by clinging attachment.

This is called, “Bringing forth nakedly the all-penetrating single sphere” (*thig le nyag gcig zang thal rjen la bud pa*).

སྣང་བ་ཚིག་ཚོད་དགོངས་པ་ནི།      རིག་པ་ཉིད་ཀྱི་གཞག་ཐབས་བཅའ།  
།གསང་བའི་གསང་བ་ཚེན་པོ་སྟེ།

As for the enlightened understanding of mind,  
it cuts through words and appearances.  
Seek methods to rest in awareness as it is.  
This is the greatest secret of secrets.

With this, Longchen Rabjam “seals the practice” of the Awareness *Chog Zhag*, Meditation Three.

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**The Awareness *Chog Zhag* - Culmination of Action or  
Conduct According to Jigme Lingpa**

སྨྱོད་པ་མན་ངག་ཙམ་བཞག་གིས་སྒོ་གསུམ་ཐོག་བབས་སུ་སྨོད་  
ལ་ཉ་སྒོམ་གྱི་ཤུབས་ནས་དོན་པའི་ཡེ་ཤེས་རང་གསལ་རྗེན་པ་  
བཅར་ཐོག་ཏུ་བསྐྱང་།

As for the action of the  
Direct Instruction *Chog Zhag*,  
Within the outer coverings of  
“view” and “meditation,”  
Completely relax the three doors  
directly and immediately.  
Maintain the direct encounter  
with naked, self-luminosity -  
The significance of timeless knowing.

Sample Word and Phrase Translation Notes

As for action or conduct, the Oral Instructions (*man ngag*) *Chog Zhag*, relax (*klod*) suddenly, immediately (*thog babs*), the three doors (body speech and mind), within the sheath (*shubs nas*) of view and meditation, the meaning of timeless knowing (*don pa'i ye shes*), naked natural clarity (*rang gsal rjen pa*), directly encounter (*bcar*

*phog*), nurture, maintain, sustain, practice  
(*bskyang*).



## Appearances Directly *Chog Zhag* - Introducing Verse 5

(Meditation Based on Overall Points)

Enlightened mind is naturally, primordially pure.  
Within reality itself,  
    there is no sending off or leaving be,  
        no coming or going,  
    there is no accomplishment by making effort.  
Naturally resting as the expanse of  
    the sky of reality itself,  
        the sun and moon of clear light  
    shines forth.

Not stopping sensory objects, nor fixating mind,  
When not wavering from the fundamental state  
    of natural spontaneous equality,  
One arrives at the mind of  
    enlightened understanding of  
    great spacious all-goodness.



(Meditation of the Ocean *Chog Zhag*)

Without proliferating, without resolving,

One's natural brilliance is  
an utterly pristine clarity,  
similar to the reflective brilliance  
of an even, unwavering sea.  
The fundamental state of  
timeless knowing occurring on its own -  
reality itself, profoundly clear,  
Continues like this, free from  
occurrence or engagement, hope and fear.



(Meditation of Awareness *Chog Zhug*)

Although it cannot be put into words,  
the authentically self-settled state  
is without contrivance or spoil,  
without compulsive, picky mind.  
Subsided within the expanse,  
reality itself has no characteristics.  
Since there is no meditation,  
nor something to meditate upon,  
Enlightened understanding of mind,  
occurring on its own, shines forth  
And dullness sinking and restless agitation  
dissolve on their own.



MEDITATION FOUR – Appearances Directly *Chog Zhag*

Verse 5 (Longchen Rabjam’s *Chöying Dzöd*)

སྤངས་པས་མི་སྤོང་གུན་རྟོག་རིག་པའི་རྩལ།    །ཚོས་ཉིད་ངང་དུ་དབྱེ་  
བསལ་རིས་མེད་པས།    །བསྐྱབས་པས་མི་འགྲུབ་ཚོས་ཉིད་དབྱིངས་སུ་  
ཤར།    །འཁོར་བ་མ་སྤངས་རང་བྱུང་ཡེ་ཤེས་སུ།    །སྤོང་ཚེན་རྩལ་གྱི་  
རྣལ་འབྱོར་དག་པས་མཐོང་།

As thoughts about everything  
are the display capability of awareness,  
there is no abandonment by abandoning.  
Since the fundamental state of reality itself,  
has no partiality  
and is without differentiation or exclusion,  
there is no accomplishment by achievement,  
The basic space of reality itself shines forth.  
Seen as the pure, authentic joining of  
display capability and the great expanse of  
timeless knowing occurring on its own,  
Samsara is not something to be abandoned.



**Meditation 4 - Understanding and Applying Key  
Instructions in the Root Text**

Only one term is explained for this verse.

**Appearance Producing or Display Capability (*rtsal*)**

- The natural capability or potential within awareness for the arising of appearances, as the unity of cognitive playfulness or luminous knowing and emptiness.





**Meditation 4 - Excerpts from Longchen Rabjam's *Chöying Dzöd* Commentary**

འདིག་པའི་དྲངས་མེ་ལོང་དང་འབྲེལ་བའི་ནང་དུ་ཡུལ་སྣང་མ་འགགས་པར་ཤར་  
དུས། རིག་པ་ལ་ཐུགས་རྗེའི་རྩལ་མ་འགགས་པར་ཡུལ་ས་ལ་མ་རིག་  
ཅིང་མངལ་འབྲེལ་བ་དེ་ངོ་བོ་རྟོགས་མེད་དུ་ཡོད་ཀྱང་། རྣམ་པ་རྟོག་རྟོག་འབྲེལ་  
བར་ཤར་དུས། དེ་ལ་ཕར་མི་དགག། །རྣམ་མི་སྣང། བར་དུ་མི་  
གཞག་པར་ཆ་རང་བབས་སུ་བཏང་བས་ཚོས་ཉིད་གྱི་རང་ལས་གཞན་དུ་མི་  
འདའ་སྟེ། ..... ཅི་ཤར་ཡང་རང་གི་རང་ལས་གཞན་མེད་ལ།  
རང་ཉིད་ཚོས་སྣང་བའི་ཐལ་དུ་གནས་པས་དེ་ལ་མ་བརྒྱུང་ན་གོས་པ་མེད་པར་  
ཤེས་ཏེ།

At the time of arising, sensory objects appear unceasingly within the pristine, brightness of awareness, like a mirror. However, if one does not realize the essential nature of that, it is as if one is “meeting up” with them; one is unaware of sensory objects as the unceasing display capability of awareness’s responsiveness. It is like

that also at the time of arising of thoughts and conceptual thinking. From that aspect and in that regard, there is no “stopping over there,” no “gathering over here” and no “resting in between.” In letting them go within the self-settled state, there is no “passing beyond” into something “other” than the fundamental state of reality itself....Whatever may arise is not other than the fundamental state itself. And this, as it is, is the abiding of the unimpeded, transparent Dharmakaya; in this regard, when not reified, it is known to be “unspoiled.”

ཐབས་འདི་ནི་རྒྱུན་གྱི་རིག་པ་མི་བསྐྱིབ་པར་བྱ་བ་སྟེ།

Regarding this method, one’s conditions do not obscure awareness.

དེ་འང་དབང་པོ་ལྔའི་སྣང་ཡུལ་སྣང་ངམ།                      ཡིད་ལ་དགག་སྐྱབ་དང་།

ཞེན་འཛིན་དང་།                      རྟོན་མོངས་པ་དྲག་པོ་ནམ་སྐྱེ་དུས་རིག་པ་སྣོངས་པ་ཡིན་

པས།                      གསལ་དྲངས་ཕྱིད་ལ་རོ་བོ་ཟང་ཐལ་རྗེན་ལ་བྱད་པ་དེ་གསལ་ཏེ།

That is to say, even though apparent sensory objects of the five sensory powers appear, it is a mind which stops or encourages them, or is in

grasping attachment, or when in a time of generating strong Kleshas, that is a threat to awareness. At that it is clear that one should bring forth the bare, all-penetrating essence of open, pristine and brilliant clarity.

།འདིར་སྣང་ཤེས་གཉིས་མེད་དུ་རོ་གཅིག་པས་ཉམས་སུ་སྒྲུངས་ཏེ།

དེའང་ཐུན་མོང་བའི་རྒྱལ་དང་མ་འདྲེས་པ་གཅེས་ཏེ།      གང་ཤར་བ་དེ་ལ་

བལྟས་ན་རྟོག་པའི་ཉིད་འབྲུལ།                      ངང་ལས་སྐོད་ན་རང་རོ་མ་ཤེས་པའི་

སྟུན་བསྐོམ།                      ཆེར་ཆེར་ཉམས་ཤོར་བར་བཅད་ནས་བར་སངས་ཀྱི་དྲུངས་

བཙལ་ན་སྒྲུང་དོར་རིས་ཆད་དུ་འགོ་བ་སྟེ།      དེ་དག་ལ་རང་ཤར་གྱི་གནད་

མེད་པ་ནི་ཕྱིར་བ་འདྲ་སར་བྱིའི་རྟོག་ཆེན་མེད་པ་བཞིན་ནོ།

Here, knowingness and appearances as non-dual in “one-taste” is put to practice. That said, it is very important to not be mixed up about them as is commonly the case. Whatever arises, within that, if one “looks,” the thought of this itself is bewildered mind. If one “relaxes completely” within the fundamental state, while not knowing the essence of it, that is meditation obscured in darkness. Increasingly straying into “more and

more experiences,” if one cuts through that but still seeks the pristine brilliance as a ultimate purification, one goes as one who still has the biases of acceptance and rejection. As for all these, without the crucial point of “arising on its own” (*rang shar*), it is like a dog regarding fine felt as common in nature, with no special thoughtfulness.

།འདིར་སྣིང་ཐིག་གསང་བའི་རང་གཞན་ངེས་པ་ནི། སྣང་ངམ་ཤར་རམ་  
གང་གི་དུས་ནའང་རྗེན་པའི་རིག་པ་ཟང་ཀ་དེ་ངོས་གཟུངས་བས། གཞན་  
གང་ལ་འང་ལྷོས་མི་དགོས་ཏེ། དེའི་དུས་སུ་དུས་གསུམ་ཡིད་ཀྱི་འབྲེལ་  
ཐག་ཆད་པའི་རིག་པ་རྗེན་པ་ཟང་ཏེ་བ་དེ་ཚོས་སྐྱུ་རང་བབས་ཀྱི་དགོངས་པར་  
རང་ཤར་བས་འོད་གསལ་མཉམ་པ་ཆེན་པོར་རྣམས་གྲིས་བྱུབ་སྟེ། འདི་ལ་  
གང་ཤར་ཡང་འདས་པ་ལ་ཡར་མི་རྟོག། །མ་འོངས་པ་ལ་མར་མི་བསམ།  
ད་ལྟ་བུ་ལ་བར་མི་དཔྱོད་པར་རིག་པ་ཟང་མ་རྗེན་ནེ་ངོས་འཛིན་པའི་རང་ལས་  
མ་གཤོས་པར་བྱ་སྟེ།

Now here is the definitive, essential point of the secret Heart Essence (*snying thig*):

When appearances or perceptions arise, or at the time of anything whatsoever, once you recognize this naked awareness just as it is (*zang ka*), there is no need to even consider or rely on anything else.

At this time, the “conceptual mind of the three times” is decisively cut through. Naked and raw, all-penetrating (*rjen pa zang nge*) awareness, the enlightened understanding of self-settled Dharmakaya arises on its own, and so it is that the great “equalness” of clear light is spontaneously accomplished.

Now, not thinking about whatever may have passed, nor reflecting on what may come next, nor examining what is “in between,” do not waver from the condition of recognizing bare, utterly open, obvious (*zang ma*) awareness.

ཉོན་མོངས་ལྷ་བྱུང་སལ་གྱི་ཤར་དུས་ཤར་དུ་བརྟུག་པའི་ངང་ན་རིག་པ་རྗེན་ལ་  
བྱུང་པ་དེ་ངོས་བརྩུང་ལ།      བཅས་བཙོས་མེད་པར་དུས་གསུམ་འབྲེལ་ཐག་  
བཅད་ནས་མ་གཡོས་པར་བཞག་པས།      དགོངས་པ་ཚོས་ཉིད་ལས་མ་  
གཡོ་བའི་བསམ་གཏན་རང་བབས་སུ་འཆར་བ་ཡིན་ནོ།

If one allows arising within the fundamental state, right at the time of arising of something

vivid like a Klesha in bringing forth bare awareness along with an uncontrived recognition of it, rest without wavering in certainty separate from the three times.

By that, meditation (*bsam gtan* or Dhyana), settled in its own state, shines forth without wavering from the Dharmakaya, the mind of enlightened understanding.

With this, Longchen Rabjam “seals the practice” of the Appearances Directly *Chog Zhag*, Meditation Four.



**The “Appearances Directly” *Chog Zhag* - Culmination of Fruition According to Jigme Lingpa**

།འབྲས་བུ་མ་བཅོས་ཅོག་བཞག་གིས་ཡུལ་ལྔ་རང་བབས་  
སུ་བཞག་པས་ནང་དུ་རང་གསལ་རྗེན་པ་སྣག་གེར་ཤར་

As for the fruition of the Uncontrived *Chog Zhag*,  
Since one rests in the five sensory objects,  
self-settled,  
Inwardly, bare self-clarity is experienced  
vividly and clearly.

Sample Word and Phrase Translation Notes

As for the fruition (*'bras bu*) of the uncontrived, unfabricated (*ma bcos*) *Chog Zhag*, with resting, self-settled, in its own state, on its own (*rang babs su bzhang*), five sensory objects (*yul lnga*), internally (*nang du*), self-clarity (*rang gsal*) is experienced or shines forth clearly and vividly (*lhag ger shar*).



**Advice on the Great Genuine Resting (Longchen Rabjam's  
commentary in Chapter 1 of the *Nelug Dzöd*)**

Once again, the advice, from the *Nelug Dzöd* is quoted  
on the great natural and authentic way of resting:

ཁོས་གང་སྐྱང་མེད་པར་ཤེས་ཐོག་ཏུ་གང་ཤར་བཙོས་བསྐྱད་མེད་པར་ཙོག་  
གཞག་གཞག་གྲོང་དོར་མེད་པར་སྐྱོད་པ་ནི། །རིག་པ་ཟང་ཐལ་ཚིག་ཚོགས་  
སུ་འགག་བསྐྱམས་པས་སྐྱང་ཤེས་མེད་པས་ཡི་སྟོང་དུ་ཁོད་སྟོམས་པ་སྟེ།

To rest naturally as anything arises  
without contrivance or corrupting it,  
is directly and immediately knowing  
appearing phenomena as non-existent.  
And, as for “complete relaxation,”  
it is being without acceptance or rejection.  
It actualizes the conclusion of  
all-penetrating awareness as literal perfection.  
And so, with appearances and knowing  
being non-existent there is  
an even quality of timeless emptiness.





## Mountain *Chog Zhag* - Introducing Verse 6

(Overall Points)

Enlightened mind is primordially naturally pure.  
Within reality itself,  
    there is no sending off or leaving be,  
        no coming or going,  
    there is no accomplishment by making effort.  
Naturally resting as the expanse of  
    the sky of reality itself,  
        the sun and moon of clear light  
    shines forth.

Not stopping sensory objects, nor fixating mind,  
When not wavering from the fundamental state  
    of natural spontaneous equality,  
One arrives at the mind of  
    enlightened understanding  
        of great spacious all-goodness.



(Ocean Chog Zhag)

Without proliferating, without resolving,

One's natural brilliance  
is an utterly pristine clarity,  
similar to the reflective brilliance of  
an even, unwavering sea.  
The fundamental state of  
timeless knowing occurring on its own -  
reality itself, profoundly clear,  
Continues like this free from  
occurrence or engagement, hope and fear.



(Awareness Chog Zhag)

Although it cannot be put into words,  
the authentically self-settled state  
is without contrivance or spoil,  
without compulsive, picky mind.  
Subsided within the expanse,  
reality itself has no characteristics.  
Since there is no meditation,  
nor something to meditate upon,  
Enlightened understanding of mind,  
occurring on its own, shines forth  
And dullness and restlessness  
dissolve on their own.



(Appearances Directly *Chog Zhag*)

As thoughts about everything  
are the display capability of awareness,  
there is no abandonment by abandoning.  
Since the fundamental state of reality itself,  
has no partiality  
and is without differentiation or exclusion,  
there is no accomplishment by achievement,  
The basic space of reality itself shines forth.  
Seen as the pure, authentic joining of  
display capability and the great expanse of  
timeless knowing occurring on its own,  
Samsara is not something to be abandoned.



MEDITATION FIVE – Mountain *Chog Zhag*

Verse 6 (Longchen Rabjam’s *Chöying Dzöd*)

ཡིནས་སྤང་སེམས་རང་བབས་ཚོས་ཉིད་ངང་། །དྲིང་འཛིན་མི་གཡོ་ཚུ་  
བོའི་རྒྱན་ཤར་བས། །དོ་རྗེ་ཕྱི་མོ་ཀུན་བཟང་ཐུགས་གྱི་མཚོག  
ཡངས་པའི་ཚོས་མཚོག་ནམ་མཁའི་མཐའ་དང་མཉམ། །དབྱི་བསལ་  
མེད་པར་ཐམས་ཅད་སྐྱོམ་པའི་མཚོག །ཡི་འབྲུམས་མྱེད་བྱུང་རྒྱལ་པོར་  
རྣམ་གྱིས་གྲུབ།

Timelessly appearances are mind.  
Since the continuous flow of  
unwavering Samadhi arises -  
the fundamental state of reality itself  
in its own state,  
This is the sublime heart of all-goodness,  
the indestructible mountain peak.  
Equal in extent to the sky,  
this is the most sublime spacious Dharma.  
Without differentiation or exclusion,

this is the most sublime meditation of all.  
Timelessly vast, a superb occurrence,  
this is the king of spontaneous presences.



**Meditation 5 - Understanding and Applying Key  
Instructions in the Root Text**

There are no new terms selected for discussion.



**Meditation 5 - Excerpts from Longchen Rabjam's *Chöying Dzöd* Commentary**

།གཞག་ཐབས་གསུམ་རྗེ་གས་པ་ལས།

རི་བོ་ཙོག་གཞག་ངང་གིས་འབྱུང་སྟེ། རི་རྒྱལ་ལ་འཕོ་འགྱུར་མིད་པ་ལྟར།

དགོངས་པ་ཚེས་ཉིད་ལས་མི་གཡོ་བའི་གདོང་རྟེན་པའོ།

Within the perfection of the three methods of resting, the fundamental state of the Mountain *Chog Zhag* occurs. Like a majestic mountain without change or transmigration, one has found confidence (*gdeng rnyed pa*) in the mind of enlightened understanding, without any wavering from reality itself.

།དེ་ཡང་ཡི་ནས་རིག་པའི་ངོ་བོར་འཕོ་འགྱུར་མིད་པ་དེ་རྣལ་འབྱོར་པས་རྟོགས་

ནས་ངང་ལ་གནས་པས། རྒྱན་སྒྲུང་གང་གིས་ཀྱང་མི་གཡོ་སྟེ། རྒྱན་

སྒྲུང་དེ་ཉིད་དགོངས་པ་དེར་ཤར་བས་རིག་པའི་གསལ་འདེབས་བྱས་པ་ནི་མེ་

ལ་གིང་བསྐྱེད་པ་ལྟ་བུའོ། །ཡི་གེ་མེད་པ་ལས། རི་བོ་ཙམ་གཞག་ལྟ་  
བ་གསང་བ་ཉིད། །ཐོ་ཚམ་མ་ཡིན་འགྲུ་བ་ངང་གིས་མེད། །ཅེས་སོ།

Moreover, the essence of timeless awareness is without change or transmigration. Since the yogi abides in the fundamental state of realization of that, there is no wavering regardless of what conditions appear. Manifest conditions, as-they-are, arise there and then in the mind of enlightened understanding, therefore they act to plant the luminosity of awareness. It is like adding more wood to a burning fire.

So it has been said in the *Tantra Without Words*:

The Mountain *Chog Zhag*  
is the secret view itself.  
There is no hesitation;  
it is without states of stirring  
(*gyu ba ngang gis med*).

With this advice Longchen Rabjam seals the Four *Chog Zhag* as one in the fundamental state of the Mountain *Chog Zhag*, as the realization of the mind of enlightened understanding, a Samadhi without



change or transmigration, indestructible, a timelessly vast royal spontaneous presence which does not waver from in its own state.



**The Mountain *Chog Zhag* - Culmination of the View  
According to Jigme Lingpa**

འཛིན་ལྟ་བུ་ལོ་མོ་ཚོག་གཞན་གསལ་ཡིན་ལུགས་བསམ་འོ་བྲལ་བར་  
ངོ་སྤྲོད་པས་རིག་པ་རང་གསལ་ཆེན་པོ་ལ་སྒོམ་འཛིན་རྩིས་དང་  
ཆེད་དུ་སྒོམ་པའི་གཉེན་པོ་མ་ཞུགས་པར་རྒྱ་ཡན་འཕོ་འགྱུར་  
མེད་པར་གཞན།

Come to know the view in  
the way of the Mountain *Chog Zhag*.  
Rest loosely and unrestricted,  
without change or transmigration,  
In the great, self-clarity of awareness,  
which has been introduced free from concepts,  
Without applying the power of  
an antidote of meditation,  
either deliberately or  
by relying upon effort or grasping.



Realizing the Natural Spontaneous Presence of the Timeless  
Knowing of Awareness

།སེམས་ཉིད་ཡེ་ནས་སྣང་ཞིང་བདག་མེད་ལ། །མེད་བཞིན་གསལ་  
ཆ་འགགས་མེད་ཚུ་སླར། །གསལ་སྣང་གཉིས་མེད་རིག་པའི་ཡེ་  
ཤེས་མཚོག

།རང་བཞིན་སྤྱན་གྱུབ་ཉིད་དུ་རྟོགས་པར་བྱ།

Mind itself is timelessly empty and without a “self.” Although not existing in nature, its aspect of luminosity is unceasing, like a moon reflecting in water. Non-dual luminosity and emptiness is the most excellent timeless knowing (*ye shes*) of awareness (*rig pa*). You must realize this spontaneously present nature itself.<sup>7</sup>

The presentation of training in the Four *Chog Zhag* is completed and next we move into the Three Samadhis.

The practitioner should now have experienced and realized the following:

Through Meditation One, one cuts through the apparent solidity of one's ignorance of the grip of Samsara and also one's mistaken holding on to "sending off" and "leaving be."

Through Meditation Two, the Ocean *Chog Zhag*, one cuts through the apparent solidity of occurrence and engagement, hope and fear, and also the very proliferation of fixation itself.

Through Meditation Three, the Awareness *Chog Zhag*, one cuts through the apparent solidity of meditation as something other than non-meditation and also rests directly in naked, all-penetrating awareness itself.

Through Meditation Four, the Appearance Directly *Chog Zhag*, one cuts through the apparent solidity of fundamental differences between display capability and the great expanse of timeless knowing and also any remnant of clinging to "accomplishment by doing."

Through Meditation Five, the Mountain *Chog Zhag*, one cuts through the apparent solidity of any sense of wavering from the fundamental state of reality itself, which remains spontaneously ensured in its own state.



# The Three Samadhís

ཉིང་ངེ་འཇོན་གསུམ

## Great Cast Seal *Samadhi* - Introducing Verses 7 and 8

MEDITATION SIX – Great Cast Seal Samadhi  
(*rgyas 'debs chen po'i ting nge 'dzin*)

ཡི་ནས་སྤྱི་སྐྱབས་འོད་གསལ་ལྷུ་བོའི་རྒྱན། །བཏང་གཞག་མེད་པའི་  
ངང་འདྲིར་ལྷུན་གྲུབ་པས། །འཁོར་འདས་རང་བཞིན་ཚོས་དབྱིངས་  
དགོངས་པའི་མཚོག། །མི་གཡོ་བརྗོད་འདས་མཁའ་མཉམ་གྲོང་ཆེན་ཉིད།  
འབྲོ་བ་ཀུན་ལ་ཡི་ནས་བབས་གྱིས་གྲུབ།  
འབདག་ལས་གཞན་དུ་སྤང་བ་འབྲུལ་པའི་སེམས། །བསྐྱོམ་དང་རྩོལ་བར་  
འདོད་པ་འབྲུལ་པའི་སེམས། །འབྲུལ་བ་ཚོས་ཉིད་ངང་བཞག་མཉམ་པའི་  
ཞིང་། །མི་གཡོ་གདོད་ནས་དག་པའི་རང་བཞིན་གྲོང་། །བྱ་དང་རྩོལ་  
མེད་གཞག་དང་མ་བཞག་མེད།

Timeless and universally present,

clear light is a continuous flowing.  
Given the spontaneous presence  
of this fundamental state,  
with no sending off or leaving be,  
The nature of Samsara and Nirvana,  
the basic space of Dharmas,  
is the sublime mind of  
enlightened understanding.  
The expanse itself, equal to the sky,  
is unwavering and indescribable -  
A timelessly ensured natural state  
present within all wandering beings.

In a bewildered mind, appearances seem  
“other” than “self.”  
In a bewildered mind, belief in  
“meditation” and “striving” is held on to.  
Resting in the fundamental state of  
the reality itself of bewildered mind,  
it is a pure realm of equality.  
The expansive nature is unwavering  
and primordially pure.  
There is nothing to do or strive for,  
no resting or non-resting.





## **Meditation 6 - Understanding and Applying Key Instructions in the Root Text**

*(First Verse)*

**Timeless** (*ye nas*) and **everywhere** or universally present (*spyi blugs*) the clear light is a **continuous flow like a river** (*chu bo'i rgyun*). It pervades everywhere in a timeless manner yet exhibits an ongoing dynamic display. Everything is **spontaneously present**, a unity of the luminosity of cognition and emptiness. As experiential beings, we encounter no time or place that is without this unity. One can know this with certainty, at once, right now. One can recognize this without fabricating anything, without any idea about it, without any idea of “every time” and “every place.” All appearances coemerge with their empty nature; similarly, awareness coemerges with its openness. This is naturally self-evident, moment-to-moment, place-to-place. There is no going beyond this reality. There is no change in this.

Thus Longchen Rabjam says there is **no wavering** (*mi gyos*) from this state which **transcends description** (*brjod 'das*). This itself is the most **sublime mind** fully imbued **with enlightened understanding** (*dgongs pa'i mchog*), the **basic space of Dharmas** (*chos dbyings*)

which is the **nature** (*rang bzhin*) of *Samsara* and **Nirvana** (*'khor 'das*). This unwavering and indescribable **great expanse** (*klong chen*), **equal to space** (*mkha' mnyam*) is the **timeless, naturally ensured state** (*ye nas babs kyis grub*) which is present in **all who wander** or migrate through the realms of existence (*'gro ba kun*).

(*Second Verse*)

“**Self**” (*bdag*) and **appearances or perceptions of “other than”** (*las gzhan du snang ba*) take place in a **bewildered mind** (*'khrul pa'i sems*), which is deceived and confused. Similarly, **belief** (*adod pa*) in **meditation** (*bsgom*) and **striving** (*rtsol*) takes place in a bewildered mind. Yet, simply in resting in the **reality itself** (*chos nyid*) of bewildered mind, unelaborated, everything is a **pure realm of equalness** (*mnyam pa'i shing*).

This unwavering, **primordially pure** (*gdod nas dag pa*), **expansive nature** (*rang bzhin klong*), is completely without **anything that can be done or strived for** (*bya dang rtsol med*) and without any sense or concept of **resting or not resting** (*gzhag dang ma bzhag med*).



**Meditation 6 - Excerpts from Longchen Rabjam's *Chöying Zöd* Commentary**

The Great Cast Seal (*rgyas 'debs*) Samadhi is cultivated with the support of the following instructions:

འཕོར་འདས་ཀུན་ལ་རིག་པས་ཁྲབ་པ་ལ།                      རིག་པ་ལ་རང་བཞིན་གྱི་བསམ་  
གཏན་གྱིས་ཁྲབ་པའི་ཕྱིར་ན་དགོངས་པའི་འདི་ནི་འགྲོ་བ་ཀུན་ལ་རྒྱན་ཆད་མེད་པར་  
ཡོད་ཀྱང་མ་རྟོགས་ཏེ།

Awareness pervades all of Samsara and Nirvana (*'khor 'das kun la rig pes khyab pa*) and meditative stability pervades awareness (*rig pa la ran bzhin gyi bsam gtan gyis khyab pa*). Thus, the mind of enlightened understanding is ensured in all migrating beings, uninterrupted (*rgyun chad med pa*), although this is not realized (*mi rtogs*).

འདིར་ངེ་འཛིན་དེའི་བསྐྱོམ་རྩལ་ནི་ལུས་སྤྱིལ་ཀྱང་བཅས།                      མིག་བར་སྣང་ལ་གཏད།  
ཤེས་པ་སྣོ་བསྐྱུ་མེད་པས་ས་ལེ་རྫིག་གི་རང་རིག་ཟང་ཀའི་ངོ་བོ་ལ་བཞག་པས།                      ཕྱི་

སྒྲིབ་པ་དང་ནང་འགྲུབ་ཐམས་ཅད་རང་རྒྱལ་ཐེབས་ནས། ཡུལ་སེམས་གཉིས་ཀྱི  
དབང་དུ་རིག་པ་ཡི་འབྲང་བ་སྟེ།

As for the way of meditating in this Samadhi (*ting nge 'dzin de'i bsgom*), the body is held with legs crossed (*lus skyil krung ba*). Your gaze is directed into the bare space surrounding you, before you (*bar snang*). Your knowing remains without proliferation and resolution (*shes pa sprod bsdu med pa*), wide awake (*hrig ge*), resting in the essence of open, genuine self-awareness (*rang rig zang ka'i ngo bo*).

With all outer appearances and inner stirrings as such, in having “cast the seal” (*rang rgyas thebs*), awareness does not bring forth or follow (*yi 'brang ba*) the influence of the duality of sensory objects and mind (*yul sems gnyis kyis dbang*).

*hrig ge* is often synonymous with *gsal cha chen po*, a great aspect of luminosity. It can also mean with “eyes wide open.” Since here this term is used in description of knowing, with the manner of the eyes already described previously, it is referring to the inner meaning. However, some teachers also teach that eyes should be kept “wide open.”

It is further noted in Longchen Rabjam’s quoting from *The Six Expanses* that the key point of the practice is to successfully “target the essential point of unchangeability” (*mi ‘gyur ba yi gnad gzir*) and that, to seal the practice, one rests without adding in extra mindfulness (*dran med*).

ཤེས་པ་ནས་མཁའ་མཐོངས་སུ་འཕང་། འདི་བཞིན་མིག་ནི་བར་སྤང་ལ།

སྤང་པོ་ཆེ་ཡི་ལྟ་སྤངས་གྱིས། འབྲན་མིང་རྒྱས་འདེབས་ཆེན་པོར་བཞག།

To rest in the Great Cast Seal *Samadhi*, one’s knowing is extended (*‘phang*) into the seeing of the sky or space (*nam mkha’ mthongs*). In this way the eyes gaze like an elephant directly before one, without additional mindfulness (*dran med*).

In his commentary to the second verse Longchen Rabjam adds that one should be sure to dispel any ambushes (*‘phrang*) to practice, such as still fixating on “rejecting or leaving be.” For example, in this *Samadhi*, it is not like that, even by “resting in the awareness of the *Samadhi*” itself, that there is something to reject or accept. One must, at once realize with certainty that there is no difference

between “being in equipoise” and “not being in equipoise.”

He then states that one is to bring back (*bskylal ba*) the bewilderment itself to its state of rest (*rang gzhang*), the expanse of the *Vajra Heart Essence* (*rdo rje snying po'i klong*), the nature of which is free from any benefit or harm (*phan gnod*).

Finally, the essence of completely genuine knowing (*yang dag shes pa'i ngo bo*) has nothing “to do” or “to be done.” To continue to grasp at that remains the action of a bewildered mind. Therefore, also bring this confused thinking back to its own place of rest.

Longchen Rabjam seals the instructions with the preceding instructions for practice and by closing with the following instruction from the *Natural Freedom of Awareness* (*rig pa rang grol*).

ཡང་དག་ཤེས་པའི་ངོ་བོ་ལ། །བྱ་དང་བྱེད་པའི་རིག་པ་མེད། །འཛིན་པས་གོ་ལ་  
བའི་རྒྱད་ཉིད་དོ།

The essence of completely genuine knowing,  
is awareness, without a “doing” or “to do.”  
Fixation is the cause itself of going astray.



## Great Self-Abiding *Samadhi* - Introducing Verses 9 – 12

MEDITATION SEVEN – Great Self-Abiding *Samadhi*  
(*rang gnas chen po'i ting nge 'dzin*)

མི་འགྲུང་ལྷན་གྱིས་བྱུང་བའི་ཚོས་ཉིད་ལ། །དམིགས་བསམ་ཚོལ་ཁོ་

བྲལ་བའི་རང་རྟོག་གིས། །ཡང་ཡང་བསྐྱེད་ན་བསྐྱེད་ཏུ་མེད་པ་མཐོང་།

།བསྐྱེད་མེད་རྟོག་པ་སྤྱི་སྤྱུགས་ལྟ་བུ་ཡིན།

།མ་བསྐྱོམས་རྟོག་པ་བརྟེན་གཞག་བྲལ་བ་ལ། །ཡང་ཡང་བསྐྱོམས་ན་

བསྐྱོམ་ཏུ་མེད་པ་མཐོང་། །སྐྱོམ་མེད་རྟོག་པ་སྤྱི་སྤྱུགས་སྐྱོམ་པ་ཡིན།

།གཉིས་མེད་སྲང་དོར་བྲལ་བའི་གནས་ལུགས་ལ། །ཡང་ཡང་སྤྱད་ན་

སྤྱད་ཏུ་མེད་པ་མཐོང་། །སྤྱད་མེད་རྟོག་པ་སྤྱི་སྤྱུགས་སྤྱོད་པ་ཡིན།

།ཡི་ཟེན་རོད་གས་བྲལ་བའི་ལྷན་བྱུང་ལ། །ཡང་ཡང་བསྐྱེད་བསམ་ན་བསྐྱེད་

ཏུ་མེད་པ་མཐོང་། །བསྐྱེད་མེད་རྟོག་པ་སྤྱི་སྤྱུགས་འབྲས་བུ་ཡིན།



Within reality itself,  
unchanging and spontaneously present,  
As to self-awareness free from  
the frantic struggle of concepts and thoughts,  
In having looked again and again,  
one sees there is nothing to view.  
That there is no view is the  
view of universally present awareness.

As to awareness, not cultivated in meditation,  
free from sending off and leaving be,  
In having meditated again and again,  
one sees there is no meditation.  
That there is no meditation is the  
meditation of universally present awareness.

As to the natural mode of abiding, non-dual,  
free from rejection and acceptance,  
In having performed action again and again,  
one sees that there is no action.  
That there is no action is the  
action of universally present awareness.

As to spontaneous presence, timelessly ensured,  
free from hope and fear,  
In having achieved again and again,

one sees that there is no accomplishment.  
That there is no accomplishment is the  
fruition of universally present awareness.



**Meditation 7 - Understanding and Applying Key  
Instructions in the Root Text**

The verses and terms are straightforward so there no commentary on the verse vocabulary.



## **Meditation 7 - Excerpts from Longchen Rabjam's *Chöying Dzöd* Commentary**

### *The View of Universally Present Awareness*

**“Look” without distraction to awareness itself; the essence of bare awareness is beyond anything to look at or anyone who looks.** If you realize the ultimate meaning of the view that cannot be cultivated in meditation, you realize that it is spontaneously present as a magnificent, uncontrived state of equalness. Just “look” without distraction to the essence of bare awareness, “beyond anything to look at or anyone ‘to look.’”

### *The Meditation of Universally Present Awareness*

**Rest in the essence without deliberately meditating; the essence is naked awareness, not cultivated in meditation.** If you realize that there is no duality of “meditation” and “something to meditate on” and that the basic space of Dharmas cannot be cultivated in meditation, right there is meditation, provided that one rests without goal-oriented meditation.

### *The Action of Universally Present Awareness*

**Rest the “Three Gates” (body, speech, and mind) in effortless relaxation; the essence of awareness is free of plans and actions.** If you realize that the essence of awareness is free of plans and actions, regardless of what

arises, sensory appearances or states of mind, you may rest your body, speech and mind in effortless relaxation.

*The Fruition of Universally Present Awareness*

**Realize freedom by realizing simply what is; bare awareness itself, naked and completely stable, is the spontaneous fruition.**

*View, Meditation, Action, and Fruition Without Constraint*

The great state of natural or self-abiding is beyond view, meditation, action and fruition. **The meaning of these is embodied in the single state of bare awareness.**

ཡི་སྒྲུང་བ་ལ་སེམས་མི་སྟོ།    ཤར་བ་རང་གི་རྒྱན་ལས་མ་འདས་པས་རང་ཡལ་རྗེས་  
 མེད་གྱི་ཤེས་པར་ཟང་ཐལ་ལ།    རང་འགྲུ་བ་སེམས་གྱི་སྟོ་མི་ཉོག།    །གདངས་མ་  
 འགགས་པ་ཐུགས་རྗེའི་རྩལ་དུ་ཤེས་པས་རང་དུངས་རྒྱ་མཚོ་དུངས་པའི་ངང་དུ་སྟོང་  
 ཡངས།    བར་གཉིས་མེད་མཉམ་པའི་ངང་མི་བསྟོམ།    རང་བབས་གནས་ཆའི་  
 བསམ་གཏན་དུ་ཤར་བ་ལ་རིག་པ་ཟང་ཀའི་རྒྱལ་པོ་གནས་པ་ལས་མ་གཤམ་པར་བྱ་  
 ལྟེ།

Without proliferation of thoughts about “outer” appearances, since arising does not pass beyond being its adornment, there is an all-penetrating quality to

“knowingness.” As such, they all vanish in themselves without leaving behind a trace.

There are no thoughts of conceptual mind, and since you immediately know it as an unceasing radiance of the display capability of its responsiveness, it is brilliant, like the spacious expanse of the fundamental state of a brilliant ocean.

There is no meditation in a fundamental state of evenness between these two.

Meditative stability arises as the aspect of this self-settled abiding and one makes it so that there is no wavering from the royal abiding of all-penetrating awareness.

### *Removing Residual Constraints*

Do not stray from the abiding state of awareness. Do not regard meditative stability to be anything other than the abiding quality of awareness itself, settled in its own state.

The six sensory experiences (including mental objects) are not to be abandoned, nor blocked; even sleep is not to be abandoned.

Meditative experience should not be confused with the display or images of concepts. A clear, but non-conceptual meditative experience arises within the non-conceptual aspect of awareness's own manifestations.

Longchen Rabjam seals the instructions for this Samadhi with the preceding advice for practice and including these two excerpts from *The All-Creating Monarch*.

ཁམ་སྐྱེས་རྣམ་པར་དག་པའི་དོན་སྣང་བས།    ཁྲུང་བ་དངོས་པོར་མི་ལྟ་འཇིག་མི་  
བྱེད།    ཁྲུང་བ་སྐྱེ་བ་མེད་པར་རང་གྲོལ་བས།    ལྷོང་པ་མི་བསྐྱོམ་ཇི་བཞིན་  
རྟོགས་པས་གྲོལ།

Since the meaning manifests of the unborn  
as completely pure,  
Do not view appearances as substantial,  
and do not bring them to an end.  
In being unborn, since appearances are  
self-liberated, do not meditate on them  
as emptiness.  
Realizing them just as they are is liberation.

ཤེས་ནས་མ་ཡིངས་དོན་ལ་གནས་པ་ལས། རྩོལ་བས་མི་འཇུག་གཉིན་པོས་  
སེམས་མི་སྐྱོང་། ཡུལ་ལ་མི་འཇོག་དྲན་པའི་སེམས་མི་སྤྱད། ལག་ལྟར་བྱུང་  
བ་དེ་ཉིད་དོན་ཡིན་པས། ལྷན་བྱེད་པ་ཡི་དོན་ལ་འཇུག་པར་གྱིས།

Since you abide with the meaning  
of knowing this, without wavering,  
Do not train mind by applying antidotes,  
or practicing with effort.  
Do not collect mind through mindfulness,  
or by placing the mind on sensory objects.  
Since whatever may be or occurs,  
itself abides with the meaning,  
In this way, enter the actual meaning of me  
as the “all-creating one.”





## Great State of Immediacy *Samadhi* - Introducing Verses 13 - 15

MEDITATION EIGHT - Great State of Immediacy Samadhi  
(*thog babs chen po'i ting nge 'dzin*)

ལམ་ཉམ་ཉིད་ངང་ལས་ཡུལ་དུ་མི་རྟོག་ཅིང་། །སེམས་སུ་མི་འཛིན་རེ་  
དོགས་འབྱུང་འབྱུག་ལོ། །ཡུལ་སེམས་མཉམ་པའི་ངང་དེར་གནས་པ་ནི།  
ཁོས་ཉིད་གྲོང་ལས་ངང་གིས་གཡོས་པ་མེད། །མཚན་མའི་ཡུལ་ལ་  
ཡུལ་མེད་སྤྱི་སྤྱུགས་གནས། །ཡེ་ནས་གཉིས་མེད་རིག་པ་སྤྱི་སྤྱུགས་པས།  
འཁོར་འདས་དབྱེར་མེད་རྗེས་པ་ཆེན་པོའི་ངང་། །ཐམས་ཅད་སྤང་དོར་  
མེད་པར་ཕྱམ་གདལ་ལོ།  
འདོམ་དང་དངོས་མེད་དབྱིངས་སུ་མཉམ་པ་དང་། །སངས་རྒྱས་སེམས་  
ཅན་དབྱིངས་སུ་མཉམ་པ་དང་། །ཀུན་རྗེས་དོན་དམ་དབྱིངས་སུ་མཉམ་པ་  
དང་། །སྤྱོན་དང་ཡོན་ཏན་དབྱིངས་སུ་མཉམ་པ་དང་། །མཐོ་དམན་

ལྷོགས་མཚམས་དབྱིངས་སུ་མཉམ་པའི་ཕྱིར། །རང་བྱུང་རང་ལས་རོལ་  
 པ་ཅི་ཤར་ཡང་། །ཤར་བའི་དུས་ན་མཉམ་ཤར་བཟང་ངན་མེད། །དེ་  
 ལ་སླང་དོར་གཉེན་པོས་བཅོས་ཅི་དགོས། །གནས་པའི་ཚོན་མཉམ་  
 གནས་བཟང་ངན་མེད། །ད་ལྟར་སེམས་ལས་གང་བྱུང་རང་ཞིར་སློང།  
 །ཤོལ་བའི་ཚོན་མཉམ་ཤོལ་བཟང་ངན་མེད། །དྲན་པའི་རྗེས་ལ་དགག་  
 ལྷུག་འཕྲོ་མ་མཐུད།  
 །ཐམས་ཅད་གཞི་སློང་བྱུང་རྒྱབ་སེམས་ཉིད་ལས། །རྩལ་དང་རོལ་པའི་  
 འཆར་རྒྱུ་ལ་མ་ངེས་པས། །མཉམ་པར་ཤར་ཡང་  
 །གདོད་མའི་སློང་ནས་ཤར། །མི་མཉམ་ཤར་ཡང་མཉམ་པའི་དབྱིངས་  
 བས་ཤར། །མཉམ་པར་གནས་ཀྱང་རང་གཞག་ཚོས་ཉིད་ངང་། །མི་  
 མཉམ་གནས་ཀྱང་མཉམ་པའི་དབྱིངས་ན་གནས། །མཉམ་པར་གྲོལ་ཡང་  
 རང་བྱུང་ཡི་ཤེས་སློང་། །མི་མཉམ་གྲོལ་ཡང་མཉམ་པའི་དབྱིངས་སུ་  
 གྲོལ།

Within the fundamental state of equalness,  
there are no thoughts about sensory objects,  
no fixations of mind;  
hope and fear, and  
occurrence and engagement are at peace.  
As for abiding in this fundamental state of  
the equality of sensory objects and mind,  
Within the expanse of reality itself there is  
no wavering from the fundamental state.  
As the universally present way of abiding,  
sensory objects that appear with characteristics  
do not actually exist as sensory objects.  
Since universally present awareness is  
timelessly non-dual,  
Samsara and Nirvana are inseparable  
in the fundamental state of *Dzogchen*.  
And everything is an infinite evenness,  
without acceptance or rejection.

Tangible and intangible are equal  
in basic space,  
Buddhas and sentient beings are equal  
in basic space,  
Relative and absolute truth are equal  
in basic space,  
Faulty and virtuous qualities are equal  
in basic space and

Above and below, and all directions in between,  
are equal in basic space.

Consequently, as for whatever arises in  
the fundamental state which occurs on its own -

At the time of arising, it arises equally,  
“good” or “bad” does not exist;

What need is there to apply antidotes,  
or accept and reject?

At the time of abiding, it abides equally,  
“good” or “bad” does not exist;

So whatever may occur in mind rests  
within its own peace.

At the time of dissolving, it dissolves equally,  
“good” or “bad” does not exist;

In the ensuing mindfulness, there no longer is  
a remnant of “stopping” or “encouraging.”

Everything, within the expansive ground,  
enlightened mind itself -

in the undeterminable manner of arising as  
display capability and its play, as such -

Once again, it arises equally,  
arising within the primordial expanse,

Once again, it arises unequally,  
arising within the basic space of equality,

Once again, it abides equally,  
resting on their own as the fundamental state  
of reality,

Once again, it abides unequally,  
    abiding within the basic space of equality,  
Once again, it dissolves equally,  
    as the expanse of timeless knowing occurring  
    on its own,  
Once again, it dissolves unequally,  
    dissolving within the basic space of equality.



**Meditation 8 - Understanding and Applying Key  
Instructions in the Root Text**

The verses and terms are straightforward so there is no commentary on the verse vocabulary.



**Meditation 8 - Excerpts from Longchen Rabjam's *Chöying Dzöd* Commentary**

The Great State of Immediacy Samadhi is cultivated with the support of the following instructions:

Body – Do not adopt or cling to specific postures.

Speech – Do not restrict speech.

Mind -

**Having identified the essence of naked awareness, let mind go where it will; rest in an unwavering state.**

Two states or aspects arise in consideration of awareness resting in the direct experience of sense objects:

རང་བབས་ནི་རེ་དོགས་འབྱུང་འཇུག་མེད་པར་ལྷན་ནི་གནས་དུས་ཀྱི་གནས་ཆ་དེ་

བསམ་གཏན་ཡིན་པས་བཞག་ལ།      རིག་གེ་སང་ངེ་བ་དེ་ཅར་ཕོག་ཏུ་ངོས་བརྒྱུང་

ནས་ངང་ལ་སྐྱོང་བ་སྟེ།

There is an abiding aspect (*gnas cha*) that occurs when you abide (*gnas dus*) in your own state

(rang babs), together with (lhan) being without any occurrence of or involvement in hope or fear. This is the continuing of true meditative stability (bsam gtan), so remain in it. Having immediately and directly (car phog) recognized that immaculate, wakeful state, you sustain it.

འཇིག་པའི་དྲངས་ལས་རྩལ་ཡུལ་ཐོག་ཏུ་འཆར་འཆར་འདྲ་བའི་དུས་ཀྱི། བྱ་མ་གྱུ་  
འཕྲོ་བའི་ཆ་དེ་རྟོག་པ་རྒྱུད་གི་རྟམ་བསྐྱེད་པ་ཡིན་པས་བཞག་ལ། དེའི་ཆ་ལ་རིག་ཆ་  
ཅིག་འདུག་པ་དེ་ཅར་ཐོག་ཏུ་ངོས་བཟུང་ནས། འཕྲོ་ཆ་དེ་གར་འགྲོར་བཏང་བས་  
རང་ལལ་ལ་འགོ་སློ།

The display capability of the brilliance of awareness arises directly from sensory objects at the same time as they seem to arise. The aspect of the swirling and flickering of proliferation (gya ma gyu 'phro ba'i cha) continues as discursive thoughts are made to develop on vital wind (rlung gi rtas bskyed), so remain there. Stay ('dug) with "letting be directly" (cig) the awareness aspect (rig cha) of the aspect of that (de'i cha la). Having (nas) immediately and directly (car phog) recognized that, the aspect of proliferation,



letting go of its dance or display (*gar*), it proceeds to vanish on its own (*rang yal la 'gro*).

### *Removing Residual Constraints*

Do not try to “settle naturally.”

Do not investigate the stirring or proliferating quality of thoughts.

Do not “try to look” at their essence.

If one understands that there is meditation regardless of what thoughts occur, then no matter what, there is no distraction, even if one does not try to meditate. If not, you will become lost by either compounding confusion of thoughts themselves, using antidotes haphazardly to renounce, settling in dualistic fixation, or just remain in a common bewildered state.

Remain without suppressing or indulging whatever apparently arises, abides, and vanishes.

Thereafter, other points are made:

Since all are equal in arising, remain without accepting or rejecting them when they arise. Since all are equal as they abide, let them remain in the naturally peaceful condition. Since all are equal in vanishing, do not follow them or anticipate based on them.

*The All-Creating Monarch:*

The unborn nature of everything, without exception, is the completely pure meditative absorption.

Whether one is meditating or not does not depend on circumstances.

What one meditates on is simply “all phenomena,” however they manifest.

If one rests in the natural state without seeking anything, without any specific method concerning how or when to rest – that is meditation.

དོན་ལ་བཟང་ངན་དང་སྒྲིང་དོར་མེད་དེ་ཚོས་དབྱིངས་ཡངས་པའི་ཕོ་བྲང་དུ་མ་  
སྐྱེས་པར་མཉམ་ཚོགས་གཅིག་ཏུ་འདུས་པ་ན།

The meaning is such that there is no “good” or “bad” to be accepted or rejected. They are all included in the single equalness and perfection, which is unborn within the palace of the spacious basic space of Dharmas.

དེ་ལྟར་རང་གནས་དང་རང་ཤར་གྱི་དོན་མཉམ་ལ་ཐོག་བབས་ཅར་ཕོག་ཏུ་  
དོས་གཟུང་བའི་མདོ་བསྟུ་བ་ནི། ལྷོང་དུག་པ་ལས། ཐོག་བབས་ཆེན་  
པོའི་ཉིང་འཛིན་ལ། །ལུས་ནི་ཐ་མལ་ལྟ་བུ་ལ། །ངག་ནི་སྤྲེལ་བཅོང་  
ཚོག་དང་བྲལ། །སེམས་ནི་དམ་དུ་མ་བཅིངས་པའ།

In this way, a summary of this discourse is “to directly and immediately, all at once, (*thog babs car phog*) recognize the equal meaning of self-abiding and self-arising. ”

*The Six Expanses* states:

In Great State of Immediacy Samadhi, the body is as if it were completely ordinary, speech is free of words of utterance, and mind is not tightly fettered.

With this final quote, Longchen Rabjam seals the third and final Great Samadhi.

The practitioner should now have experienced and realized the following:

Through Meditation Six, the Great Cast Seal Samadhi, which embodies the Four *Chog Zhag*, one realizes the timeless and universally ensured natural state, unwavering and yet present, as it is, in all beings. The significance of there being “nothing to do by striving” and “no resting and non-resting” is realized.

Through Meditation Seven, the Great Self-Abiding Samadhi, which embodies the Four *Chog Zhag*, one realizes the timeless and universally present awareness. The significance of there being “no view, no meditation, no action, and no fruition” is realized.

Through Meditation Eight, the Great Immediacy Samadhi, which embodies the Four *Chog Zhag*, one realizes immediately and directly the inseparability of Samsara and Nirvana. The significance of there being “no good” or “no bad,” regardless of what apparently arises, abides, and dissolves, is realized.

In this way, through each of these, the Three Kayas are fully apparent and the “great caring” of the mind of enlightened understanding shines forth with respect to one’s body, speech and mind. And as such, one does not waver from the mind of enlightened understanding itself.



Overview of the  
Remainder of  
Chapter Ten

## The Conclusion of Chapter Ten

In follow-up to presenting these ways of abiding in natural meditation, without effort, Longchen Rabjam presents twenty-two topics in five (5) categories. In conclusion, we provide an overview of them.

(1) Six topics concerning liberation:

**The timeless equalness of everything** (*ye mnyam*) in timeless awareness occurring on its own, in which nothing has ever known existence or non-existence, is increasingly evident as one trusts in the expanse which is beyond conceptualization.

**In self-liberation** (*rang grol*) everything is liberated in “its own place” right where it is (*rang sa*), within the natural purity of basic space, naked awareness.

**Timeless liberation** (*ye grol*) is all appearances remaining completely “unestablished as something existent” from the outset, so one relaxes about them, including appearances having to do with “self.”

**Liberation within immediate perception** (*cer grol*), in which the self-liberation of everything as the play of awareness becomes so clear that no foundation for “cause and effect” and “hope and fear exists.”

Regardless of what arises, one remains in the immediate perception of it in the context of awareness and the significance of that.

གང་ལའང་རིག་པ་རྗེན་པར་ཟང་ངེ་ཐལ་ལེ་བ་ཅིག་ངོས་ཟེན་དགོས་པ་དེ་རྗེས་པ་

ཆེན་པོ་འདིའི་ཁྱད་པར་གྱི་ཆོས་སུ་བཞེད་དགོས་པ་ཡིན་ཅོ།

Whatever may arise, it is necessary to seize the essence, the one transparent, all-penetrating bare awareness (*rig pa rjen par zang nge thal le ba cig ngo zin dgos pa yin*) – it is necessary to understand ‘this something’ particular to *Dzogchen*.

།ཅེར་གྲོལ་གྱི་འགག་ཕྱི་ཡུལ་སྐྱང་ལ།      ནང་ཤེས་པ་སྣོང་རིག་ཤར་དུས་གྱི་བར་

དེར་རིག་པ་ངོས་བརྒྱང་བས་བསྐྱམ་པ་ཡིན་ཏེ།

Recognizing awareness (*rig pa ngos bzung*) in between the time of (*dus kyi bar*) the cessation of a sensory object appearing externally (*'gag phyi yul snang*) and the arising of the empty-awareness of knowing appearing internally (*nang shes pa stong rig shar*) seals this (*bsdamp pa yin*).

**Recognition free from the limitations** of concepts and descriptions.



འདི་ལག་རྒྱ་ལེན་ན་ཤར་རྩ་མ་ཤར་རྩ་གང་ལའང་འདྲ་བས། སྤྱི་ལུ་ལ་ཕར་  
མི་བསམ། ནང་སེམས་ལ་རྒྱུར་མི་རྟོག། །བར་སྐྱེ་མེད་ལ་རང་སར་མི་འཇོག།  
པར་རིག་པ་ཟང་ཐལ་བ་དེ་ཅར་ཕོག་རྒྱ་ལོས་བབྱང་བས། གང་ཡང་མ་སྤངས་པར་  
སྐྱོའི་མདུན་ན་མི་གནས་པའི་མཐའ་བུལ་སྐྱོས་པ་དང་བསམ་བཞོན་ལས་འདས་པ་ནམ་  
མཁའ་ལྟ་བུའི་དགོངས་པ་ལ་སྐྱད་ཅིག་དེ་ཀར་གནས་ཏེ།

To practice this, whatever it is like, regardless of what may arise or may not arise, there is no conceptualization of (*mi bsam*) external sensory objects, no discursive thoughts (*mi rtog*) “on this side” of internal mind, nor does one “rest in its own ground” (*rang sar mi 'jog pa*) by “giving rise to a state in between” those (*bar skye med*). Instead, recognize most immediately and directly (*car phog*) all-penetrating, transparent awareness (*rig pa zang thal ba*).

Whatever arises, before it is rejected by dualistic mind and not continuing so, one abides just like that (*de nar gnas*) in the nowness (*skad cig*) of the sky-like mind of enlightened understanding (*mkha' tla bu'i dgongs pa*), beyond description and conception and free from the limitations (*mtha' bral*).

**Liberation in oneness.** Here the root text itself gives vital practice instruction:

སྣང་བ་རྒྱ་ཡན་རིག་པ་རང་བྱུང་གསལ་ལ།      །མ་བསྐྱིབས་ཕྱི་ནང་མེད་པར་ཟང་ཐལ་  
བས།      །མ་བཅོས་རྣལ་གཞག་ཚེས་ཉིད་ཚེན་པོར་གསལ་ལ།      །སློབ་དེ་ལེ་མལ་ན་  
ལུས་སེམས་ཁོང་སློད་དེ།      །ཤེས་པ་བག་ཡངས་བྱུར་མེད་སྐྱེས་བུ་བཞིན།  
ལྷོ་མ་སློད་མེད་པས་ལུས་སེམས་གང་བདེར་ཞོག།

Appearances remaining unfettered,  
vividly, awareness occurs on its own.  
Given all-penetrating transparency,  
without obscuration, outside or inside,  
the great reality itself of  
genuine, uncontrived rest is clear.  
Let your body and mind relax deeply in  
the comfort of a mind completely at ease.  
Knowing only freedom from anxiety,  
be like one with nothing more to do.  
Rest at ease, however the body and mind is,  
without tightening or relaxing.

- (2) Three methods of resting in relation to essence (*ngo bo*), nature (*rang bzhin*) and responsiveness (*thugs rje*) are presented which culminate in

recognizing the equality of everything and the simultaneous arising and dissolving of thought. One completely gives up manipulating anything that arises. There is no need.

When one does not waver from reality itself, resting in the ground, everything is the spacious expanse of the mind of enlightened understanding.

The commentary in *A Treasure Trove of Scriptural Transmission* makes clear the key points of practice.

- (3) Five ways to dispel restrictions.

**Realize everything is in its own state** (*rang babs*) so there is nothing that needs to be done.

**Remain undistracted, free from effort**, without being lost into Samsaric thinking and adorning awareness with hope or fear.

**Realize that there never is a straying from the naturally pure state, bare awareness.** Remain free from elaboration.

**Realize the mind of enlightened understanding as the spontaneous presence of awareness, occurring on its own.**

**Know that all remains “at rest in the ground”** (*gzhi gzhag*).

- (4) Three ways of cutting across to decisive certainty. It is recommended to apply these most helpful and important supplementary practices after completing the present training. They are clear in *A Treasure Trove to Scriptural Transmission* without any elaboration.

- (5) Five clear distinctions to make:

**Remain free from any fixation whatsoever**, even reification of awareness or mind as a “self” By not altering, even the slightest, any display of awareness, everything remains perfect as it is.

**Remain free from confusing awakened mind with “one-pointed tranquility”** (*zhi gnas rtse gcig*).

**Remain free from confusing Dharmakaya** (*chos sku*) **with the neutral “all-ground”** (*kun gzhi*).

**Remain certain about “cause and effect” and interdependence governing the play of appearances.**

**Remain certain that one’s fundamental nature transcends “cause and effect.”**

This concludes the overview of the twenty-topics in the remainder of Chapter Ten. At this stage, they should be studied and applied based on the *Chöying Dzöd* itself.

As he brings Chapter Ten to a conclusion, Longchen Rabjam summarizes the heart-meaning with the following verse:

ཉོན་མེད་ས་ལས་དང་བག་ཚགས་སྐྱོ་རྒྱུ་འདི།     །རྟེན་མེད་སྐྱུ་མའི་སྐྱུ་ལ་པའི་ཕྱེད་མོ་  
བྱེད།     །འདི་ལས་ཐར་དགོས་རྒྱ་འབྲས་ལ་རྒྱུ་འཚལ།     །དེ་ཡི་ཐབས་ནི་འདི་  
ལས་མཚོག་གཞན་མེད།     །དེ་ཕྱིར་ཚོས་ཉིད་དགོངས་པ་མ་གཡོས་གཅེས།  
།འདི་ཉིད་ཁོ་བོའི་སྤིང་གཏམ་ཐབས་མེད་ལྟོང་།     །ཀུན་ཡིན་ཀུན་མིན་ཡིན་མིན་འདས་  
པ་གཅེས།

Kleshas, Karma and Vasanas,  
are without support in this great expanse.

They function as the apex of the play  
of magical emanations, a “magic show.”  
I beseech you that, as it is necessary to become  
completely liberated from this,  
pass decisively beyond cause and effect.  
There are no more sublime methods  
other than these.  
On that account, it is of the utmost importance  
that one does not waver from the mind of  
enlightened understanding, reality itself.  
This verily comes as an expression from  
my heart - a most profound expanse.  
It is of the utmost importance that one transcends  
“all existing” and “all not existing,”  
“is” and “is not.”

Longchen Rabjam notes that the meaning of this, as everyone in Buddhism already understands, is that it is “only without there being any causes for it, that the effect of Samsara will not arise.”

In this way, the well-known saying of Guru Rinpoche is brought vividly to life:

ལྷ་བ་ནམ་མཁའ་བས་ཀྱང་མཐོན།      ལས་རྒྱ་ལྷན་བཀའ་བྱི་བས་ཀྱང་ཞིབ།

If the view is as elevated as the sky,  
then Karma and cause and effect are fine as flour.

This method of not wavering from the timeless knowing occurring on its own, the mind of enlightened understanding, is the supreme method. In this way, it is of the utmost importance to transcend “hope and fear” and “fixation” or “reification,” thereby ensuring that there is no longer any seed or root of Samsara anymore, none whatsoever.

In conclusion, Longchen Rabjam notes for us:

དགོངས་པ་ཚོས་ཉིད་ལས་མི་གཡོ་བར་བསྟན་པ་སྟེ།

That the mind of enlightened understanding does not waver from reality itself is demonstrated.



# Practice Verses



## Practice Verses in English

(Cultivating Bodhicitta)

Ho! Deceived by a myriad of appearances  
like images of the moon in water,  
beings wander through the endless chain of Samsara.  
So they may be at ease in the basic space of  
the clear light of self-awareness,  
within the state of the Four Immeasurables,  
I generate Bodhicitta.

(Lama Naljor)

I take refuge in the most precious Buddha lama.  
I pray for the blessing that my reliance  
upon self-clinging be cast away.  
I pray for the blessing that needlessness arise  
in my being.  
I pray for the blessing that realization of my mind  
as unborn arises at once.  
I pray for the blessing that bewilderment be purified  
in its own place.  
I pray for the blessing that all that appears and is  
dawns as the Dharmakaya.

(View)

That Samsara and Nirvana do not waver from  
basic space is pointed out.  
That all that appears and is dawns as  
a pure realm is pointed out.  
Enlightened mind is pointed out by metaphors.  
The nature of enlightened mind is pointed out.  
That effort and achievement,  
cause and effect are transcended is pointed out.  
That everything is included in enlightened mind  
is pointed out.  
That everything is timelessly and  
spontaneously present within  
enlightened mind is pointed out.  
That enlightened mind is non-dual is pointed out.  
Leaping over to certainty that all phenomena  
are within the expanse of enlightened mind  
is pointed out.

(Meditation)

That the mind of enlightened understanding  
does not waver from reality itself is pointed out.

(Meditation One - Using General Points)

Enlightened mind is naturally, primordially pure.  
Within reality itself,  
    there is no sending off or leaving be,  
        no coming or going,  
    there is no accomplishment by making effort.  
Naturally resting as the expanse of  
    the sky of reality itself,  
        the sun and moon of clear light  
    shines forth.

Not stopping sensory objects, nor fixating mind,  
When not wavering from the fundamental state  
    of natural spontaneous equality,  
One arrives at the mind of  
    enlightened understanding of  
        great spacious all-goodness.



(Meditation Two - Ocean *Chog Zhug*)

Without proliferating, without resolving,  
One's natural brilliance is  
    an utterly pristine clarity,  
        similar to the reflective brilliance

of an even, unwavering sea.  
The fundamental state of  
timeless knowing occurring on its own -  
reality itself, profoundly clear,  
Continues like this, free from  
occurrence or engagement, hope and fear.



(Meditation Three - Awareness *Chog Zhag*)

Although it cannot be put into words,  
the authentically self-settled state  
is without contrivance or spoil,  
without compulsive, picky mind.  
Subsided within the expanse,  
reality itself has no characteristics.  
Since there is no meditation,  
nor something to meditate upon,  
Enlightened understanding of mind,  
occurring on its own, shines forth  
And dullness sinking and restless agitation  
dissolve on their own.



(Meditation Four - Immediate Appearances *Chog Zhag*)

As thoughts about everything

are the display capability of awareness,  
there is no abandonment by abandoning.  
Since the fundamental state of reality itself,  
has no partiality  
and is without differentiation or exclusion,  
there is no accomplishment by achievement,  
The basic space of reality itself shines forth.  
Seen as the pure, authentic joining of  
display capability and the great expanse of  
timeless knowing occurring on its own,  
Samsara is not something to be abandoned.



(Meditation Five - Mountain *Chog Zhag*)

Timelessly appearances are mind.  
Since the continuous flow of  
unwavering Samadhi arises -  
the fundamental state of reality itself  
in its own state,  
This is the sublime heart of all-goodness,  
the indestructible mountain peak.  
Equal in extent to the sky,  
this is the most sublime spacious Dharma.  
Without differentiation or exclusion,  
this is the most sublime meditation of all.  
Timelessly vast, a superb occurrence,

this is the king of spontaneous presences.



(Meditation Six - Great Cast Seal Samadhi)

Timeless and universally present,  
clear light is a continuous flow.  
Given the spontaneous presence  
of this fundamental state,  
with no sending off or leaving be,  
The nature of Samsara and Nirvana,  
the basic space of Dharmas,  
is the sublime mind of  
enlightened understanding.  
The expanse itself, equal to the sky,  
is unwavering and indescribable -  
A timelessly ensured natural state  
present within all wandering beings.

In a bewildered mind, appearances seem  
"other" than "self."  
In a bewildered mind, belief in  
"meditation" and "striving" is held on to.  
Resting in the fundamental state of  
the reality itself of bewildered mind,  
it is a pure realm of equality.  
The expansive nature is unwavering

and primordially pure.  
There is nothing to do or strive for,  
no resting or non-resting.



(Meditation Seven – Great Self-Abiding Samadhi)

Within reality itself,  
unchanging and spontaneously present,  
As to self-awareness free from  
the frantic struggle of concepts and thoughts,  
In having looked again and again,  
one sees there is nothing to view.  
That there is no view is the  
view of universally present awareness.

As to awareness, not cultivated in meditation,  
free from sending off and leaving be,  
In having meditated again and again,  
one sees there is no meditation.  
That there is no meditation is the  
meditation of universally present awareness.

As to the natural mode of abiding, non-dual,  
free from rejection and acceptance,  
In having performed action again and again,  
one sees that there is no action.  
That there is no action is the

action of universally present awareness.

As to spontaneous presence, timelessly ensured,  
free from hope and fear,  
In having achieved again and again,  
one sees that there is no accomplishment.  
That there is no accomplishment is the  
fruition of universally present awareness.



(Meditation Eight - Great State of Immediacy Samadhi)

Within the fundamental state of equalness,  
there are no thoughts about sensory objects,  
no fixations of mind;  
hope and fear, and  
occurrence and engagement are at peace.  
As for abiding in this fundamental state of  
the equality of sensory objects and mind,  
Within the expanse of reality itself there is  
no wavering from the fundamental state.  
As the universally present way of abiding,  
sensory objects that appear with characteristics  
do not actually exist as sensory objects.  
Since universally present awareness is  
timelessly non-dual,  
Samsara and Nirvana are inseparable



in the fundamental state of *Dzogchen*.  
And everything is an infinite evenness,  
without acceptance or rejection.

Tangible and intangible are equal  
in basic space,

Buddhas and sentient beings are equal  
in basic space,

Relative and absolute truth are equal  
in basic space,

Faulty and virtuous qualities are equal  
in basic space and

Above and below, and all directions in between,  
are equal in basic space.

Consequently, as for whatever arises in  
the fundamental state which occurs on its own -

At the time of arising, it arises equally,  
“good” or “bad” does not exist;

What need is there to apply antidotes,  
or accept and reject?

At the time of abiding, it abides equally,  
“good” or “bad” does not exist;

So whatever may occur in mind rests  
within its own peace.

At the time of dissolving, it dissolves equally,  
“good” or “bad” does not exist;

In the ensuing mindfulness, there no longer is  
a remnant of “stopping” or “encouraging.”

Everything, within the expansive ground,  
enlightened mind itself -  
    in the undeterminable manner of arising as  
display capability and its play, as such -  
Once again, it arises equally,  
    arising within the primordial expanse,  
Once again, it arises unequally,  
    arising within the basic space of equality,  
Once again, it abides equally,  
    resting on their own as the fundamental state  
of reality,  
Once again, it abides unequally,  
    abiding within the basic space of equality,  
Once again, it dissolves equally,  
    as the expanse of timeless knowing occurring  
on its own,  
Once again, it dissolves unequally,  
    dissolving within the basic space of equality.



(Action)

That manifest conditions, equal to space,  
are completely pure is pointed out.

(Fruition)

That all phenomena are by nature completely free  
in enlightened mind is pointed out.

That, since all phenomena are already  
the enlightened mind of Buddhahood,  
awakening again to Buddhahood,  
without effort or achievement, is pointed out.



## Practice Verses in Tibetan

དོ། ལྷ་ཚོགས་ལྷང་བ་ཚུ་ལྷའི་རྩུན་རིས་གྲིས།  
འཁོར་བ་ལུ་གྲུ་རྩུད་དུ་འབྱུངས་པའི་འགོ།  
རང་རིག་འོད་གསལ་དབྱིངས་སུ་ངལ་གསོའི་ཕྱིར།  
ཚད་མེད་མཁེ་ཡི་ངང་ནས་སེམས་མསྐྱེད་དོ།



ལྷ་མ་སངས་རྒྱས་རིན་པོ་ཆེ་ལ་སྐྱབས་སུ་མཚོའོ།  
བདག་འཛིན་ལྷོས་ཐོངས་པར་བྱིན་གྲིས་བཟླབ་དུ་གསོལ།  
དགོས་མེད་རྩུད་ལ་སྐྱེ་བར་བྱིན་གྲིས་བཟླབ་དུ་གསོལ།  
རང་སེམས་སྐྱེ་མེད་གཅིག་ཚར་དུ་རྟོགས་པར་བྱིན་གྲིས་བཟླབ་དུ་  
གསོལ།  
འབྲུལ་པ་རང་སར་དག་པར་བྱིན་གྲིས་བཟླབ་དུ་གསོལ།  
ལྷང་སྲིད་ཚོས་སྐྱར་འཚར་བར་བྱིན་གྲིས་བཟླབ་དུ་གསོལ།



འཁོར་འདས་དབྱིངས་ལས་མ་གཡོས་པར་བསྟན་པ།

སྤང་སྲིད་ཞིང་ཁམས་སུ་ཤར་བ།

བྱང་རྒྱལ་སེམས་ཀྱི་མཚོན་དཔེ་བསྟན་པ།

བྱང་རྒྱལ་སེམས་ཀྱི་རང་བཞིན་བསྟན་པ།

ཅོལ་སྤྱད་རྒྱ་འབྲས་ལས་འདས་པ།

ཐམས་ཅད་བྱང་རྒྱལ་སེམས་སུ་འདུས་པར་བསྟན་པ།

ཐམས་ཅད་བྱང་རྒྱལ་གྱི་སེམས་སུ་ཡི་ནས་སྤྱན་གྲིས་གྲུབ་པར་བསྟན་པ།

བྱང་རྒྱལ་གྱི་སེམས་ལ་གཉིས་སུ་མེད་པར་བསྟན་པ།

ཚོས་ཐམས་ཅད་བྱང་རྒྱལ་སེམས་ཀྱི་གྲོང་དུ་ལ་བརྒྱ་བར་བསྟན་པ།



།དཔོངས་པ་ཚོས་ཉིད་ལས་མི་གཡོ་བར་བསྟན་པ།



།རང་བཞིན་གདོད་ནས་དག་པའི་བྱང་རྒྱལ་སེམས། །བཏང་བཞག་འགྲོ་  
འོང་མེད་པའི་ཚོས་ཉིད་ལ། །བཙལ་བས་མི་འགྲུབ་ཚོས་ཉིད་ནམ་མཁའི་  
གྲོང་། །རང་བཞིན་བཞག་པས་འོད་གསལ་ཉི་ཟླ་འཆར།  
།ཡུལ་ཀྱང་མི་དགག་སེམས་ཀྱང་མི་གཟུང་བར། །རང་བཞིན་སྣོན་མཉམ་  
ངང་ལས་མི་གཡོ་ན། །ཀུན་བཟང་ཡངས་པ་ཆེན་པོའི་དགོངས་པར་སྤྱིན།



།མི་སྣོ་མི་བསྐྱུ་རང་དངས་སང་ངེ་བ། །དངས་པའི་རྒྱ་མཚོ་མི་གཡོ་མཉམ་  
པ་བཞིན། །ཚོས་ཉིད་གཉིད་གསལ་རང་བྱུང་ཡེ་ཤེས་ངང་།  
།འབྱུང་འརྒྱལ་རེ་དོགས་བྲལ་བར་གནས་པ་ཡིན།



རྟོག་གིས་མི་མཚོན་འཇུར་བྱའི་སེམས་མེད་པར། །རང་བབས་གྱིན་  
 འདའ་བཅོས་བསྐྱད་མེད་པའི། །ལྗོང་ཐིམ་ཚོས་ཉིད་མཚན་མ་མེད་པ་སྟེ།  
 །སྒོམ་དང་བསྒོམ་པར་བྱ་བའི་ཚོས་མེད་པས། །བྱིང་གོད་རང་ཡན་རང་  
 བྱང་དགོངས་པར་ཤར།



།སྲངས་པས་མི་སྤོང་ཀུན་རྟོག་རྟོག་པའི་ཅུལ། །ཚོས་ཉིད་རང་དབྱེ་བྱེ་  
 བསལ་རིས་མེད་པས། །བསྐྱབས་པས་མི་འགྲུབ་ཚོས་ཉིད་དབྱིངས་སུ་  
 ཤར། །འཁོར་བ་མ་སྲངས་རང་བྱུང་ཡེ་ཤེས་སུ། །ལྗོང་ཚེན་ཅུལ་གྱི་  
 རྣལ་འབྱོར་དག་པས་མཐོང་།



།ཡི་ནས་སྤང་སེམས་རང་བབས་ཚོས་ཉིད་ངང་། །ཉིང་འཛིན་མི་གཡོ་ཚུ་  
 བའི་རྒྱན་ཤར་བས། །དོ་རྩེ་ཅེ་མོ་ཀུན་བཟང་ཐུགས་གྱི་མཚོག་

ཡངས་པའི་ཚོས་མཚོག་ནམ་མཁའི་མཐའ་དང་མཉམ། །དབྱེ་བསལ་  
མེད་པར་བམས་ཅད་སྐོམ་པའི་མཚོག། །ཡེ་འབྲུམས་རྒྱད་བྱུང་རྒྱལ་པོར་  
རྩོན་གྱིས་གྲུབ།



ཡེ་ནས་སྤྱི་སྤྱུགས་འོད་གསལ་ལ་རྒྱ་བོའི་རྒྱན། །བཏང་གཞག་མེད་པའི་  
ངང་འདྲིར་རྩོན་གྲུབ་པས། །འཁོར་འདས་རང་བཞིན་ཚོས་དབྱིངས་  
དགོངས་པའི་མཚོག། །མི་གཡོ་བརྗོད་འདས་མཁའ་མཉམ་གྲོང་ཆེན་ཉིད།  
འབྲོ་བ་ཀུན་ལ་ཡི་ནས་བབས་གྱིས་གྲུབ།  
འབདག་ལས་གཞན་དུ་སྤང་བ་འཇུག་པའི་སེམས། །བསྐྱོམ་དང་རྩོལ་བར་  
འདོད་པ་འཇུག་པའི་སེམས། །འཇུག་པ་ཚོས་ཉིད་ངང་བཞག་མཉམ་པའི་  
ཞིང་། །མི་གཡོ་བརྗོད་ནས་དག་པའི་རང་བཞིན་གྲོང་། །བྱུང་རྩོལ་  
མེད་གཞག་དང་མ་བཞག་མེད།





།མི་ལྟུང་ལྷན་གྱིས་ལྷན་པའི་ཚོས་ཉིད་ལ། །དམིགས་བསམ་ཚོལ་སློ་  
 བུལ་བའི་རང་རྟོག་གིས། །ཡང་ཡང་བསྐྱེད་ན་བསྐྱེད་ཏུ་མེད་པ་མཐོང་།  
 །བསྐྱེད་མེད་རྟོག་པ་སྤྱི་སྤྱོད་ལ་ལྟོ་བ་ཡིན།  
 །མ་བསྐྱེད་མས་རྟོག་པ་བཏང་གཞག་བུལ་བ་ལ། །ཡང་ཡང་བསྐྱེད་མས་ན་  
 བསྐྱེད་ཏུ་མེད་པ་མཐོང་། །སྐྱོམ་མེད་རྟོག་པ་སྤྱི་སྤྱོད་ལ་ལྟོ་བ་ཡིན།  
 །གཉིས་མེད་སྐྱེད་དོར་བུལ་བའི་གནས་ལུགས་ལ། །ཡང་ཡང་སྐྱེད་ན་  
 སྐྱེད་ཏུ་མེད་པ་མཐོང་། །སྐྱེད་མེད་རྟོག་པ་སྤྱི་སྤྱོད་ལ་ལྟོ་བ་ཡིན།  
 །ཡི་ཟེན་རོགས་བུལ་བའི་ལྷན་ལྷན་ལ། །ཡང་ཡང་བསྐྱེད་མས་ན་བསྐྱེད་  
 ཏུ་མེད་པ་མཐོང་། །བསྐྱེད་མེད་རྟོག་པ་སྤྱི་སྤྱོད་ལ་ལྟོ་བ་ཡིན།



།མཉམ་ཉིད་ངང་ལས་ཡུལ་དུ་མི་རྟོག་ཅིང་། །སེམས་སུ་མི་འཇོན་རེ་  
 དོགས་འབྱུང་འཇུག་ཞི། །ཡུལ་སེམས་མཉམ་པའི་ངང་དེར་གནས་པ་ནི།

།ཚོས་ཉིད་གྲོང་ལས་ངང་གིས་གཡོས་པ་མེད། །མཚན་མའི་ཡུལ་ལ་  
 ཡུལ་མེད་སྤྱི་སྤྱོད་གནས། །ཡོ་ནས་གཉིས་མེད་རྒྱུ་ལ་སྤྱི་སྤྱོད་པས།  
 །འཁོར་འདས་དབྱེར་མེད་རྫོགས་པ་ཆེན་པོའི་ངང་། །ཐམས་ཅད་སྤང་དོར་  
 མེད་པར་ཕུམ་གདལ་ལོ།  
 །དངོས་དང་དངོས་མེད་དབྱིངས་སུ་མཉམ་པ་དང་། །སངས་རྒྱས་སེམས་  
 ཅན་དབྱིངས་སུ་མཉམ་པ་དང་། །ཀུན་རྫོབ་དོན་དམ་དབྱིངས་སུ་མཉམ་པ་  
 དང་། །སྤྱོད་དང་ཡོན་ཏན་དབྱིངས་སུ་མཉམ་པ་དང་། །མཐོ་དམན་  
 རྫོགས་མཚམས་དབྱིངས་སུ་མཉམ་པའི་ཕྱིར། །རང་བྱུང་ངང་ལས་རྩོལ་  
 པ་ཅི་ཤར་ཡང་། །ཤར་བའི་དུས་ན་མཉམ་ཤར་བཟང་ངན་མེད། །དེ་  
 ལ་སྤང་དོར་གཉེན་པོས་བཅོས་ཅི་དགོས། །གནས་པའི་ཚོན་མཉམ་  
 གནས་བཟང་ངན་མེད། །ད་ལྟར་སེམས་ལས་གང་བྱུང་རང་ཞིར་ཞོག།  
 །བྲོལ་བའི་ཚོན་མཉམ་བྲོལ་བཟང་ངན་མེད། །དྲན་པའི་རྫོལ་ལ་དགག།  
 རྒྱབ་འཕྲོ་མ་མཐུད།

།ཐམས་ཅད་གཞི་སྐོང་བྱང་རྒྱལ་སེམས་ཉིད་ལས། །རྩལ་དང་རོལ་པའི་  
 །འཆར་རྒྱལ་མ་ངེས་པས། །མཉམ་པར་ཤར་ཡང་གདོད་མའི་སྐོང་ནས་  
 །ཤར། །མི་མཉམ་ཤར་ཡང་མཉམ་པའི་དབྱིངས་ནས་ཤར། །མཉམ་  
 །པར་གནས་ཀྱང་རང་གཞག་ཚོས་ཉིད་ངང་། །མི་མཉམ་གནས་ཀྱང་  
 །མཉམ་པའི་དབྱིངས་ན་གནས། །མཉམ་པར་གྲོལ་ཡང་རང་བྱུང་ཡི་ཤེས་  
 །སྐོང་། །མི་མཉམ་གྲོལ་ཡང་མཉམ་པའི་དབྱིངས་སུ་གྲོལ།



རྒྱན་སྒྲུང་མཁའ་མཉམ་དག་པར་བསྟན་པ།



ཚོས་ཐམས་ཅད་བྱང་རྒྱལ་སེམས་སུ་ཡི་ནས་གྲོལ་པའི་རང་བཞིན་བསྟན་པ།  
 ཚོས་ཐམས་ཅད་བྱང་རྒྱལ་གྱི་སེམས་སུ་ཡི་སངས་རྒྱུས་པ་ལ་རྩོལ་བ་དང་སྐྱུ་བ་  
 །པ་མེད་པར་ཡང་སངས་རྒྱུས་པར་བསྟན་པ།།



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## **Jigme Lingpa on the Four *Chog Zhag* in *Yeshe Lama***

### The Culmination (*tshad*) of the View

འཛིན་སྟོན་བླ་བ་རི་བོ་ཙོག་བཞག་གིས་ཡིན་ལུགས་བསམ་བླུ་ལ་  
བར་ངོ་སྤྲད་པས་རིག་པ་རང་གསལ་ཆེན་པོ་ལ་སློབ་  
འཛིན་སྟོན་དང་ཆེད་དུ་སློམ་པའི་གཉེན་བོ་མ་ལྷགས་  
བར་རྒྱ་ཡན་འཕོ་འགྱུར་མེད་པར་གཞག

Come to know the view in  
the way of the Mountain *Chog Zhag*.  
Rest loosely and unrestricted,  
without change or transmigration,  
In the great, self-clarity of awareness,  
which has been introduced free from concepts,  
Without applying the power of  
an antidote of meditation,  
either deliberately or by relying upon  
effort or grasping.

*Tulku Thondup Translation*

By the view of mountain-like natural contemplation, having been introduced to the freedom from concepts as it is, one contemplates in the great self-clarity, the intrinsic awareness freely and changelessly, without having been influenced by the antidote of meditation of mental efforts and apprehensions.

### The Culmination of Meditation

སྒོམ་པ་རྒྱ་མཚོ་ཚོག་བཞག་གིས་ལུས་སྦྱིལ་མོ་ཀྱང་དང་  
བཅས་པས་མིག་པར་སྤང་ཏེ་ལྟོད་དེ་ཚོགས་བྱུག་གི་  
སྤང་བ་ལ་འཛིན་པའི་བཟོ་རྒྱུ་མི་སྦྱོད་པར་རྒྱ་མཚོ་རྒྱབས་  
ཀྱི་མ་བསྦྱོད་པ་ལྟ་བུའི་ངང་ནས་ཤེས་པ་དངས་སངས་  
ཕྱིད་དུ་གཞག་

As for the meditation of the Ocean *Chog Zhag*,  
with the body's legs crossed and the eyes  
looking straight ahead, without moving around,

Rest in the knowing aspect,  
bright and clear, pristine and open,  
within the fundamental state which is like  
a large sea undisturbed by waves,  
Without expanding fixations on  
appearances and perceptions  
of the six sense consciousnesses.

*Tulku Thondup Translation*

In the meditation of ocean-like contemplation,  
having placed the body in the cross legged posture  
with the eyes staring widely into space, one clears  
the mind, like an ocean without waves, through  
the state of not expanding the apprehension of the  
(objective) appearances of the six senses.

### The Culmination of Action

སྤྱོད་པ་མན་ངག་ཅེག་བཞག་གིས་སྒོ་གསུམ་ཐོག་བབས་  
སུ་མྲོད་ལ་ལྷ་སྒོམ་གྱི་བྱུངས་ནས་དོན་པའི་ཡེ་ཤེས་རང་  
གསལ་རྗེན་པ་བཅར་ཐོག་ཏུ་བསྐྱེད་།

As for the action of the  
Direct Instruction *Chog Zhag*,  
Within the outer coverings of  
“view” and “meditation,”  
Completely relax the three doors  
directly and immediately.  
Maintain the direct encounter  
with naked, self-luminosity -  
The significance of timeless knowing.

*Tulku Thondup Translation*

By the actions of instructional natural  
contemplation, having relaxed the three doors  
naturally, one brings forth nakedly self-clear  
intrinsic awareness from the coverings of view  
and meditation and maintains it naturally.



## The Culmination of Fruition

།འབྲས་བུ་མ་བཅོས་ཅོག་བཞག་གིས་ལྷལ་ལྔ་རང་བབས་  
སུ་བཞག་པས་ནང་དུ་རང་གསལ་ རྗེན་པ་ལྷག་གིར་ཤར་

As for the fruition of the Uncontrived *Chog Zhag*,  
Since one rests in the five sensory objects,  
self-settled,  
Inwardly, bare self-clarity is experienced  
vividly and clearly.

*Tulku Thondup Translation*

By the fruition of unmodified natural  
contemplation, having contemplated on the five  
(external) objects naturally as they are, inwardly  
there arises the naked self-clarity vividly.



Tulku Thondup Rinpoche translations excerpted from *Buddha  
Mind: An Anthology of Longchen Rabjam's Writings on Dzogpa  
Chenpo*, Snow Lion, Ithaca, New York, 1989.

## Two Supportive Verses

Whenever undertaking a Dharma practice, we are reminded to establish a proper motivation at the outset. Therefore, as a minimum, one should start by cultivating the mind of Bodhicitta, hoping to practice and actualize “the path of awareness” for the benefit of all living beings.

To cultivate the mind of Bodhicitta, there is said to be no method more powerful than having a sincere interest in and respect for the teachings of a “spiritual friend” who embodies the significance of the teachings. This is often said to be the true meaning of devotion. Therefore, as a minimum, we take a moment to also remember the kindness and qualities of our teachers, all the root and lineage masters, each with wisdom minds inseparable from the primordial Buddha, and that of our own.

To support this, the following prayers are provided.

*Giving Rise to Bodhicitta*

Jigme Lingpa provides the essence of the motivation  
in the *Longchen Nyingtig*:

ཧོ། ལྷ་ཚྲིགས་ལྷང་བ་ཚུ་ཟླའི་རྩུན་རིས་ཀྱིས།

འཁོར་བ་ལུ་གུ་རྒྱུད་དུ་འབྱུངས་པའི་འགོ།

རང་རིག་འོད་གསལ་དབྱིངས་སུ་ངལ་གསོའི་ཕྱིར།

ཚད་མེད་མཁྱིེ་ཡི་ངང་ནས་སེམས་མཚྭེད་དོ།

Ho! Deceived by a myriad of appearances  
like images of the moon in water,  
beings wander through the endless chain of Samsara.  
So they may be at ease in the basic space of  
the clear light of self-awareness,  
within the state of the Four Immeasurables,  
I generate Bodhicitta.

The four measurable are defined to be (1) compassion,  
(2) loving-kindness, (3) joy, and (4) evenness or  
equanimity, free from craving need, desperate  
avoidance, and ignorance.

## *A Mind Inseparable from Natural Wisdom*

The Kagyu teacher Jigten Sumgön in his well-known text on Mahamudra presents an ancient prayer as most appropriate to offer on its own or as part of any *Lama Naljor* practice, in which one sees one's own mind as inseparable from the Buddha's wisdom mind:

སྣ་མ་སངས་རྒྱལ་རིན་པོ་ཆེ་ལ་སྐྱབས་སུ་མཆིའོ།  
བདག་འཛིན་སློས་ཐོངས་བར་བྱིན་གྱིས་བརྟམ་ཏུ་གསོལ།  
དགོས་མེད་རྣུང་ལ་སྐྱེ་བར་བྱིན་གྱིས་བརྟམ་ཏུ་གསོལ།  
རང་སེམས་སྐྱེ་མེད་གཅིག་ཆར་དུ་རྟོགས་བར་བྱིན་གྱིས་བརྟམ་ཏུ་  
གསོལ།  
འཁྲུལ་པ་རང་སར་དག་པར་བྱིན་གྱིས་བརྟམ་ཏུ་གསོལ།  
སྣང་སྲིད་ཚོས་སྐྱར་འཆར་བར་བྱིན་གྱིས་བརྟམ་ཏུ་གསོལ།

I take refuge in the most precious Buddha lama.  
I pray for the blessing that my reliance  
upon self-clinging be cast away.  
I pray for the blessing that needlessness arise

in my being.

I pray for the blessing that realization of my mind  
as unborn arises at once.

I pray for the blessing that bewilderment be purified  
in its own place.

I pray for the blessing that all that appears and is  
dawns as the Dharmakaya.

Relax for a moment in utter lucid openness, the  
inseparability of awareness and emptiness (*rig stong*),  
the self-essence (*rang ngo*) of *Kuntu Zangpo* at the end  
of each of these recitations.

End all recitations and meditations with a “dedication  
of merit” wishing for everything beneficial to extend  
to all beings.



# Mahamudra and Dzogchen

## Jamgon Kongtrul's and Thrangu Rinpoche's Discussions on Mahamudra and Dzogchen

*The "Mind Path" vs. the "Path of Awareness* (Jamgon Kongtrul excerpts are translated from the *bskyed rdzogs gnad bsdus*)

Jamgon Kongtrul states:

In general, Mahamudra and everything below it are the 'mind path' (*sems lam*). The common *Dzogchen* and teachings of the same kind are said to be the 'path of awareness' (*rig pa lam*). Therefore, it is not definite that one must engage in the 'path of tranquility meditation' (*zhi gnas lam*). When the natural essence of bare awareness is realized free from elaboration or deprecation, it is sufficient to become very familiar with that. However, if that is not realized without an error, then moreover, it is difficult for realization to arrive into the immediate stream of being via those profound oral instructions.

Thus the importance of approaching the path of awareness correctly, with an error-free view, is strongly emphasized.

*Distinguishing Discursive Mind (sems) from Awareness (rig pa)*

In the *Chöying Dzöd* Longchen Rabjam discusses how the word mind (*sems*) is used in many ways in various Dharma texts. Sometimes it is just an abbreviation for mind as it is (*sems nyid*), at other times it specifically refers to the bewildered, discursive and dualistic mind. He cautions that one should be clear as to what meaning is relevant. For example, although the ‘mind path’ noted in the prior excerpt includes only the word *sems*, it is very clear that the path relies on *sems nyid* and not *sems* as dualistic mind.

Similarly, awareness (*rig pa*) sometimes refers to ever-present non-dual self-awareness (*rang rig*) or the essence of awareness (*rig pa'i ngo bo*), while more generally, as is the case here, it refers to a presence of awareness only evident in undistracted and non-dualistic states. In the next excerpt it is clear that *sems* is referring to “dualistic mind.”

Jamgon Kongtrul states:



In the Direct Oral Instructions of the uncommon Atiyoga it is said one is to 'clearly distinguish between mind and awareness.'

Mindfulness cannot grasp the self-essence of the clear light due to possessing the aspect of being disturbed, stirring and recollection make 'cutting thru' very difficult. This is called 'mind' (*sems*; in the sense of discursive, distracted or dualistic mind).

When knowing has no 'object' there is insight into the self-essence of clear light, which when abides, is like the brilliance of a butter lamp. It is like an intense sudden fright, vividly flashing forth without an object. At time of its arising, by recognizing it, a definite certainty (*nges shes*) is generated. It is said that 'awareness' is empty of stirring, unborn and liberated.

Khenchen Thrangu Rinpoche gives the following comment on this matter:

To be more precise about this distinction between mind and awareness, mindfulness can be of two types. There is a kind of conceptual or intentional heavy-handed mindfulness that is a function of mind, and there is a kind of subtle mindfulness that is characteristic of awareness. The distinction is that

the faculty of mindfulness that you use in meditation is incapable of recognizing mind's nature insofar as it tends to objectify what it experiences. When it seems to be experiencing something other than itself and therefore has the sediment of conceptualization, that is mind. When the faculty you are experiencing in meditation has no object other than itself, experiences its own nature as light, and has the aspect of brilliant clarity, like a lamp flame, then that is awareness. The key point is it has no object. The experience of awareness is like being frightened or terrified. It is that kind of intense nonconceptual experience. When you have recognized this, when awareness arises in you experience and you recognize awareness as awareness, then you will have certainty about what this all means.<sup>9</sup>

*The Role of Mindfulness in Distinguishing Dualistic Mind (sems) from Awareness (rig pa)*

Khenchen Thrangu Rinpoche also notes:

Awareness is when our mind is undistracted – when we recognize the nature of mind as it is and realize its essence. In the instructions on mahamudra, we say we need to have mindfulness and attentiveness and not let our mind become distracted. When we call this naturalness, it means

we are resting in the way things are: it is seeing the nature of mind. When we see the nature of mind, what feelings do we have? We might meet at some point with positive conditions when everything is going pleasant, but we do not feel any joy at that, any great hope, or any clinging. We might meet negative conditions - things might go badly, we might feel pain and suffering, or encounter difficulties and things we do not like. But we do not feel any anger or aversion toward those things...In *Clarifying the Natural State*, Takpo Tashi Namgyal says that when we are practicing meditation we need to have strong mindfulness and attentiveness. This is actually the same as 'differentiating *sems* and *rigpa*.'<sup>10</sup>

*Looking at the Essence of a Thought vs. Eliciting Naked Awareness*

Khenchen Thrangu Rinpoche also clarifies the distinction between the pith instruction of "looking directly at whatever arises" with that of "bringing forth awareness" and how to understand and experience this when he states:

In most traditions of meditation, as I have explained, when a thought arises, you look directly at that thought and thereby experience directly its

empty nature. However in the nyin tig tradition, when a thought arises, rather than look directly at the nature of the thought, you look directly at the nature of that which recognizes the thought's arising. This is obviously a very subtle distinction, but the idea is that by looking directly at the nature of that, or who, or what recognizes the thought's arising, you directly encounter the dharmata, the nature of all things. In the first instance, there is a slight sense of your awareness being directed outward at thought; and in the latter, there is a slight sense of being directed inward at itself. At this point you are relating to this distinction as theoretical understanding. It's not difficult to understand intellectually the difference between these two ways of looking, but the important thing, since this is meditation instruction, is to actually practice this....You need to attempt them again and again until you actually experience them, because the difference between them is profound. Once you have gained some experience through actual practicing the instructions found in the text, then go back and study the text again and see how your experience compares with what you find in the text. Thus, by combining practical experience with the learning you have gained from studying this and similar texts, what you learn from this text will actually become useful to you as a practitioner. In

this way the transmission of instructions has been kept as a lineage of practical experience rather than simply a lineage of transmitted information.<sup>11</sup>

### *Just One Nature*

For some Mahamudra practitioners, it may be helpful to recognize that the first verse of Chapter Ten can also serve to remind one of (1) the pointing out by way of appearances of Wangchuk Dorje or (2) coemergence taught by Dakpo Tashi Namgyal. Longchen Rabjam presents several manners of pointing-out in the *Chöying Dzöd* which explicitly agree with the methods of Wangchuk Dorje and Dakpo Tashi Namgyal noted here, so this fit is quite natural.

For example, Wangchuk Dorje in *Marig Münsel* summarizes the four-fold pointing out as follows:

(1) Now, all sensory objects and appearances are like waves on the water, everything is the magical display of mind, ultimately not established to exist. This is the pointing out of the realization of ‘Appearances are Mind.

(2) The essence of this mind, whenever it is analyzed, whether going, abiding or occurring, is not established to exist, like a

horse appearing in a dream during sleep ultimately is not established to exist. This is the pointing out of the realization of 'Mind is Emptiness.'

(3) The spontaneously present variety which arises, without ceasing, within the fundamental state of the pristine luminosity that is emptiness, is like a moon appearing in a pool of water. This is the pointing out of the realization of 'Emptiness as Spontaneous Presence.'

(4) In the same way, without wavering from the great bliss, the unchanging and unelaborated spontaneous presence within the luminosity of awareness-emptiness is simply spontaneously present itself, like a snake uncoiling itself, arising and freeing itself at the same time. This is pointing out of definite certainty of 'Spontaneous Presence as Naturally Liberation.'

There is a natural correspondence between "not sending off or leaving be" and 'Appearances are Mind' (e.g. water and waves metaphor), "no coming and going" and 'Mind is Emptiness' (e.g. dream metaphor), "no accomplishment by effort" and

‘Emptiness as Spontaneous Presence’ (e.g. moon reflected in water metaphor),’ and “naturally pure enlightened mind” as it relates to ‘Spontaneous Presence as Natural Liberation’ (e.g. uncoiled snake metaphor), where primordial purity and spontaneous presence are inseparable.

For students of Dakpo Tashi Namgyal, who experience all things as the three Kayas by realizing coemergence, it may be interest to note that Longchen Rabjam in his commentary to Verse 1 in Chapter Ten specifically states that seeing things as the three Kayas is completely in accord with “the path of awareness.” In Mahamudra terms Dharmakaya may be realized as “coemergent mind,” Sambhogakaya as “coemergent thought” and Nirmanakaya as “coemergent appearances.” Together, they inseparably embody the realization of and joining with coemergence, thereby encompassing the three dimensions of human being, body, speech and mind.

Similarly, as the unity of tranquility and insight meditation, as pointed out in Dakpo Tashi Namgyal’s meditation manual, is in complete harmony with the understanding presented by the Verse 1. In both cases, tranquility is a natural attribute of awareness itself, and insight is the natural and non-dual “self-recognition” which comes with awareness itself.

There is no need to contrive correspondences here but neither is there a need to “box approaches” into different categories when it comes to realizing the one Buddha nature. In its essence, the Mahamudra view is identical with the view of *Dzogchen*, although the methods utilized to approach them and the language utilized to support doing so are sometimes different.

In all Buddhist Vajrayana traditions, at the culmination of the view all five aspects of timeless knowing are fully realized: mirror-like timeless knowing (*me long lta ba'i ye shes*), equalness timeless knowing (*mnyam pa nyid kyi ye shes*), discerning timeless knowing (*so sor rtog pa'i ye shes*), all-accomplishing timeless knowing (*bya ba grub pa'i ye shes*), and, at the center of the Mandala, the basic space of Dharmas timeless knowing (*chos byings kyi ye she*). It is the special feature of both *Dzogchen* and Mahamudra that these aspects are realized as self-occurring or occurring on their own in the view.

### *The Dawning of Natural Mindfulness*

One final interesting note is that Longchen Rabjam, even in the first verse of Chapter Ten, after saying there is no coming or going, then states that one “arrives at the mind of enlightened understanding.”



In this way it appears as if “a new state” arises after all! But we are also reminded that awareness does not change and the mind of enlightened understanding does not change. Chapter Ten is itself entitled, “the mind of enlightened understanding does not waver from reality itself” and “the mind of enlightened understanding” is also said to occur on its own, so it is already at hand like a sun before sunrise. However, here, in the mind of enlightened understanding, one no longer loses sight of things as they are. In this way its dawning may appear to be a very real cognitive change for us. This “logical dilemma” is resolved in that this new cognition corresponds to the natural cognitive nature, which is already present. There is nothing fabricated or new about it in the play of time as much as linguists and logicians, in reading this, may wish or argue for it.

To take this into something practical, we can observe that this is not dissimilar to the situation for mindfulness, which is probably something we can more immediately and directly relate to. Mindfulness is emphasized in all Buddhist traditions. Yet at some point it is not unusual to ask, “How can mindfulness be so important in achieving ultimate realization? After all, even in Buddhist Abhidharma, mindfulness is classified as a temporary mental event.” How can something temporary be so important in an ultimate

and lasting sense? For those who would like to dismiss the importance of mindfulness, it should be noted that mindfulness has a particularly strong emphasis in the highest teaching of both *Dzogchen* and Mahamudra. For example, with regard to *Dzogchen* Dudjom Rinpoche in his Heart Instructions states, “If you can constantly be mindful, both in meditation and afterward, when you are eating, sleeping, walking or sitting, that’s it - you’ve got it right!”<sup>12</sup>

The dilemma for mindfulness is resolved in observing that mindfulness is of two types (which are similar to the two types of mindfulness discussed by Thrangu Rinpoche above): (1) with effort and (2) effortless. The mindfulness with effort is usually most helpful as we begin on “the path,” but ultimately, in any path, we must come to effortless mindfulness. Dakpo Tashi Namgyal discusses this in *Moonbeams of Mahamudra* and summarizes the higher of the “two forms of effortless mindfulness” as follows:

འདི་སྣ་བུའི་      དན་པ་དེ་ལ་འང      ལྷན་པ་བརྒྱུད་པ་ས་      ཚོལ་བཅས་ཀྱི་  
དན་པ་དང་།      ཚོལ་མེད་ཀྱི་དན་པ་གཉིས་སུ་བཤད་ནས།

Similarly, regarding mindfulness, the Practice Lineage explains it as twofold, as mindfulness with effort and as effortless mindfulness....

བསྐྱོམ་བྱ་སྐྱོམ་བྱེད་ལ་སོགས་པའི་སྐོ་བམས་ཅད་མཉམ་ཉིད་གཉུག་མ་ཚེན་

པའི་རང་བཞིན་དུ་དག་ནས་དུས་རྒྱན་ཆད་མེད་པའི་དྲན་པ་ཡི་ཤེས་ཀྱི་འཁོར་

ལོར་གྱུར་པ་ལ་བཞེད་པར་སྣང་ལ།

At the time of uninterrupted effortless mindfulness, it appears clearly that all the mental states of “performing meditation,” “using meditational objects,” and so forth, become the cycle of timeless knowing occurring on its own, naturally pure in great, innate evenness.

Finally, Longchen Rabjam addresses and resolves a similar dilemma in the final demonstration of the *Chöying Dzöd* when he notes that since one already has timeless Buddhahood, “it is to be discovered once again without effort or contrivance.”

It is in this way that we arrive at the mind of enlightened understanding.



## **Dapko Tashi Namgyal's Essential Advice on Maintaining Mahamudra Practice**

*Talk by Lama Thapkhay at Mahamudra Meditation Center,  
Petaluma, California, September, 2009*

These days, many of us have received the sublime teachings of Mahamudra as handed down from the Mahasiddhas of Tibet and India. Still, as days and months go by since receiving their most precious and helpful advice, we tend to forget or alter the actual instructions. Before we know it, we may find that our practice deteriorates rather quickly into a much lesser practice. Even though later we may remember key terms of Mahamudra meditation such as “non-meditation” and “non-distraction,” in practice we find we simply do not sit in this way. To use a popular Tibetan saying, the difference between our practice and that of the Mahasiddhas is “as great as the difference between earth and sky.”

Fortunately, for those who have completed the tranquility and insight meditation series of Mahamudra, in his guide to Mahamudra the great Kagyu master, Dapko Tashi Namgyal (1512-1587) specifically addresses ways to continue to train in

meditative equipoise and post-meditation (*mnyam rjes*).

*Meditation or "Equipoise"*

In terms of meditative equipoise, we are taught to train in "sustaining or nurturing (*skyong*) the essence (*ngo bo*)."

The method we use to do this involves three ways of resting or "staying" (*bzhag pa*). These are to (1) continue in "freshness" (*so ma*), (2) continue in uncorrected "naturalness" (*rang thang*) or "casualness" (*rang gar*; simply just as we are) and (3) relax in "natural ease," awake and yet not at all uptight (*lhug pa*).

If we have completed the tranquility and insight meditations of Mahamudra, then we should really keep these pith instructions of Dakpo Tashi Namgyal in mind, especially at the outset of our meditation sessions. To help us be clear on them and remember them, he summarizes these teachings in three short verses.

The first verse is as follows:

rtsis gdab med par rang lugs so mar bzhag

*bzhag* means to rest or remain or keep in place and *so ma* means freshness, so first we are reminded to stay in **freshness**. Why does he say to stay or continue in this manner and, for instance, not first generate freshness? Since freshness as the unimpeded play of mind is our true nature. It is not something we have to newly fabricate or bring there.

For instance, we may remember that as we had previously explored the nature of our minds through insight practices, we begin to experience the freshness of everything which arises. We get to know this first hand and indisputably, immediately in our own experience.

To take this a bit further with a metaphor, I think that anyone who has sat at the source of a mountain spring or stream will tell you that there is nothing as fresh as sparkling, running mountain stream water. The freshness is maintained by its continual, unceasing flow. Similarly, in our lives, that which what we previously had assumed to be “solid,” such as the rocks of our world, soon takes a back seat to the realization that the experience of “solid rocks” takes place in our minds. When we explored that “experience of the solid rock” (e.g. by sitting on one or and looking at one), we discovered that the experience of the rock is anything but frozen and

solid. It is very open and vibrant. It remains fresh. There is an aliveness to the perception of the rock itself and, beyond our perceptions and conceptions, we actually never really encounter a rock first hand. However, we do encounter experiences “first hand” and so can get to know the nature of our experience intimately, for example, by investigating the experience directly itself. Eventually this new realization extends itself beyond a few “objects of meditation” until it completely embraces all of our perceptions. And then, of course, we also find it to be true for all our inner thoughts and assumed rigid identities as well. We find nothing is actually rigid, nothing is substantial, and nothing is a solid, self-existing entity.

The more we get familiar with this the more we return to the openness and freshness of all that arises in our universe of experience. Nothing in the realm of our experience is frozen; nothing is “dead.” And in experiencing this nature directly, free from opinions, recollections and labeling, we remain in this completely and timelessly and remarkably fresh nature. We can and do come to know this nature beyond any doubt.

And in this way, on one level, we have started to get to know the profound significance of impermanence,



which is often called the elephant footprint of the Buddha Dharma since nothing makes as big an impression on us like impermanence. The impermanence of all that we experience and all that we become is really profound and it is fair to say, as its greatest gift, keeps us from the imagined horror of stagnation.

Now how is it that we may practice to remain in freshness? Not by recalling freshness, but by being simply as we are in “our own way” (*rang lug*). This way is the expression of freshness itself.

To make sure we don't misunderstand this, Dakpo Tashi Namgyal goes on to say *rtsis gdab med par*.

*rtsis gdab* means “to cast” or “stab” with” a “reckoning” or “calculation” or “evaluation.” *med par* means to be “without” doing so. So we should remain in freshness and continue in our own way, without stabbing it with opinions, without sizing it all up. So we are told to remain as we are free from any reckoning.

So perhaps one loose translation of the first verse could be:

རྩིས་གདབ་མེད་བར་རང་ལྷགས་སོ་མར་བཞག།

**Stay in freshness, just as you naturally are, without sizing anything up**

This concludes our introduction to Dakpo Tashi Namgyal's first verse for Mahamudra meditation.

Next we have:

dgag sgrub kyis ma bcos par rang gar bzghag

No matter how much we stay with Verse One, stuff comes up. So next we are asked to remain (*bzhag*) in simple **casualness** (*rang gar*). "Casualness" here doesn't refer to how we dress or act but rather expresses having a sense of being self-sufficient and therefore staying somewhat nonchalant.

We are always making a big deal out of things. Here we remain rather nonchalant about everything which arises in mind. An example of the sense of this could be as follows: Let's say we are dressed in ragged blue jeans and our hair is messed-up and we are hanging out. No problem. Then, a little later we have a surprise guest. The pope himself decides to grant us a visit and before we know it he walks into the room! *rang gar* means we don't give our clothing or hair a second thought. Similarly, your condition in each moment is what it is, no more, no less. Today you have a headache, today you notice your nose is rather

crooked, and yet you are totally ok with it. “Totally cool!” So whatever meditation experience dawns, great bliss or unusual light, or nagging pain of a toothache or anger, we don’t make a big deal of it. We begin to retire our internal “drama queen!”

Now we need to be careful here. This is meditation instruction and not post-meditation instruction. As we sit, all kinds of appearances arise and all kinds of things do “bite us in the ass!” Sometimes we are so uncomfortable we find we are unable to sit for another moment. Now as Mahamudra practitioners, we already know all experience arises in mind. But still we make a big deal about what arises in mind, isn't it so? So we either get up excited or decide we cannot sit more or sometimes we get up a bit frustrated or agitated. Increasing our afflictive and disturbing emotions is not good Dharma practice; in fact, it is just the opposite of doing Dharma.

Of course, getting up may be the right thing to do if, for example, we need better circulation in our legs or our spouse is calling us or our baby is crying. But the point is that, in our meditation, we need to be completely natural. We need to remain in this naturalness, just as we are.

So that we understand how to do this correctly, let's look at the rest of the verse: *dgag sgrub kyis ma bcos pa*

*dgag sgrub* together mean to “to suppress or make happen,” with *dgag* referring specifically to “blocking” or cessation and *sgrub* to “accomplishing” or achieving or ensuring. *ma bcos pa* means “uncontrived.” So how are we to remain in casualness? By remaining completely uncontrived.

Now “uncontrived” is a word we happen to hear a lot of in Mahamudra. Some even call Mahamudra “the path of non-contrivance.” In this case, Dakpo Tashi Namgyal has a specific meaning which he makes clear to us. To be uncontrived we need to be free from suppressing things or encouraging them.

A translation of the second verse could therefore be:

དགག་སྐྱབ་ཀྱིས་མ་བཅོས་པར་རང་གར་བཞག།

**Stay casual, without contriving by rejecting or encouraging**

Sounds good, eh? But we are quick to find that no matter how much we want to not prefer something, we do. No matter how much we want to be without

rejecting something, we find something comes up and we want it to end. So how do we work with this?

Dakpo Tashi Namgyal introduces the third point to make sure we have our mind “in the right place.” He tells us to “relax” or “stay loose” or “be at ease.” When something we want to suppress comes up and we want either (a) for it to stop or (b) we want the rejection of it that we feel to stop, we just relax right there. Don’t add anything to this.

Right here we are done. There is nothing we have to accomplish. Really.

Here there is nothing we can achieve by effort or fighting it. And in this way our mind can truly relax.

And this brings us precisely to the third verse:

*rtsol sgrub mi bya bar lhug par bzhag*

*lhug par* means to **be relaxed**, at ease, loosened up, so *lhug par bzhag* means to continue to be like that. Again why remain or continue to be like that? Because peace is our true nature and condition. While adventitious anxiety and disturbing emotions seem to dominate our life, as soon as their causes vanish, they vanish, and we return to an open and clear mind. Through our Mahamudra practice we have

discovered that the most disturbing emotions themselves have an insubstantial nature, they have the nature or essence of peace. At the same time, in our own experience when we fail to recognize their nature, they may seem as solid as that earlier imagined granite rock.

*rtsol sgrub* means to accomplish by making an effort, by exerting yourself. *mi bya bar* means “not the preceding but rather do the next.”

So perhaps one translation of the third verse is:

ཙོ་སྐྱབ་མི་བྱ་བར་སྐྱུག་པར་བཞག།

**Stay loose and at ease, instead of trying to achieve or ensure through effort**

*lhug pa* is a relaxation with full presence of mind or mindful awareness (*dran rig*).

So in summary, we can really stay with this. In meditation we should remain in our natural **freshness**, natural **casualness** and natural **ease**. Our meditation should include all three points, not as a fabricated state, but as being thoroughly in harmony with what we are right now.

Now that said, Dakpo Tashi Namgyal also realizes we are not always able to do this. In that case he observes that even though we may not give rise to a genuine Mahamudra meditation, we can still be “training.” That instruction is very likely an important point for us.

So what do we do then? He is very specific in this regard. He emphasizes that it is still meditation training provided we remain with “mindfulness of self-awareness” or with a “naturally aware presence of mind” (*rang rig gi dran pa*).

An introduction to the meaning of the term *rang rig* probably has occurred already in your introduction to Mahamudra. Briefly stated, *rang rig* is evident when you investigate your own experience, your own aliveness. In doing so, your awareness may be noted to have a natural “self awareness” aspect to it. Here “self” is not at all referring to the “ego,” but rather means “on its own” or “natural.” You naturally know you know.

This kind of knowing, “knowing you know,” takes place in our ordinary deluded, dualistic state (*rang rig rnam shes*). For example, when we hear something we can think, “Hey, I heard that” and you know you heard that. The *rang rig* referred to by Dakpo Tashi

Namgyal here is similar, in the sense of the “knowing you know” quality, but otherwise it is radically different from our most common way of experiencing that. Here *rang rig* refers to a non-dualistic, timeless way of self-knowing (*rang rig ye shes*).

It is the naked knowing which takes place, in and of itself. It is the knowing of bare awareness, unclothed by thoughts. It is that which knows we know even when we brush our teeth or sleep. It never changes (*mi 'gyur*), it is spontaneously present or ensured (*lhun sgrub*). It is uncreated yet self-occurring. *dran pa* means mindfulness (literally remembrance as in “not forgetting”) or a presence of mind, so *rang rig gi dran pa* is mindfulness of natural, self-awareness or a “self-aware presence of mind.” This self-aware presence of mind is free from all the subject-object dualities and is not at all fooled by or stained by their appearances in the play of mind.

So the key is, as a minimum to stay with that and you are still “training in” or “nurturing the essence.”

*Post-Meditation or “Subsequent Attainment”*

Now in post-meditation we have to deal with everything under the sun....driving on crazy highways, people yelling at us, states of mind so fatigued we can't wait for the oblivion of sleep, doing



our homework or prescribing a prescription. Most of us heard that ultimately we should come to realize that meditation and post-meditation are the same thing, but for some reason or other, we always seem to be a long way off from that.

Dakpo Tashi Namgyal says that until your meditation and post-meditation are one, you should spend most of your time in meditation equipoise on “nurturing the essence” by keeping with the three aspects of resting discussed above, and that one should do so without wavering. However, when it comes to post-meditation, thoughts (*rtog pa*) and appearances or perceptions (*snang ba*), basically whatever comes up, should become the basis for your training and carried on the path.

So how to do that? Basically when your meditation stops, you can continue with *rang rig gi dran pa*. This is one step further than just saying “practice mindfulness” although mindfulness still remains at the core of maintaining this practice. Here it is mindfulness imbued with self-awareness or our natural awareness. One can say it is our natural mindfulness.

Now this mindfulness is completely uncontrived so if you feel you have to hold on to something from your

meditation, you are missing the point. Still something does continue and one can say the sense of meditation continues into the post-meditation. What sense is this? The sense of being naturally mindful of an uninterrupted and yet all encompassing expression of your awareness as it is.

In terms of post-meditation practice, there is no further to go than this.

Now to be sure, this is not a thing you have to “attend to.” Rather it shines forth as a naturally resting cognition or awareness (*rang zghin bzhag pa rig*), at home right where it is.

Sounds too wonderful to be impossible? Well, the old masters say this will become as evident or clear as the sun and moon in the sky.

How do you go about actualizing this? Again an example of this from our ordinary day-to-day life may help explain this. In life, you don't go around every daytime moment thinking “Hey, I don't need a flashlight because the sun is out.” You simply know the sun is out. You have actualized the realization that the sun is out, completely and unambiguously, free from any doubt and hesitation.

Similarly, you don't use contrived thoughts such as "Hey, all appearances are mind" or "Let me remember my *rang rig* nature to actualize it." Just as it is self-evident to you when the sun is up, *rang rig* is self-evident in all situations and at all times and, in that way, we truly actualize our realization of it. In this way the practice or meditation equipoise and post-meditation become essentially the same; their oneness is not a dream but rather a manifest reality, and becomes as real as their apparent distinctiveness.

This is very natural and does not take us away from functioning completely normally in our lives. In catching the person who is about to fall from the stage, we aren't busy thinking about Dharma. We are spontaneous and just catch the person who falls.

We are able to function in the world without artificial religious barriers, obstructions, and contrivances.

In this manner, thoughts and appearances, which seem as hard as ice sometimes (the famous Saraha quote comes to mind<sup>13</sup>), now genuinely dawn or arise "co-emergent with emptiness." Even if we try, we can't lose sight of this. In this way, we actualize our realization of it.

Previously so fixated on "things" and "happenings," suddenly we recognize an incredible openness to our

condition. There is spaciousness to all those things and happenings while experiencing them, as tight as they might appear. And this gives us a true sense of ease with respect to them. We are no longer “boxed in” or “pulled along” by whatever may arise.

Just as in meditation we stopped stabbing the life out of our basic fresh condition and stopped casting evaluations and judgments, now we begin to relax our habit of reifying both experience and who and what we are moment-to-moment. Even though nothing can be established to be this or that, we are still able to function completely with a mind that continually thinks of this and that and which habitually reifies things and self. There is no contradiction here and right here we can know “form is emptiness, emptiness is form.”

In support of all this, Dakpo Tashi Namgyal tells us, from time to time to make sure we are not caught up again in delusions or attaching to various states in preference to other states. In such case, you may bring forth an extra sharp alertness of mind to help to bring forth your natural presence of mind. Similarly, at the outset he notes that when we sit we need to relax our minds and bodies. Unfortunately they are often habitually full of so many tensions.

I think the habitual tendencies of samsara are a bit like how we find ourselves after we have been in a bad car accident. After being traumatized, no matter what, when we return to driving down the road, we can't help but tighten up when other cars come near us. In that case, everyone tells us to just relax, but all we feel is a very gripping uptightness. It takes time for that to heal. Similarly, at the outset, we may need to make an extra effort to relax, deeply within our minds in order to help clear the residual "uptightness" from the traumas of samsara on our minds and body. On a practical level, it may even help to stretch or do some yoga to release our tensions.

Ultimately, we may actually come to recognize and actualize our inherent peace, our inherent relaxation. This peace is already fully actualized in the *rang rig* aspect of our minds. Like a mirror, it remains untouched by anything that arises. It is always ready for anything in samsara or nirvana to arise, provided that the conditions for that apparent arising are there.

So finally, in order that we may actualize realization of this nature, with "no more to do" or "no place to go," a freedom from hope and fear with respect to our absolute nature, Dakpo Tashi Namgyal reminds us

to maintain and nurture this naked freshness (*so marjen pa*) itself.

Finally, in following these pith instructions, we may begin to really appreciate the meaning of the verse on “non-distraction as the body of meditation” as expressed in our *Dorje Chang Lineage Prayer*:

གང་ཤར་རྟོག་པའི་ངོ་བོ་སོ་མ་དེ།

Whatever thoughts arise, their essence is fresh.

མ་བཅོས་དེ་ཀར་འཇོག་པའི་སྒོམ་ཆེན་ལ།

To this meditator,  
simply settled in non-contrivance,

བསྒོམ་བྱ་སྒོ་དང་བྲལ་བར་བྱིན་གྱིས་སྒོ་བ།

Grant your blessing that  
meditation is free from intellectual objectification.



## Notes

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<sup>1</sup> Use by permission of Loppon Jigme Rinpoche.

<sup>2</sup> For an alternate translation see also *The Precious Treasury of the Way of Abiding*, Longchen Rabjam, translated by Richard Barron (Chökyi Nyima), Padma Publishing, Junction City, California, 1998.

<sup>3</sup> From *Counsels from My Heart*, Dudjom Rinpoche, translated by Padmakara Translation Group, Shambhala Publications, Inc., Boston, MA, 2001.

<sup>4</sup> An alternate version of the root text has the word *lhun grub* in place of *lhun mnyam*, so spontaneous presence (*lhun grub*) may be understood in place of spontaneous evenness or equality.

<sup>5</sup> From Gendun Rinpoche's *Heart Advice from a Mahamudra Master*, translated by Jochen Kleinschmidt, Norbu Verlag: Norbu Editions, Germany, 2010.

<sup>6</sup> From Khenchen Palden Sherab Rinpoche's and Khenpo Tsewang Dongyal Rinpoche's *Lion's Gaze: A commentary on the Tsig Sum Nedek*, translated by Sarah Harding, edited by Joan Kaye, Sky Dancer Press, Boca Rota, FL, 1998.

<sup>7</sup> From Namkhai Norbu Rinpoche's *The Cycle of Day and Night: An Essential Tibetan Text on the Practice of Contemplation*, translated, edited and introduced by John Reynolds, Station Hill Press, Inc. Barrytown, NY, 1987. The translation shown is by P. F. Barth.

<sup>8</sup> The *Seven Treasures* of Longchen Rabjam are available in digital format from the noted publisher, along with a linked-in dictionary entitled *The Illuminator Tibetan-English Dictionary*. Both of these excellent resources proved very helpful in the preparation of this text. All *Chöying Dzöd* commentary excerpts are presented consistent with this digital edition due to the high standards of Tony Duff's and PKTC's work and so that the serious student may be inclined to consult this invaluable resource. With regards to the root verses, we have kept them consistent with the most splendid quality edition as published by Padma Publishing.

<sup>9</sup> From "*Creation and Completion: Essential Points of Tantric Meditation*," introduced, translated, and annotated by Sarah Harding, Wisdom Publications, Boston, MA, 2002.

<sup>10</sup> From Khenchen Thrangu Rinpoche's *Vivid Awareness: The Mind Instructions of Khenpo Gangshar*, translated and edited by David Karma Chöpel, Shambhala Publication, Inc., Boston, MA, 2011.

<sup>11</sup> From "*Creation and Completion: Essential Points of Tantric Meditation*," introduced, translated, and annotated by Sarah Harding, Wisdom Publications, Boston, MA, 2002.

<sup>12</sup> From *Counsels from My Heart*, Dudjom Rinpoche, translated by Padmakara Translation Group, Shambhala Publications, Inc., Boston, MA, 2001.

<sup>13</sup> "When a cold, turbulent wind blows across and agitates water, even gentle water becomes as solid as a rock. Although formless, when the delusion of agitating thoughts stirs, it becomes extremely hard, like rigidity itself."