## Highest Wisdom

A GUIDEBOOK TO<br>THE STAGES OF THE PATH OF THE PRIME GUARDIAN ACCORDING TO<br>LONGCHEN NYINGTIG GREAT<br>COMPLETION

BY TONY DUFF PADMA KARPO TRANSLATION COMMITTEE

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

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## CONTENTS

Introduction ..... v
Topic Headings of the Text ..... xxxix
"Highest Wisdom", A Guidebook to The Stages of Path of the Prime Guardian According to Longchen Nyingtig Great Completion by Jigmey Ling pa
Preface ..... 3
Part I ..... 11
Part II ..... 127
Part III ..... 177
List of Texts Cited ..... 191
Glossary ..... 195
Supports for Study ..... 221
Tibetan Text ..... 225
Index ..... 309

## INTRODUCTION

This book is a translation of one of the key texts of the Longchen Nyingthig system of Great Completion dharma.

## Great Completion

The Great Completion system of dharma came from a land called Uḍdiyāna, which is thought to have been in the Swat region of Pakistan. The name of the system of dharma in the language of Uḍḍiyāṇa was "mahāsañdhi". The name mahāsañdhi means exactly "the great juncture" and refers to the one all-encompassing space in which all that there could be-whether enlightened or unenlightened, whether belonging to nirvāṇa or saṃsāra-is present.

The Tibetans translated this name as "rdzogs pa chen po". The term "chen po" is the exact equivalent of "mahā" and means "great" in English. The term "rdzogs pa" is not exactly equivalent to "sañdhi" because its literal meaning is "a state of completion" rather than "a juncture". However, it was chosen in this case because one of its meanings, "a situation in which everything is present", does match the meaning of "sañdhi". In the terminology of the original Tibetan translators, "chen po" is a literal translation and "rdzogs pa" is a meaning translation.

When this name is translated into English from the Uddiyanian term, it comes out to "Great Juncture" in both literal and meaning styles of translation. However, when translated from the Tibetan term, it comes out to "Great Completion" in literal translation and "Great Juncture" in meaning translation. Although the English translation "Great Completion" is used these days because of following the Tibetan wording literally, I think we should start using "Great Juncture" because it both translates the term literally and conveys the meaning intended. Nonetheless, for this book I have continued to use "Great Completion" in order to avoid confusion.

This exercise in arriving at a correct translation of the name is not done merely as an exercise in translation. It is done to bring out the great meaning embodied in the name. Great Completion refers to an all-inclusive space that beings, including humans, could realize. It is also used to refer to the system of instruction designed to bring them to an all-inclusive realization of that space. When a being does realize it, there is nothing more to be realized or done because all is complete within that being's space of realization and the work of spiritual practice is complete. In a Buddhist way of talking, Great Completion is the final realization in which that being has manifested true and complete buddhahood.

Great Completion is often called "Great Perfection" in English but that presents an incorrect understanding of the name. The final space of realization is not a state of perfection but one that contains both perfection and imperfection. The name should not connect us to the idea of perfection but to the idea of the juncture of all things perfect and imperfect, to the idea of a state of realization in which all things are complete. There is also the problem that "Great Perfection" feeds into the theistic habits of the West. It easily misleads people into thinking of a godly state of perfection.

I had the fortune to work for many years under the incomparable vidyādhara Chogyam Trungpa Rinpoche as a member of his translation committee. He was very alert to problems of translation and the effects of theism, and did not accept "Great Perfection" for the reasons given above. As a matter of interest, he preferred to use another name for Great Completion, "mahāti" ${ }^{1}$, which is derived from the practice aspect of the teaching. By doing so, he emphasized the practical aspect of the teaching while avoiding the various problems that come with calling it "Great Perfection".

You might ask what the "great" in the name means. It does not mean that this is a "fantastic" or "wonderful" state of completion, a meaning that comes to many people based on the slang use of "great". In the Buddhist tantras, this term is used to distinguish something known by wisdom in direct perception from the same thing known by dualistic mind as a concept. In other words, Great Completion does not refer to the lesser state of completion understood through the use of concept but to the great version of that, the actual state of completion known through wisdom.

## Nyingthig Great Completion

The Great Completion teaching is the ultimate of all Buddhist teachings. It has within it several, increasingly profound levels of teaching, the most profound of which has an Indian name which literally says "heart's drop" but means "quintessential". It was translated into Tibetan as "nyingthig" ${ }^{\text {which also literally says }}$

[^0]"heart's drop" but means "quintessential". Thus, Nyingthig Great Completion is the name for the quintessential level of Great Completion teaching. This books is entirely about the quintessence level of Great Completion teaching.

## Longchen Rabjam’s Tradition of Nyingthig Great Completion

The Nyingthig or quintessence level of Great Completion teaching had several lines of transmission within Tibet. The one called "Longchen Nyingthig" is a transmission of the Nyingthig teaching which came through the Tibetan master Longchen Rabjam [1308$1363]^{3}$.

Longchen Rabjam transmitted the teaching to Jigmey Lingpa [1730 -1798] in a series of visions. A brief story of the transmission follows. At one point in his life, Jigmey Lingpa went into strict retreat near Samye Chimpu, and practised the guru yoga of Longchen Rabjam for a long time. In 1759, at the age of 31, he stayed in two, different caves which had been named the Nyang Caves after Nyang Tingdzin Zangpo who had practised in them long before. It was in those two caves that Jigmey Lingpa met Longchenpa's wisdom body in a series of three visions. The first vision occurred in the Upper Cave of Nyang and the two later visions in the Lower Cave of Nyang. Jigmey Lingpa later named the lower cave Flower Cave of Great Secrecy.

[^1]The following description of Jigme Lingpa's three visions was given by the late Tulku Urgyen and translated by Andreas Kretschmar. It is a condensation of Jigmey Lingpa's own record of his visionary experiences called The Water Moon Dancer, The Story of the Realizations that Appeared as Very Secret Experiences.
"On the 16th day of the eighth month, after I had composed a praise to this great and holy practice place, while sleeping in a state of unchanging luminosity, ordinary fixations on the five sense objects were purified and rough object fixations dissolved into the oceanlike consciousness. In this non-conceptual state of the allaya, the interdependent arising of phenomena subsided and the apparent luminosity of luminosity, rigpa wisdom arose.

In this mirror-like state, I saw the glorious master from Samye, the All-Knowing Lord of Speech, like a magical apparition. His noble body was beautified with the threefold monk's robes and he was a little advanced in age. As with the Buddha, one could see no imperfection in him.

I heard him say in a clear voice, 'May the mind transmission of the meaning be transferred to you! May it be transferred! May you perfect the transmission of words! May you perfect it!'

At that moment an unbearable faith and devotion, similar to falling unconscious, was born in me and without wasting time to prostrate, I immediately grabbed both hands of the All-Knowing Lord and placed him on top of my head, the Great Bliss Chakra. Almost fainting with devotion, I prayed to him, 'All-Knowing Dharma King, think of me! All-Knowing Dharma King, think of me! All-Knowing Dharma King, think of me!'

He replied, 'I knew that in later times someone saying this would come'. When I came back to my senses, I understood this to be an unhappy statement because when he was still dwelling in his physical body, beings of lesser merit had no faith and devotion toward him, and through the power of their bad practice they had brought sadness to his mind.

I said to him, 'Thinking of your great kindness and how you benefited the dharma and beings with your Seven Treasuries ${ }^{4}$ and the mind treasure of the Nyingthig alone, I have a constant devotion, seeing your outstanding qualities to be equal to those of buddha in person.'

He looked straight at me and said, 'Son of noble family! Now I have transferred the realization of the transmission of meaning to you by means of aspiration and entrustment. Erect the life-fortress of practice and teach extensively to the destined ones! And, your songs are excellent.' As he said that, I thought of asking him for teachings but the vision of the three kayas dissolved like a magical apparition into the expanse ${ }^{5}$.

After that, I thought unceasingly of the All-Knowing Lord. 'I would have thought that, for a poor beggar yogin like me, who practises in caves and is young in age, such realization would be impossible. However, just by seeing your face, all my latencies, negativity, and obscurations are gone. Just by hearing your voice, the great expanse of realization has burst forth and, without having studied the words of the teaching but merely by

[^2]seeing the writings, I understand all the key points of instruction. In one day, your kindness has transformed me from a sentient being into an enlightened one.'

Thus I was blessed with the transmission of meaning through various symbolic methods: outwardly through the tamer of beings, the Great Hūṃkara; internally through the master Mañjuśhrīmitra; and secretly through the dharmakāya of Longchenpa. This was the first vision, in which I was blessed with his body.

At that time, I stayed in Nyang Tingdzin Zangpo's practice cave, which in the old guide books to holy places is referred to as the Upper Cave of Nyang. It is an overhang type of cave and now, to the right side of the entrance there is a white bush growing out of a crack in the rock and on the side of the rock are the outlines of three stūpas, and the grass on the floor of the rock is moved by a continuous breeze.

People of former generations have written about the southern cave, also known as the Lower Cave of Nyang, as the Nyang cave. Through a vision, I gained confidence in what was previously written about it and I remembered it to be the practice cave of the Dharma King Trisong Deutsen and Nyang Tingdzin Zangpo. Therefore, I gave the Lower Cave of Nyang the name Flower Cave of Great Secrecy.

While I stayed in this holy place in very strict retreat, I felt strong renunciation in my mind and had a vision in which all concretized dualistic fixation collapsed. I met the All-Knowing One, the second buddha, Longchenpa, again. This time, he gave me a book with one chapter and said, 'In this, all the hidden points of the Great Chariot are clarified'. At that time, he taught the cycle
of Unravelling the Symbols of the Great Secret Treasury.
Again he said, 'This is a record of your former lives and predictions for the future', and handed me a scroll. When I opened it, I found that it contained two lines, one above and one below. The upper one read, In your previous life, you were the All-Knowing Dharma Lord ${ }^{6 \times}$. As I began to read the lower one, the vision faded out like a cloud within space. At the time of this vision, I had no gross fixations that would think, 'His body shape is like this or that'. Thus he blessed me with his speech and I received the authorization to compose writings. This was the second vision.

After a few months, I met the All-Knowing Lord again. He was magnificent, wearing the robe of a paṇ̣ita. He had the body of a very youthful man aged twenty. On his head, he was wearing the pandita hat with long flaps. With the mandala of his body and through the symbolic union of the five spontaneously existing male and female buddhas, he conferred the empowerment of infinite luminous purity upon me. Without saying anything at all and with a kind and joyous smile, the wisdom vision of great purity dissolved into the expanse. Thus he blessed me with his mind and I received authorization as a master who has realized the transmission of actual meaning. This was the third vision.

At that time, my perception of objects became liberated, freed of all reference points, and my realization during meditation was without any restrictions. Internally, I was freed from the fixating mind stream and therefore, everything was purified into limitless natural

[^3]liberation. In my post-meditative wisdom perception, I spent the time in a happy yet saddened state of mind. With devotion and powerful longing, I composed the praise to Longchenpa called the Longing Song of the Spring Queen.

The meaning of Longchenpa's Three Chariots and Seven Treasuries arose in my heart and I wrote many instructions concerning key points, and quintessential teachings on view and meditation, and on the essentials of practice. All were written in an easy-to-understand way with an economy of words, for example, Words of the Omniscient One, White Lotus, Annibilating Deviations, and so forth."

Jigmey Lingpa transmitted this to many disciples and the teaching of Longchen Nyingthig flourished, especially in Eastern Tibet.

Jigmey Lingpa was not learned at all before having these visions but the realization transmitted in them opened his mind fully and he was able to write brilliantly afterwards. He wrote extensively on many subjects and, as part of his writings, made a complete record of the stories of the three visions and all of the dharma that he received directly from Longchen Rabjam's mind. All of his writings were later assembled into his Collected Works, with the texts that recorded the Longchen Nyingthig transmission taking up three volumes. These three volumes have since become known as The Root Volumes of Longchen Nyingthig.

## The Contents of The Root Volumes of Longchen Nyingthig

The Root Volumes of Longchen Nyingthig contain all the texts needed to support the teaching of Nyingthig Great Completion as it came from Longchenpa to Jigmey Lingpa. They contain texts that urge
the practitioner to practise, texts for doing the preliminary practices, texts for giving the empowerments of the deities of the system and for practising them, texts for doing the necessary supplications to the protectors of the system, a text with the Severance practice, texts explaining the channels and winds practices, and so on. At the apex of these texts is the text that explains the ultimate practices of this transmission, those of Thorough Cut and Direct Crossing. This ultimate of texts is called "Highest Wisdom", A Guidebook to The Stages of Path of the Prime Guardian According to Longchen Nyingtig Great Completion. It is the subject of this book.

## About The Title of "Highest Wisdom"

The title of the Highest Wisdom text sums of the meaning and purpose of the text so a little explanation of the title is a good way to introduce the text.

Amongst Tibetans, the title is usually abbreviated to "tri yig yeshe lama" and it has become known by that name amongst Westerners. In it, "tri yig" means a book of written instruction and "yeshe lama" means highest wisdom.
"Tri yig" does not mean manual. The word manual would convey the idea that one could pick up the text and use it as a manual for the practice but the text is not written or intended to be used like that. Oral instruction explains that these words mean Tib. "lam yig", a guidebook used by a traveller. This text is indeed a guide that exposes all of the places passed through on the Nyingthig journey. However, it needs a great deal of explanation to be used as a basis for practice. Therefore, as the oral tradition says, it is a guidebook, not a manual.

The rest of the title states what sort of guidebook it is. It is one that shows the stages passed through on the journey to re-uniting with
the prime guardian. "Prime guardian" is a name used throughout Buddhist teaching to refer to the deity representing the primal or original state of realization ${ }^{7}$. In the earlier Tibetan tradition of Buddhadharma, called Nyingma in Tibetan, it refers to Samantabhadra and in the newer traditions called Sarma-Kagyu, Sakya, and Gelug-it refers to Vajradhara. Thus, this is a guidebook that shows the stages to be gone through on the journey back to the realization of primordial Samantabhadra. All of the Buddha's teachings are for that purpose but this guidebook is for the journey as shown by the teaching of Great Completion called Longchen Nyingthig.

That describes what the text is. In Tibetan, following the main title, the essence of the text is presented in the sub-title "yeshe lama" meaning "highest wisdom". There is an important point here. While the sub-title "highest wisdom" could be taken to mean highest wisdom in a general way, there is the important point that "highest wisdom" also is the name of a sixteenth level of wisdom taught only in the ninth or Ati vehicle and not in any of the eight vehicles below it ${ }^{8}$. Using exactly the right words, the sub-title encapsulates the meaning of the guidebook. Sitting, as it does in Tibetan, at the end of the title, it also leads directly into the teaching contained in the text. A teacher who knows these subtleties of the wording of the title can and will use the explanation of the subtitle as a springboard to the exposition of the text.

[^4]
## Encountering the Style of "Highest Wisdom"

It is said in general that Jigmey Lingpa became a master author after receiving the mind transmissions from Longchenpa and the truth of that becomes obvious as one discovers the particular way in which he wove the meaning of this system of dharma into the words of the text.

The explanation of the sub-title with its revelation of the special meaning contained in what seems to be a general expression of dharma is the first hint that a reader gets to the style of this particular text. When the text is read with the instruction of a competent teacher, one finds again and again that seemingly innocuous words and phrasings lead to unexpected revelations of the marvellous, ultimate Nyingthig dharma. The text is written in straightforward Tibetan using standard Tibetan grammar but is full of keys to the profound teaching of this dharma. Pointing this out reminds me of the kindness and supreme good qualities of my own guru, who again and again showed us, his disciples, how apparently simple words in the text were keys to amazing expositions of this profound dharma, expositions which, because of the blessings of the lineage that live with him, immediately opened doors to direct experience in us. That really sums up the style of the text and how it intended to be used.

## What is Required to Use this Text

Can anyone hear let alone practice this highest wisdom teaching?

## Intellectual capacity

There is a prideful attitude amongst us Westerners that we can understand anything at all. It seems to me that this derives from a very strong emphasis on training the intellect during many years of mandatory schooling. Whatever the reason, Nyingthig is the ultimate of all teachings beyond intellect so the rapid and acute intellectual capabilities that Westerners have developed in general have no bearing on whether or not they can comprehend this dharma and do something with it. Jigmey Lingpa says in this text,
"... those people without fortune who think of cause and effect as definitive meaning and want to relate Great Completion to mental analysis ..."

He is talking about one of the scholarly traditions in Tibet who like to reduce everything to their own idea that intellectual prajñā is allimportant but his comment applies to us Westerners, too. Great Completion is not something that can be penetrated with intellect. That is simple fact. Our mistake, based on our high level of education, is that we have developed the idea that we can do so. It is a widespread and serious mistake that is brought into focus by a consideration of this text and the dharma that it presents.

Longchenpa, as quoted by Jigmey Lingpa in this text, takes it a little further. He says,
> "This king of the secret being the peak above all the others, its meaning cannot be realized except through prajñā that comes of a greater level of hearing and contemplating and a supreme level of fortune."

He is pointing out that to make any progress with this ultimate teaching one needs the intelligence born not of the schooling that we Westerners have gone through but of hearing unusually large amounts of dharma teaching and, on top of that, contemplating that teaching to the point where it is not only correctly understood but
also internalized. He is saying that one needs a much stronger than usual level of that force to propel us successfully towards Nyingthig realization. That much teaching let alone contemplation is very difficult to obtain and requires considerable effort on our behalf, something which many cannot manage. In regard to that, what has developed in the West in recent years is the attitude that the teaching should change. For example, the teaching is given to anyone who comes along instead of allowing natural karmic forces to sort out who is suitable and who is not. Because the students are too busy with their Western lives, the requirement for doing hundreds of thousands of preliminary practices is being carved down to tens of thousands. What Longchenpa is saying here is that the student has to change not the dharma, and he is saying very pointedly that in the case of Nyingthig dharma the student has to change quite a lot.

In this section, I am not simply taking the stance that we should follow tradition. I feel very strongly that we Westerners have to make the dharma work for us in our own situation. However, we cannot do that by allowing our own mistaken understandings to override the dharma teachings that we are trying to follow. The point of this section has been to try to convey some of the environment and flavour of this Nyingthig dharma according to the system itself and see how it relates to the ideas that have developed in the West about to this ultimate dharma.

## Karmic Good Fortune

In the quotation above, Longchenpa also mentions that "a supreme level of karmic good fortune" is needed and this leads us to a second important point.

In Buddhist terms, it is true that everyone is equal in having the potential for enlightenment and in that sense, the cultural form of
treating everyone as equal is an excellent idea. Unfortunately, this has led to a very strong idea in these times that everyone is equal in all regards. Nothing could be further from the truth. Each person has his own karmic fortune or inheritance where fortune does not mean to have good luck in a general way but to have the karmic accumulations needed for any given situation. This leads to tremendous differences of spiritual capacity and capability among individuals. The foremost instructions ${ }^{9}$ of the Nyingthig system state that only those of the highest level of karmic fortune will be able to meet with and obtain the empowerments, instructions, and texts needed to practise this "highest wisdom" teaching and achieve success with it.

These days Western cultures promote the idea that everyone is equal and because of it anyone is capable of anything. Because of it, many Westerners believe that they not only can but are entitled to hear and follow any and every level of spirituality. This is a major mistake; in fact, people can only manage what they are karmically fortunate enough to meet with and be able to do. As Longchenpa said in the quote above and also in many other places in his writings, this is especially true in the case of the Nyingthig teachings. The true Nyingthig teaching, as opposed to the popular ideas of it that have developed, is utterly profound and very difficult for most people to meet, let alone penetrate, for the simple reason that most people do not have the karmic fortune needed for it. For example, there was a posting on a widely-read internet list in the United States recently that proclaimed "Dzogchen is the practice of the West". Dzogchen in not the practice of the West! It is the practice of those few people who have the extreme level of good karmic fortune to be able to meet and practise it successfully. It is certainly

[^5]not the "birthright" of Westerners despite the very widespread idea that it is.

The mistaken attitudes outlined above have two undesirable effects. On the one hand, by not understanding that it is karmic fortune that determines whether one can and even should try to engage ultimate dharma, a person will tend to do things spiritually that will hold him back. He will also not develop certain attitudes needed for success with these ultimate dharmas. On the other hand, there are people who understand this part of the teaching but who ignore it and teach this ultimate dharma openly even to people who are not ready for it. The combined result is degradation of the dharma itself and harm done to those who are attempting to practice something for which they are not yet ready. Unfortunately, there has already been tremendous degradation of the Nyingthig teaching in the West because of these factors.

The Nyingthig teachings themselves say that, except for some very exceptional individuals, people in general have to go through a long process before receiving the actual, ultimate teaching contained in this Highest Wisdom text. It is not well-known but it is definitely the case that the real tradition of Great Completion requires three or more years of basic śhamatha-vipaśhyanā practice for beginners. Yukhog Chadralwa, a great Dzogchen master of Eastern Tibet during the twentieth century observed that, "In Adzom's camp, five years of śhamatha-vipaśhyanā are necessary at the beginning". He was saying that even three years of basically becoming acquainted with your mind was not enough in the eyes of the really great Great Completion master Adzom Drukpa. Following that, there is a complete set of preliminaries to be done and these preliminaries are generally much more extensive than the ones for lesser tantric practices.

This is something to think about. These days, especially in the U.S.A., there is a habit of teaching the highest teaching of Nyingthig dharma to the newest of students. There are several famous Tibetan teachers and a couple of famous Westerners doing this. They have flaunted the actual tradition and its requirements. I have personally seen that they have caused serious problems for students. They and the students have created an atmosphere in which the sacredness of the teaching has been lost and because of that it is well known that there has been a significant degradation of this dharma within the West. I have seen it myself on many occasions and in discussions with many people. If this teaching were properly presented, it could take a different course and possibly more people could, after a long period of training, benefit from it. The teaching itself shows the right way to go.

The Nyingthig teaching in general starts by explaining that it is not intended to be a practice for everyone but only those of the highest levels of karmic fortune. This has to be understood to begin with because it creates a certain attitude both towards one's own journey and towards this ultimate teaching that will guide the journey. With that attitude in place, the rest of the teaching can be presented as it should be. If the practitioner is told to do years of basic practice, it might become boring, but even that boredom is an essential part of the practice. On the other hand, if the student is not taken through any of that but immediately given the highest teachings, there is an arrogance which is not undercut and a general lack of understanding of many basic but important points that in the end leads to the ultimate teaching being inaccessible or twisted in some way.

The many, very famous teachers in the West who present Great Completion immediately and almost completely even to rank beginners have helped create the general idea that this is the way that the teaching is transmitted. It is noteworthy that the vidyā-
dhara Chogyam Trungpa Rinpoche, whom great Tibetan lamas of the time often said had outstandingly good students, followed the traditional approach to presenting this profound dharma without any change. He created a situation in which his disciples could and did practice śhamatha-vipaśhyanā for several years before hearing any of the profound tantric teachings. His students did well because of it and the dharma organization that grew up because of it has been singularly effective in teaching the dharma to large numbers of people. His approach included a very strong sense of the sacredness of the highest teachings which included understanding that, for the average person, it was necessary to create the karmic fortune needed to meet the teachings. He followed the tradition as I have learned it in Tibet and it worked.

The Nyingthig teachings say that the teachings are just not accessible if you do not have the karmic fortune for it. They do not say this to indicate that there is an elite group and that everyone else is excluded, rather, they say it to draw our attention to change our attitude. There has to be a very strong sense of the utter sacredness of the Nyingthig system on the side of the practitioner. That leads to developing a proper relationship with the guru who is the source of the teaching. It also leads or should lead to a willingness to undergo extraordinary hardship in order to get the teaching. Above all, when understood within the framework of the Nyingthig teaching, it leads to an approach in which the student stops leaking. He finds non-dual wisdom and learns how to offer that to the world without leaking out into dualistic consciousness. In doing so, he never leaks the teachings; he comes to know instinctively that to do so would be to make a mockery of the teaching and would be a cause for its degradation and eventually loss from this human world.

The teachers of these times, primarily ones in the U.S.A. who have been presenting the most profound Nyingthig teaching to anyone who comes along have, without regard for the warnings and instruc-
tions of the teaching itself, helped to cause its degradation. The excuse often heard from them is that Guru Rinpoche said that "at the very end of time", meaning now, "the Great Completion dharma would suddenly flare up and appear brightly as happens with the wick of an oil lamp when the oil has just run dry". The rest of what Guru Rinpoche said was that it would then snuff out and no longer be present. I believe that, if we were to follow the dictates of the teaching, this profound dharma might be more accessible for a little longer than that. Certainly, we could prevent some of the damage that I have personally seen happening to Western students and we could stem some of the degradation of the teaching. A good understanding of the meaning of karmic fortune and why it is so important within the context of Great Completion dharma goes a long way.

## A Little Story of Good Fortune

After some thought, I have decided to share a little of my own story of karmic fortune and what I personally had to do to obtain all of the Nyingthig teachings. I tell the story without pride, as an example of the meaning of karmic fortune and how it works in relation to these teachings, because of thinking that it might be helpful to others.

During a decade spent with my root guru, the vidyādhara Chogyam Trungpa Rinpoche, I made a point of receiving all of his teachings, including the few that he explicitly gave on Great Completion. Prior to his death, he outlined the directions that his students could take after his death. Essentially, they could continue on with the Kagyu teachings that he had mainly presented or they could practise either Longchen Nyingthig or Konchog Chindu of the Nyingma school. For myself, karmic good fortune led me in the direction of the Nyingma tradition's Great Completion teaching and eventually to obtaining all of the instructions on Longchen Nyingthig.

I had to go through immense hardships to obtain the teachings on Great Completion in general and especially of Longchen Nyingthig. After many years of prayer and supplication, karmic fortune led me to a long-sought connection with the teaching of Highest Wisdom. To get the teaching, I had to go to Tibet where I had been invited to one of the main Nyingma monasteries in Eastern Tibet whose central practice is Longchen Nyingthig. Once there, I studied and practised the teaching intensively in a purely Tibetan environment without any other Westerners or anything done to accommodate the fact that I was a Westerner. I learned the system very purely, from the source, in the source language and following the ways that have been followed for hundreds of years.

On hearing my story some think that they should try to follow my footsteps. It is doubtful that they could. I have been the only Westerner allowed into the monastery, and it was made clear to me that this very unusual dispensation was granted only because of a profound karmic connection that I seem to have from the past with the main guru of the monastery. This is not talk of good luck but talk of karmic good fortune, and this exactly was the content of my first meeting with my guru. Without what he sensed as that exceptional karmic good fortune of having a link with him personally, the place itself, and the teaching and practice too, I would not have been accepted and even if accepted could not have been successful there.

Once there, no special arrangements were made for me at all. All the teachings were given in Tibetan, there being no-one who spoke English. It was only because I had given up my adult life to Buddhadharma and had spent many years under extremely difficult conditions in Asia that I could speak Tibetan sufficiently that I could understand these teachings. Even then, it was not easy; the dialect used was a local dialect which is virtually unheard of amongst Westerners, so I had to learn a new form of Tibetan just to survive in the monastery, let alone understand the teachings and talk with
the other yogins there. The fact that I could manage is again a story of karmic fortune, this time the result of being willing to undergo the extreme hardships of living in a third-world country for a significant portion of my adult life and the rigours of having given up to living a life of hearing and practising dharma for myself and translating for others.

There is more, too. It is very, very difficult for a Western body to stay alive within Tibetan culture and at very high altitudes. I found the food to be very unsatisfactory and lost nearly twenty kilograms of body weight on my first stay. I had constant diarrhea because of the altitude and because of not understanding that one has to wear winter clothes even in the midst of the intense summer heat. On the other hand, I was able to survive because of having a very strong constitution, something which a few other Westerners who have tried to stay at the monastery have not been able to manage.

It came down to this: I woke up yet again at two a.m. one morning, needing to run to the outhouse once more. I did so, cleaned myself up and returned to my room. I clearly remember sitting in a supplicatory pose on my bed and calling on all the buddhas and bodhisatvas to be my witness. I swore then and there that I would do whatever was necessary to get these teachings, especially on Direct Crossing, and if it meant that I was going to die in order to do so, then so be it. Understand that this is not a story dressed up to impress. My body was totally worn down and there was still another month to go before we even started the Direct Crossing part of the text. I had been through enormous difficulties even just to get to this monastery in the depths of Tibet and since arriving had been through a lot more. From the depths of my heart I made the decision that, even to the point of death, I would do whatever it took to get these teachings, understand them, and practise them.

That attitude is born from karmic good fortune. Do you have that kind of attitude? Possibly not. Without it, frankly, I do not think anyone will get very far with Direct Crossing practice and I doubt anyone will be able to get, in an utterly pure way, all of the oral instructions needed to do the practice.

For myself, although I received and practised the entire teaching of this text in the first retreat in Tibet, I found on my return that there were some minor points that I did not understand clearly. I also wanted one-on-one instruction from my guru on the details of Direct Crossing practice. I realized both with joy and concern that I had further trips ahead of me in order to understand the text and practices that go with it more deeply.

The following year, the Tibetans staged uprisings in Tibet. That caused the Chinese government to close down everything for the year so the teaching that I so longed to return to was not available, a major obstacle indeed! The following year, things had improved just enough that I was able to get a visa to go to China. However, once there, I found that there was no teaching on the text for this year. Another major obstacle! Still, I was invited to live with the head instructor of the retreat centre and spent many hours with him gaining further instruction, again, all in Tibetan. Furthermore, my guru taught the entire Treasury of the Meaning of the Words by Longchenpa, the treasury of his seven treasuries which is specifically concerned with Direct Crossing theory and practice. He was also unutterably kind and gave me what is called the introduction to Direct Crossing in private and one-on-one. I left that year after another year of extreme hardship knowing that I still had to return to hear and practise Highest Wisdom again. However, I was equally amazed at my good fortune at being able to hear the teachings that I did receive and especially to obtain the complete Direct Crossing instructions in private from him.

The year after that, I was told that Highest Wisdom would be taught that year so I headed off to Tibet again and once again received and practised the entire teaching in Tibetan, with Tibetans, and with no other Westerners about. It was a very difficult time again with food and sickness but I left completely confident that I now had received, practised, and clearly understood all of the teaching and practice connected with Highest Wisdom.

My friends have often been amazed at my good fortune and have many times expressed astonishment at the purity of the transmission that I was able to obtain. When I do open up about these things to a small group of my own students who I think have the fortune to be able to practise these teachings, there is constant amazement at the purity of knowledge that is transmitted and the certainty that comes with it.

I would hope that this story is beneficial in several ways. At the very least, it should help the reader to understand that the full transmission of this teaching is usually not obtained without going through enormous hardships. It is not like any lesser teaching. You really have to be willing to give up your life to it and its practice and you have, I believe, to be willing to die for it.

Then, Zhadey Thrulzhig Rinpoche, the regent of Dilgo Khyentse Rinpoche and one of the world's great Longchen Nyingthig masters, was delighted but truly astounded when I recounted the story of what I had received. He indicated that he had never heard of a Westerner getting such thorough, complete, and pure transmission of the teaching. This should give the reader confidence that the translation here is accurate and more than that, that it authentically presents the content of the text and the thought of the lineage embodied in the text.

Hopefully also, my story should lend weight to the explanations of the need to observe the sacredness of the teaching and to have a very high regard for karmic good fortune and what is implied by it in regard to this teaching.

## Notes to "Highest Wisdom"

The way that Jigmey Lingpa composed this text is very much in keeping with the sacredness of the Nyingthig teaching. The text is not easy to read and in fact is written in a way that lends itself to misunderstanding. This has led one Western translator to claim that the text was written in code but that is not the case; the text was written using standard Tibetan words and grammar. It is true that the text is not written in the form of a dissertation that covers everything in great detail using a plain language. Yes, it is a guidebook that covers the whole Nyingthig teaching but it is written in a style that weaves many threads together in a short space and moves quickly from one idea to another. The result is that it has to be explained by a competent teacher for it to be understood correctly.

Like most Tibetan texts that deal with very high level teachings, the text is not intended to be a do-it-yourself manual and is definitely not written that way. It was only ever intended as a support for oral instruction given in a closed environment. The reader might not be aware of it but, traditionally, the real instructions that go with the text were taught one-on-one with the door closed.

A number of Westerners have seen earlier translations of this text. They have discovered, to their chagrin, that the text does not lay out all the details and is actually quite hard to understand as just explained. Therefore, some of them have asked me to annotate this translation extensively and, especially, to furnish it with my personal notes on the practice. However, the teaching is too sacred, too
precious, and also too highly guarded for that to be a wise move. For myself, as my gurus have done, I am more than willing to share these teachings in person with students who have themselves been through the hardships of years of preparatory practice. However, in the eyes of my guru who warned me against it and in the eyes of the dakinis who guard over this teaching, I feel that it would be very wrong to include commentary or notes to the text that would help to unravel its meaning.

The nature of the text led me to ask my fellow yogins in Tibet whether there were other texts that clarify the text itself. There are. Most people make notes of instructions received on the text. These notes have the dual purpose of explaining difficult parts of the text and of being a reminder for the details of the practices set out in the text. Accordingly, these writings on Highest Wisdom are simply called "notes" ${ }^{10}$.

I gradually discovered that nearly everyone involved had a set of notes to the text. Sometimes they were copies of notes of great masters and sometimes they were the yogin's own notes accumulated over the years. The notes of masters such as the previous Adzom Drukpa and Dilgo Khyentse Rinpoche were in high demand. Further research led to the discovery of two sets of notes on Highest Wisdom that are in Tibetan publication and which would be of great interest to readers of this book. They are the notes of two very realized masters of modern times. I have thought about translating them and making them available but whispers in my ear suggest that it might not be a good idea. Time will tell.

I found it noteworthy that, even within the boundaries of the teaching and practice circle in Tibet, everyone kept their notes very much to themselves and did not hand them around. This was yet

[^6]another teaching for me personally on the level of privacy and secrecy of these teachings, a level which is unprecedented within the whole range of Buddhist teachings. Eventually, I compiled my own, very extensive notes during the years spent in Tibet and, as with the other yogins in the practice circle, do not feel inclined to make them public.

## Points of Translation

## Style in General

In general, the style of translation throughout this book is very accurate. Long sentences are standard in Tibetan and I have kept them where possible. Even the idiom of the author, which in many places is hard to understand in the Tibetan, has been rendered into English. Thus, if there is a long or unusual turn of phrase or something unclear in the English, you can be sure that it reads that way in the original.

The long sentences used in Tibetan have many clauses and phrases carefully linked together to present the maximum amount of information in the minimum space. A feature of this style is that it contains a lot of syntactic meaning. I have tried hard to retain this, even though it means that the translation might not be completely euphonious to an English speaker's ears. The important point is to pay attention to the flow of meaning; for example, Tibetan composition usually arranges clauses and phrases in an order which it is part of the explanation.

Then, the text uses a great deal of specialized terminology including the unique terminology of Great Completion, much of which is not well known to Westerners. This imposes the need to provide notes that at least give explanations of important terms, even if they do not provide commentary on the meaning so I have provided notes
of that sort and a glossary. All in all, there has been a concerted effort to ensure that everything that needing clarification at the word level has been explained.

In other books on similar subjects I have usually abandoned the use of the more formal English "one" in favour of the less formal but much more personal "you". Decades of experience have shown that this is the tone of such texts. However, this text is a little different. It is, except in a few places, a very formal exposition. Therefore, the more formal "one" has been used except in those places. When Jigmey Lingpa drops into a more personal tone, which he does in places, I have switched to using "you" to mirror the idiom of the text.

In Tibetan texts, procedural remarks, notes, and the like are written in smaller lettering to distinguish them from the main text. This text has only one instance where notes have been inserted and these are placed in parentheses as would be done in English. All other notes are the notes for clarifying terminology mentioned just above.

## Meticulous Approach

The text was translated with meticulous care by reading and comparing five different editions and discussing every difference between them with the senior instructors at Dzogchen Monastery in Tibet. The translation truly represents what is accepted there as the wording of the original text.

Westerners in general would not think that there is more than one version of the text. Most would assume that all editions would read the same. However, the situation with Tibetan texts is quite different from Western books. Whenever Tibetans make a new edition of a text, they edit it to correct it. This is necessary because the person who wrote a text might have known exactly what he
wanted to write whereas the scribes and wood block cutters responsible for the actual printed edition often had no learning at all and often introduced errors into their production. Therefore, and especially with a text of the importance being noted here, one cannot afford to take a single text, regardless of its source, and rely only on that.

Therefore, in this work, various editions were used and compared. Every point of difference was investigated, resolved, and then noted for the reader in the translation. From there, a corrected version of the Tibetan text was produced and included in the book to go with the translation. Certainly this will help all involved to understand why the translation in this book is the way it is and why it might differ in places from other translations. On top of that, it should assist Tibetans in the West who teach this text but who themselves have not studied the various editions to who are not familiar with the differing readings for the text.

Of the five different editions of the text used during for its study and translation, I began with a recent edition made in Bauddha, Nepal. At this time, an unfortunate situation has happened in which every person, qualified or not, is republishing important Tibetan texts with the assistance of computers, for example in Bauddha. These new editions are often made by people who are trying to be helpful but have little or no knowledge of the material. I started with such an edition I had obtained from Bauddha thinking that its modern print would be very clear and easy to read. It was but it was also riddled with mistakes, many of them serious. I discarded it as useless and now tell a warning tale.

After that I sought out four editions that would be more likely to be useful. I used the edition found in the Tsibri Print ${ }^{11}$, the one made at Zhechen Monastery in Nepal at the command of Dilgo Khyentse Rinpoche, one produced by a khenpo at Dzogchen Monastery in Tibet, and an original copy of the famed Adzom Drukpa edition.

The edition by Khyentse Rinpoche was by far the most reliable, with only a few errors throughout the text; it seems to have been produced from the Adzom Drukpa edition. The Tsibri Print is a very clear wood block print. It had a few more errors than the Khyentse edition, though there were places where it was correct and the Khyentse edition not. The edition kindly given to me when I arrived at Dzogchen Monastery to partake in the great teaching and practice of this text turned out to be clear but mistaken in so many places that I had to put it aside too. The Adzom Drukpa Edition, in line with its reputation for excellence, turned out to be correct in all but one or two cases. As I proceeded with the translation, I also proceeded with checking the Tibetan and made a new, corrected edition as I went along. The resulting edition is included with this book. I believe that is the best edition available at this point.

[^7]
## Citations of Texts

Highest Wisdom uses many citations from important texts of innermost Great Completion. The name of the source text is not always explicitly mentioned or is sometimes mentioned in a way that only someone already expert in the text will understand. For this reason, there is a listing of all titles as they appear in the text following the glossary, with more information given about them. I also researched all citations that do not have the source properly identified within the body of the text, pinpointed their sources, and provided the information in a footnote.

Many of the quotations are citations from the Seventeen Tantras of innermost Great Completion, which are the principal tantras of the system. The root tantra of the Seventeen Tantras, called Sound Breaktbrough, is often referred to simply as "the root tantra". The root tantra is primarily about the use of sound as a way of uncovering one's innate three buddha kāyas or bodies and the title reflects that. It is a text about reaching the three kāyas by breaking the sound barrier, where sound to begin with is a samsāric phenomenon that is broken through with practice.

## Revealed Treasure Marks

Note that Tibetan writing uses a specific punctuation mark to show breaks. The usual form is simply a vertical stroke. However, that is replaced in revealed treasure texts with a variant called a "revealed treasure mark" which looks like this \% . During the 1980's the Nalanda Translation Committee was translating revealed treasures and discussed their work with Dilgo Khyentse Rinpoche who was visiting at the time. He said that it was important to retain the revealed treasure marks because they immediately and definitely indicate to the reader that the text is revealed treasure. Accordingly, all revealed treasure marks that appear in cited texts are shown in the English texts.


#### Abstract

About Sanskrit Sanskrit terminology is properly transliterated into English with the use of diacritical marks. These marks often cause discomfort to less scholarly readers and can distance them from the work. This work though sets out a technical subject with great precision and the use of diacritical marks is required to match the style of the text.


## Further Study

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

## Health Warning

This text is kept very secret by the Tibetans themselves. From beginning to end it describes things that can only be known by direct experience and whose practices have to be done on the basis of personal, oral instruction. Thus, as mentioned before, it is not a do-it-yourself manual. If you were to read this book without proper guidance and attempt the Direct Crossing practices in particular, there is a good chance that you would ruin your chances of gaining realization in this life.

This is the highest of high texts in the Tibetan system and in that sense it is also the most dangerous. Do not attempt any of these practices without proper instruction! These instructions cannot be obtained by internet radio or other fancy foolishness that is being propagated these days; they have to be obtained in person and in the right environment! Therefore, it is necessary to go to someone who has a proper lineage and who can lead you properly through the practices, and to obtain the instructions from him.

This brings to mind the situation that came to light recently of a woman from the U.S.A. who had heard just a few Direct Crossing instructions. Professionally, she was connected with astronomy and because of that was proud of her knowledge of optics and optical conditions. She read the instructions on viewing the appearances and assumed that they were instructions about the external physical world. She assumed that they must be referring to watching floaters in her eyes. After that, she spent years practising her own version of Direct Crossing meditation that was nothing more than watching physical defects of the eye! After that, she publicly proclaimed her knowledge of the practice on the internet. When in reply it was pointed out to her by several knowledgeable practitioners of the Nyingthig system that she was making a grave mistake, she could not and would not admit to it. She continues with her mistaken practice, adamant that, with her knowledge of the physical sciences, she is going in the right direction. I have spoken of the need for proper preparation, proper teacher, proper instruction, and above all a high degree of respect for this teaching. This is a true story that illustrates what can happen when there is the arrogance of thinking that one can proceed without regard for the instructions of the system and a proper oral transmission of them.

The text is a written form of instruction which is meant to be used in conjunction with a qualified teacher's verbal instruction. The written text becomes a skeleton around which the teacher can build a complete explanation replete with his confidential instructions just for his students, and at the same time a book that students can carry to remind them of the actual and exact instructions given by the teacher. In this sense, it is not a do-it-yourself book by any means. It is a support to be used in conjunction with guidance given orally by a teacher. This is a very significant point. In the West we have been taught that we can read a book and learn to do something ourselves from the book. That is not the case here. This text is merely a support for oral instruction and no more than that.

Best wishes to all of you!
May your practice of the preliminaries lead you to Preserving the state, then seeing the sambhogakāyas,
And finally returning to your original enlightenment.
Lama Tony Duff,
Padma Karpo Translation Committee, Swayambunath, Nepal
4th October 2010

## TOPIC HEADINGS OF THE TEXT

| I | Those who, having the strength that comes with the cause of sharp faculties, connect in this very life to the primal ground's expanse ................... 3 |
| :---: | :---: |
| I. 1 | The preliminaries ........................ 11 |
| I.1.a | Leading along the three kāyas, the way of training in the yoga of the four elements |
| I.1.b | Leading along rigpa, the parting of the three doors into the sides of samsāra and nirvāṇa |
| I.1.b.i | Outer parting |
| I.1.b.ii | Inner parting |
| I.1.c | Leading along mind, the way of training threefold body, speech, and mind |
| I.1.c.i | Training of body |
| I.1.c.ii | Training of speech |
| I.1.c.ii. 1 | Sealing |
| I.1.c.ii.1.a | Sealing outer appearances |
| I.1.c.ii.1.b | Sealing the internal, the skandhas |
| I.1.c.ii.2 | Training the skill |
| I.1.c.ii.2.a | Training in respect to outer appearances |
| I.1.c.ii.2.b | Training the skill in respect to the internal, the skandhas |


| I.1.c.ii. 3 | Finding pliancy |
| :---: | :---: |
| I.1.c.ii. 4 | Gone on the road |
| I.1.c.iii | Training of mind |
| I.1.c.iii. 1 | Actual training of the mind |
| I.1.c.iii.1.a | Examination initially of the place of arising and what arises |
| I.1.c.iii.1.b | Examination of the place of abiding and what abides |
| I.1.c.iii.1.c | Examination of the place it goes to and what goes |
| I.1.c.iii. 2 | After training, coming down to reality |
| I.1.c.iii.2.a | Coming down to reality |
| I.1.c.iii.2.b | Entering freshness |
| I. 2 | The ways of instruction in the main part . . . . 37 |
| I.2.a | General entrance into the vajra vehicle by taking empowerment and receiving the instructions on practice |
| I.2.b.i | From the perspective of precise definition, the reason for this unsurpassed Vajragarbha Vehicle that makes fruition into path being the main part of every path to buddhahood |
| I.2.b.ii | The entity of the fruition is introduced over rigpa |
| I.2.b.ii. 1 | For those of sharp faculties, the way of no meditation yet liberation through bypassing, the instruction of Thorough Cut . . . . . . . . . . . . . . 40 |
| I.2.b.ii.1.a | The common way |
| I.2.b.ii.1.b | The uncommon way |
| I.2.b.ii. 2 | The way that those of great perseverance, by meditating on Direct Crossing, are liberated through the path appearances of the three kāyas and pass to nirvāṇa without bodily remainder . . . . 57 |
| I.2.b.ii.2.a | The ways in which it is superior to Thorough Cut |


| I.2.b.ii.2.b | The actual explanation of the path that is special |
| :---: | :---: |
| I.2.b.ii.2.b.i | A general outline of what is special in Direct Crossing |
| I.2.b.ii.2.b.ii | The path in which the key points are actually shown |
| I.2.b.ii.2.b.ii. 1 | Showing the key points of the three doors |
| I.2.b.ii.2.b.ii.1.a | The key points of the support, the body |
| I.2.b.ii.2.b.ii.1.b | The key points of speech |
| I.2.b.ii.2.b.ii.1.c | The key points of mind |
| I.2.b.ii.2.b.ii.2 | Using the three key points to view luminosity |
| I.2.b.ii.2.b.ii.2.a | The key point of the door, the cause of shining forth |
| I.2.b.ii.2.b.ii.2.b | The key point of the object, the basis of shining forth |
| I.2.b.ii.2.b.ii.2.c | The key point of wind |
| I.2.b.ii.2.b.ii.2.c | The key point of rigpa ${ }^{12}$ |
| I.2.b.ii.2.b.ii. 3 | Being empowered with the rig pa'i rtsal empowerment, then introduction right over rigpa |
| I.2.b.ii.2.b.ii.3.a | Entrance into the great maṇ̣ala of ownappearance wisdom |
| I.2.b.ii.2.b.ii.3.b | The rigpa'i rtsal empowerment given on the basis of the innate character |
| I.2.b.ii.2.b.ii.3.b.i | As an addendum, there are two styles of starting down the narrow avenue of practice |
| I.2.b.ii.2.b.ii.3.b.i. 1 | The elaborate style of training in four sessions of yoga |
| I.2.b.ii.2.b.ii.3.b.i.2 | The un-elaborate style |

[^8]| I.2.b.ii.2.b.iii | Signs, the borders of the four appearances |
| :---: | :---: |
| I.2.b.ii.2.b.iii. 1 | The Appearance of Dharmatā Directly Perceived |
| I.2.b.ii.2.b.iii. 2 | Experience Steadily Increasing |
| I.2.b.ii.2.b.iii. 3 | The Appearance of Rigpa Reaching Full Measure |
| I.2.b.ii.2.b.iii. 4 | The Appearance of Dharmatā Exhaustion |
| I.2.b.ii.2.b.iv | Concluding with the ending foremost instructions |
| I.2.b.ii.2.b.iv.1 | Three non-waverings create the base |
| I.2.b.ii.2.b.iv. 2 | Three stayings that hold the extent |
| I.2.b.ii.2.b.iv.2.a | Signs appearing in the three doors |
| I.2.b.ii.2.b.iv.2.a.i | Obstacles, the sign of māra |
| I.2.b.ii.2.b.iv.2.a.ii | Increase and decrease, the sign of experience |
| I.2.b.ii.2.b.iv.2.a.iii | Not changing, the sign of the secret |
| I.2.b.ii.2.b.iv.2.b | The extent held by dreams |
| I.2.b.ii.2.b.iv. 3 | Three attainments drive a nail |
| I.2.b.ii.2.b.iv. 4 | Four assurances show the extent of liberation |
| II $\quad$ Thos | who, having middling faculties, go to hood in the bardo $\qquad$ |
| II. $1 \quad$ The | ure bardo . . . . . . . . . . . . . . . . . . . . . 127 |
| II. 2 The | th bardo . . . . . . . . . . . . . . . . . . . . . . . 132 |
| II. 3 The | rmatā bardo ...................... . 143 |
| II. 4 The | coming bardo ..................... . 165 |
| IIIThose <br>  <br>  <br>  <br> faculti <br> nirmā | who, having the least of , are revived into a nature kāya field realm $\qquad$ |



Jigmey Lingpa with Longchen Rabjam at his crown.
Wall Mural at Dzogchen Monastery, Tibet
Photograph by the author, 2010.
"Highest WIsDOM"
A Guidebook to the Stages of
the Path of the Prime Guardian
According to Longchen
Nyingtig Great Completion

# "Highest Wisdom" <br> A Guidebook to the Stages of Path of the Prime Guardian ${ }^{13}$ According to Longchen Nyingtig ${ }^{14}$ Great Completion 

Homage to the bhagavat, Teacher Unchanging Light.

> Being the inconceivable dharmatā whose nature is like space's expanse,
> It possesses the excellence not primordially had by either existence or peace, the excellence of every superfice ${ }^{15}$;

[^9] (continued...)

May expanse and wisdom non-dual, whose glory is revealed just in what appears,
The prime guardian together with consort ${ }^{16}$, be victorious on the lotus-pond of my rational mind ${ }^{17}$.

To begin with, there was the changeless essence with adventitious stains to be purified on it.
The three kāya teacher ${ }^{18}$ let fall a rain of dharma within which the nature of the one that washes best of all,
${ }^{15}$ (...continued)
superficial appearance of any given entity. For example, a horse is a horse-that is its entity-but it will have a surface appearance or superfice of being white, chestnut, black, big, small, and so on. Thus the horse is the entity and its external appearance is its superfice. This pair of concepts are widely throughout Tibetan Buddhist literature and must be understood.
${ }^{16}$ Samantabhadra with consort.
${ }^{17}$ "Lotus pond of rational mind" is a standard poetic phrase that means the mind that develops knowledge through consideration of a subject. At first it is like a murky swamp, like the swampy ponds where lotuses grow. As it develops understanding, lotus flowers of pure knowledge rise up from the swamp and blossom wide and beautiful. Finally, when a subject is fully comprehended, that subject has achieved victory over that originally swampy mind.
${ }^{18}$ Primordial reality, which represented and presented by the teacher Samantabhadra, exists as the three kāyas: dharmakāya, saṃbhogakāya, and nirmāṇakāya. This embodies many key points of Great Completion teaching.

Is the exceptionally wondrous chariot ${ }^{19}$ of Great Completion with its modes of dharma of gradual and non-gradual sudden liberation provided in relation to the grades of elements, faculties, and aims ${ }^{20}$.
It has life-trees who, throughout tens of millions of kalpas, acted well and wholly dedicated the merit ${ }^{21}$ and,
From that glory, emanation lotsāwas and paṇdits who appeared in this world of endurance ${ }^{22}$ in earlier times,
Of whom there is the one who manifested in the snowy mountains and upheld the victory banner with his complete explanations that never wane-
Lord of speech, life-tree of the teaching, placing the tip of your feet at my crown, I serve you, my crowning jewel ${ }^{23}$.
${ }^{19}$ Chariot is the name used for any major system of dharma teaching.
The concept is a giant truck that can pull along sentient beings of all
types and is so big and powerful that it cannot be challenged.
20 "The grades of elements, faculties, and aims" refers to the various
sentient beings with their differing grades of capacity for practice and
realization that arise from their physical makeup, mental abilities, and
individual ways of thinking.
${ }^{21}$ They have acted well according to the Great Vehicle ways of excellent conduct and have wholly dedicated the merit of doing so meaning that they have dedicated the merited fully and properly according to the Great Vehicle teaching on how to dedicate merit.
${ }^{22}$ Skt. sahāloka. A name coined by the Buddha for this particular planet because, as he explained, this is a world where human beings endure suffering.
${ }^{23}$ This and the previous line refer to Longchen Rabjam. In general, he is one of the emanated great beings of the tradition. More specifically, he appeared in Tibet where he manifested as a lord of speech. "Lord of Speech" is a common epithet of Buddhist tradition used to describe a

The meaning of the tantras, whose nature is an extremely deep and supremely vast ocean,
Was encompassed by his all-knowing analytical mind but will not be understood through an embellished version of his knowledge,
So, the meanings that were exposed by Drimey Ozer's ${ }^{24}$ dissections with the eye-spatula are ${ }^{25}$
Brought together again here as is, to clarify the essence for the fortunate students who pressed for it.
${ }^{23}$ (...continued)
master of explanations of Buddhist Dharma. That fits because Longchenpa is known for his extensive, complete, and masterful explanations of Great Completion that have never waned in popularity from the time they were written. It is also used as an epithet for one's own guru given that he explains everything to you, which fits here because Longchenpa was Jigmey Lingpa's main guru. One places the guru at the crown of one's head so "crowning jewel" is another epithet for one's guru. The Tibetan phrase that mentions Longchenpa as Jigmey Lingpa's crowning jewel also contains, in a Tibetan play on words, the meaning of him serving his guru.
${ }^{24}$ Drimey Ozer is Longchen Rabjam's secret name, the name he was given in connection with tantric practice. By using it here, the idea of understanding developed for the purpose of tantric practice is emphasized.
${ }^{25}$ An eye spatula is a Tibetan surgical instrument used to remove cataracts. Its use here implies the opening of the eye of intelligence to gain to correct knowledge.

Now in regard to that, there is this ${ }^{26}$. The truly complete buddha ${ }^{27}$ Samantabhadra, his mind all the while not wavering from dharmadhātu, nicely passed a lineage by mind from himself to five buddhas who were the fruitions of people other than himself ${ }^{28}$. In it, he taught the perfect dharma ${ }^{29}$ of the profound and vast, the secret mantra Vajra Vehicle ${ }^{30}$, in three parts-tantra, āgama, and
> ${ }^{26}$ These words are the standard opening statement of a Tibetan treatise. In this case, they indicate that the poetic expression of worship is completed and that prose explanation has begun. This prose section does not start the body of the text (called the goodness of the middle) but continues the expression of worship and ends with the declaration of composition.
> ${ }^{27}$ Tib. yang dag par rdzogs pa'i sangs rgyas. The term means a "truly complete buddha" as opposed to an arhat; arhats are also called buddhas but are not truly complete buddhas. This is fully explained in the book Unending Auspicious, The Sutra of the Recollection of the Three 7ewels with Commentaries by Tony Duff, $7 u$ Mipham, and Taranatba by Tony Duff, published by Padma Karpo Translation Committee, 2010.
> ${ }^{28}$ He could have passed this tantra teaching to his own saṃbhogakāya manifestations in a demonstration of dharma. However, in this case he passed it on from himself to others as the first step of transmitting this teaching into our world, which is the meaning intended here. Moreover, the wording of the Tibetan text contains the meaning that this is, of the three ways of passing on the teaching, the first one, called "Mind Lineage".

${ }^{29}$ Tib. phun sum tshogs pa. With the use of this term here, the five perfections (Tib. phun sum tshogs lnga) have to be explained. This system of explaining dharma via the five perfections came from Nālandā and was brought into Tibet by Padmasaṃbhava.
${ }^{30}$ The sūtra Great Vehicle is the excellent teaching containing the two aspects of profound and vast. However, the most perfect version of that teaching is the tantra vehicle, which is what was taught in this case.
upadeśha ${ }^{31}$-all of which perform the natural liberation of the element ${ }^{32}$ of sentient beings to be tamed ${ }^{33}$. The part of that teaching dealt with here does not relate to development and completion stages ${ }^{34}$, rather, it concerns alpha purity's actuality in which mindness ${ }^{35}$ is shown to be the nature of primordial buddhahood and Direct Crossing in which the nature of buddhahood is shown to be in the entity of wisdom's own-appearances, with both being shown through introduction ${ }^{36}$ to oneself in direct perception that does not relate to the words and the mental examinations that go with their

[^10]${ }^{35}$ Tib. sems nyid. See the glossary for mindness.
${ }^{36}$ Tib. ngo sprod. "Introduction" is often translated as "pointing out instruction" but that is a mistake; the term literally means that a person is introduced to something or someone. In this case, the introduction is not made on the basis of someone else that you are being introduced to but on the basis of yourself, and that is the exact meaning of the words used here in Tibetan. This style of use of words is standard in Tibetan and will often be seen throughout the text. For the most part, I have used the English "introduction made over ..." or "introduction made on the basis of" to show this meaning as closely as possible.
respective tenet systems ${ }^{37}$. This true path-the only one that has been travelled by past buddhas, the only one that will be accomplished by all future buddhas, and the only one that is being journeyed on by all present buddhas-is not reached by the rationalminded tenets of the eight vehicles ${ }^{38}$ so is positioned at the peak above them all. O ḍākinīs who are the owners of this dharma, please grant me permission to write a clarification of it that will make the nature of the great inner space of the mind of the superfactual ${ }^{39}$ prime buddha, Samantabhadra, as clear as though it were spread out on the palm of the hand.

In general, this path provides three types of instruction: the approach of guidance through oral instruction ${ }^{40}$; the approach of introduction ${ }^{41}$; and a compilation of the guests' crossing over the pass into a whole ${ }^{42}$. It is shown here through the system of foremost

[^11]instructions in which all three are complete with the first one being a container that includes the other two as adjuncts and is shown by the three grades of faculties-those who, having the strength that comes with the cause of sharp faculties, connect in this very life to the primal ground's expanse; those who, having middling faculties, go to buddhahood in the bardo; and those who, having the least of faculties, are revived ${ }^{43}$ into a nature nirmānakāya field realm ${ }^{44}$.
${ }^{42}$ (...continued)
through the bardo, into the next.
${ }^{43}$ Tib. dbugs 'byin pa. Revival is a technical term from ancient India. It literally means "to have breath breathed into" and would literally translate as "to inspire". In dharma texts in general, it has the meaning of being rescued from a bad situation and brought up into a good one. In this text it has the specific meaning of being revived from the death of samsāra and brought into a more enlightened kind of life. See revive in the glossary.
${ }^{4+}$ Tib. zhing khams. See glossary for field realm and the related term field.

# Part I: Those who, having the strength that comes with the cause of sharp faculties, connect in this very life to the primal ground's expanse 

This first topic has two parts: preliminaries and main part.

## 1. The preliminaries

The dharma of the preliminaries contains three approaches: leading along ${ }^{45}$ the three kāyas, the way of training in the yoga of the four elements; leading along rigpa ${ }^{46}$, the parting of the three doors into the sides of samsāra and nirvāṇa ${ }^{47}$; and leading along mind, the way of training threefold body, speech, and mind.

## a. Leading along the three kāyas, the way of training in the yoga of the four elements

[^12]Pre-eminent amongst the six million, four hundred thousand śhlo$\mathrm{kas}^{48}$ of Nature Great Completion ${ }^{49}$, the root tantra Sound Breakthrough ${ }^{50}$ says,
"The stages of training the three kāyas
Involve putting the qualities of the elements to the fore.
Best is earth, water, fire, and wind used
In conjunction with training in sound; it leads to certain attainment."

This says that it is to be done as a yoga of the four sounds but, given that it is rarely taken as a practice nowadays, not to do it also is all right. ${ }^{51}$

## b. Leading along rigpa, the parting of the three doors into the sides of saṃāra and nirvāp̣a

Parting into Sides of saṃsāra and nirvāṇa has two parts: outer and inner.

## i. Outer Parting

Son of the Teaching ${ }^{52}$ says,

[^13]"As a preliminary, in order to reverse the overt clinging
Produced through body, speech, and mind, One should start with the preliminary conduct."

And following on from that, the root tantra of the way of action ${ }^{53}$ says,
"For the body, going and staying, Crouching and various āsanas ${ }^{54}$, Flinging and withdrawing the limbs, and Activities of all sorts are taught. Using the thinking mind to manifest them, Behavioural forms of the six migrators
Are brought to mind and done with the body."
This is saying that, in order for the activities of the three doors created by karma and latencies ${ }^{55}$ to be self-removed and later stopped, the following is to be done. To prevent faults of the seven root falls of secret conduct, one goes to a place that is definitely out of sight of the normal comings and goings of people. Having gone there, one offers torma to the local owners of the place ${ }^{56}$ then requests them not to be bothered and upset by the uncensored behaviour but to give their support. Then one arouses the mind ${ }^{57}$, thinking, "Now, for the sake of every sentient being, I will perform

[^14]${ }^{54}$ Skt. āsana meaning postures of the body taken up for yogic purposes.
${ }^{55}$ See latency in the glossary.
${ }^{56}$ "Local owners" or "landlords" is the name given to local spirits and forces who consider that the place is theirs; it is their territory.
${ }^{57}$ Tib. sems bskyed. This is the standard phrase used in Indian and Tibetan Buddhist literature to indicate arousing enlightenment mind. For enlightenment mind, see the glossary.
the parting of the three doors into the sides of saṃsāra and nirvāna, so that henceforth I will not reverse back into cyclic existence again." After that, the body is stripped naked. Then, the hellbeings' heat and cold, the pretas' hunger and thirst, the animals' enslavement, the humans' birth, old age, sickness, and death, the asuras' strife, the devas' fall at transference, and so on are depicted in one's mindstream and their outer manifestations are enacted. Furthermore, one runs and jumps and crouches and throws out and draws in the limbs, and so on; in short, any and every activity that comes to mind is just done without the aims of specific ideas.

And, similarly, in order to do the parting of speech into sides, the Breakthrough says,
"What is said is said in order that there be no reversing.
In the languages of gods, nāgas, yakṣhas,
Gandharvas, kumbhāṇạas, and Viṣhṇu
Good and bad things are expressed.
In short, in the languages of the six migrators,
What mind thinks of is expressed through speech."
According to that, without any sense of acceptance or rejection, one makes various noises ${ }^{58}$ and talks in various languages.

For the conduct of mind, Single Son of the Buddhas says,
"Enjoyable and unenjoyable, pleasant and unpleasant, Permanent and impermanent, and so on;
The thoughts of view, meditation, and conduct,
And dharma and non-dharma, and so on;
Passion, aggression, and delusion;
Virtuous and non-virtuous, and so on;

[^15]Various types of the conduct of thinking are to be done."

According to that, all of the virtuous and non-virtuous comings and goings of the thinking mind engaged in thoughts throughout the three times are vigorously brought on causing ideas of weariness of the three doors to arise. Look right at the entity of the subsequent consciousness that has decided that this really is so ${ }^{59}$ and be refreshed!

Similarly, After Passing ${ }^{60}$ says,
"Having engaged also in the conducts of the Three Jewels ${ }^{\circ}$ "

There is the peaceful, tamed conduct of earth-touching and equipoise mudrās with legs crossed, the intent to emanate light rays from the ūrna, being draped with the outer robe, eyes looking one yoke-length ahead, and so on. The conduct of speech to go with that is the recitation of sūtras such as the Heart Prajũāpāramitā and so on, and the verbalization of expressions of refutation and establishment using the words of mental analysis and consequence. Similarly, there is the stance of the wrathful ones with its play of nine dances and conduct of speech that goes with it of the RULU sound, HŪṂ HŪM PHAṬ PHAT, and so on. Various transformations

[^16]of body and speech like those are trained in because, as it says in tantra ${ }^{61}$,
"Dharma sounds of mantra and liturgy and Words of mental analysis such as existent, nonexistent, and appearance
Are variously expressed."

There is the parting into different sides like that of threefold body, speech, and mind, what is to be done after the preliminary practices of the three doors have progressed somewhat, and the rest. Nonetheless, the way that the play of three doors or enlightened body, speech, and mind that naturally occurs for anything with the superfice of saṃsāra or nirvāṇa is used here to make the three into one, connected bundle is easy to practise and highly effective.

By making efforts at this Parting into Sides for half a month, or eleven days and nights, or seven days, etcetera, for the moment, the clinging of the three doors will remove itself and the continuity of connection to cyclic existence will be cut, and ultimately, the body will be matured into luminosity, speech will be purified into wheels of letters, mind will be liberated based on rigpa, and so on. Fathomless benefits and qualities are spoken of but to sum them up, as it says in the dbang nye bar rtog $\mathrm{pa}^{62}$,
"A Parting into Sides that has been done Is not the reversal of the three realms."

[^17]
## ii. Inner Parting

The inner parting is the intent of the Clear Space Tantra; it says,
"At the crown, throat, heart centre, Navel, secret place, and soles of the feet, A, SU, NRI, TRI, PRE, and DU reside."

The mere production of this body of latencies means that seeds for propelling this being into the six classes are continuously present in it. With that as a basis, a latency that has been imprinted due to an earlier karmic action later conditions taking-hold ${ }^{63}$ and then, due to that and also due to which of the letter-channel elements the windmind assembles on at the time of death, there will be propulsion into one existence or another within the six classes. Therefore, now, at the time of the path, there is this especially superior way of training that is a superior dharma of this unsurpassed vehicle having many methods and absence of difficulty. The way to do the training is stated in the After Passing which says,
"Because this body is created by the cause of ignorance,
The six classes are present as their seeds.
Because rigpa actually is the three kāyas,
The three kāyas appear as three letters.
Using letters to do the training is parting into sides."
According to that, the basis of training is the white A at the crown which is the seed of the gods, the yellow-green SU of the asuras at the throat, the pale blue NṚI of men at the heart centre, the dark red TRI of animals at the navel, the ash-white PRE of the pretas at the secret place, and the smoke-coloured DU of the hell beings on the soles of the feet. The trainer is the rigpa wisdom that is non-dual with all the buddhas, the nature of the three vajras that appears in

[^18]the form of letters-a white $\mathbf{O M}$ at the crown, a red $\mathrm{AH}^{64}$ at the throat, and an azure blue HŪM at the heart centre-visualized as blazing with brilliance and splendour. Recitation of the three syllables causes light rays to come from the letters; think that the light rays cleanse away the seeds together with the latencies of the six classes to nothing. The $\mathbf{O M} \bar{A} \underset{H}{H} \mathbf{U} M$ should be recited one hundred thousand times for each one of the seeds that is to be cleansed together with a supplement making a total of seven hundred thousand times.

Doing that will result in signs of purification of evil deeds that come together with purification of the force of grasping and clinging to ordinary appearances; as the Clear Space says,
"Do the inner Parting into Sides and it will
Clear off the causes of confusion, the seeds of cyclic existence!"

## c. Leading along mind, the way of training threefold body, speech, and mind

## i. Training of body

The Breakthrough says,
"Of the preliminaries of body
Individual creating causes are stopped
With the vajra āsana ${ }^{65}$ and
This training of body benefits the mind."

[^19]Following from that, the posture of the vajra is maintained to have two aspects: standing and lying down. For the former: the two heels are meeting, the knees are spread apart, and the waist area is held straight; while the elbows of both arms are stretched out, the palms of the hands are joined above the crown without touching it; the throat presses on the larynx; and the body is meditated on as a three-pointed, blue vajra blazing with fire. When that has caused fatigue, there is the latter one, the lying down posture of the unchanging vajra.

Being like a vajra has the following effects. In general, holding the body straight stops the movement-causing wind. Joining the soles of the feet together empties the male, female, and neuter winds so that one naturally abides in the state of luminosity wisdom. The two heels being held aimed at and penetrating the secret empties the basis of passion. Joining the palms at the crown functions to train the key point of the body. ${ }^{66}$

According to the great All-Knowing One, there is a recollection of purity ${ }^{67}$ to be done with this, which is that: the upper three points represent entity, nature, and compassionate activity; the lower three points represent the three kāyas; and the waist that joins the two into one represents alpha purity and spontaneous existence being made into a single path.

There are three needs met by doing that: at the ordinary level, obscurations of body are purified by the fatigue produced; at the

[^20]special level, dons ${ }^{68}$ and obstructors ${ }^{69}$ are pacified by their seeing the body as a vajra blazing with fire; and at the ultimate level, clinging to the body is reversed and the body will become the body vajra ${ }^{70}$.

Setting up this interdependency ${ }^{71}$ on the body at this time creates the conditions of fatigue, and so on whose purpose is to make realization come forth in mind. They lead to all threads of the thoughts popping up about the sensations being severed and then, directly, rigpa without basis being introduced via the body. Thus, nailing it down is made easy ${ }^{72}$.

## ii. Training of speech

The Breakthrough says,
"For speech, based on dwelling in 'HŪM'
There is sealing, training the skill,

[^21]Finding pliancy, and entering the path;
Such training of speech benefits the mind."
Thus it shows four aspects which are as follows.

## (1) Sealing

Sealing has two parts, outer sealing and inner sealing.

## (a) Sealing outer appearances

In an isolated place in the āsana ${ }^{73}$, verbally chant "HŪM HŪM HŪM HŪM" with a long, drawn-out tune, thinking that outer appearances great and small, everything animate and inanimate, becomes visible as HŪM's ${ }^{74}$. And, staying with the teeth and lips are kept just not touching, you are to combine the three of wind ${ }^{75}$, consciousness, and appearance into one and so stay undistracted from the practice.

[^22]When all appearance has become visible as HŪM's and is vague and indistinct ${ }^{76}$, that is sealing at its full measure. Doing it has the purpose of liberating appearing objects into absence of nature ${ }^{77}$.

## (b) Sealing the internal, the skandbas

By further chanting of the "HŪM"'s the outer HŪM's-one, then two, and eventually all of them-enter through the door of the body faculty ${ }^{78}$ so that they are now occurring within its cavity. By this, the inner organs together with the inner flesh and blood are trained into being unreferenced ${ }^{79}$. After that, if one creates the thought that the whole interior of the body is stuffed full ${ }^{80}$ with HŪM's, the key

[^23] (continued...)
point of the winds having been bound will be effected. This has the purpose of purifying the elements ${ }^{81}$ of the body, so that the body of matter is liberated into being without outflows ${ }^{82}$.

## (2) Training the skill

This has two parts.

## (a) Training in respect to outer appearances

Fiercely and strongly expressing "HŪM HŪM" creates a condition by which dark azure blue HŪṂ’s arise which have a force sharp and quick like lightning flashing through the sky and which are capable of piercing everything in their path like sky iron ${ }^{83}$ falling. Due to that, think that the entirety of what appears to be solid and tangi-ble-mountains, houses, and so on-is penetrated and broken down completely into bits and pieces ${ }^{84}$. This has the purpose of knowing appearances to be truthless.
${ }^{80}(\ldots$ continued $)$
mentioned in the text.
${ }^{81}$ Tib. 'byung ba. "Elements" here means the four elements of earth, water, fire, and air.
${ }^{82}$ Tib. zag pa med pa. When wisdom stands on its own two feet, it does not dribble out into deluded mind and is said to be "without outflows". When it loses its footing and does dribble out into deluded mind, it is said to be "with outflows". Thus, anything without outflows is partaking of self-arising wisdom.
${ }^{83}$ Tib. gnam lcags. See the glossary.
${ }^{84}$ Tib. khral khrol khal khol med pa. The words "khral khrol khal khol" mean broken into bits and pieces to a greater or lesser degree. The "med pa" on the end means broken down completely into little bits and pieces.

## (b) Training the skill in respect to the internal, the skandhas

Think that dark azure blue HŪM's the size of a thogang ${ }^{85}$ pass right through one's body without missing a bit of it and thereby reduce it to dust ${ }^{86}$ and chant $\mathbf{H U} M$ 's strongly. The sign of having trained in this is that the flesh of the body rises up in very fine bumps and an experience of it being without nature, like a mirror-image, shines forth. This has the purpose of pacifying the don of sickness of the internal, the skandhas, and of liberating the body into luminosity.

## (3) Finding pliancy

Put some kind of reference, such as a wooden stick, etcetera, in front of you. Chanting "HŪṂ HŪM" aloud causes a string of HŪM’'s in a continuous chain gradually to wind around and up the reference support starting from the base and arriving at the top, and, with one's consciousness focussed on the first of the HūM's which sits planted like a spear at the top, gently sound out the song of HūM. When one's interest wanes, they are destroyed by reabsorbing them one into another and, while doing that, one's awareness ${ }^{87}$ is withdrawn with them then finally gathered into the heart centre, and one rests at ease. By doing that again and again, the effect of the awareness being sent out and brought back in is that mind attains

[^24]the good quality of being thoroughly processed ${ }^{88}$ and will be able to be put anywhere, on any reference as desired.

## (4) Gone on the road

Make yourself into a HŪM deep blue in colour and one forearm in height. Wiggling along in the motion of a worm, you travel the roads of every possible place. Thinking that you are out on the road like a traveller who is going somewhere because it has meaning to him, go to every place know to you, both places which have been seen by you such as mountains and valleys and ones which have not but which you have heard of-while gently expressing HŪM in a manner fitting your way of travel. That is connected with the purposes of cleansing latencies of places and of putting the body and mind into the correct approach ${ }^{89}$.

Once again saying "HŪM HŪM", think that you have gone like an arrow shot by a mighty man to the pure fields of Overt $\mathrm{Joy}^{90}$ in the East, and so on which will create the interdependent connection for preparing such a field ${ }^{91}$.

[^25]In all cases ${ }^{92}$, roll the three things of wind, mind, and HŪM into one and, regardless of what mind becomes occupied with, that will provide a force for stopping discursive thought greater than any other.

That purifies obscurations of speech and functions to liberate speech into the sambbogakāya.

## iii. Training of mind

The Breakthrough says,

> "For mind, if initially its place of arising, In the interim its place of abiding, and at the end of going Are examined, Mind will have been trained and mind's actuality known. ${ }^{933}$

This is saying that there is the actual process of mind being trained and, after it has been trained, the way of settling into the real.
(1) Actual training of the mind

This has three parts.
(a) Examination initially of the place of arising and what arises

[^26]Given that this mind merely exists, from which side of existence and non-existence does it arise-from outer and inner appearances of containers and contents ${ }^{94}$ or from emptiness, and so on?

If you say it arises from the side of existence, things, then you fall to the side of the advocates of Śhrāvaka tenets where, clinging to truth in appearances, everything breaks down only as far as atoms with parts, and that is what must be realized in that system. When you have done that kind of examination then continue by searching in the area of partless atoms, finding that a place of mind's arising cannot be discovered, you know everything to be dreamlike, not established by way of a nature. However, if the root of the awareness that is the agent of arising appearing as minds and mental events glimmering on and off ${ }^{95}$ is not cut, you will, like Middle Way Mind-Only followers, wander about on either side of actuality as

[^27]you use non-affirming and affirming negations ${ }^{96}$, therefore, please look hither ${ }^{97}$ at the mind, the searcher! Having looked, if even then you assert as the ultimate mind that sits there in mere self-illumination for a moment or that shines forth as the various movements of thinking mind, this is empty talk about the inner space of mind that is only a semblance of having gained assurance ${ }^{98}$ of being groundless so is still not rigpa seen in direct perception.

Or, if you say that it arises from the side of being empty, then, because the actor is seen, the various factors of shape, colour, marks and signs, size, and on also definitely must exist and so its nature must be examined. Having examined like that, if you reach a blankness minus the knowing part ${ }^{99}$ in a state without an object of grasped-grasping's appearances of search-place and searcher, support-less ${ }^{100}$, without verbal or mental expression, divorced from

[^28]${ }^{98}$ See the glossary for assurance.
${ }^{99}$ Tib. ha phyad de lus. This is basically the same as the more wellknown Tibetan phrase "had de ba" meaning a consciousness that has gone blank and whose knowing function is not operating, as for example when a person is astonished in the true sense of the word. It is also like "mi shes pa" meaning that the knowing aspect of mind is absent.
${ }^{100}$ Most editions have "rten bral" meaning a situation without the duality of support and supported. Some editions have "rten 'brel" (continued...)
all assertions, then that is full internal knowledge ${ }^{101}$ of the fact of groundless, rootless, birthless dharmakāya. To have that knowledge is to arrive right on what the Middle Way Consequence literature speaks of with,
> "I have no assertion so
> I am simply free of a fault."

And the great being stated the way of arriving on it with ${ }^{102}$, "Unlike what is presented by puffed up people of today who grasp at this limit of accomplishment ${ }^{103}$ it is not found through rational mind's

[^29]${ }^{101}$ Tib. khong du chud pa.
${ }^{102}$ This is a paraphrase of the tenth topic of chapter five of Longchenpa's Dharmadbātu Treasury. There is extensive commentary on it in my forthcoming translation of Ontrul Tenpa'i Wangchug's major commentary on the Dbarmadhātu Treasury.
${ }^{103}$ Tib. grub mtha'. This term can be taken in two ways. In the context of sutra it generally means "tenet" of a philosophical system. Schools who base themselves mainly in sutra and philosophical argument, such as the Gelugpa tradition, tend to know only that usage. However, in the context of tantra, it also has the meaning " grub pa'i mtha' " or "limit of accomplishment". Schools like the Kagyu and Nyingma traditions, understood this second usage and regularly used it.

The tenet of a school of thought is the final view of that school which is used in argument to uphold the approach of the school whereas the limit of accomplishment of any system of practice is the final point of realization of the system, not as an intellectual "tenet" of the system but as the actual, directly experienced result of the system. Tenet systems suffer from the fault that they are intellectual proofs, whereas limits of accomplishment are experiences in direct perception that indisputably prove the system.
mental analyses but is arrived at through seeing the fact of Nature Great Completion's dharmatā ${ }^{1044}$.

## (b) Examination of the place of abiding and what abides

Now, if this mind shines forth externally, there are the outer objects and if it shines forth internally, there is the inner, the body. If you examine where it abides within the outer and inner, upper and lower, start and end, and so on of those outer and inner objects and by doing so see a place of abiding, then the whole house of falsity of coarse and subtle analysers ${ }^{105}$ of its shape, colour, function, and so

## ${ }^{103}$ (...continued)

Schools like the Kagyu and Nyingma often use the phrase "limit of accomplishment" to set off their final view or accomplishment from the intellectually argued final views and accomplishments of the other Tibetan schools. In doing so, they are indicating that the latter have lots of clever words but no actual substance when it comes to presentation of the realization that results from their beloved tenet systems. The term is used several times in the text and should each time be understood according to this explanation.
${ }^{104}$ For dharmatā, see the glossary. Note that this is a general term that means the nature of any given thing or situation. Although it is used frequently in Tibetan Buddhism to refer to the situation of reality that is a specific case of its more general meaning. To read this text successfully one has to understand that the term has a general meaning and then see how that applies in any context.
${ }^{105}$ Tib. rtog dpyod. In Abhidharma, the mental events of saṃsāric mind include two specific events by which items of perception are analysed or understood. The first is "thought" (Skt. vitarka, Tib. rtog pa) though here it has the sense of "thought" which just roughly knows an item. The second is "analysis" (Skt. vicara, Tib. dpyod pa) which here has the sense of detailed mental analysis that precisely knows an item. The two are often presented together in this kind of context as a summary of the ways that dualistic, samsāric mind can know its objects.
on and the questioning involved starts to build. If it is not seen anywhere outside or inside, then when doing the analysis in relation to what abides, the ālaya consciousness merely self-illuminating might shine forth as truly established but that would only be in the vicinity of the Mind Only False Aspectarian understanding. Here, because mind has no rationale ${ }^{106}$, at the very point a place of abiding is sought, the seeker self-collapses like letters drawn on water collapse without trace in their own place and like a boat sinking is swallowed up by the water, resulting in the determination that an agent that would create the abiding cannot be identified; that is to fully know internally the fact of ceaseless sambhogakāya.

Given such a situation, this follows ${ }^{107}$. Sensations of pricks of thorns and the like occur on the basis of the three doors. From the takinghold ${ }^{108}$ connected with any sensation, there is a particular experi-ence-contact ${ }^{109}$. Then concept tokens ${ }^{110}$ of one sort or another connected with that contact shine forth and for each of them there

[^30]is an appearance of what seems to be the existence of this and that. Then, in relation to those appearances of seemingly existent things, the aggregate of formatives ${ }^{111}$ creates the cause, the discursive thoughts that pop up create the conditions, and a mind that grasps at grasped objects happens. With that in place, there is ripening and thus there is ripening into the governing fruition ${ }^{112}$. When the object of grasped-grasping has been emptied, that is, at the point when the destination Dharmatā Place of Exhaustion has been reached, the idea of being surrounded by one hundred assassins but

[^31]${ }^{112}$ Tib. bdag po'i 'bras bu. One of the five main types of karmic fruition explained by the Buddha.
being free of anxiety and concern comes into effect because of this. ${ }^{113}$

## (c) Examination of the place it goes to and what goes

By examining the place to which it then goes-outer containers and inner contents, appearance and emptiness, existent and non-existent, and so on-no place that it goes to is found, thereby turning away the rational mind that grasps with hope and fear at a fruition. If a destination were found, the characteristics-surface appearance, and so on -of the goer would also have to be known, so, at the time of the examination, one develops trust that there is no going to buddhahood by a dharma that turns out in that way not to be there. In the absence like that of a place to which it goes, one decides that appearing objects are manufactured by mind. There being no goer, one gains assurance in the lack of nature in the perceiving subject. At that point, one has determined the rig-empty ${ }^{114}$, absence-of-coming-and-going nirmāṇakāya. And, with that, this foremost instruction which brings down the shack of mind that belongs to the extraordinary type of threefold arising, abiding, and going instruction also is complete, making it is an especially superior fast path.

By doing the conduct of mind's preliminary like that, at the ordinary level, mind's evil deeds and obscurations are purified and

[^32]obstacles are pacified, and manifest clinging is turned away. At the special level, parting samsāra and nirvāṇa into sides causes all that has the character of mind to be liberated into rig-empty wisdom. At the ultimate level, it causes you to have gone, based on the primal ground, to the enlightened mind vajra which is non-dual with all the buddhas.

## (2) After training, coming down to reality

This has two parts: coming down to reality; and entering freshness ${ }^{115}$.

## (a) Coming down to reality

The Breakthrough says,
"At this time, the key points of body, speech, and mind
Should, by having the yoga, be brought down to reality. ${ }^{116 "}$

[^33]The elements and physical elements ${ }^{117}$ involved in the various behaviours of the special preliminaries have become disturbed. In order to bring them back to the reality of the uncontrived innate character ${ }^{18}$ the following describes what has to be done. The key point of body without any consideration of what is good or bad, what should be adopted or rejected, is allowed to rest in whatever way is comfortable, like a human corpse in a charnel ground. Train speech by remaining in a disposition free of verbal expression with the whole process of breathing in and out done gently. Mind, freed from the distraction of thinking thoughts, is rested like a sky whose clouds have vanished. All three should, by having such a yoga of being without anything to do or any doing of something, be brought down to reality for twenty-one or seven or three, etcetera, days. As for the need, the Clear Space says,
"Whoever does this coming back to reality Will see his disturbed physical elements and conditions of illness pacified, and His grasping turn into self-liberation."

## (b) Entering fresbness

[^34]The After Passing says,
"Śhrāvaka's, bodhisatva's ${ }^{119}$, and wrathful one's
Gazes also cause entry into freshness.
By doing so all three are put into freshness, then
One turns to making effort at the practice itself."
First, the śhrāvaka gaze: having the seven dharmas of Vairochana, one works at remaining unmanufactured with respect to the sensations of thoughts. Second, the bodhisatva's gaze: the eyes are placed about one yoke-length ahead and one rests the mind wherever, without a support. Third, the wrathful one's gaze: with legs apart in the strongman's stance, the eyes wide and roving about while staring into space, and the speech expressing the laughter "НА НА" of the male wrathful ones and the drawn out song "HI HI" of the female wrathful ones, train up the skill of the yogic activity of bringing down ${ }^{120}$ the false house of appearances. As for the need, the Clear Space says,
"By the peaceful gaze of the śhrāvakas,
Body, speech, and mind all three are brought down to reality.
The bodhisatva's gaze then brings

[^35]Ease to coming down to reality. ${ }^{121}$
The wrathful one's gaze makes
Coming down to reality additionally accomplish the three good qualities."

In early texts, the eyes being directed at the tip of the nose differing from the seven dharmas of Vairochana, the bodhisatva's gaze not being a dwelling in peace, and others, are seen; they are cases of general writing without a lot of attention to detail.

## 2. The ways of instruction in the main part

This has two parts.
i. In order to plant the seeds of the four kāyas and be turned into a vessel for meditation on the quick path, the activities that perform the entrance into and ripening within a great empowerment manḍala are, at this juncture, to be obtained at the factual level. In regard to this, it would not be appropriate at this point simply to continue the instruction on to completion; to do so would mean that the disciples would not be able to access the fact shown by empowerment and what goes with it during further instruction and that they would be seeing the meaning of the tantras without empowerment ${ }^{122}$.

[^36]ii. The second is in two parts: using precise definition ${ }^{123}$, the reason that this unsurpassed Vajragarbha Vehicle which makes fruition into the path is the main part of every path to buddhahood is laid out; and the entity of the fruition is introduced over rigpa.

## i. From the perspective of precise definition ${ }^{124}$, the reason for this unsurpassed Vajragarbba Vehicle that makes fruition into path being the main part of every path to buddhahood

That which is the basis but not the thing, like seeing a shrine room but not seeing the three representations ${ }^{125}$. It is not mere combinations of words such as 'profound clarity', 'appearance-emptiness', and so on for these cannot be taken as the reliance when view and view and meditation are being determined.
${ }^{122}$ (...continued)
and thus will not be able to join the instructions with that fact, which would be a very serious fault at this level of instruction. Moreover it would entail looking at the meaning of the Ati tantras-the seventeen tantras, and so on-without having been introduced to their actual meaning through empowerment which is generally regarded as something that should not be done.
${ }^{123}$ Tib. nges tshig. This is a technical term used to indicate that a term will be subjected to etymological or other analysis to determine exactly what the word was intended to mean when it was coined.
${ }^{124}$ Here, the definition of what it is that one actually is getting to through these teachings is examined through the logical system of tetralemma. A tetralemma is a four-sided situation that is examined with logical argument or a logical argument that deals with a situation that has four possible aspects. In this case, the approaches to Nyingthig of four people are compared; three are not Nyingthig and the final one is Nyingthig.
${ }^{125}$ Like seeing a shrine room which is the basis for the representations of the Three Jewels but not seeing the representations themselves.

That which is the thing but not the basis, like seeing the three representations but not arriving at their characteristics. It is not a well-developed set of ideas that have come about as a theoretical understanding but no actual experience of freedom from elaboration of the four limits or eight extremes developed through coarse and subtle analysis.

That which is neither the thing nor the basis. There is a version of what is called "all dharmas being without nature" that is produced merely by mental analysis in which neither the gadgetry of appearance nor Śhākyamuni are seen at all and which, when made into the path, means that the actual entity of being without nature is not met with in the introduction that imparts it directly and because of it, at the time of death one has the limit of accomplishment of an ordinary person ${ }^{126}$. This here is not that limit of accomplishment.

[^37]Rather, the view of Nature Great Completion Nyingthig-that which is both the thing and the basis-is, irrespective of the thought that, "It is view and meditation of the sort where the situation of supported and support has been determined just exactly as it is", self-liberation shown in direct perception.

## ii. The entity of the fruition is introduced over rigpa

This has two parts.
(1) For those of sharp faculties, the way of no meditation yet liberation through bypassing, the instruction of Thorough Cut

There are two systems of giving the introduction that go with differing faculties and so there are two parts.

## (a) The common way

For those who have faith in Nyingthig and hence are among the ones to be tamed by it but who are of the type for whom consciousness is hidden ${ }^{127}$, the introduction is given as follows.

$$
{ }^{126}(\ldots \text { continued })
$$

to here.
${ }^{127}$ Tib. rnam par shes pa lkog tu rnams. "Consciousness" usually refers to the sensory awarenesses of dualistic, samsāric mind but can also be used as a general term for the innate awareness called wisdom, and that is the case here. Thus, this is saying that there are people who are Nyingthig types but for whom, because of their having a great deal of obscuration, innate wisdom is very hidden and cannot be shown to them directly. For them, a gradual process of introduction that starts with the dualistic, samsāric mind that they are aware of is needed. However, that is not the method or meaning of Nyingthig Great Completion. Great Completion means to have the innate wisdom of mind shown via an immediate and direct introduction in which dualistic, samsāric mind is

E MA HO! Appearance is introduced as mind, whereby appearance becomes an expression of mind. Mindness is introduced as the empty experience, whereby the empty experience is sealed with bliss. The empty experience is introduced as rigpa, whereby just exactly that rigpa non-dual with the expanse ${ }^{128}$ "is the dharmakāya" as is said.

The introduction like that to appearances as something manufactured by mind turns away the autonomous process of grasping at truth. The introduction like that to the manufacturer, the mind, as empty leads to the abandonment of clinging to external objects as facts ${ }^{129}$. The introduction to the empty experience as rigpa steers the disciple to just that key point of not straying into a nihilistic dharmatā. And that is how the disciple is guided.

Now that approach is not even in the vicinity of the understanding of Nyingthig, an understanding which is primal; the Self-Shining Forth says,
"Appearance, mind's yoga,

[^38]All arises from my mind.
If mindness is realized, what will be done of it?
Such language expressing all the facets
Is not something that I say is liberation."
In other systems, mind is designated not to exist in superfact and to exist in fiction and on that basis a view-meditation having referential foci is made into the path. There is dharma language of unification that goes with it but it creates an artificial unification of two existents connected one to the other. Here, in Great Completion-the great completion that primally has rig-empty co-present-there is no reunification to be done because it already has within it the feature of the great absence of differing biases ${ }^{130}$.

Therefore, the All-Knowing One said,
> "It is to be understood that appearances introduced as mind and mindness introduced as the empty experience is not the understanding of Foremost Instruction Nyingthig. It could be that that sort of thing occurs in a few foremost instructions ${ }^{131}$ but in those cases one should be clear that, because it is there simply to lead on to something further, it is not definitive meaning ${ }^{132}$."
> ${ }^{130}$ As mentioned in the introduction, "great" is commonly used as a means of referring to the real one, the one beyond words. Differing biases means two things which are conceptually held to be different and which are the biases that dualistic mind operates with. There are no points of difference that have to be re-united in this Great Completion. It is the actual space in which all unification is already complete.

${ }^{131}$... of this Nyingthig Foremost Instruction division of Great Completion.
${ }^{132}$ Tib. nges don. Provisional meaning is a meaning that is not the final

The direct perception valid cognizer for appearances not being mind like that is as follows ${ }^{133}$. At the times explained in Middle and Extremes of five circumstances in which mind is absent-sleep, faint, the two equilibria, and permanently being without perceptions ${ }^{134}$ appearance has not happened at all. And, in the case of last night's dream, the joy at a jewel found or pleasurable activity undertaken and the grasping at it as true is totally non-existent at the time of waking. Through these it is certain that the thoughts of the thinking process and appearances come from the adventitious conditions of the white and red ${ }^{135}$.

These days, the teaching of Great Completion has degenerated and declined so the majority put their reliance in this introduction
${ }^{132}$ (...continued)
or definitive meaning but which is taught in order to get someone going towards the definitive meaning. The definitive meaning is the final meaning stated as precisely and clearly as humanly possible.
${ }^{133}$ Tib. tshad ma. He has claimed that in the true Nyingthig approach appearances would not be introduced as mind. In logic, to establish something as correct, one has to have an argument based on a valid cognition and that will be either direct perception or correct inference. He uses direct perception of the reality taught by Nyingthig which is the validator of the Nyingthig teaching to prove the point ...
${ }^{134}$ Usually four are explained in the tantras: falling asleep, the point of death, intercourse resulting in orgasm, and shock. The list of five here includes the equilibria as they are called of death and intercourse, and adds the meditative state of being without the perceptual apparatus of the third skandha. This last one is also one of the formless realm absorptions.
${ }^{135}$... white and red enlightenment minds (bodhicittas). One causes the thoughts of thinking mind and the other causes the external appearances that appear to mind.
alone; because of that, this text teaches the path plainly ${ }^{136}$. In regard to this, the Self-Shining Forth says,
> "When a lion reveals its own voice, all beasts faint and fear. When Great Completion speaks out in its own language, all of the lesser vehicles faint and fear."

Now it is possible because of that that those people without fortune ${ }^{137}$ who think of cause and effect as definitive meaning and want to relate Great Completion to mental analysis could be hostile and denigratory ${ }^{138}$. However, because the All-Knowing One advised that, "This assertion that appearances are mind is a wrong idea of great darkness so it has to be clarified", I have gone to lengths to explain it here and cleaned up the path in the process.
(b) The uncommon way

The uncommon one, the introduction imparted directly in direct perception which is like a blind man regaining his sight, is as follows. The disciples are made to enter the 'unchanging vajra' posture. Then, together with dāmaru and bell, the lineage supplica-

[^39]tion is expressed in a melody that changes one's outlook. After that, this is said,
> "Kye! Rest directly in this your present rigpa without engaging in manipulation and without engaging in either elaboration or concentration ${ }^{139}$. In it there is no existence of the facets of existence and non-existence, no division into appearance and emptiness, none of the concept tokens of permanence and nihilism, and in the state of just their non-existence, there is no need of exertion done with the conceived efforts of view and meditation. It is the great primordial liberation that is not like releasing a binding; the self-illumination which is not a contrivance of rational mind; the wisdom which is not manufactured by discursive thought; the dharmatā not spoiled by view and meditation; the equipoise without placement ${ }^{140}$; the postattainment without calculation; the luminosity ${ }^{141}$ in which there is no entity; the spaciousness not lost in flatness ${ }^{142}$. This kind of mind, the self-present mind of the primal situation, exists in all sentient beings without their ever being separated from it

[^40]for even a moment. However, they do not recognize it so it, like water which actually exists self-liberated but has become trapped in ice, becomes the mind consisting of an internal grasper that creates the causes and the objects of the externallyappearing grasped at aspect that create the conditions, and these sentient beings then wander interminably in samsāra. Now, using the guru's oral instructions, you put yourself into the rigpa which is simply the rigpa hidden away in the moment, as it actually is without artificially manufacture and neither being distracted from it at all nor meditating on it at all. Putting yourself in that like that, the face of the mind of the prime buddha Samantabhadra is shown so that it stands out clearly; the Sixfold Space says,
"In mindness which is without permanence and nihilism,
Are appearances divorced from good and bad;
I, Samantabhadra, teach this as
'The mind which is divorced from rejection and acceptance'.

In mindness which is without adopting and discarding,
Are appearances without sides, self liberated;
I, Samantabhadra, teach this as
'The mind which is the great pervasive spread ${ }^{1436}$.
In mindness which is without sinking and agitation,
Is the mind of the great neutrality;

[^41]> I, Samantabhadra, teach this as 'The mind of the six-fold group left loose ${ }^{144 ،}$.
> In mindness which is without anxiety,
> Are appearances divorced from hopes and fears;
> I, Samantabhadra, teach this as
> 'The mind that possesses the assurance of primordial placement ${ }^{145}$."
> And, Mound of Precious Things says,
> "This dharmatā without ground or root Is unsought placement; great wonder! In the rigpa of going and coming, There is no meeting; great wonder! In wisdom which is the great primordially being present, There is no antidote; great wonder!"
> And, the All Creator says,
> "Even the buddhas of the past ages Found no dharma other than their own mind, Never had to construct something other than what is, and

[^42]Never had to meditate on samādhis of discursive thought ${ }^{146}$.
It was their own mind accomplished through no thought ${ }^{147}$.
The ones here at present and those who will come later also
Will accomplish through no-thought equality ${ }^{148}$."
In the system of this vehicle, the entity ${ }^{149}$ of mind exists from the very first as great self-liberation and the recognition of just that-which is known as 'rigpa'-preserved in a continuous stream rapidly imposes ${ }^{150}$ buddhahood on the practitioner, therefore it is quicker than other paths."

With that last paragraph, generate enthusiasm into the disciples.
And, as an ancillary, clearing doubts and releasing obstructors are as follows. When you are engaged in preserving the stream of the

[^43]great, self-present actuality like that ${ }^{151}$, if you think, "The rigpa itself is present as an empty quality", then the thing that designates it as empty is rational mind. Rational mind has foci ${ }^{152}$. A dhyāna that has a focus does not lead to buddhahood. The Fully Completed Lion says,
"Dhyāna meditation ${ }^{153}$ does not see the fact of
dharmatā.
Own-appearance samādhi is divorced from the side of mind's thinking.
Elaboration-free dharmatā is equal to the limits of space.
It has none of the thoughts that grasp at the objects of references.
It is the self-knowing of buddha divorced from the four extremes,
The dharmakāya beyond the extremes of existence and non-existence."

That explains the method for abandoning that obscuration-producing grasping at something being there in the emptiness by releasing it into the great liberation from extremes.

Or, you might develop assurance based on a state of thinking, "The entity beyond the extremes of existence and non-existence is like

[^44]this!" but that would be a very fearsome obscuration in which the certainty itself would be binding you! Great Garuda explains it with,
> "Any conceived effort seeking the absence of bounding extremes
> Is the same as a blind bird seeking the extreme edge of the sky; it does not find it.
> In this not-to-be-found fact there is nothing to be altered by anyone;
> In this knowables without elaborations, there can be no extremes."

Accordingly, when it has shone forth as a thought, there grasping done on account of it will not happen, no matter which object of the six sense faculties it comes forth as, such as visual appearances of virtuous or non-virtuous visual forms, and so on. Note that this is not the approach of the vehicles of mental analysis in which there is simply prevention of the appearing objects that are the things of rational mind in order to achieve the emptiness of rational mind's non-affirming negations, affirming negations, and so on; such an approach does not lead to buddhahood. As the All Creator says,
"Not going on to being performed by the All Creator King ${ }^{154}$,
The six objects appear to the six sense faculties from which
Unsatisfactoriness is seen, resulting in an attempt to stop the sense faculties ${ }^{155}$.

[^45]Doing so does not go on to having been performed by All Creator therefore,
It does not have the fruition divorced from birth and cessation."

You might ask, "That would be close to the non-distinction between appearance and appearing object of the Mind Only TrueAspectarian With Stains, wouldn't it?" In answer to that, for example, the thought, "It is a mountain", that comes in the first moment of seeing a mountain is powerless to prevent production in the path of individualized beings ${ }^{156}$. However, in the second moment, the completion of liveliness of mind and mental events that analyse the nature of the mountain results in the discursive thought of mountain vanishing of itself without trace. At that point, the appearing factor of the mountain is not stopped but is purified in liberation simultaneous with its shining forth in the already-familiarized-with abiding in dharmatā-dharmatā that is without grasping at the mountain. Thus there is appearance mixed with mind in a path that is the unmistaken path of Nature Great Completion; as vidyādhara Garab Dorje said,

[^46]"At the time of shining forth, simultaneous with the shining forth there is no good or bad;
At the time of liberation, simultaneous with the liberation there is no good or bad."

For that reason, this approach does not relate to cleansing the stains of the element ${ }^{157}$ through the tiring process of accepting and discarding that goes with it and is a superior dharma compared to discipline with outflows in which one binds oneself tightly with the cognitions ${ }^{158}$ of a protective ${ }^{159}$ style of behaviour. Here, in the single unique sphere ${ }^{160}$ that is the mind of this Nature Vehicle ${ }^{161}$, the supreme king of vehicles, everything of the Pāramitā path-the sides of method-conduct and of prajñā-samādhi-is complete in the supreme king of thought, rigpa's dharmatā; as it says in the Sütra Requested by Višheṣha,
"Not grasping is generosity;
Not abiding is discipline;
Not protecting is patience;
Not persevering is perseverance;
Not minding is mental concentration;

[^47]Not referencing is prajñā."
If that scripture is used as a support, it will be a thing of beauty to those who are learned and will open the eyes of those without knowledge.

And then the way to enter the womb of such dharmatā, the four types of Chog Zhag ${ }^{162}$, is stated in the Illuminating Lamps,
"Mountain Chog Zhag is the extent of view. Ocean Chog Zhag is the extent of meditation. Appearance Chog Zhag is the extent of conduct. Rigpa Chog Zhag is the extent of fruition. A yoga that possesses these four extents is one that Has been mixed with the definitive meaning."

View, the Mountain Chog Zhag, is to put oneself uninhibited and unshifting, disengaged from the antidotes of a meditation done with the conceived effort that comes on account of grasping with rational mind, in the great self-illuminating rigpa that was introduced as what is, freed of mind process. Meditation, the Ocean Chog Zhag is, with the body in its posture and eyes aimed directly ${ }^{163}$ into empty space and without creating the trap of manufacture which is to grasp at appearances of the sixfold group and within a state like an ocean undisturbed by waves, to enter an awareness which is the pure, clean portion separated out. Conduct, the Foremost Instruction Chog Zhag, is to bring a relaxed state onto the three doors and within that, to keep them directly introduced to the naked self-illumination

[^48]of factual wisdom ${ }^{164}$ that comes from the sheath of view and meditation. Fruition, the Uncontrived Chog Zhag, is that, by leaving the five objects to be themselves, internally naked self-illumination shines forth distinctly, and then, the five winds having been bound into the expanse, externally the own-appearances of purity's lumi-nosity-smoke, mirages, rainbows, and so on-also shine forth in accord with the ordinary secret.

In short, freeing the innate character from activities leads to the space of the great spontaneous-equanimity's ${ }^{165}$ open spaciousness in which the three doors have been left to be themselves. In that space, using summarisers of key issues, the key points of Nature Great Completion, the meaning that the greater ones the "twelve great vajra laughters" and the "eight great phrases that are the purifiers of the eightfold group ${ }^{166}$ of consciousness" pinpoint is carried onto the path as an awareness which is the direct fact of that

[^49]meaning beyond cause-and-effect, rejection-and-acceptance, without shift into the three times ${ }^{167}$.

Concerning that moreover, my great master of the families ${ }^{168}$, AllKnowing Lord of Speech said,
> "For the great yogins who have reached that innate character-such as Padma, Vimala, Tailopa, and so on-it is explained directly without recourse to explanations of cause and effect, virtue and evil. For us, we might comprehend it as such with our rational minds but, because we have not actually arrived at it through familiarization, it is explained through means that do not induce fear towards the innate character yet which avoid minute details of cause and effect."

Therefore, those of smaller mental scope have it explained starting with the two truths and that explanation later becomes primal realization as follows. Those of dull faculty identify an affliction that has arisen and then, by leaving it in its own place, the mind ${ }^{169}$ of movement and abiding in which the entity of the affliction has gone on to being object-less and root-free is nurtured and skill in that is trained. Those of greater mental capacity use the key point of dharmatā liberated in its own place so that any affliction or

[^50]discursive thought that arises, given that a nature for it cannot be established, liberates itself on shining forth, clearing itself without trace, like a horse-tail knot undoing itself. In this latter case adjustment with an antidote after the fact is not necessary and, according to mind section, this is done by not sealing, according to space section, it is done by being allowed to be just as it is, beyond referencing thought, and not by entrusting it to the expanse, and, according to foremost instruction section, it is done by bypassing ${ }^{170}$ right as it is experienced.

What happens when one familiarizes oneself using those approaches is described by the All Creator when it says,

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"Not transformed, not purified, rigpa is spontaneously
    complete ..."
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This means that for rigpa, which is at a level not requiring a journey with purification, there is no need for a purification that uses conceived effort to journey through the levels and paths as directed ${ }^{171}$, either through the ten levels of the bodhisatvas or the development and completion stages of outer and inner mantra, because it is rounded up into a single wisdom entity ${ }^{172}$.

[^51] (continued...)
(2) The way that those of great perseverance, by meditating on Direct Crossing, are liberated through the path appearances of the three kāyas and pass to nirvāp̣a without bodily remainder

The explanation of the path of great luminosity, Direct Crossing, has two parts.
(a) The ways in which it is superior to Thorough Cut

The great All-Knowing One maintained that there are seven ways in which it is superior ${ }^{173}$ and here they are combined into a single exposition.

Thorough Cut is not able to purify the objects of confused appearance such as earth, stones, rock, and so on whereas Direct Crossing, with the difference that it distinguishes appearances as the five lights, teaches that rigpa primordially is luminosity; due to the fact that Thorough Cut's emptiness only nominally has luminosity, the decision is made that such things are not observable in Thorough Cut. In Direct Crossing, the adjustment of key points opens up wisdom's sight leading to the difference that in Direct Crossing the rays that are dharmatā's output are seen. In Thorough Cut, the impure doors of the six sense faculties are used as one seeks the pure portion that comes from abandoning clinging to the confused appearances of those impure faculties whereas in Direct Crossing

[^52]the side of purity is used-in this, the door of luminosity is opened by the wisdom winds followed by the faculty of outer-inner transparency causing the appearances of the four lamps that are expanse and wisdom free from gathering and separation; here there is the difference of Direct Crossing being able to utilize those appearances which are connected with purity and wisdom. In Thorough Cut there is reliance on the coarse channels and winds because of which there are very many obstructors and points of deviation and also the strength of the force that can arise from practising with such reliance depends on age; in this Direct Crossing, because coarse things are to be abandoned, simply by binding using the key point of the three non-movements, superfactual wisdom's channels and winds are made into the path beyond the conceived efforts of capture whereby all coarseness is ended and then there is the difference of the body being liberated into luminosity. If through the practice of Thorough Cut appearances do not arrive at their measure, liberation from the aggregates will be possible but only as the dissolution of the body into atoms; there will be no possibility of its turning into luminosity. Now if it does not go into luminosity, the āyatanas and so on that belong to exhaustion into one illusory body or another ${ }^{174}$ will not be enough for attainment of the ultimate level and, not having attained the vajra body of great transference whose being has tremendous capabilities of eyes, extraperceptions, and miracles, the bodily support whatever it is will be one that does not accomplish tremendous benefit for others; Gyalwang Padma and other great siddhas of India and Tibet took advantage of this difference.

In summary, Ati has the three sections of mind, space, and foremost instruction. In mind section, self-illumination is talked about in a

[^53]very flowery way. In space section, the pair absence of a basis and that which develops assurance in it do not see rigpa in direct perception. In foremost instruction section's three sections there is nothing except for relating to bardo and in the section that is being presented here, there is the key point of liberation into a light body and, because of that there are seekers of non-confusion who proceed by making confused appearances into the path and there are the distinguished ones among them who, having the eye of prajñā, are the ones who realize it.

## (b) The actual explanation of the path that is special

There are four parts to its explanation.

## (i) A general outline of what is special in Direct Crossing

In the key points of this supreme, king of vehicles a distinction is made into the two things mind and wisdom. Based on that, there is the mind's nature, the dharmatā, whose offput can be compared to a being that glides along. By that offput mixing with the winds, which themselves are like a wild horse that is blind, it comes to have discursive thought.

To go further with that, the lungs are comprised of channels which are simply hollow wheat stalks. It is their filling with wind that creates the basis for the start of all breathing and it is the liveliness of the individual branch channels that split off from it shining forth as the objects of the five senses that functions as karma and affliction. As has been said,

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"In the play of a charnel ground corpse
    Is mind's essence, wisdom;
    In it, the liveliness of grasped-grasping shines forth
        and
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In the breath, acting as a horse, the circumstances are met."

Now wisdom is like this. Seated in the citta flesh lamp, wisdom, which is revealed through threefold entity, nature, and compassionate activity, is called "the lamp of ground actuality". The Breakthrough expresses it in that language when it says,
"In the citta precious immeasurable,
The entity is the factor of being pure from the alpha point and
Contained in the empty-luminosity is the kāya offput With faces and arms complete-such is the mode of the vase body.
Spontaneous existence is present as a sphere of light.
Compassionate activity is evident as the individual colours."

That is saying that wisdom sits without nature merely as luminosity's basis of shining forth.

Therefore, what the Entrance ${ }^{175}$ says also bears on the matter,
"The stoppage of mind does the job of making the bodies evident."

In accordance with that, the other vehicles starting with those of the secret group and going up rely on the path of development and completion stages, a path that has conceived effort associated with it, as the technique for purifying that wind-mind but discursive thought and its taking-hold occurring as they do in a state in which, except for the wakening of dormancies, there is no activity, those

[^54]vehicles also do not comprehend the key point of purification in its own place, and, as well as that, are ignorant of the technique that, relying on key points of the doors, makes the fruition out of path appearances.

For that reason, all activities, virtuous and non-virtuous, of threefold body, speech, and mind put together as a set of nine are relinquished then one trains in the technique of gentle wind-rigpa, which as a whole is a key point of major importance. As the Clear Space says,
"The outer, inner, and secret activities Of body, speech, and mind, a nine-fold set, are relinquished."

In that way, one is in a state like a charnel-ground human corpse within which there is no movement at all. Now, having relinquished the activities of the three doors like that, the next step is to identify the path for the shining forth of wisdom and see what it is like. There is a channel that connects from heart to eyes, the Kati crystal tube, which is, the Strings of Gold says,
"The channel that connects to the ocean of preciousness ${ }^{176}$,
White, smooth, and empty inside is
Not contaminated with semen or blood and Great wisdom comes out from it."

When the body is first developing, water element functions to produce creator channels. Then, at their nexus, both the lamp and

[^55]element eyes are formed. Following that, the element eye leads to the formation of the physical eye in the body and the lamp eye leads to the formation of two channels, each one coming out from the centre of the globe of the means by which the wisdom light appearances become evident, the physical eyes. The two channels are similar in shape to a Bamen's ${ }^{177}$ horns though their slender shape opens out into a wide tip that sits at the centre of the globe of the physical eyes. Because the globe structure is half white and half black, watery in nature, and illumination arises in its pure portion it is called "the lamp of the watery far lasso". ${ }^{178}$

Moreover, to make a fine distinction here, the All-Knowing One said,
"The pure channel of light holds wisdom appearances.
Those with prajñā will, through seeing the confused type of appearances of its support, understand the twofold aspect of support and what it supports."
and that fits perfectly with the thought expressed in the tantra of this Nyingthig ${ }^{179}$ which says,
"Connecting from heart to eye, $\frac{\circ}{\circ}$

[^56]The self-arising channel of the great secret, $\frac{\circ}{\circ}$
The Kati crystal tube. 气"
There is a channel of light which the term "self-arising" indicates is not created from causes and conditions. In connection with that support there is the way that four types of lamps-the lamp of the empty bindu which is like a peacock's coloured spots, and so onshine forth; the Self-Sbining Forth says,
> "The four types of lampThe lamp of the empty bindu, The lamp of the rigpa expanse, the lamp of selfarising prajñā, and
> The lamp of the watery far lassoAre present in all sentient beings."

The far lasso support is relatively small yet large things like mountains, houses, and so on appear in it. These appearances arise from a very subtle factor of wind so the four elements together with karmic winds are purified in superfact and then, from the factor of wisdom wind, the appearances are matured into the four lamps and that which has the nature of being supported by that, the four appearances, are trained up through to completion. Then, when the four appearances have been trained to completion, they are taken on to the level of exhaustion. The Treasury of the Meaning of the Words makes a summary of the key issues involved when it says,
> "First, the appearances of Direct Crossing have to shine forth; then, at the time of meditation, there has to be no clinging; after that, there has to be exhaustion. Rigpa, having been coupled to wind, is captured in its own place and because of that requirement, the wind part has to be purified. The factor of rigpa's offput is increased and then, because of that, must once again be brought to an end in the
inner expanse. The understanding behind this is very difficult to comprehend; for me too it was only understood after a long time through the guru's kindness."

This matter of these special appearances of Nature Great Completion's luminosity is shown in a number of the great tantras like the Mañjushrī Matrix of Illusion and so on but is shown using wordings which hide the meaning ${ }^{180}$. There is a group of people who see those words and become overtly proud of what they understand through them despite being blind to their meaning. For these people, not having achieved within themselves the rigpa innate character, the understanding that they arrive at is mere rationalminded understanding. They conclude that, "This is a dharma created by the source of unsatisfactoriness", but that is just a manifestation of their blindness. Just as the moon's innate character has had the characteristic of waxing and waning in it from the outset, so too rigpa's innate character has had the characteristic of the three kāyas in it from the beginning. As a consequence of such existence, the period during which the path appearances of the sambhogakāya qualities are being brought to fullness-or as we would say in this system, the period from Direct Perception to Reaching Full Mea-sure-is illustrated with the example of the moon going to fullness. Then, the empty moon ${ }^{181}$ which has subsided into the expanse is the example used to illustrate that, after the ultimate point of Dharmatā Exhaustion has been reached, the dharmakāya is there, existing in its own place.

[^57](ii) The path in which the key points are actually shown

This has four parts.

## 1) Showing the key points of the three doors

This first topic has three sub-topics.

## a) The key points of the support, the body

If the key points of the support, the body, are not tuned, the key points of the channels will remain untuned, and if the key points of the channels remain untuned, the key points of both wind and rigpa will remain untuned, and if they remain untuned, luminosity will not become evident. Therefore, this "key points of body" should be highly cherished; the Strings of Pearls says,
"The key points of the body are of three types.
One is to take up the positions Like the lion, and like the elephant and ṛiṣhi."

Of the three types shown there, the dharmakāya posture, which is like a lion, is as follows. Sitting up dignified and magnificent, with the two soles of the feet joined in front suppresses the movementcausing winds. Holding the trunk of the body straight causes the winds to move in an easy fashion. The head's energy of being drawn into the neck provides a strong force for stopping discursive thought. Balling the fingers of each hand inwards and planting them in the middle of the space created by the joined two soles of the feet makes the elements come into balance. The All-Knowing One said,
"One person maintains that the soles of the feet having been planted on the ground, the palms of the hands are planted on the ground to the right and left
of the body sitting up but it seems that this does not quite get to what is intended."
so that needs to be examined.

The saṃbhogakāya posture, which is like an elephant lying down, is as follows. Joining the knees to the chest develops bliss-warmth and expands the element. Planting the two elbows on the ground equalizes the male and female winds into neutrality. Supporting the chin with the palms stops coarse winds. The toes of the feet pushed away from the body brings sinking and agitation into balance.

The nirmāṇakāya posture, which is like a rẹshi, is as follows. The body sitting up equalizes the channels and winds. Placing the soles of the feet on the ground suppresses the energy of water. Holding the spine straight moves wind-mind into dharmatā. Joining the knees to the chest makes the fire wind blaze into wisdom. Withdrawing the mobile feet ${ }^{182}$ so that they are merely thought of then positioning them towards the back cuts the stream of thought. With the arms crossed like a lattice, if the knees are covered by the hands, disease of overheating is dispelled, or, from there, if the armpits are touched, disease of coldness is dispelled. With the two elbows placed on top of the knees, if the fingers are balled into fists which are then used support the throat, hot and cold will be equalized.

These postures should not be held very tightly and with constriction but with each part of the posture done in a relaxed way; this is a very important key point that prevents obstructors from starting up.

[^58]There are as well as these very many other postures-for example the "manifest enlightenment" and "unchanging vajra" postureswhich do have the intent of those counted as children of the tantra but for those who prefer non-complexity, just this much is sufficient.

As for the special good qualities connected with these postures, the Breakthrough says,
> "The dharmakāya posture of the lion Will free you from all confusion's fears then You will see with the vajra eye. For the saṃbhogakāya posture: Through the elephant lying down The dharmatā becomes usable in fact and You will see with the lotus eye. For the nirmānakāya posture: Through the sitting riṣhi Dharmatā self-manifests into appearance and You will see with the dharma eye."

## b) The key points of speech

The root tantra says,
"For speech, training, abiding, and By-passing are to be relied on."

If one does not stop talking, then the use of speech can lead to discursive thought being stirred up, argument with that, pointless talk, and so on all resulting in the four types of obscuration, therefore you should gradually train yourself to be silent. There are some who have a very solid attachment to talking. First they engage in talk about things that have no provable basis, and the like. From there, because of one motivation or another, they talk about the things to which they are attached. From there, they talk about one
hundred, one thousand, then ten million things but the whole lot of it is hollow. This should be reduced until finally, even the use of speech for dharma liturgies, and so on should be abandoned. Then, having abandoned all speech, one remains like a mute, with the result that the winds being soothed will go empty. The Clear Space says,
"Whoever pays attention to such key points of speech,
Does, with the conditions of speech being exhausted, go to nirvāṇa."

## c) The key points of mind

The Clear Space says,
"Mindness is directed at the external space.
The inner lamp appears manifest."
The mind that flies off because of the winds yet has a core of rigpa is directed at external space like spearing it, whereby the movementcausing winds become utterly soothed. Then the offput of the inner lamp shines forth as the pure portion-uncompounded emptyluminosity—clearly separated out making it possible for expanse and rigpa to be unified. The Clear Space says that like this,
"By paying attention to such key points of mind, The three kāyas shine forth as empty rigpa."

## 2) Using the three key points to view luminosity

The Breakthrough says,
"Moreover, compliance with door and object, And with wind and rigpa's key points."

In that, the "and" separates and explicitly shows each word to be separate from the other ${ }^{183}$ so the instruction here has four key points. However, the same instruction is also worded in a way that has three points, for example in ${ }^{184}$,
> "It is through soothed wind-rigpa that wisdom is accomplished."

the two items in question have been combined into one because of having the same function. There is no contradiction between these two presentations because there are reasonings other than their having the same function which are applicable.

## a) The key point of the door, the cause of shining forth

The root tantra says,
"The key point of the door is to look up, down, and to the side."

Because the dharmatā eye exists in the dharmakāya, the gaze is turned upwards and the uṣhṇiṣha form is looked at; through this, there is the key point of latencies being voided downwards. Because the wisdom eye exists in the sambhogakāya, the gaze is directed to the side; through this, there is the key point of samsāra and nirvāṇa being mixed in equal taste. Because the prajñā eye exists in the nirmānakāya, the gaze is lowered downwards because of which there is the key point of wisdom's appearances actually arriving.

[^59]The key points of the door are not finished with just that. If the full extent of the meaning is met then, as the Strings ${ }^{185}$ says,
"Concept-less rigpa's strings
Appear from the great bliss Braḥmā door."
That illustrates the point using the transference wisdom door but there are classifications of the entity's empty offput shining forth from the central light channel, of the compassionate activity's rigoffput shining forth from the lung's enclosure of channels ${ }^{186}$, and so on. Therefore, the Sun, Moon, Planets and Stars says,
"Identifying the two channels of the ordinary eyes as the pathway stops short at being small-minded."

Nevertheless, for practice now, the use of these two doors is sufficient. As is said,
"Chakṣhu having looked with a squint at surya, They are evident like the eastern constellations."

With that, there is the key point of looking with a half-closed squint at a place not touching the sun by about one full cubit ${ }^{187}$. As a sign of training the key point of the door, no matter how long the eye looks at the object, it stays with it.
b) The key point of the object, the basis of shining forth

[^60]The practice is done in a high place where the object is free of conditions ${ }^{188}$ and very clear. Then, in an object found in the periods of neither summer nor autumn, early winter, spring, and so on, in a sky which, being utterly free of obscuring conditions such fog, pollution, and so on, is extremely clear, beginners join with both rays and those for whom the expanse-rigpa is separated from the point between the brows and up face Varuṇapati's direction in the morning and Vajra Possessor's direction in the afternoon. Both types look into an area ahead that is utterly clear and by doing so bring the object to the watery lamp free of conditions of faculty. The Clear Space says,

> "It will become evident in freedom from the three conditions."
> and the Condensed ${ }^{189}$ says,
> "What this fact is has to be examined in a pure sky."

## c) The key point of the wind

[^61]What is called "wind" is that which moves to and fro. Once it has been mounted by discursive thought, even though the combination is something that has sugatagarbha, it has become deceived. That being so, for a technique that will prevent its movement, Nyingthig has the feature of not sending wind through the nostrils but through the mouth with the lips and teeth just not touching and making the inhalations and exhalations extremely gentle. The basis of this feature is that, in the foremost instructions concerning the drawing of breath through the nose, it is warned that there is the danger of the obstructor fault occurring in which the winds to be purified in the four chakras would increase in strength. In this system, by drawing the breath through the mouth, the wind of the lungs which has the quality of coming and going is purified by leaving it alone through which its offput dissolves into the heart-centre, the wind-to-be-purified's concepts are not abandoned but purified in their own place, and the good qualities of each chakra are, unsought, spontaneously existent. Thus there is the key point of wisdom winds being liberated into luminosity. Further, in a state with no application of force, one works at lengthening the period in which mere mind ${ }^{190}$ remains planted outside. The Clear Space says of this that,
"The outer and inner winds are made gentle and even.
By constraining mere mind outside,
Wind's coming and going will be cut."
which is exceptionally cherished as a key point of expanse-rigpa not trembling.
c) The key point of rigpa ${ }^{191}$

[^62] (continued...)

The activities of the postures and gazes just explained are done. Then the activity of complying with each of the three key points of door, object, and wind is started, then the set of nine activities is let go, and in that way the load is taken up. As the sign of becoming extremely completely-liberated, rigpa is sent as though dissolving away right into the place that is the provider of opportunity, the outer expanse, the clear space of the sky. By doing so, a light offput of exceptionally pure blueness ${ }^{192}$ appears to begin with and then from that, in the mode of appearances starting up, an offput of five lights in five colours, like five-coloured Za og ${ }^{193}$ being opened, becomes visible which is called "the inner expanse outwardly visible"; from tantra ${ }^{194}$,
"The expanses as outer and inner:
Outer is held to be a cloud-free sky; Inner expanse is the pure lamps."

[^63]Up till now this key point of outer expanse and inner expanse has not been seen as a point of understanding in its own right. Thus this authoritative statement of Guru, an original buddha, will be given ${ }^{195}$ :
"One person says it is only the outer sky without clouds but identifying it as such is totally untenable because the sky entity is not connected with us and the lamp entity follows on from the existence or not of such connection. Here, it is the blue offput of the inner space shining forth outwardly that is called 'the outer expanse'. Following on from that, the sky, other than being merely the factor that provides the opportunity, the basis for the shining forth, is not the actual expanse. 'Actual' is the azure blue ${ }^{196}$ and 'expanse' is inner expanse. Following on from that, given that appearance is occurring in the context of the appearance that has arisen from that expanse ${ }^{197}$ these two are expressed as the individual items 'outer expanse and inner expanse' but it has to be understood as simply a shift in status from not being visible within the housing of rainbow light to being visible. It has to be understood that this is not a case of defining 'inner' as the near side and 'outer' as the far side, rather, it is a case of appearance occurring in

[^64]the context of the appearance that has arisen from that expanse."

Understanding it that way, inside the lamp of the expanse of purity, the lamp of the empty bindu arising from the purity aspect of the karmic winds appears as a round bindu with a rim of the five lights-as illustrated by the appearance of a stone cast into well of water, and so on, and, by tuning the gaze on it of the far reaching lasso, an extremely pure form of internal rigpa that is objectless, can be experienced; that is the entity of the prajña self-arising lamp. Coming from that, prajñā with object awareness ${ }^{198}$ that is sharp and fast and has the meaning of words bursting forth are its liveliness. Coming from that, vipaśhyanā rigpa appearing as vajra chains, strings of pearls moving about, or as golden threads floating about is called "prajñā's offput". These must be identified using the distinction one entity with three facets. If they are not so distinguished, then, as the All-Knowing One said ${ }^{199}$,
"Sometimes the awareness will be designated 'prajñā self-arising lamp', sometimes it will be designated 'internal offput', and sometimes it will be designated 'chains', which will lead to misunderstanding."

That the rigpa offput seen like that, the vajra chains, are put within the confines of expanse and bindu and then meditation is done is the key point of rigpa; as the Clear Space says,
"The key point of rigpa is to keep the strings imprisoned.

[^65]
## The actual appearances should be attended via gentleness."

At these times, if you fall into analysis that creates demarcations within the light appearances ${ }^{200}$, you will be caught by the obstructor of having deviated into seeing the chains as real and bound by that point of deviation ${ }^{201}$. The lamps having appeared, your own dharmatā is making itself visible and while that is happening you train in the yogic discipline of not clinging. Moreover, while that familiarization is not complete, the appearance shines forth as shaking, pulsating ${ }^{202}$ things like a shimmering mirage and it is the gradual guiding of just that with the gaze that is the process of becoming familiarized. Through that familiarization, the inner channel-elements increasingly become light as their pure portion becomes stronger and, as much as that happens, with the expanserigpa separating from the point between the brows the dependence on the object-condition decreases, and the experience of the four appearances gradually increases. Because this is seen by the waterbubble eye, it must be taken on through to the stage of exhaustion.

[^66]If seen by the prajñā eye, the defined sequence is discarded and there will be sudden exhaustion; this happens in the case of an inconceivably special type of person. Then, for someone of better channels who does not fit with either of the two types just mentioned the way that things will shine forth is indefinite. Thus, a person and his path signs should not be given great importance here; a new shoot of wheat which, due to a single cause and condition of warmth, ripens exceptionally early could also turn into sarjik $\bar{a}^{-203}$, therefore, extent is given importance only as an ending ${ }^{204}$ type of foremost instruction.

## 3) Being empowered with the rig pa'i rtsal empowerment, then introduction right over rigpa

This has two parts.

## a) Entrance into the great mandala of own-appearance wisdom

At the top of a mountain or in a very isolated place where the direct perception appearances can shine forth, at that perfect place and at a perfect time, offer gaṇachakra and torma. The disciples offer a golden mandala to the guru and supplicate three times,
"Guru great vajra holder, ${ }^{\circ}$ I, in order to be liberated from samsāra $\frac{\circ}{\circ}$, Request the great secret path of Vajrasatva ${ }^{205}$, $\%$
${ }^{203}$ Raw sodium carbonate. This is a Tibetan saying that means something could turn unexpectedly into something that is not desirable.
${ }^{204}$ Tib. mtha' rten gyis man ngag. The extra foremost instructions used as a support after all the main ones for the actual practice have been given. The topic appears at the end of this main section.
${ }^{205}$ Note that "vajrasatva" is the correct spelling according to Tibetan Buddhist culture. The earlier note about the spelling of bodhisatva (continued...)

## The empowerment of the rigpa'i rtsal empowerment. 气"

Then the master and disciples all, as a sign of separation from the covers that obscure the luminosity appearances, remove their upper garments. This is communicated, "Look unblinking at the single, azure-blue A letter displayed at the guru's heart centre and set your mind in an undistracted state!". The master, together with the sound of the damaru, brings down blessings and, at the end, in total absence of mentation, the guru exclaims a forceful PHAT and immediately says in a drawn out way, three times, "What is mind?" When it happens that the disciples have the blank state minus knowing ${ }^{206}$ in which they are separated from focuses on what was said, rigpa shines forth uncontrived, in plain view ${ }^{207}$ which is called, "the great seeing of not seeing" and "bringing down wisdom in the state of dharmakāya".

Then there is the actual entry. The disciples take the posture of a sitting ṛiṣhi. Their eyes are set without support into the middle of space then they mentally enter a nature field ${ }^{208}$.
e ma! Fortunate one, mind's only son, listen! In the eastern direction, in the beautiful and pleasing, delightful, field of Overt Joy ${ }^{209}$, is the bhagavat called "Vajra Akṣhobhya" with azure blue body ornamented with the precious ornaments. In the southern direction, in the exceptionally beautiful and

[^67]apply equally to the spelling of this term.
${ }^{206}$ Tib. ha phyad de lus pa. See note 99.
${ }^{207}$ Tib. lhag ger. Meaning distinctly, standing out, plain to see.
${ }^{208}$ Nature nirmānakāya field, which will be described later in the text.
${ }^{209}$ Skt. Abhirati.
pleasing, delightful, field of Glorious, is the bhagavat called "Ratnasambhava" with yellow body ornamented with the precious ornaments. In the western direction, in the exceptionally beautiful and pleasing, delightful, field of Stacked Lotuses, is the bhagavat called "Amitābha" with red body ornamented with the precious ornaments. In the northern direction, in the exceptionally beautiful and pleasing, delightful, field of Work Utterly Complete, is the bhagavat called "Undoubting King" with green body ornamented with the precious ornaments. All of them moreover are inseparable with their consorts. The retinue is present as buddhas as many as there are atoms on each atom and each is listening to his own teacher ${ }^{210}$ and each is teaching dharma to his own close retinue, teaching that the holiness of one's own mind is luminosity, which reveals the suchness of secret mantra.

Son, look towards the eastern field with the elephant's gaze and leap there with the lion's leap! Look towards the southern field and with the lion's gaze and leap there with the tiger's leap! Look towards the western field with the awesome splendour gaze and fly there with the garuda bird's flight! Look towards the northern field with Vajradhara's gaze and go in the style of a bolt of red lightning striking!

Saying A A A\% seals it into non-reversal.
Having thus been entered into it via the four doors of the maṇ̣ala of rigpa, the master, the one knowing the view, and the disciples, the ones with samaya ${ }^{211}$, have now come together and, even though

[^68]it might not be experienced in this lifetime, revival into a nature nirmāṇa field is one of the features of this particular secret mantra.

Then, there is entry into the sambbhogakāya mandala. Seated in vajra āsana with the eyes looking directly into the middle of space ahead, the disciples mentally enter the Densely Arrayed Ornaments Field ${ }^{212}$. The guru says,
e ma Fortune ones, mind's only sons, listen! On the other shore that transcends all of those, there is the basis of shining forth of every single one without exception of those nature nirmānakāya fields, comparable the owner's image ${ }^{213}$, the Densely Arrayed Ornaments Field, pervaded and totally illuminated by the five wisdoms, and utterly level and unshaking ${ }^{214}$, and in it, the bhagavat, tathāgata, arhat, the one exhausted of outflows, the one gone to bliss, the knower of the world, the driver who tames beings, unsurpassed, the teacher of gods and men, the truly complete buddha called "Unfathomable Light" is surrounded by a retinue of unfathomable hundreds of thousands of tens of millions of truly complete buddhas, all of which exists is a play within the extremely complete-purity dharmatā. Son, look at that with the elephant's gaze and go with the lion's leap!

Saying A A A\% seals it into non-reversal again of emptiness.

Then, there is entry into the dharmakāya maṇ̣ala. The disciples take the lion's posture and the eyes, as interdependency for attainment of the special five eyes that exist at the level of a buddha, look

[^69]up, down, left and right, and straight ahead. Thus the wisdom of naked rig-empty to is clearly brought forth; the guru says,
e ma Fortune one, mind's only son, listen! On the other shore that transcends the two form kāyas, that which becomes basis of shining forth of both of them sits as the entity of one's own rigpa free of the face of thought process, not darkened by dissolution of wisdom, the dharmatā without distinctions occurring in it anywhere that is immeasurable, unfathomable, without referencing. So, son, put yourself into the destinationless innate character in which the root of a one who would go there has been eliminated! By knowing rig-empty let yourself enter the key point! By becoming non-stopped complete the training of the liveliness! By making wisdom evident, complete the training of the path! Do not cling to its shining forth in various ways!

In the inconceivable state, say A A\%.
Having obtained empowerment in this maṇ̣ala, ignorance has been cleared out at the ground. Rigpa thus expanded into wisdom gives power over direct-perception meditation; for those of lesser strength of familiarization, there will be liberation in the bardo, and for the best ones, liberation in this life.

## b) The rigpa'i rtsal empowerment given on the basis of the innate character

The disciples are told to tuning the key points with the postures of the three doors and the gazes. The key points of great, luminosity Direct Crossing are demonstrated.

KYE Fortunate mind sons! In citta, the enclosure of secret preciousness, is a bindu, the seed of wisdom whose entity aspect is empty and self less, whose nature aspect is stoppageless clarity, and whose liveliness of compassionate activity gives
rise to a light offput of inseparable kāya and wisdom that, luminous like a lamp in a vase, comes out from the precious crystal tube and is visible in the nature of the four lamps. Through this the dharmatā of the inexhaustible wheel of ornamentation of the body, speech, and mind of all of the tathāgatas is actually seen and so the great rigpa rtsal empowerment is obtained.

What is it like? Rigpa's wisdom visible as light is Vairochana; without shift of state it is Akṣhobhya; luminosity with the factor of increase makes Ratnasambhava; the light appearances being measureless makes Amitābha; being unsought, complete within oneself makes Amoghasiddha; it is the faces of the buddhas of the five families seen in direct perception.

There is also the dharmat $\bar{a}^{-215}$ of such wisdom: rigpa seen as stainless it is mirror; as luminosity and entity ${ }^{216}$ being indivisible it is equality; as shining forth without the particulars becoming mixed it is individual discrimination; as unsought, spontaneously existing it is all-accomplishing; as primordially empty, root-free it is dharmadhātu. Thus it is the nature of the five types of wisdom.

The entity being without shift of state makes it vajra; the good qualities being complete and perfect makes it ratna; the appearance not being contaminated by fault makes it padma; accomplishment without more do to due to familiarization with it makes it karma family; these being the trail along which all buddhas have gone makes it tathāgata family.

[^70]Those luminosities being free of stain makes it white; being good qualities completed makes it yellow; being present without being sought makes it red; being all striving complete makes it green; being unchanging, firm makes it azure blue.

There is also the way it sits as the five winds: this luminosity appearance not being separated from wisdom's warmth makes it the fire-accompanying wind ${ }^{217}$; holding the life of samsāra and nirvāna makes it the life-holding wind; separating out the impurity from the purity in regard to samssāra and nirvāna makes it the wind that separates out impurity from purity; spread out evenly over everything makes it the pervader wind; severing the life of samssāra then causing doing nirvāṇa makes it the compassionless kalpa karmic wind.

There is also its abiding as the five prajñās: differentiating samsāra and nirvāna through realizing and not realizing luminosity dharmatā makes it differentiating prajñ̄̄; being Experience Steadily Increasing, and so on, the incorporators of the appearance of wisdom's liveliness makes it the prajñā of incorporation; pervading all makes it the pervader prajñā; propelled by light appearances with coming and going makes it the prajñ̄ā of propulsion. If that is realized, that liberates from samsāra making it the prajñā of liberation.

That makes six sets of five or, because of seeing the faces of the five purifier and to be purified ḍākinīs that come from the rigpa that knows the azure blue light buddha ḍākinī and the four others going with it, seven sets of five. Moreover, there is the path mode of dwelling in the states of all those items, and,

[^71]having finished the path, the fruition mode of their existing as their fruitional dharmatā; as the Clear Space says,
"From self-arising rigpa's self-liveliness comes
The five pure kāyas dwelt in as the five wisdoms,
Five families, five lights, five winds,
Five prajñās, and so on."

To sum up, the dharmatās present like that are not the mental experiences of empty forms that have arisen from the interdependency of rational-mind designated forms and conceptualeffort style grasping at channels and winds, images of rational mind that come through examination with mental analysis ${ }^{218}$. Rather, they are appearance experiences of what is primally existing, the direct, non-deceptive sight of the personage of dharmatā which is the mode of having manifested all the path and fruition dharmas, the realm of buddha dharmas from the

[^72]activity of setting the Three Jewels as the supreme principle up to the ten things of the ocean of tantra sections or the total completion of such ${ }^{219}$; as the Sixfold Space says,
"Buddha, dharma, and sañgha,
Reside primordially complete in your own body."
Mindness, non-confusion, is the ground buddha; being beyond terms and words, it is the factual holy dharma; free from moving and wavering, it is the core's ${ }^{220}$ sangha. And taking refuge in this is not taking refuge in the short-lived refuge taken through intent, anger, or delusion but is conducting oneself within the four appearances' luminosity within a state of not being separated from the vajra refuge. This sort of conduct is mentioned in the Illuminating Lamps ${ }^{221}$,
"They exist primordially shining forth like that;


#### Abstract

${ }^{219}$ In other words, this is the mode in which all of the buddha dharmaswhether spoken of as path or fruition dharmas-starting with refuge and going on up through the practice of the highest tantras with their ten specific features have already been manifested. The ten things of tantra are mentioned in the Dharmadbātu Treasury by Longchenpa. ${ }^{220}$ Core means translates garbha of tathāgatagarbha. Mindness is a path term used in the tantras to indicate the practical experience of tathāgatagarbha. Thus this is saying "the sangha of mindness". The definition can be understood when it is understood that, in the general teachings of Buddhism, the prime feature of the sangha is that they have unswerving faith in the dharma and unswerving determination to complete the path. The words moving and wavering here are the terms used when describing the wisdom appearances; they first come with movement and trembling but later, in their fruitional state, are perfectly steady. Thus, the ultimate sangha is one's own mindness as the appearances of wisdom without any unsteadiness in the images of the appearances.


${ }^{221}$ This quotation includes a summary of the ten things of tantra.

They do not arise by beings making conceived effort.
That is the mandala, just that is the deity.
That is mantra, mūdra, and offering,
The stages of development and completion, Buddhas, sentient beings, saṃsāra and nirvāṇa.
It is empowerment, vows, and samayas.
One's guru also is the deity."

Therefore, not to be separated from the expanse appearancesthe appearances of the vajra chains in the centre of the binduis to be very highly cherished; the Studded 7ewels Tantra says,
"If you wish to look at the enlightened mind of all buddhas, look at the vajra chains' kāya! If you wish to develop fully the understanding of all the buddhas, do not be separated from the vajra chains! If you wish to know in sum and extensively all the dharmas, look at how the vajra chains sit! If you wish to be expert in all the wisdoms of the secret, look at the vajra chains' rays! If you wish to have threefold view, meditation, and conduct without meeting and parting, do not be distracted from the vajra chains' kāya! If you wish to hold the immeasurable mansion of all dharmas, fully know the fact of expanse and rigpa! If you wish to hold the lineage of Vajrasatva, do not be separated from the rigpa vajra chains' kāya!"

Seeing like this the fact of dharmatā rigpa in direct perception is called "being equal in fortune to the prime guardian Sa mantabhadra"; as the secret's conduct ${ }^{222}$ says,
"The person who sees this Is equal only in fortune to The prime guardian Samantabhadra."

Thus, today you have nicely found the great find, you have obtained the rigpa rtsal empowerment! With this, you have seen the face of three thousand buddhas and cut the continuity of the city of the womb so have started out on the path of emancipation.

Following on from that, even making the journey through the stages of the ten levels of a bodhisatva does not bring direct sight of the good qualities of the tathāgata's element ${ }^{223}$ in their entirety therefore, from today onwards, strive at the practice of the four appearances' ultimate good qualities and following that contact dharmatā exhaustion's enlightenment.

Saying that also generates enthusiasm in the listeners.

## i) As an addendum, there are two styles of starting down the narrow avenue of practice

This has two parts.

1. The elaborate style of training in four sessions of yoga

As the Clear Space says,

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"The way of entering the narrow avenue of joining
        with virtue \({ }^{224}\)
    Is to train in a four-session yoga."
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In the first part of dawn ${ }^{225}$, meditate on guru yoga; in the middle one, preserve with Thorough Cut; and in the final one, meditate on bliss-emptiness with Fierce Heat ${ }^{226}$. Up to the time of daybreak, recite prayers, do mantra recitations, and so on. After daybreak up till noon look at Direct Crossing. After noon, do personal activity ${ }^{227}$ and dharma activity ${ }^{228}$ type things. In the afternoon, again meditate on Direct Crossing. In the evening, offer torma and hold the winds. In the first part of the warm session ${ }^{229}$, meditate on death and impermanence; in the middle part, do development stage with
${ }^{224}$ Tib. dge sbyor. Means doing anything that is virtuous, here it is the same as practice.
${ }^{225}$ In the ancient system of timing in India, which was brought into Tibet, the day was divided into many periods, similar to the British system of watches. The dawn period, which goes from the very first hint of light in the very early morning sky right up to the actual point where the sun rises, is divided into three equal periods called the first, middle, and final periods of the dawn. Roughly speaking this whole period runs from about three to six o'clock in the morning.
${ }^{226}$ Tib. gtum mo.
${ }^{227}$ Tib. phyag. This is sometimes explained as being an abbreviation of the word for prostrations and sometimes as meaning personal activities such as writing letters, cleaning, and so on. Padma Kalang Rinpoche explains it as the former.
${ }^{228}$ Tib. chos spyod. There are ten dharma activities as defined by Maitreya in one of his texts.
${ }^{229}$ Tib. srod. The period from eight till ten approximately, at night. Again, it is divided into parts.
recitations. In the midnight session ${ }^{230}$, sleep, hiding away in the enclosure of luminosity. In all of them(,) doing what is called ,omit comma] "Joining the session with the three holy ones"(,) cannot be avoided: at the beginning of the session arouse the mind, in the main part stay reference-less, and at the end seal with dedications and aspirations.

## 2. The un-elaborate style

The Illuminating Lamps says,
"Day and night gradually proceeding with unification ..."
which means that those who are training in a single sphere of luminosity(, ) Direct Crossing(,) dedicate all their activities to gaining progress in actuality. They put aside the ninefold set of normal activities of the day then, by not separating from the postures, set themselves in inexpressible rigpa in the space of kāya and bindu. They divide the night into three portions and in the warmth period, with the posture of the riṣhi, bring together their faculties and the key points as follows. At the navel on top loofisi ifoanshpertaleredeahd hot to the touch from which fire blazes then goes up the central channel; by striking the HAM at the crown, the bindu drips, and that strengthens the fire which now blazes very strongly; karma and latencies are incinerated[omit?] and the practitioners set themselves in the state of bliss-emptiness. At midnight, with the lion posture, knowables are gathered into Whetkisthas lfedto wentre is a white a shining very brilliantly, at the aperture of Brahmā there is also a white A , and [in] between the two within the Avadhūti are A's strung like a crystal rosary. Tharougthition of their dissolving(,) one into the other, meditate that

[^74]the inside of the central channel is illuminated like a star-trap ${ }^{231}$ which has sunshine pouring in through it; that is the key point for having sleep be a hiding away in the enclosure of luminosity.

Immediately on rising in the dawn period, expel three long breaths sounded as "HA". Then, with the posture of the lion, from the a at the heart centre(,) a second white A is sent into the space about fulle bow's length directly above the crown of the head, and, just sitting there, the mind is held on it.

Similar to that, there is the key point for the exhaustion in their own places (place?) of the elements of the five branch winds in connection with the production of the four dhyānas and nesstrionghtFixisdoankefl red (fire) A's, four stacked white (water) ones, three stacked green (wind) ones, two stacked yellow (earth) ones, and a single deep blue (space) one, and so on are meditated on in steps. By doing so, the A , whose meaning is abiding in nonproduction, is a key point that purifies coarse and subtle analysis comparable to fire, then (comes/there follows?) experiences of joy and happiness compara- ble to water, then concepts of the thought process comparable to wind, then being bound by antidotes to thinking comparable to earth, and finally (? modifier) antidote and what it overcomes being together with the factor of its own entity. This key point comes from the great paṇ̣ita Vimala's uncommon level of understanding. ${ }^{232}$

At those times, there is also enhancement to be gained through one's conduct; as the Union of Sun and Moon says,
${ }^{231}$ Tib. rgya skar. The name in Tibetan medicine for one of the interstitial spaces of the body which looks like a skylight, hence the name.
${ }^{232}$ This is translated literally and reads exactly the same as the Tibetan which also is very terse. It cannot be understood without explanation. The Tibetan name for it is the " A khrid " of Vimalamitra. (apologies for my insertions above)
"By conduct like a bee's
Dharmas are thoroughly tasted.
By conduct like a gentle mountain creature's ${ }^{233}$
Objects, which have become a condition of confusion are abandoned.
By conduct like a mute's
The speech of confusion without exception is abandoned.
By conduct like a swallow's ${ }^{234}$,
Doubts about the secret methods are cut.
By conduct like a madman's,
The objects which abide as one are abandoned.
By conduct like a lion's
Abandoning fearful mind, one roams charnel grounds.
By conduct like a dog or pig's,
The discursive thoughts of clean and filthy are abandoned."

This group of seven types of conduct (going from the conduct of the beginner who, having embarked on the search for hearing and contemplation is like a bee, up to the conduct of a lord of yogins who equalizes the taste of pleasant and unpleasant, good and bad)[omit ,] tests the level of development of one's mindstream $(;)$ so doing them profits view and meditation.
(iii) Signs, the borders of the four appearances

[^75]The explanation of the borders of the four appearances follows. The Breakthrough says,
"From that, it becomes four appearances as follows. The appearance of Dharmatā Directly Perceived causes
The words that come from grasping at mental analysis to be transcended.
The Steady Increase of Experienced Appearance causes
The appearances of confusion to subside and
Bardo wisdom to be manifested.
The appearance of Rigpa Reaching Full Measure causes
The three kāyas to go beyond being conceptual path appearances.
The appearance of Dharmatā Exhaustion causes
The continuity of three-realmed saṃsāra to be definitively cut."

Four borders result from the presence of something to be purified and the fruition of its purification which is the same type of thing as the five paths of the Pāramitā vehicle yet, when the paths are compared in terms of speed of travel, the path of four appearances of the king of vehicles, Nature Supreme Vehicle, has the great distinction of travelling like a chariot compared to travelling like the sun and moon ${ }^{235}$. The four appearances will now be explained.

## 1) The Appearance of Dharmatā Directly Perceived

As described earlier, training during the day is done using the dharmakāya supports of sun and fire crystal and during the night

[^76]using the sambbhogakāya supports of moon and water crystal ${ }^{236}$ so, during the day, the obstructor of increased heat in the eye has to be removed and the temperature of the eye has to be regulated. In the early evening, looking at the nirmāṇakāya support āloke makes it easy to persevere with the practice.

There is also the point that the familiarization ${ }^{237}$ that goes with them starts with not quite contacting the supports to be looked at and then the gaze has to be gradually brought down and to the sides. Moreover, a key point is that if white is predominant look to the right, if yellow is predominant look upwards, if green is predominant look to the left, if red is predominant look downwards, if azure blue is predominant look to the centre, and if all five shine forth evenly then stay with that in self-freshness, and, (OR -- and --) if the bindu appear- ance is not seen, look with the two eyes set equally. At that point, the offput of sugatagarbha at the heart centre is first seen as the rainbow patterns of expanse's appearance. From there, the lamp of the empty bindu shines forth as circles of light; small bindus in connected groups of three, and so on, shine forth with the feature of having varying degrees of distinctness. Then, in the gaps between them, like the sun and its rays, the offput which is the inex-

[^77]pressible empty-clarity of alpha purity's rigpa, appears as vipaśhyanā's rigpa, the vajra chains. These have the causal name "rigpa vajra chains" (,) but they should also be understood as being the fruition itself given that they come into existence in a relationship of the type 'from that, arises that' where the thing and its personification are the same, like an object and its reflection in a mirror. Those who, not understanding this key point, cling tightly to obscuration-producing grasping at the dharmatā as a thing ${ }^{238}$ have not the slightest understanding of the direction taken by the tenets of Great Completion.

Thus it is that that rigpa, as a sign of liberation that comes in dependence on the key point of the channels, exists as subtle and wiggling continuities, as a sign of liberation that comes in dependence on the bindu, exists as fine, interconnected bindus at the edges of the wigglers, and as a sign of liberation that comes based on the key point of wind, exists as something that has to and fro movement. Familiarization is done by not allowing rigpa existing like that to go anywhere but bringing it inside the confines of expanse and bindu. That familiarization causes the offput lamps, without conceived effort, to increase in clarity and in stability, and, by the gentleness of flow that goes with letting the three doors be themselves, a samādhi of bliss, clarity, and no-thought and a special prajñā of coarse and subtle analysis shines forth bringing control over the three parts of wisdom so that, even if there are obstacles occurring at this time, there will be revival into the nature nirmāna. This attainment of that revival does not come through seeing merely the first sign, the outer expanse appearances, rather, it comes through the key point of seeing the truth belonging to the internal prajñā eye freed of pollution. As the Clear Space says,

[^78]"Rigpa seen in direct perception Being the key point of seeing truth
Is not the three realms turned back."

## 2) Experience Steadily Increasing

The Clear Space says,
"The appearance of Steady Increase
Holds to the distinction 'increase of experience'."
In other systems, the bliss, clarity, and no-thought generated by the gathering of wind-mind and the experiences that go with it, the mental experiences ${ }^{239}$ of the ten signs connected with something to be purified-smoke, mirages, and so on[,](-)have rational mind's grasping with them(,) hence (they/or there is [have]) have a mode in which that grasping is not being dropped ${ }^{240}$. This is so because the Clear. Shace sayfained as the fictional level's confusion ..."
and similarly Entering the Conduct says,
"The superfactual is not the domain of rational mind."

[^79]Nature Great Completion, which is being presented here, goes like this. As it says in tantra ${ }^{241}$,
"Internally, empty experience shines forth because of which
Externally, wisdom is luminous ..."
Internally, the dharmat[a](long a)'s empty entity is seen. From that, its offput, which is the nature, luminosity-wisdom, shows up in the following simultaneous events: externally, there is increase without change; internally, the channels turn into their pure aspect of light; and secretly(,) the afflictions are liberated. Thus, because it shows up without reliance on mental examination and is ascertained non-deceptively, it is called "appearance experience".
Now, what is that increase like? From the root tantra,
"Steady Increase of Experience's appearances are as follows:
Wisdom arises externally as colour from which comes
Verticals and horizontals ${ }^{242}$, and
Various bindus, the kāyas themselves,
And what is beyond objects of coarse appearance."
That is to say that light appearances are ignited to a greater level, becoming separated from expanse-rigpa at the point between the brows. The five lights appear in an un-specified way as horizontals,

[^80]verticals, masses of circles ${ }^{243}$, stupa-like shapes, lotuses by the thousand ${ }^{244}$, massive buildings ${ }^{245}$, arrow and lance-like shapes, hanging nets ${ }^{246}$, latticework designs of squares, and so on. Also, the bindu lamps gradually increase from about the size of a pea to about the size of a Sre shield ${ }^{247}$ and the rigpa's movement becomes slower and more gentle, going from being like a bird flying swiftly to a

[^81]${ }^{244}$ Tib. padma stong ldan. Meaning (')many(') in the sense of English "thousands", that is, not meaning thousands per se but so many that one would say that there are thousands of them.
${ }^{245}$ Tib. mkhar thabs. This has sometimes been translated as "castle" meaning a castle with turrets and also as "fortress" and also as "mansion" or "fine house". However, Tibetan experts definitively state that it means a very large house or building. More specifically, it conveys the idea of a large square building, with one or more stories. For example, a large building in a Western city would be referred to with this name. It definitely does not convey the sense of (Tib. khang bzang) fine house or mansion.
${ }^{246}$ Tib. drva ba drva phyed. This is a decoration that derives from ancient India. Strings of flowers or jewels or other delightful items are hung up usually at the top of a wall. The strings are fastened to the wall at regular intervals so that the string in between the fastenings hangs down. Various other items are hung in conjunction with the basic strings so that there is the appearance of a network of decoration on the wall.
${ }^{247}$ Tib. bse phub. A shield made of a wooden rim and covered with the leather made from the hide of a rhinoceros or from the hide of a yak with colours applied; both meanings apply. The shield is to protect a man in warfare. It does not have a specified size but is the general size of a circular shield as used in earlier types of warfare sufficiently large to protect a man.
deer ${ }^{248}$ running off into the woods, to a creeping Śharaṇa ${ }^{249}$, to a bee just hovering around flowers.

To sum up, to the extent that familiarization grows, so the light appearances increase in extent and rigpa's movement becomes slower and more gentle. In relation to that, there are the conventions "slight familiarization" and "middling familiarization", and then there is the full extent, called "supreme familiarization", which is described in the Illuminating Lamps with,
"If all appearances, having shone forth
As bindu ${ }^{250}$ are present massed up, then
That is the full extent, supreme familiarization."
In other words, if wherever the empty element is looked at, luminosity's appearances pervade it and are without bumping into and merging with each other ${ }^{251}$, that is determined as the full extent.

As well as that, at the time of igniting into just the woven cloth expanse-appearance, there is the key point of viewing horizontals by looking to their front, verticals (-)downwards, squares to the right,
${ }^{248}$ Tib. ri dvag. The term actually means any kind of gentle forest creature as mentioned in an earlier note. However, these animals are usually typified by deer.
${ }^{249}$ A Sanskrit name. Oral instruction explains it.
${ }^{250}$ The Tibetan here could be read as "shone forth within the bindu" meaning the bindu of the empty lamp(,) but that is not the meaning.
${ }^{251}$ One edition has Tib, 'gul 'phrigs which is the technical word for the movement of the vajra chains. All other editions have Tib. 'gul 'khrigs which has a slightly different meaning, as above. They are not only free of the movement(,) but free of bumping into and merging with each other, which is part of their being indistinct. Finally, they are simply massed up, quite distinct, and not merging into each other with jiggling, and coming and going.
half-circles above, triangles (-)downwards, circles to the right, and massive buildings equally.

Now, the extents of liberation are distinguished in relation to the degrees of familiarization achieved. When expanse-rigpa has separated from the point between the brows, there is liberation through the appearances of four wisdoms combined ${ }^{252}($,$) so there is$ no entry into samssāra(???,) henceforth. If it shines forth in the form of polygons, there is liberation in the appearances of the piles so there is revival into the nature nirmāna. If all appearances mature into the five lights and expanse appearances shine forth as piles of intersect-ing circles in which each lotus is adorned with four petals, then in the first instant of the luminosity shining forth ${ }^{233}(? ? ?$,$) there will be that revival but without bardo; this is$ the intent of the Son Tantra ${ }^{254}$ which says,
"Separated from the upper point ${ }^{255}$ by four fingerwidths
Is the being of good fortune;
How could he possibly enter saṃsāra?
Appearance completely filled with polygons-

[^82]By this, the qualities of nirmāna will be accomplished.
For just the field of vision to be filled with appearance
In piles, it is likewise."

For that reason, the great paṇ̣ita Vimala maintained that the ultimate point of Experience Steadily Increasing was the appearance of piles just explained above, then (???) put what comes after the shining forth of deity kāyas into Rigpa Reaching Full Measure. The great master Padma maintained that Rigpa Reaching Full Measure went from male and females in union up to the end of the increase in appearances so, given that he also put the solitary kāyas in Experi-ence Steadily Increasing, I see that they have the same understand- ing. The Clear Space says,
> "When kāyas shining forth completes Experience Increasing,
> Bardo appearances are cut at this point cut so
> Sambhogakāya has been identified and bardo emptied."

which explains the shining forth of kāyas as the unquestionable sign of completion of Experience Steadily Increasing and thereby also shows the meaning of the beginning point of Reaching Full Measure. Just as with,
"In reliance on the far mountain being thus, the mountain to this side can be posited and
In reliance on the mountain to this side, the far mountain can be posited"
so the solitary deity contacts both experiences and thus the matter is proved through its having the form of a reciprocal connection.

The understanding of both masters was set down in a direct assessment made by the great All-Knowing One-it is that simple. Still, later followers-ones who have not met the factual expanse yet have the conceit to think that their statements that, "It is like this and like that" could withstand scrutiny (-) are people whose lives are nothing more than that of immature children.

While the liveliness of the externally appearing luminosity is increasing, internally also the rigpa's luminosity is shining forth as samādhis, eyes, extra-perceptions, and so on.

## 3) The Appearance of Rigpa Reaching Full Measure

Through liveliness which has never become distinct from dharmatā shining forth as mirror-image and object, every one of the good qualities(,) with none missing(,) of the sambhogakāya of the three kāyas that exist primordially complete in rigpa's innate character is, at this point, brought to completion within the appearances of the path. That being the real meaning behind Rigpa Reaching Full Measure, it is what we, just at this time, realize. In other limits of accomplish- ment, the qualities of kāyas and wisdoms existing in the tathāgata element are asserted as the limit to be attained but are asserted with fixation on that limit. With that sort of assertion, the marks and signs ${ }^{256}$ appearing on a bodily form ${ }^{257}$ that they are seeking(???,) strays into an autonomous fruition and, with that, like robbers and thieves they make it disappear; it becomes a dharmin! ${ }^{258}$
${ }^{256}$ The thirty-two marks and eighty indicatory signs of a being who is an actual buddha.
${ }^{257}$ Lit. "having face and arms" but meaning a complete bodily form.
${ }^{258}$ Because of the way that they have made their assertion, they are still asserting an existent otherwise known as a dharmin. The dharmins, meaning solidified dharmas owned by a dualistic mind, are impossible

Oh my goodness! Even just this much of the understanding of the king of vehicles, Nature Supreme Vehicle, does indeed appear in a way that is beyond the reach of concept! There are those who, not understanding how this limit of accomplishment comes about, commend it by spouting off merely about the way in which the appearances shine forth(,) but this cannot show that it holds any special meaning. And, then there are those who have learned a biassed tradition, who make their assertions through a combination of lack of proper examination and their arrogance of thinking that they are full inlliant qualities over their path(,) consisting of many facsimiles that has become a condition for speaking ill of others and broadcasting others' faults ${ }^{259}$. Therefore, one should know without question that here in the Land of Snows, the proclamation of this supreme vehicle of the secret ends precisely with the limit of

[^83]accomplishment set forth by the leader of conquerors, Drimey Ozer ${ }^{260}$.

Having explained the situation with those words, we now move on to the nature of Reaching Full Measure. Due to the increase(-)aspect of rigpa's good qualities having become strong, every appearance is visible as light, and, theough having made rigpa's good qualities into an expression five(-)wisdom's dharmatā, it shines forth as a pile of five bindus. In the central bindu of a pile are kāyas arising from the completely purified situation of nirmānakāya that been purified, starting from (the) top half with uṣhn $[i]$ (long i)ṣha and going up to solitary whole kāyas and then, when this sambhogakāya wisdom has gone to its full measure, the buddhas of all five families-bhagavat Akṣobhya Vajra and so on-shine forth as limited kāyas, then as ones complete with ornaments, then as complete forms together with female consorts. Then, coming about from the completely purified situation of dharmakāya that has been purified, they are supremely visible as maṇala confines ringed with an outer circumference within which chief and retinue are in different piles and, due to this, appearances of solid matter self-cease-wherever awareness is put, all is seen as jiggling matter and the body even is seen as discrete atoms ${ }^{261}[$,$] and[,]$ rocky mountains, and so on, are transparent ${ }^{262}$. The direct collapse of grasped-grasping, like the sudden shout of a mad-

[^84]$\operatorname{man}^{263}$, destroys the whole bag of anxiety and fearful concern towards everything, then it is the time at which whatever appears shines forth as the universal purity. As the Blazing Body Relics says,
"For the person who familiarizes with what is light, In the domain that is seen by himself
The appearances of the four elements- Earth, water, fire, wind—self-subside(,) then Gradually behave as the five colours;
The sign is being without separation from light. Furthermore, in the domain of what is seen
Like a madman, without hindrance, Rocky mountains are transparent and,
Similarly, it is possible to go down into the ground,(change',' to ';' or 'dash' ???)
And also there is no sinking into waters."

That was a synopsis of the nature of Reaching Full Measure, now it will be presented through its individual topics. As the root tantra says,
"From the atoms of the individual's body A window of light in the middle of space appears.
From it, light rays shaped as hooks(,)
Fine and intertwining, hold appearancrere he
materiality of the body self-ceases(,) then
A body of transparency, of stainless light, The centre of which is marked with A,

[^85]> Whose ūrna's (long-u rn. long-a) light rays are one full bow-length ${ }^{264}$, And whose topknot is struck by wind appears.
> From the fingers of the peaceful body's hands Garlands of light completely enmesh.
> Without sound, the mind acts and
> From the immeasurable ${ }^{265}$ of the skull of the head
> Heruka's become manifest.
> At this time, one's body has reached fyll measure." In other words, the body having reached fult(-)measure results in the following. Every appearance without exception is evident as the fields of the five buddhas(;) [and] from a window of light rays at their heart centres, offputs of light extend to and pierce the form of an A at the middle of your own heart centre, giving you the empowerment of great light rays. Then the light rays of the ūrna(long-u r n. long-a $)^{266}$ become evident for a full bow's length, and then at the tip of the crown, the wisdom-wind bindu appears in a stack of nine or five, each one about the size of a bronze bowl. Moreover, in the superfactual, the
> ${ }^{264}$ The Illuminator Tibetan-English Dictionary gives, "Full fathom' or 'full bow-length' is a unit of measurement of distance. It is the distance between the tips of the index fingers of the left and right hand of a human when the hands are fully outstretched, the hands are clenched into a fist, and both arms are stretched out in opposite directions from one another. The measurement is regarded as four cubits officially, according to the Kālachakra tantra, though(, in fact,) this is an approximation [in fact]. The measurement is exactly the same as an original British fathom. The fathom was originally the distance between fingertips when the left and right arms of a human are stretched out in opposite directions from one another though (this) was later standardized to two yards, which is then six feet."

${ }^{265}$ Tib. zhal yas. Meaning immeasurable palace.
${ }^{266}$ Skt. ūrna(long-u rn. long-a), Tib. mdzod spu. The small hair at the point between the eyebrows of a buddha which is one of the major marks of a buddha and which has several remarkable properties.
topknot is the uṣhṇiṣha and the term "being struck by wind" means that the wisdom winds f into the expanse cquang dharmas present (()but not visible()) in the b 霛 to develop so that the body blazes as something having with the illustrative major marks and exemplar minor signs ${ }^{267}$. The wisdom wind having gone into the fingers, the whole body is enmeshed in five lights(,) with wisdom's offput being evident in even the suh+1 e light channels and with the hair pores and each atom even being complete as buddha-fields having a sambhogakāya at (the) core. Through that, the offput from the appearance of the peaceful vaj) 11 ㄹātu maṇ̣ala and, in the skull mansion, the wrathful ones' maṇdala(,) is emitted from the Bra[h](h)mā Aperture light channel and every one of the upper bases are evident as a maṇdala of $[\mathrm{h}](\mathrm{H})$ eruka's play. As a result of this shining forth of the peaceful and wrathful sambhogakāyas as the path, there is the name "body having reached full measure".
Similarly, mind reaching full measure results in the following. The samsāaric mind which is nothing but thought, mental mind, and consciousnesses subside because of which the dharmadhātu becomes stainlessly self-illuminating(;) [and] $\mathrm{t}_{\mathrm{th}}^{\text {hen }}$ there are the six extra-percep- tions of knowing other's minds, and so on[,](;) and the eyes that see far and conqueror's fields without measure, and all of the things connected with the complete purification of appearing mind[,](;) and there are all of the things connected with the complete purification of empty mind such as mastery over unfathomable doors of prajñā and samādhi, and so on.
In short, the purification of the body's materiality results in the purification of the channels and winds and, as a result, the whole mass of everything adventitious collapses and all the coarse manifes-

[^86]tations connected with body and mind are removed. At this time, the mere streaking-by-like-meteors of the subtle latencies gives rise to the production and re-absorption of the appearing(-)factor in the context of dualistic grasping; the Breakthrough says,
"The cutting of the body-mind connection is as follows:
Even in the case of a body whose outflows are exhausted,
There is mind for which externally arising characteristics are evident;
These come in the mode of a flying meteor but
Are seen as illuminations of the space element ${ }^{268}$."
and,
> "In the body which is pure luminosity, The wind which is like flying sparks Is not abiding as one; the self-illumining base
> Arises in the manner of dual-factored appearance. This, given that the body mind connection has been cut,
> Does not provide a reversal of the three realms."

As an addendum, the following has to be said. In this region of snow mountains, there is a faction [who have](having) a limit of acf签plish-ment which, different (??? compared) to the one here, is apprehended through intentional mind. This faction asserts that the appearances of empty forms as (a) whole helonging to confused appearances and then this assembly of geshes ${ }^{109}$-a pack of foxes and cats who engage without

[^87]the slightest concern in the root downfall of deprecating dharma by stating that the four appearances of G 佂 Completion are＂a Tirthika system of［the］viewing（of）the sun＂－con by talking about the appearances of empty forms of their beloved Kālachakra， and so on，saying that consciousness led by water ${ }^{270}$ is hidden from normal
${ }^{269}$（．．．continued）
sūtras．It is enlightenment mind which intends，within a dualistic state of mind，to become enlightened for the sake of all beings and thus is still on the side of samsāra．It is the style of the Gelugpa tradition whom he now discusses．The Gelugpa tradition has its roots in the Kadampa tradition，within which the teachers and knowledgeable people of 金 tradition were referred to a iritual friends＂or in Tibetan，＂geshes＂． His use of the term＂geshe＂here tells us／＂us here that unequivocally he is／unequivocally that he is speaking about the Gelugpa tradition．

The style of the Gelugpa tradition，as mentioned earlier in the text has tended to be very arrogant．They believe that they are the only ones who truly have Buddha＇s teaching and，historically，went to great lengths to destroy the other spiritual traditions of Tibet who did not agree with them．They were particularly vocal in their attempts to denigrate the Direct Crossing teaching and particularly clever and mean（＂foxes and cats＂）in their attem 屋o eliminate this teaching，for example，their supposedly most learned followers wrote several treatises in which they claimed that the practice of Direct Crossing was no more than a bizarre teaching of non－Buddhist yogins，the Tirrthikas，of ancient India in which looking directly at the sun would bring enlightenment．Having denigrated the Direct Crossing appearances，they would then go on to praise the appearances，called empty forms，of their own highest teaching，the teaching of Kālachakra．In other words they were hypo－ crites as well．

In their system of tenets，based on the Sautr［a］（long－a）ntika tenets champi－oned by Dharmakīrti，consciousness is defined as that which is a hidden object，meaning that it cannot be known directly by sense conscious nesses．Using a line of reasoning like this，they attempt to refute the appearances of dharmatā seen in direct perception through the con－
cognition. With that, they show their intellects ${ }^{271}$ to be the size of a pea. Another faction, saying that the assertion that buddhas do not have kāyas and wisdoms "is a perverted view", sets the illusory body, and so on (,) as what is to be ultimately accomplished. Thus, the two possible, (??? yet very) different sides of the assertion of superfact appear ${ }^{272}$.
For us, the form kāyas are a good quality of the sugatagarbha element and we do not posit them on the one side of confused appear-
${ }^{270}$ (...continued)
sciousness led by water, that is, through the eye. In doing so they show their ignorance of the actual technique of Direct Crossing.
${ }^{271}$ One of the features of the ugpa tradition is the importance it places on intellect (Tib. blo gros) so the mention of ere inn indicator of who is being discussed. The very learned geshes of the Gelugpa can be extremely proud of their knowledge but the way in which they try to refute Diren ossing that was just discussed shows that they are pea-brained in fact.

The Tsibri Print and Khyentse Rinpoche's edition have Tib. "thur khung thug pa'o"((?)) here and the Dzogchen and Adzom Drukpa editions have Tib. "phur khung thug pa'o"((?)). Both refer to a small indentation with the latter specifying one made by a phurba that has been stabbed into something. The whole phrase literally means "matches the size of a small or phurba hole". The meaning altogether is the equivalent of saying that these people, despite believing that they have massive intellects(,) are in fact "pea-brained"
22. The first side is the Gelugpas who were first mentioned. They have an approach, [due to](that comes as a direct result of OR that is a direct result of) following Tsongkhapa's way of presenting the view, [that] emphasiz[es](ing) ptiness [so much](to such an extent) that kāya and wisdom tend $[\mathrm{s}]$ to be lost in their presentation and emptiness becomes superfact. The second side is the other empty (Tib. gzhan stong) approach often attributed to the Jonangpa in which wisdom with kāyas and wisdoms is strongly asserted to exist; because of their assertion, the appearing side, the illusory deity, tends to become superfact with the loss of the emptiness aspect.
ance. For us, just as the moon's dharmatā of going to fullness occurs because it is part of its own entity ${ }^{273}$, the upward increase of good qualities that occurs /occurring/ in the appearances of Experience Steadily Increasing is what completes the liveliness of the three kāyas as path appearances. They do /definitely/ appear now ${ }^{274}$ but because they come as mere reflections in which the rigpa offput is shining forth externally, they are not the entity itself and because of that are not apprehended in superfact either. For these appearances, as with the empty moon which becomes darkened without alteration to its own entity ${ }^{275}$, there is the key point that the garbha's self-offput appearing externally must be exhausted so rigpa, together with subtle winds that create movement, is taken to extreme complete purity, at which point the appearance of rational mind is exhausted and dharmas are exhausted[, (:) [and] this is the point at which the seat of malershi is from empty to full and then later to empty again. The going to full is not done by any agency except its own entity, which is full always (in this metaphor). Similarly, the appearances of kāyas, and so on which appear to increase in Experience Increasing are none other than the completion of the fullness of the appearances of the kāyas caused by their own entity, which is always there. It is not that they are something to be produced, whi she the other faction is setting up their of accomplishment. For the other faction there is the superfact of what already exists and the asserted superfact to be accomplished. For us, there is simply things that cannot (be) seen now but which, because they really are there in superfact, can be brought into manifest 2.2pearance.
 snang ba'ang" meaning "they do appear now" and the Tsibri Print edition has Tib. "de ltar ... " meaning "they do appear like that". The meaning is similar though the former is a little better because it means "they [do] actually (do) appear to the practitioner but ...".
${ }^{275}$ All editions have Tib. "zla ba rang ngo" except for the Khyentse edition which has Tib, "zla ba'ang ngo". The Khyentse edition is mistaken.
captured in the primordial, inner expanse. That is how assert it,
so understand the tenet intellectually then / alleviate all argument over it in the state of inconceivable dharmatā! The following shows that it should be cy fied as the intent of the utterly non-dwelling Middle Way ${ }^{276}$,
"Dharmas have gone to the level of exhaustion so One's own limit of accomplishment also collapses.
At this time, the guru's foremost instructions subside.
The limits of view, meditation, and conduct are emptied whereby
Appearances of dharmakāya not existent.
Kāya-and-wisdom's continuity has been cut so
There are no buddhas and no sentient beings.
In short, there is nothing present whatsoever;
It is that nothing has gone and nothing will come."

## 4) The Appearance of Dharmatā Exhaustion

The root tantra says,
"The apleance of Dharmatā Exhaustion is as follows:


Experience's appearances are emptied due to which
Body is exhausted and objects of the faculties also are exhausted.
The mass of concepts, confusion, is liberated due to which
There is separation from the words that are the basis of expression."

[^88]The texts of Great Yoga ${ }^{277}$ right from the start limitlessly set out the stage of development in regard to method, the factor of appearance, and that is once again gathered back into certainty, prajñā emptiness, using the stage of completion. Similarly, here, through application of the three types of key point, wind's movement is turned into an increase of wisdom. Due to the power of purification into dharmatā, all latencies of the factor of externally arising objects' confused appearances, and of internal confused concepts, mind and mental events, self-cease and, at the secret level, all of luminosity's appearances also dissolve into the dharmatā's totally inexpressible expanse; this is termed "exhaustion". With this, in superfact, rigpa's appearances have become completely non-existent like the moon of the empty heavens so, without its own entity having become greater or smaller at all, its self-offput has subsided into the expanse, like a crystal whose light has subsided inside ${ }^{278}$.

There are two styles of that type of exhaustion. Gradual exhaustion is the one in which the four appearances go to their full measure. The sudden one for the person of supreme mind is that, simply by starting the familiarization with seeing the appearances in direct perception, there is exhaustion without even relating to the stages of Steady Increase and Reaching Full Measure.

Whichever way it happens, at the point of the exhaustion, because materiality has dissipated the elements cannot, as an enemy, have a harmful effect; because afflictions have dissipated the thinking

[^89]process and its basis blink on and are gone again without trace; because appearances have dissipated appearances of going and staying, sun and moon, and so on, self-vanish and are gone without trace. Thus, every appearance of form, not being established even so far as just, "It is like this", is said "to have gone beyond to nirvāṇa".

Two types of attainment occur at that time, which are like this. Because of having attained control over life, you arise in the body of great transference. If you are going to act for the benefit of sentient beings ${ }^{279}$, then, when appearances are gradually being exhausted, you focus your awareness on an appearance of the five fingers enmeshed in light causing appearance to turn back of itself and then the container and contained's support and supported ${ }^{280}$ are seen like a moon in water and a dream. Then your own body appears as a mirror image which you see as nature-less, a mere transparency, where others, looking with impure eyes, do not see it that way like in the story told of the ruler ${ }^{281}$ putting his hand out towards great master Padma's body but touching the cushion behind instead.

The attainments of control over both life and entry which happen through that dissipation of the body into atoms and its becoming evident as light are features of Direct Crossing alone. That is because in Thorough Cut there is nothing more than just liberation at the level of alpha purity through dissipation of the body into atoms and mind into dharmatā.

[^90]At just that time, there is also inconceivable enlightened activity that both directly and indirectly enacts the benefit of beings in the individual places of the six classes and that especially for human migrators enacts liberation without remainder in the third order thousand world system ${ }^{282}$ in accord with prayers of aspiration then returns again to buddhahood in the dharmatā youthful vase body, something that the great master Padma and the dharma spiritual friend Vimalamitra were actually seen to do. In some of the explanations given by the All-Knowing One, bardo sentient beings are also included in the "third order world system" but there is no contradiction given that human migrators also are in the birthplace bardo.

Attainment of control over entry is as follows. At the time of achieving the bodily form just mentioned, if the enactment of a tremendous radiation of others' benefit is not intended, rigpa is indeed focussed on sentient beings in the third order cosmos. However, one's liberation is enacted according to the key point of there being no value in activity so at that time, like mist dissipating into the sky, the inner expanse is entered after which there is the mode of enacting others' benefit through the enlightened activity of kāya and wisdom freed from meeting and parting for as long as saṃsāra is not emptied. In this mode, there has been dissolution into internalized luminosity but no development of dullness so the offput appears as externalized clarity, the Densely Arrayed Field Realm, from which: shining forth as object and mirror image, the semi-nirmāṇakāya semi-saṃbhogakāya, and so on appear; and from the dharmatā of the enlightened body, speech, and mind unending wheel of ornamentation, the five families of sambhogakāya appear for the tenth level satvas; and for the individualized beings, śhrāvakas, and pratyekabuddhas the supreme nirmāṇakāya, and moreover,

[^91]in all of the realms of sentient beings, the artisan and born nirmānakāyas, and so on, which enact benefit in accordance with the elements, faculties, and inclinations of individual migrators appear. A nice presentation of these steps of generation has also been given in Steps Leading to Akanishṭba ${ }^{283}$.

## (iv) Concluding with the ending foremost instructions

The Clear Space says,
"It has four ending foremost instructions Which are indispensable backup for the above."

The four are: three non-movements create the base; three stayings hold the extent; three attainments drive a nail; and four assurances show the extent of liberation.

## 1) Three non-waverings create the base

The root tantra says,
"Three non-waverings create the base whereby The key point of wind-mind is reached."

Not wavering from the body posture results in the channels and winds becoming soothed of themselves; not wavering from the eye gaze results in the increase of appearance being captured; and not wavering from mind being unmanufactured results in expanse and rigpa being brought into unification.

## 2) Three stayings hold the extent

The root tantra says,

[^92]> "The three stayings hold the extent whereby Dreaming is turned back and for body, speech, and mind

Signs and extent are identified."
In other words, staying in not remaining in bodily activity ends the conditions for confused samsāra's confused thought; staying in wind not being increased ends the conditions for discursive thought to come on; and staying in appearance without fluttering is what makes field realms reach their full measure.

When this is done, signs will appear in the three doors and the extent is held ${ }^{284}$ in dreaming, and these two are as follows.

## a) Signs that appear in the three doors

At the time of Dharmatā in Direct Perception, the vase empowerment ripens the body with the result that the meaning of being without activities driven by conceived effort enters the limbs and the interdependency that comes with the soothed winds makes the body like a tortoise put into a basin ${ }^{285}$. Consciousness is put into the channel because of which the offput of purified bases of verbal expression ${ }^{286}$ enters the symbols of speech and then, behaving like a mute, one makes no effort towards speaking. The Great Completion lack-of-grasping self-liberation meaning enters the mind and then mind, like a bird caught in a snare, stays wherever it is focussed.

[^93]At the point of Experience Steadily Increasing, wind dissolves into the central channel causing the meaning of being without good and bad to enter the body so that the body, freed from cultured behaviour in which embarrassment is to be avoided ${ }^{287}$, is like a person suffering with illness. The secret empowerment purifies speech causing the Great Completion beyond-stopping-and-producing meaning to enter the speech so that speech becomes talk of the sort where whatever arises, unrelated talk ${ }^{288}$, rules, similar to the words of a madman pouring forth. Mental events' mass of thoughts enters the mind causing the birthless, self-liberated thinking mind not to engage in the activities of cyclic existence, similar to a person who is seven times intoxicated through drugs ${ }^{289}$.

At the time of Reaching Full Measure, the potency of the prajñā empowerment hits the winds and channels causing unhindered transparency in the five elements of the body and the body becomes like an elephant who is deep in mud but who can, without relying on anything else, extract itself by its own strength. The Great Completion beyond-spoken-expression meaning enters illusion-making speech causing, due to the interdependency of compassion being included in the prajñā empowerment, speech to be like that of a Kumbāṇ̣ā child singing a song, with the result that whatever is said does become heard by and is of benefit to others ${ }^{220}$. Because one's

[^94]own entity is pure from the alpha position, the meaning of being primordially liberated without basis for repetition ${ }^{291}$ enters mind's abiding making it definite that henceforth there will be no entry into samsāra, similar to a person who falls ill with cowpox then is cured of it will not become ill with a pox disease again ${ }^{292}$.

At the time of Dharmatā Exhaustion, the Great Completion beyond ayyatanas meaning causes the body to be purified of materiality and with that, similar to a charnel ground human corpse, there is not the slightest concern even though one is surrounded by one hundred assassins. The king of vehicles' inexpressible meaning that comes from the letters present in the channels being inserted into the matrix of wisdom winds enters audible speech causing verbal expressions to turn into the form of the sounds before echoes that are then repeated by the other side. The word empowerment purifies mind causing, similar to the consciousness of a person speared through the heart, rigpa that has for a moment distinguished a particular to return to the primordial level like mist vanishing; this occurs in a single moment because of the self-control that has been gained with the wisdom of becoming a complete buddha.

As an adjunct to that, I will say this. In the Self-Shining Forth it says,

[^95]> "At the time when a special prajñā has been born in the mindstream, recognize it as the deception of māra! At the time of uninhibited conduct pouring forth from the expanse, recognize it as being on the side of entering prajñ̄̄!"

With the mental type of experience, if the correct specifics of sign and extent are not distinguished, one will not be able to escape from the treacherous defile of māra and straying with obscuration so here I have summed up the meaning of this as taught in the tantras. In the tantras, it is summed up into three signs: obstacles, the sign of māra; increase and decrease, the sign of experience; and no change, the sign of the secret.

## i) Obstacles, the sign of māra

There are the types of people of dull faculty whose overt pride that has developed because of clinging to appearances makes them operate just at the level of talk, ones who have no depth. For these people, the body produces various manifestations, it can appear in various colours, and it has two shadows or reflections in a mirror, and the mind can know what others are thinking, and so on. At that time, washing themselves from head to toe with Gugul and greater and lesser amrita and rubbing their limbs with chunks ${ }^{293}$ from an old clay statue will cause them to become multicoloured. ${ }^{294}$

[^96]Furthermore, obstructors have the ability to falsely take on the form of the yidam and, especially, ḍākinīs of pure wisdom do not go about in the world but there are various karmic ḍākinīs who will show forms from space and who will make prophecies and the like, producing common siddhis to go with it. The start of this is that signs that are non-authentic are experienced. Next, these signs having been known, rational mind's attachment with its passion and aggression and its preventing and creating still appears as such; now the person increasingly goes against dharma and is spoken of as "someone who has fallen under the control of the ḍākinīs". In regard to this, the Self-Sbining Forth says,
"If ḍākinīs' prophecy occurs, it is to be viewed as a passing experience, so focus on a mind of understanding!"

In other words, entering equipoise on the fact of absence of nature makes it impossible to be deceived by ḍākinīs who would get control of you then lead you along with artificial siddhis.

Furthermore, in general, meditation on wrathful ones, repetition of wrathful mantras, reciting the HŪM song, and as well as those, meditation on the arousal of mind ${ }^{295}$, will turn away this kind of thing.

## ii) Increase and decrease, the sign of experience

If an unsuitable samādhi suddenly arises because of how wind-mind has come together ${ }^{296}$ or things like deity forms appearing in the sky,

[^97]intermeshing light appearances, and so on arise in an unprescribed way, then you could sometimes sit in the middle of water, and sometimes sit with the chin supported with a billet of wood sixteen fingerwidths across then massage the body with molten sandalwood butter, and also eat cooling foods, recite the a letter which is the essence of the unborn, and so on, and that will restore you and put you back to onto the correct path.

## iii) Not changing, the sign of the secret

${ }^{296}$ (...continued)
useful for the actual practice, which might be just fleeting for instance, then there are various things that you can do. The text here says "sometimes" once and this could be misread to mean that sometimes you do all of these things, one after the other. However, that is not the meaning. It suggests that you could do this sometimes and that at other times and the other at other times, as shown in the English translation.

Furthermore, the first two instructions are widely misunderstood. It is often taken that you sit in water than add billets of wood to the water making it brim sixteen finger-widths up to the throat. However, yogin Nyidhar quoting Adzom Drukpa's personal, oral instruction states that it is two different things. One is to sit in water, to cool the system and bring the winds back into line. Another it to sit with a stick that is about 16 fingerwidths wide pushed under the chin to hold it up while you sit there. Nyidhar's instructions were directly heard from Adzom Drukpa himself so are highly reliable. It is noteworthy that several learned khenpos whom I have asked about this had to admit that they did not understand these words with certainty. The translation of this text by Sangay Khadro explicitly says that it does mean to sit in this much water; I suspect that this is case of receiving instruction from someone who is not certain of the actual instruction.

Finally, the idea is that you have become a little sick and that doing one or more of these things will help you to get back on the correct path, the actual path of practising without these obstructions.

The body light like cotton wool and of healthy colour without white hair or wrinkles, and nails and hair growing continuously, and sceptres of the five families and letters of the enlightened form apparent on the body, and flesh regaining its youthfulness and white hair turning to black so that the body appears as that of a young person, and so on all show that the person has attained control over the various aspects of a thoroughly processed body ${ }^{297}$.

Similarly, by making the speech truthful: whatever you say will benefit others; confused speech will not occur and an understanding of various dharmas will be naturally pour forth; you will understand various explanations and various languages; you will understand the respective languages of the six classes; you will hear the speech of the śhrāvakas, pratyekabuddhas, and bodhisatvas; and also, there will be no movement of breath in and out; and so on.

By training the mind: food and clothes will be un-necessary; samādhi will become stabilized in years and months; the winds will be available to focus where you please; because discursive thoughts of past and future will be purified, being caught up in activities will cease; limitless compassion will be produced and afflictions will not just come forth automatically; and so on. In short, it is the holy key point of not being contaminated by rational mind, with its prevention and creation, that falls into the extremes of hope and fear all over the place in relation to good and $\mathrm{bad}^{298}$.

[^98]
## b) The extent held by dreams ${ }^{299}$

The secret's sound tantra ${ }^{300}$ says,
"Best is severed, middling is knowing, Least is changing ..."

The best ones-those of sharp faculties and perseverance-cut their karmic ties and so go to buddhahood in this very life. The sign of that is that, dreams having been purified into expanse, sleep shines forth as luminosity. Middling ones, due to knowing their dreams as dreams and having achieved the certainty of familiarization which is that they are able to transform the manifestations in their dreams, go to buddhahood in the bardo. The least ones, the ones who, having cut the continuity of dreams that come due to bad latencies, dream only good ones, are revived into nature nirmāna.

## 3) Three attainments drive a nail

The previously quoted tantra says,
"The three attainments drive a nail causing The aggregates with outflows to not appear."

If the one meaning contained in the various wordings found in commentaries is not repeated over and again, it will not be firmly impressed on the mind ${ }^{301}$. Thus: at the outer level, attainment of
${ }^{299}$ Oral instruction explains that "held" here is equivalent to "meet with"; the extent is met with in dreams.
${ }^{300}$ A descriptive name for the Sound Breakthrough Tantra.
${ }^{301}$ Tib. tshi mi chad. This is an old term of Tibetan generally meaning Tib. "yid chad pa" or depressed over something. However, foremost instruction explains that it is also an old term of Great Completion meaning Tib. "thag chod pa" or to firmly decide upon. Here, it means that, unless a person hears the meaning of something over and again, the
control over external appearances causes conditioned appearances to shine forth as field realms; at the inner level, attainment of control over the illusory body causes the material body to be purified into luminosity; and at the secret level, attainment of control over wind-mind means that even consciousness with the five immediates ${ }^{302}$ is available to have rigpa directed at it.

## 4) Four assurances show the extent of liberation

In the Mound of Precious Things it says,
"The four great assurances of unchanging view
Also assess the extent of non-reversing ${ }^{303}$ wisdom."
You hear of the sufferings, length of life, and so on of the bad migrations but, having firmly decided that happy and sad phenomena are impossible based on one's own entity primordially never knowing confusion, you have the assurance of being un-concerned about bad migrations. Having arrived at rigpa right over the ground, saṃsāra does not exist for you even in name, thus you have the assurance of having no hopes in relation to full ripening of karmic result ${ }^{304}$. In the dharmatā's innate character there is no nirvāna that might be thought of as, "Having been liberated in this way, just this is bliss" as such, thus you have the assurance of having

[^99]meaning will not be firmly impressed on the mind and so will not stick.
${ }^{302}$ The five karmas that are so powerful they cause immediate birth in hell without going through the bardo.
${ }^{303}$ Tib. mi ldog ye shes. One edition has Tib. "mi rtog ye shes" meaning "no-thought wisdom" which does work but is not as good as "nonreversing wisdom". This term is concerned with the extent to which wisdom has been attained. It might be no-thought wisdom but the point with this term is that it is non-reversing.
${ }^{304}$ A full-ripened karmic result is an actual birth.
no hope in relation to something to be obtained. You hear of the conqueror's element ${ }^{305}$ having immeasurable qualities but you have arrived at your own entity, rigpa, right over the innate character that has not so much as a hair-tip of cause for a buddha separate from it so you have the assurance of outer displays of cheerfulness being purified into equality ${ }^{306}$.

When, through these four types of assurance you have been transported to full measure, you enter the holy city of nirvāna; as the Mirror of the Heart of Vajrasatva Tantra says,
> "That nirvāṇa moreover is of two types: truly complete buddhahood and manifested complete buddhahood. Of them, truly complete buddhahood is buddhahood without remainder of the aggregates. The being who attains manifested complete buddhahood has lights, sounds, relics ${ }^{307}$, body, earthquakes, and so on happen."

The former was manifested by the well-known ones all the way down to great Chetsun ${ }^{308}$. The latter is like the leader of conquerors, Drimey Ozer, who in the great charnel ground of Chimpu forest showed a complete set of signs in rapid succession, with none missing, of becoming a manifested complete buddha-of the two

[^100]types of light, a housing; of the two types of sound, a rushing noise; of the two types of body, a wrathful one; of the two types of relics coming from the elements, both the non-decaying parts of the body and the special relics ${ }^{309}$; and of the six types of earthquake that occur on this planet of groaning, extreme groaning, quaking, extreme quaking, shuddering, and extreme shuddering all six happened seven times over-then went to the primal level.

[^101]
## Part II: Those having middling faculties who go to buddhahood in the bardo

For those of middling faculties, the divisions of the instructions for liberation in the bardo are ascertained. The Breakthrough says,
"When divided up, the four types ..."
which ascertains four bardo boundaries-nature, death, dharmatā, and becoming.

## 3. The Nature Bardo

Within the general makeup of sentient beings the ālaya has on it "latencies" so-called because they were planted there earlier by afflictions, "seeds" given that they generate something later, or "potentials" given that differing karmas have the power to throw various types of abode-blissful, suffering, in-between, and so on. Their root, a single ignorance, generates a dual grasped-grasping ${ }^{310}$ that is their fruition, a fruition that conforms to karmic action ${ }^{311}$. Through this process the various needed pieces are assembled and

[^102]through that specific makeups appear within the six migrator groups ${ }^{312}$. Moreover, the beings created in that process will, due to the influence of their respective karmas, see the same object differ-ently-looking at the same water gods will see it as nectar, humans as water, animals as a drink, pretas as pus and blood, and hell-beings as a rain of fire-but there is nothing truly established externally; it is like Entering The Conduct says,
"Who made the ground of burning iron?
Where did those masses of fire come from?
'All things like that are due
To evil mind', the sage said."

Therefore, it is through this mere production of the appearances of the three realms that sentient beings put themselves into the nature bardo. We human migrators having done that, the five aggregates have obscured the appearances of the five kāyas, the dhātus and āyatanas have obscured the pure portion, luminosity, and karma and affliction have obscured dharmatā's appearances. We humans live out our current happinesses and sadnesses as such because of this obscuration but when we have understood this worthless, highly

[^103]defective process of karma that leads us on to later becomings as such, there is the method for turning away from it which, in this nature bardo, is the severing of exaggerations of the knowable ${ }^{313}$. The example for this severing is the swallow, a creature that knows all about flying: at first, when it is about to build its nest, it examines very carefully to see whether there could be harm from humans or others; later, when it has completed a nest that is unassailable, when it flies off from the nest into the sky, it flies into the sky without hesitation ${ }^{314}$. Like that ${ }^{315}$, there the statement, "An unsurpassed
> ${ }^{313}$ The Khyentse and Tsibri Print editions both have Tib. "rang bzhin gyis bar do". Foremost instruction is definite that it should be Tib. rang bzhin gyi bar do, meaning "the nature bardo" and that is confirmed by the reading in Adzom Drukpa's edition.
> "The system of cutting exaggerations over what is known in this nature bardo" means the use, in this human type of bardo existence, of hearing and contemplating to remove wrong ideas and misunderstandings. It is extremely important that one understands things correctly; with this as a basis one can then proceed to main part of practice through which one can remove oneself from nature bardo existence all together.

${ }^{314}$ A swallow before it builds its nest checks very carefully to make sure that the nest will be in a safe place. When satisfied about that, it builds the nest, and after that just flies off, without further thought about it. The yogin has the nature of someone who has the ability to live and travel in the space of realization, like the swallow who by nature knows all about flying. However, the yogin at first is in danger of samsāra so has to build a safe nest and that involves a lot of checking. When he has checked thoroughly using hearing and contemplation and has found a safe place to build the nest, which is the equivalent of doing the preparatory meditations of the actual practice, he builds that as a base then just flies off into the space of realization without engaging any further in that kind of analytical thought.
${ }^{315}$ The example of the swallow is essentially an example of being (continued...)
escort who will stay close at hand while guiding you from the tight defile of this current situation is hearing, the lamp that dispels the darkness of ignorance ...". You should be totally clear about the meaning of those words, then cherish definite severance of exaggeration through hearing and contemplating. Moreover, in consideration of the difficulties caused by today's degenerate time and the various deficiencies accompanying it, the Treasury of the Meaning of the Words says,
> "Previously in the time of good kalpas, only gurus or mahāsiddhas appeared. At the time, due to one's own karmic good fortune and the guru's compassionate activity and extra-perceptions, there was only the good karmic fortune of dharma that got to the key point and was in accord with one's inclinations because of which one was liberated. At the present time though, even to have good karmic connections is difficult. These days, humans have a multitude of discursive thoughts so, even if these mental elaborations are reduced by severing one of them, the extreme of existence remains unstopped. Thus, all ordinary people need to train impartially in hearing and contemplating ${ }^{316}$. Then, at the time of arriving

${ }^{315}$ (...continued)
completely without doubt about something. In this case, one has to arrive, through the application of relentless effort, at certainty about this.
${ }^{316}$ If, through contemplation, you sever the exaggeration involved in even one mistaken concept and so reduce your load of mistaken concepts regarding the teaching by one you still have the problem that the other type of exaggeration, the fundamental problem of grasping at things as being really existent has not been dealt with. Thus you need to continue with hearing and contemplating so that you severe all (continued...)
at the limit ${ }^{317}$ of this current teaching of Nyingtig, a limit which is called, "the level of non-intentional activity", it is especially the case that, this king of the secret being the peak above all the others, its meaning cannot be realized except through prajñā that comes of a greater level of hearing and contemplating and a supreme level of fortune. Therefore, entrance into this vehicle requires that one applies oneself to a greater level of hearing and contemplation."

And,
"Above all, the master must not be mistaken about the path because if he is mistaken, as much as he teaches, you will become mistaken. Therefore, first, you should cherish a greater level of hearing and contemplation."

These instructions were given out of extreme love for the migrators of the five hundred ${ }^{318}$.

[^104]
## 4. The Death Bardo

The Union of Sun and Moon says,
"Life is impermanent, one is like a guest;
A guest does not have a permanent stay."
In other words, just by being born, the nature of death lies ahead, summoning us on. Because of that the Union of Sun and Moon and other foremost instruction writings contain extensive explanations of the contemplation of death and the various steps that go towards cheating it so that experience gained ahead of time can prevent it from being a sudden obstacle. Nonetheless, it is a certainty ${ }^{319}$ :
"No matter where you stay, there is no such place
As one where you cannot be affected by death."
And this certainty comes as a sudden ending as pointed out in the Sütra of Instruction to a King which says that, having been struck by a fatal illness, the end of the inner breath heralded by the death rattle follows.

When it does happen, the instruction which is like an attractive woman looking at herself in a mirror is needed to make clear what at that time is not clear; as the Union says,
"At that point, your mindstream is to be
Acquainted with the guru's foremost instructions."
Those people who are have become Great Completion and are dying do not need this instruction; they die like a small child without looking at the signs of death and calculating where and when it will occur. However, for the best of middling who, not being harmed by the condition of place, have the type of death like that of beggars who die on highways or the intersections of cities,

[^105]and for the middling of middling who, being beyond the condition of place, die, like gentle creatures and lions, in snowy regions, mountain caves, empty valleys, and so on, one of the two instructions of transference-either of entering kāya and wisdom which is to enter the enclosure of luminosity or of entering country and place-will have to be given according to which one they have acquainted themselves with and how much ability of mind they have developed in relation to it.

For the former of the two, the Union of Sun and Moon says,
> "The way of entering kāya and wisdom is that The rigpa is to be directed like this. With the body in the pose of a resting lion, Rigpa is directed to the eyes and Mere mentating mind is put into the path of the midst of space.

If expanse and rigpa do not change,
That person will, without the bardo, Go to buddhahood, there is no doubt."

The meaning of that is that, while staying in one the three postures or in the pose of a resting lion, the awareness is directed to the eyes, the eyes are directed at expanse-rigpa then, in the state of alpha purity and through the state of neither elaborating nor contracting $^{320}$, the formatives of being alive are dropped causing liberation in an instant. For this, the secret-path introduction also has to be given, and, because it is an extremely profound key point, now also, when there is a clear sky, rigpa should be directed at its expanse and, with the thought, "My time of death has definitely arrived. I will, from within the space of non-elaboration, go to nirvāna", shoot the

[^106]breath out then set the awareness out there with it without particular focus, which is an extremely quick path.

For the latter one, the tantra ${ }^{321}$ says,
"The way of entering country and place is as follows.
The instruction on death transference death entry ${ }^{322}$ is

To ride consciousness on the breath then train it,
And also, training beforehand should be cherished.
Gathering up and shooting rigpa should be cherished,
And also, the shooting is done with Hig.
That is to be met in personal instruction from the guru."

In other words, when the final breath goes out, rigpa thought of as a white A at the heart centre is sent up far from the Braḥmā Aperture and, as soon as that has been thought of, twenty-one HIG's exclaimed one on top of the other results in liberation.

Also, training from now on, according to how it is shown in the words of the tantras, is good to do.

For those who have such key point, there also is, without relating to the certainties of the dissolution stage, transcendence into nirvāṇa using the bodhisatva's breath transference system. At this point, if it is to be elucidated verbally, best is for the guru, or if not available,

[^107]a vajra brother or sister with whom there is no loss of samaya to say this ${ }^{323}$,
> "Oh, son of the family! This luminosity present now is the actual self-arising wisdom so set your mind uncontrivedly in its state and you will become buddha via the upper direct passage ${ }^{324}$ ! If that has not caused rational mind's elaborations to collapse, shoot your rigpa in the form of a white a from the Braḥmā Aperture so that it is sent like an arrow shot by a mighty man. In the regions above, there is the world of completely pure space and in it is the bhagavat called 'Space King'. Thus, son of the family, without fear of him, request of him the Great Completion's ground empowerment, the view of actuality, that he has, and depart for the dharmatā's ground appearances! At that point, you will become a buddha at the level of alpha purity.

In case you are not liberated there, recognize all of the dharmatā bardo's appearances as self-appearance!

[^108]Immediately on that self-recognition go to bliss ${ }^{325}$ in alpha purity's expanse!"

Say that three times, then you ${ }^{326}$ too should enter equipoise. This ${ }^{327}$, because of being taken out of Completion Self-Occurring, and so on, is the most superior way.

Then again, for those who have obtained the foremost instructions but who did not develop assurance and for ordinary types there will be the common process of channels and winds being gathered up that has the subtle system of dissolution of the outer four elements, inner five spaces, secret five life forces, and total completion's twenty extra winds. That subtle system is shown in detail in the Self-Sbining Forth Tantra but here, in order to make it easy for ordinary folk ${ }^{328}$ to understand, the way that the external elements dissolve and the way that the winds work is given. The Union of Sun and Moon says,
"Earth dissolves itself into earth then
The body becomes heavy and is not able to rise.
When this has happened, all force causing movement has ended.
At the point when water dissolves into water,
It causes liquid to drop from the mouth and nose.
Similarly, fire dissolves into fire causing
Both mouth and nose to dry up totally and
The warmth of the body extremities is lost.
Similarly, wind dissolves into wind causing

[^109]The in and out breathing to become weak and
As well, the eyes turn upwards.
Whoever has had these signs occur
Will not stay here but will go across."
And, the Clear Space says,
"The wind whose purpose is to support escapes causing
The body, now unsupported, to languish;
The limbs ${ }^{329}$ do not work, speech is difficult;
Eyes turn up, breath is pushed out.
The wind that generates the glow ${ }^{330}$ escapes causing
Body's mouth and nose to have whitish patches ${ }^{331}$,
The flesh hurts, mouth and nose smell the odour of death ${ }^{332}$.
The wind that separates pure and impure portions escapes causing
Food and drink not to be accepted and the strength of body to be lost.
The fire-accompanying wind escapes causing
The warmth of the body to be lost from the extremities and
The body's glow and brilliance to wane.
${ }^{329} \ldots$ of the body ... In other words, the body as a whole has lost the ability to move.
${ }^{330}$ Meaning the appearance of vitality.
${ }^{331}$ Tib. lus rnams kha sna bal dud chags. Body is given in the plural because it refers to each dying person's body. Tib. 'kha sna bal dud" is a term that refers to the first whiteness that appears on a dying person's skin. It appears just below the nostrils and just above the lips and possibly to the sides of that area.
${ }^{332}$ The last two lines are experiences that the dying person has.

The kalpa karmic wind escapes causing
Many disorders and fluctuations in body ${ }^{333}$.
Blood of the smaller channels is gathered into the life channel ${ }^{334}$."
and,
"At that point, appearances are absorbed like this:
The thinkers of the faculties of outer appearances
Absorb all at once like darkness swiftly falling.
Rigpa is gathered into the heart centre.
Speech too becomes impossible and the thought process fails."

There is the wind-mind thing inside the lungs. The wind part, which can be likened to a blind horse, carries the rigpa offput and the two assembled together is what is called "mind". The assembly splits apart right at this time and the rigpa offput dissolves into the heart centre's rigpa which is a not-gliding-along sort of thing. Every single bit of wind having been swallowed up all of it is then expelled out from the white and black path ${ }^{335}$ through mouth and

[^110]nostrils and the time has arrived when it can longer be brought back in. This, called "mind and wisdom have parted ways" ${ }^{336}$, is death.

At this point in time, the group of three, precious foremost instructions of the profound, great tantra Union of Sun and Moon are used to benefit as follows.

The mouth and nostrils three of the person whose thinking mind has failed and one's own mouth and two nostrils as a threesome, are joined in co-ordination then wind is shot off in three lots. The first time it is thought of as a white OM then shot off; the second time as a red $\bar{A} H$; and the third time it is shot off from within the state of emptiness. For all, when they are gathered back, the person's awareness in the form of an azure blue $\mathbf{H} \bar{M}$ is brought to the object and together with that, due to his being brought along through the force of verbal recitation of $H \bar{U} M$ and of creating one at the back of the moving feet ${ }^{337}$, the dying person might or might not open his eyes. Either way, at that point, the lamp of the empty bindu is shown by pressing with the thumbs and this is said ${ }^{338}$,
"Hey Fortunate One! Your own luminosity-this is it! At this point in time when you are freed from body, you do not have the obscuration-producing three doors so the dharmatā bardo shines forth in a vast array of aspects together with sounds, lights, and rays yet does not depart from being own-appearance! Recognize that! Just this naked rigpa of the present

[^111]is the place of liberation in the entity so you must stay in this state without change!

> Whether you see that appearance or understand that instruction or ..."

Due to saying that, the person will either speak in reply or will show a sign.

If a sign that it has been known to the awareness occurs, or if the faculties start functioning and so just knowing of it occurs, then, putting a bamboo or paper tube to your lips and to the person's ear, say this in a pleasant voice,
"Son of the family! Do not be attached to anything! You have separated from your material body of flesh and blood so there is no point to being scared by the sounds and lights and rays of the dharmatā bardo.

Know that these are own-appearances without a nature and seize the seat of rulership ${ }^{339}$ ! If you do not arrive at what is real, then turn your mind to the field realm of Sukhāvatī! Arouse devotion and you will be there! There is no doubt that you will meet Buddha Amitābha in person."

This, if said even from the onset of the dissolution process, will cause the process to go extremely well.

Those, which are collectively known as "linking the parts into a complete whole" are a very special key point. In addition, the Union of Sun and Moon says,

[^112]"If that person has not separated from breath,
By means of letters together with the breath,
While remaining free of doubt, train!"
For the average migrators who do not see this dharma's door ${ }^{300}$ their coming birthplace is usually known with certainty because of the signs associated with their behaviour and so on. Therefore, as the means of leading such a person upwards, from the start of the breath leaving up through the time that the consciousness has not left, you should think of a white a letter within the person's heart and, from your own side, directing this at his crown, recite A's in number equal to his age, reciting them pleasantly and gently in co-ordination with the breath going out. Then, at the time when breath stops with the death rattle or as soon as it stops, recite twenty-one A's; a vapour swirling upwards will be the sign that, even though he has done karmically bad deeds, a higher level rebirth has become available, and for those propelled into happy migrations, it is a sign that even higher places have become available.

If it is a person with the signs of being born in hell, then there is this special key point which can be used to in order to stop the direct lower crossing. At the point when he has separated from the breath, start the process by visualizing his consciousness as an A at the heart centre. While in that state, say an A and simultaneously melt the visualized A into five lights that fill the person and then, mixing your own mind with his, remain in equipoise. If the person being led has good understanding, this special key point will make it possible for his consciousness-because it naturally exists as luminosity-to make internal contact with the truth of dharmatā. This special key point is a feature of the king of vehicles.

[^113]At the point of these occurrences, one considers the example of a king who, while sitting on his throne, has been struck by a minister's catapulted stone missile ${ }^{341}$. Because of the body's blood in its various places gathering into the life channel, blood drips out three times in succession with the length of the breath changing each time until, at the end of the three, the outer breath stops. The winds dissolve into the consciousness then for a moment or two rigpa faints in the middle of the heart centre; this point of being unconscious is the time of inner breath stopping; the Clear Space says,
"Then, the blood of the body having gathered,
A drop of blood is released from the interior of the life channel;
Mouth and eyes both turn pale;
The breath goes out about a full cubit.
Then, a second drop of blood is released and with that
The head droops and the breath goes out a full arrow length ${ }^{342}$.

[^114] (continued...)

Then, a third drop of blood is released whereby
With a 'HIG' the breath goes out one full fathom.
Then the outer breath stops and
The rigpa faints in the centre of the heart and stays there.
Then, the inner breath having stopped, The dharmatā bardo shines forth."

## 5. The Dharmatā Bardo

The physical form that was the support for self-grasping has been discarded so the own-appearances of luminosity being itself appear. At this point, the oral instruction on self-trust towards the selfappearances, like a child going into its mother's lap ${ }^{343}$, is needed. The example concerns the fact that a being born as an animal immediately pushes itself in between the many others already there and suckles without second thought because of the force of the karmic connection between mother and child which is so profound that it is unending. Similarly, the ground rigpa, the entity great alpha purity, present like the mother, is realized through Thorough Cut , and the appearances which are the liveliness that flares up from that into the ground appearances, which are like the child, are familiarized with through Direct Crossing all of which makes the

[^115]certainty available in the bardo that entity and its own liveliness are nothing other than sun and its rays naturally producing ownappearances, thus, with the immediacy specified in the example of the child going into its mother's lap, one becomes buddha via the bardo without nature ${ }^{344}$.

In regard to that, there is this special, secret path. In the situation that happens when all of the phases of dissolution of being bound up with materiality have completed and the body-mind connection has ended, the allaya consciousness lacking thoughts and thinker ${ }^{345}$ "dissolves into space". "Dissolves into space" is the convention used to indicate that, at the instant of dissolution into superfact, into dharmadhātu, the nature's luminosity shines forth like the autumn sky free of clouds ${ }^{346}$, with no delimitation whatsoever, no falling into
${ }^{344}$ Tib. bar do rang bzhin med pa. It would be tempting to suggest that this means bardo in which there is no self-nature of phenomena being perceived. However, "nature" here means a specific type of being, as in the term "nature bardo". Thus, "without nature" means "having no specified type of being". It is the counterpoint to Tib. "rang bzhin gyi bar do", the bardo in which you have a particular nature of being. It is bardo without some nature of individualized and concretized being, just open space.
${ }^{345}$ This is saying that at that point you have arrived at the very ground of saṃsāric being, a dualistic consciousness but one which lacks even thoughts and thinker. Accordingly, it is called ālaya consciousness or the base consciousness underlying all dualistic consciousness.
${ }^{346}$ The autumn sky in Tibet and north India is a deep blue sky, the colour of Samantabhadra with an unusual feeling of depth to it. When a cloudless sky of this sort appears and you look at it, you feel the unending, open quality of it as with the description immediately following in the text here. This same sort of sky appears in other parts of the world, for example in Colorado, U.S.A. and in Australia near the end of the summer. I have not seen it in middle and Northern Europe, though
any side whatsoever, as empty-illumination free of obscuring covers. It shines forth that way so, if the being identifies it then sets himself right on the innate character without attempting to alter it, called "the great ground of primal liberation", that will be the rapidly imposed ${ }^{347}$ liberation that happens into the great inner expanse of the alpha purity specified to be different from the ground of confusion by six features ${ }^{348}$.

The All-Knowing One had this to say about this,
> "This place of liberation at the time of space dissolving into luminosity is taught in the ocean of profound meanings ${ }^{349}$ like this. The reasons set out in relation to the words below 'in the first instant' are to be understood through the key points of practice of the lamps, and so on which are analysis-finished-with foremost instructions taught personally in oral instruction. The general types of explanationsextensive, condensed, hidden, and so on-bound by the six limits and four modes do not concern themselves with knowables where the appearances are taken at face value ${ }^{350}$. Thus, while they might say a

${ }^{346}$ (...continued)
it might be visible there; European skys are more cloudy than those in the places mentioned.
${ }^{347}$ See rapidly impose" in the glossary.
${ }^{348}$ Note the paired terms ground of liberation and ground of confusion.
${ }^{349}$ "The ocean of profound meanings" is the texts in general of the Vajra Vehicle dealing with these profound matters.
${ }^{350}$ The explanations of mantra which are generally recognized as the main explanations of the system-the ones which the Vajra Vehicle itself explains can only be understood by applying the six limits and four (continued...)
little about such matters citing scripture and fire off a few arrows of rigpa, this here is a writing of foremost instruction so it gets to the meaning in fact and in doing so avoids wordy approaches ${ }^{351}$."

If liberation does not occur there, then "space dissolves into luminosity" as it is called; the Union of Sun and Moon says,
"Beings' consciousness 'dissolves into luminosity' as it is called; as soon as the movement of outer and inner breaths finally stops, the appearances of things that come due to one's own faculties are no longer present and an awareness that thinks, 'exists', occurs.

This body of materiality no longer apparent, the being becomes evident as a body of light. At that point, the whole domain, whatever its extent, appears as a manḍala of the five lights."

[^116]At that point, the time has not changed, appearances have changed. The outer appearances of animate and inanimate ${ }^{352}$ with its soil, stones, rocky mountains, vegetation, forests, sun and moon, subside. Wherever the being looks, similar to looking at Za og brocade ${ }^{353}$ that has been opened up or at the sun's rays with the eyes covered by fine-woven cloth, all appearance is dazzling in its extreme brilliance, various colours, absence of inside-outside-opennessconfinement, and shaking, pulsating ${ }^{354}$ appearance.

At that point, appearances to the extent of the current level of familiarization with Direct Crossing shine forth with the chance to be liberated in alliance with rigpa and for those who have not familiarized themselves, there is appearance but it is nothing more than just a shooting star. The mode of rigpa holding its own seat is mentioned in the root tantra,
> "That point, the point of mother-son as light appearance, Will be identified by experts as ignition of appearances ..."

In other words, having relaxed totally into natural dhyāna concentration ${ }^{355}$ appearances ignite and this ignition of appearances, when identified as self-appearance, leads in the first instant to trusting that self-appearances are without nature, in the second instant to their being liberated in their own place, and in the third

[^117]instant to capturing the seat of rulership over liberation. Having done that, there are, henceforth, no appearances at all.

Then there is "luminosity dissolves into unification"; the Union of Sun and Moon says,
"Further, that being's 'luminosity dissolves into unification' as it is called; those appearances self-shine-forth as superficies of kāyas and those kāyas which also are not larger, not smaller, are evenly sized, have ornaments, colours, posture, throne-seat, and their own, particular symbolic ornaments."

This means that, at the time of shining forth in the superfice of wrathful ones, those kāyas have in the skull bone mansion forms no more than the size of a mustard seed and in the bardo have forms as large as would pervade world systems down to as small as just a mustard seed so are "evenly sized". And, they appear with various unspecified heads in poses with various weapons ready to strike which scare, and unbearable sounds greater than the mere roar of a thousand thunder claps that cause panic, and rays that as though they were weapons, causing fear. As the Clear Space says,
"At that point, sounds, lights, and rays amass.
The appearances of kāyas make you scared."

It is necessary to have the anxiety-free assurance that they are the face of rigpa, own-appearances, by seeing them as dummy lions and so bursting the balloon of their concealed falsity. And for good ordinary persons too, there is the way to reverse this which is given in the Foremost Instruction's Essential Understanding,
"Oh Lord of the Secret! If there is no meeting now, no matter how much I might have practised
meditation, there will be no buddhahood ${ }^{356}$. Not having met with the oral instructions, I am afraid of the light. Sounds make me panic. Rays scare me. If I have not met with the key points of the instructions, I will not recognize the three-sounds, lights, and rays-and so will wander in saṃsāra."

For those reasons, the tantras of Great Yoga ${ }^{357}$ do indeed show the possibility of the bardo illusory body rising instead as sambhogakāya but, because they are not foremost instruction tantras, this way of sounds belonging to the nature spontaneous existence's appearances is hidden. Still, what they show is much better than having no knowledge of gaining buddhahood in the expanse in which self appearance shines forth as sambbhogakāya and so grasping at the appearances, taking them as such. The Sixfold Space restates those words like this:
> "For the two, bardo of the pure dharmatā and The yidam deity's illusory body, Saying 'like so' and 'like so' mistakes each one."

Likewise, there are the appearances of the peaceful ones; the Union says,
"All of those kāyas moreover are pervaded by being five sets of five. For each set of five, together with an

[^118]encircling band of light, the family is held by the male aspect, and there are male and female sattvas, and all manḍalas are present complete in one."

In other words, the appearance of the piles consisting of the five families of male-female in consort gradually matures, like a rice shoot, progressively shining forth over five dhyāna days. On the first day, the fivefold pile has Vairochana together with consort in seated as the chief; on the second, Akṣhobhya Vajra, on the third, Ratnasambhava, on the fourth, Amitābha, and then on the fifth, the pile has Amogasiddhi seated as the chief of the pile. There, a dhyāna day is the length of time for which one can remain in the present samādhi.

At that time, there is liberation by three key points. The previously quoted text says,
> "At that time, an extremely fine light shines forth from your heart centre and shines forth as connecting to the heart centres of all those kāyas. If you hold your awareness on that, you will abide in the nature ${ }^{358}$ in a dhyāna of no-thought. That is called 'rigpa entering the light'. All of those appearances will become manifest in total enmeshment: from those cords of rays of the heart-centres, countless tiny bindus will also shine forth. Then, from your own heart-centre, a light cord just of twined coloured threads will shine forth. Then an appearance that causes you to think that every one of those kāyas has dissolved into your body shines forth and that is called 'light entering back into rigpa'. At that point, trust in beings own-

[^119]appearances, should be remembered as the supreme method, the method like a child going into its mother's lap."

If finality is not obtained ${ }^{359}$ in that, there is "unification dissolves into the four wisdoms combined", the hollow crevice path of Vajrasatva. It has not been explained as such but can be understood from scripture; the Union of Sun and Moon says,
"Further, from your heart centre, an extremely fine cord of light shines forth; it will appear to pierce upwards into the space above. By looking at it with your eyes not wavering from it, that appearance will, without becoming scrambled with any other, shine forth in an extremely vast way.

Moreover, on an azure-blue serge, a bindu with rays, about the size of a mirror placed face down-for example, like a Mumen ${ }^{360}$ bowl placed face downhaving the lustre of wisdom's depths is extremely bright and shining, and that also is adorned with five by five natural bindus. Further, on top of that, on top of white serge, an extremely bright bindu-for example, like a crystal bowl placed face downhaving the lustre of wisdom's depths shines forth as with the previous one. Further, on top of that, on top of yellow serge, one-for example, like a golden

[^120]bowl placed face down-shines forth the same as above. Further, on top of that, on top of red sergefor example, like a ruby bowl placed face downshines forth the same as above. On top of that, extremely bright round lights, like a peacock's fan, shine forth. Those appear but the appearance of the fifth wisdom, the all-accomplishing wisdom, does not because its liveliness is not complete ${ }^{361}$.

That, called 'the appearances of the four wisdoms combined' is named 'the hollow crevice path of Vajrasatva'. At that point, one should remember that the supreme method is to remain unmoving, like with the golden spoon."
This is what it is saying. You are directly to plant rigpa's own strength with each one of the appearances, without letting the rigpa waver. For example, when a skilled physician is removing water on the heart, he inserts the heart spoon and, through the key point of not moving from one's own place so much as a whisker, the water on the heart is removed and one recovers. Likewise, by rigpa not being allowed to move from its own place, there is liberation.

In addition to that, this can be said. Here, the meaning of the four wisdoms combined must be understood as "liveliness not yet completed" because of the expanse's good qualities not having been finalized. The All-Knowing One said ${ }^{362}$,
"Here, 'the four combined' is defined in connection with still not being liberated into alpha purity; the simplistic assertion of rational mind that it is the

[^121]
## absence of all-accomplishing's appearances is totally untenable."

This is saying that the actual fruition completed is the five wisdoms' appearances. From this we see that the intent of the tantras requires a very vast understanding in relation to extreme profundity.

Next is "wisdom dissolves into spontaneous existence" as it is called. Due to the liveliness that makes you think that those foregoing appearances have condensed into circular lights on top of rigpa, the following appears. Above, alpha purity's appearance is like a perfectly clear sky; below that, the saṃbhogakāya maṇ̣alas of the wrathful ones are vast and massive; below that, the sambhogakāya manḍalas of the peaceful ones are luminous; in the cardinal directions, the nature nirmāṇakāya field realms are nicely arranged; and below again are the confused appearances of the six classes together with the six teachers who tame them. All of this own-appearance shining forth like a reflection, called "ground appearances unmoved from the ground", has the mode of appearing in 'the eight ways of shining forth'. They are: by shining forth as compassionate activity, the force of compassion enters samsāra whereby delimitation into saṃsāra-nirvāṇa stops; by shining forth as light, it is evident within the factor of appearance; by shining forth as kāya, there is no distinction made anywhere with appearance; by shining forth as wisdom, appearances become transparency; by shining forth as nonduality, awareness abides in one-pointedness; by shining forth as liberation from extremes, it is cleared in the essentiality; by shining forth as impurity, the source of becoming ${ }^{363}$ is un-stopped ${ }^{364}$; and by shining forth as purity, wisdom comes as the connection of mother and son.

[^122]At that point, through a trust that does not entertain doubts toward self-appearance because they are like meeting a man already acquainted with before, through a trust that is unchanging as in the example of the golden spoon, without wavering from being right on $\mathrm{it}^{365}$ to something else, you seize the seat of rulership. As with the example of the non-return of an arrow of a mighty man, having set setting yourself unmoving in the innate character that goes with having seized the seat of rulership, you are liberated.

That is the way that the eight ways of shining forth are taught, though there is a way of teaching them which has the fault of saying that the way of turning away from sampāra and the way of entering nirvāna are not mixed with rigpa yet are interrelated. The meaning that should be understood is that in the nature, it is as though a single consciousness enters each of the six faculties separately. This subject is clearly taught in the Mound of Precious Things Tantra in keeping with its very deep meaning but, because people have been ignorant of its far-reaching meaning, many ways of relating to the appearances of precious spontaneous-existence in which they are taken to be eight objects as such have arisen but are mistaken. Given the situation, both the Treasury of the Meaning of the Words and I myself quote from that same tantra, saying that, "The certainties of the key points of Nyingtig are discovered", in other words, all together this gives good instruction about the nature. Still, a concept which is happening in relation to this nowadays is the thought that, "The teaching of Great Completion is merely about sunlight", which is followed by teaching it clearly and going on about it endlessly. ${ }^{366}$

[^123] (continued...)

In this context, the Clear Space says,
"At that point, son of the family, Nine extra-perceptions shine forth there."

That is saying that, if fully analysed, because there is no other entity apart from the great liveliness or display of the grand appearances of spontaneous existence, one understands that the meaning is seen. Here, in terms of the sequence of the general five extra-perceptions and the recollections, from the standpoint of the way that they arise according to understanding of the great commentary Strings of Golden Preciousness, the recollections occur earlier. The Sun and Moon says,
> "By recollection of the deity, the face of the yidam deity is seen there ${ }^{367}$; by recollection of the paths, one gains the control to direct the barmado dharmata ${ }^{-368}$ ${ }^{369}$; by the recollection of birthplace, those of the least

## ${ }^{366}$ (...continued)

is making the point that it is the nature which is coming out into appearance in the mode called spontaneous existence that is key. Having conceptualized ideas about it that solidify any part of the process, for example the eight doors themselves, completely loses the actual meaning of the teaching. That would be like some people who these days think that Great Completion is merely about sunshine and who then make that the main point. They have completely missed the point that it is about the nature and its wisdom ways of coming out into manifestation.
${ }^{367}$ Meaning in the bardo at the appropriate point.
${ }^{368}$ Tib. bar ma do. This is the most general name for the bardo. Saying "bardo" could imply a reference to a specific bardo such as "Dharmatā Bardo" but using the term barmado ensures that the general sense of bardo is understood.
${ }^{369}$ Note that this is not "dharmatā bardo" but "dharmatā of the bar(continued...)
faculty are revived into a nature nirmāṇakāya's field realm; by recollection of dhyānas, one abides in dhyāna for five days; by recollection of the guru's foremost instructions, one courses in non-duality with one's own appearances ${ }^{370}$; and by recollection of the view, it is recognized simply like meeting again later a man with whom one was acquainted previously."

That is saying that those who have familiarized themselves with development stage will, upon recollection of the yidam, see its face; those who have heartfelt longing for the excellent guru will, as soon as they remember him with devotion, have him appear before them then show the foremost instructions; and, because, from remembering instructions one is revived from the city of the barmado that operates in this and that way, from now onwards one cherishes familiarization!

Similarly, it says in the Clear Space,
"Extra-perceptions six lots of six."
They are faculties, mind being serviceable, control attained over prajñā, wisdom's pure sight, unmistaken sight of dharmatā, and unmistaken sight of buddha's sight, and each is further distinguished as having complete purity, extreme complete purity, utter complete purity, supreme purity, and so on, making a total of thirty-six, which

[^124]is be known from the supreme of vehicles ${ }^{371}$. And, in relation to this, the Union of Sun and Moon says,
"Son of the family, six extra-perceptions shine forth there: knowing previous birthplaces; knowing death transference and birth; knowing other minds; knowing every hidden appearance ${ }^{372}$; seeing and knowing the abodes of the six classes; and faculties. That makes six extra perceptions of complete purity that shine forth."
which sums up the meaning.

Similarly, all previously heard dharma shines forth all at once in one's mindstream, and also an immeasurable number of enumerations of dharma not heard before shine forth, and that being the case the dharani of non-forgetfulness is attained; the same one ${ }^{373}$ says,
"At that point, on the one hand the dharanis of nonforgetfulness arise in one's mindstream and with that all previous dharmas shine forth at once in the mind stream. Likewise, on the other hand, dharmas not heard before also shine forth and that being the case it is known as 'the dharmatā bardo ${ }^{374}$."

[^125]And, because rational mind's engagement is pacified in the state of inconceivable dharmatā, there is the mode of abiding in samādhi, too; the Union says,
"Continuous samādhi naturally shines forth in the mindstream so bad discursive thinking definitely does not arise."

In these contexts, the extent of bardo liberation according to grades of faculty is not certain. The Completed Lion Tantra says five days, the Blazing Body Relics says five moments, and the Union of Sun and Moon says,
"Accordingly, faculties are threefold. The best will be liberated in three moments. Middling gains finalization in five days. Least is certain of gaining finalization in twenty-one moments."

And as well as that, the Self-Sbining Forth explains a specific faculty that goes in twenty-one days. Lord of Speech ${ }^{375}$ used his claws of scripture and realization to maul those people here who, not distinguishing one moment from a dhyāna day, call them the same.

Following on from that, when awareness has shone forth in relation to an appearance, when the duration of the conception of the object-the thought, "It is there"-is made out as complete liberation's moment, then the period containing the moment of the completion of the activity will be longer than that; for example, it is the difference seen in the case of a faculty waking to an object, being aware of its nature, and the completion of the liveliness.

No matter how it is, at the point when spontaneous existence's appearances that have already shone forth are absorbed back in, the

[^126]mode of eight ways of dissolution occurring at the same time is set out in the Self-Shining Forth which says,
"Moreover, compassionate activity dissolves into compassionate activity, for example, like the rays of the setting sun ${ }^{376}$."

This is saying that, because six classes' factor of appearance does not appear on its own entity, there is no name of confusion.
"Wisdom dissolves into wisdom, for example, like a child going into its mother's lap."
which is saying that because dharmatā is mother and son merged, there is no going out of wisdom.
"Light dissolves into light, for example, like a rainbow vanishing back in to the sky. Kāya dissolves into kāya, for example, like the vase body."
which is to say that it does not come into existence as something whose face and arms are concept tokens with their dualistic bias, rather, it is a fact which is illuminated within wisdom.
"Non-dual dissolves into non-dual, for example, like water dissolving into water. Liberation of extremes dissolves into liberation of extremes, for example, like space dissolving into space."
which is to say that the thing to be dissolved and the dissolver of it are merged; there is no object to be focussed on in that emptied situation so it is the mode of abiding in the understanding which is the great transcendence over thought.

[^127]"The dissolution of purity, wisdom's door, into the entity, alpha purity, is for example like a lion who lives in snow. ${ }^{377}$ "
which is to say that because rigpa has arrived at its own object, it is the full measure of being without anxiety and doubtful concern.
"The dissolution of impurity, saṃsāra's door, into purity, wisdom's door, is for example like a bra tent rope that has been tightened. ${ }^{378 \text { " }}$

That is an example is that shows the reduction of everything into a single unique sphere and its meaning is as follows. The key point that does the work of liberating in those ${ }^{379}$-rigpa, emptiness transparency beyond thought and verbal expression-is seated there in alpha purity's own entity so, for the direct sight of the place of ultimate liberation, there must be recognition based on oneself, must be decision based on what is, and must be building of assurance based on liberation. If you look out there at the nature's appearances, they are infinite, but if you look hither, there is not even one and through that the grasper that thinks, "does not exist",

[^128]also is self-liberated in which moment one's own entity is naked, absent of coarse and subtle analysis, and that is the key point of the place of primordial liberation printed out. No matter how compassionate activity enters into being an object, it leaves no trace of itself. Internally, it is a place of shining forth un-stopped so you put yourself in just that being sufficient ${ }^{380}$ whereby there is the transparency of awareness without outer, inner, or in-between and by that, the bardo's appearances are self-purified as rigpa's complexion ${ }^{381}$. Thus you have the key point of recognizing the place of liberation in direct seeing, the refined quintessence ${ }^{382}$.

The all-knowing guru set out this foremost instruction of the three key points as our inheritance then, before leaving for the forest charnel ground of Chimphu, said this:
> "'Reconciling meanings is highly effective; condensing down is highly important; profound key points are highly important. This is a foremost instruction sealed in secrecy from others except the supreme heart sons.' That says that it is sealed with the sense of it being words of a testament and is difficult for everyone in general to realize. Nevertheless this is something you will discover for yourself within mindstream's vajra place. You might realize this and many other things yourself but explain them to others and they will not be understood, show them and they will not be realized. Once again, it dissolves

[^129]and subsides into you, like the rivers come from the ocean descend and once again dissolve back into it."

In sum, when the factor of appearance of spontaneous existence taught like that as the eight ways of dissolution, and so on ${ }^{383}$ has its entity held in its own place in any circumstance of the bardo, then no matter which way it is determined-as rigpa being superior to the original ground of confusion; as one's own entity of dharmatā being visible; as the particulars of personal self-arising ${ }^{384}$ rigpa distinguished; as being liberated in wisdom's domain, as a fruition not derived from a condition other than itself; as the dharmatā direct, the inconceivable innate character-it is called "the great place of primal liberation". As the Self-Sbining Forth says,
"It is place of liberation which is the one at the beginning."
and if the nature of that is expressed, it is as follows. When, like a crystal into which the light has subsided internally, the knowing factor of externalized luminosity has dissolved but with no dullness, that is the dharmakāya entity; the nature illuminating but not conceiving ${ }^{385}$ is the basis of shining forth of the two form kāyas; and compassionate activity's engagement is the capacity of the dharmatā's unending wheel of ornamentation of the enlightened body, speech, and mind of the tathāgatas to shine forth in as many moons

[^130]of their forms as there are water vessels in the realms of those to be tamed ${ }^{386}$. That is the way that the dharma's dhātu youthful vase body sits; the Clear Space says,
"Entity empty luminosity wisdom kāya
Nature compassionate activity without bias ${ }^{387}$; In great inseparability, primordial buddha."

The key point of this way of the alpha purity ground not emitting manifestations from its own place but the form kāyas shining forth from ground appearance, spontaneous existence's liveliness, must be understood by those who hold to this tenet ${ }^{388}$; Leader of the Conquerors ${ }^{389}$ said,
> "Further, manifestations are not emitted from alpha purity's own place because it is a place that transcends the coarse appearances of kāya and wisdom.

Also, manifestations emitted from above to below, which are the actual performance of benefit for sentient beings, are emitted through the shining

[^131]forth of the ground appearances of spontaneous
existence which itself comes from alpha purity. ${ }^{390}$
In terms of being emitted through the path, both sentient beings who take the great transference body and ones who travel to nature nirmāṇa perform benefit for sentient beings in the mode of benefiting others' mindstreams through their own person. And, the extent to which bardo manifestations are emitted is that, from the door of spontaneous existence, ownappearances appear in saṃsāra, which is a case of appearances produced for the purpose of performing others' benefit. In dreams, there might be the performance of sentient beings' benefit but it is mere own-appearance that does not arise as benefit in others' face ${ }^{391}$. It should be understood like that.

This subject is one of the special tenets of Great Completion which makes it a little difficult to comprehend. ${ }^{392 "}$

[^132]
## 6. The Becoming Bardo ${ }^{393}$

Outwardly there is the becoming body which is a mental body with a complete set of faculties that can move about without hindrance and inwardly there is the becoming mind which is regarded to be the many discursive thoughts produced by thinking collectively functioning as a mind ${ }^{394}$. The becoming of the two-body and mind-combined can go anywhere with the exception of the two supports of the Vajra Seat ${ }^{395}$ and the mother's womb without hindrance and just as mind thinks of it.

In regard to this, there is indeed no doubt that the Vajra Seat in India is the most excellent of sacred places where, in general, the buddhas of the good kalpa show their deed of conventionally becoming buddhas. Nonetheless, if the place is directly perceived to be the domain of pure and impure migrators in general, then what kind of hindrance could there be that would prevent a bardo being, with its magical body that can instantly go into any place it thinks of, from going there? If you were to say, "Is it not because of bad karma from the past?", then there is the answer that these days, because even the Tirthika and barbarian groups move about there unconcerned ${ }^{396}$, it cannot be that those whose faculties have mental

[^133]form are hindered from going there by causes and conditions ${ }^{397}$. Thus, they are hindered in relation to the place of complete liberation by the force of its being a place where purity is to be achieved and they are hindered in relation to the mother's place of birth by the force of karma. Now that is the accepted way of identifying the two supports but the Leader of the Conquerors, Padma, who came from a lotus ${ }^{398}$, said,
"In regard to this, average masters identify it as the Vajra Seat of India but here ${ }^{399}$ it is asserted to be alpha purity's unchanging inner expanse, the supreme place of buddhahood for all buddhas, the purity that is the nirvana's doorway entered by them all and the mother's womb is asserted to be impurity, samsāra's doorway, any one of the six migrators' birthplaces. Thus, it is to be understood here as not according to the literal meaning of the terms."

Furthermore, the situation can be understood through this. Because these beings of bardo becoming do have the ability to enter any material place without hindrance-such as rocky mountains, and so on-sentient beings will arise even in the interior of rocky

[^134]masses, inside stone chunks, within the enclosure of eggs and wood, and so on and this is something that is observed ${ }^{400}$.

Moreover, if it did have fleshy form and faculties as such, that would be contradictory to the mental body that it does have. Its body, which seems to it to exist as such and such, is a dreamlike appearance so is no more than a designation that it makes for itself based on the parts ${ }^{401}$. The bardo becoming being has been described like this,
> "The one having the fleshy form of its previous becoming
> With a complete set of faculties which are unhindered,
> Seen by those of the same class and those with the god's eye and
> Un-reversed is the gandharva ${ }^{402}$."


#### Abstract

${ }^{400}$ This has been observed in the past and in the present, too. In the late twentieth century there was a stir when a scientist broke open a rock and found a full-grown, breathing frog within its cavity. The scientist who made the discovery simply could not explain it.


${ }^{401}$ The becoming bardo being has the appearance partly of its past birth and partly of its birth to be but that does not mean that it has the actual physical body of those two situations; it could not have because that would contradict the mental body that it actually does have. It seems to the being that it has a fleshy body with faculties as such but this is just a belief that the being has developed based on those parts that seem to it to exist. In fact, this is just the dream-like appearance of its mental body.
${ }^{402}$ In the last line, "un-reversed" means that the bardo becoming being is at the mercy of its own karmic winds and cannot do anything to reverse or stop that situation. "Gandharva" is a name for a class of beings in saṃsāric existence; they are like the fairies of European culture. However, the name is also given to bardo becoming beings. In other (continued...)

Others beings, except for ones of its own class or who have obtained the gods' eye, do not see it whereas it sees the abodes of all classes of sentient beings. Pushed about by the karmic wind of aggregates comprised of the four name aggregates ${ }^{403}$, the being is unable to hold its place anywhere and is like a bird-feather being carried about by the wind. Its consciousness jumping about and unclear has several flashes of the past ${ }^{404}$ and then, understanding what has happened, has the thought, "I have died", then experiences an intense suffering that is beyond comprehension.

Furthermore, for as long as it must stay in the bardo, the upper half of the body appears in the form of the previous body and the lower half appears in the form of the body in which it will later be born though, if it is to be born in the formless of the upper realms, there is at this time no cause for the appearance of a form so this has to be understood to mean that it will have an appearance half of which is a flat emptiness of nothing whatsoever ${ }^{405}$.
${ }^{402}$ (...continued)
words, the name "gandharva" here does not refer to the class of being in samsāric existence but to bardo becoming beings in general.
${ }^{403}$ The aggregates of a being were classified into two parts by the Buddha in the Abhidharma teaching and were called name and form. Name refers to the non-form aggregates, which are four in number.
${ }^{404}$ Khyentse edition has Tib. "sngar thas" and the Dzogchen Monastery and Tsibri Print editions have Tib. "sngar bas". Oral instruction says that the Khyentse edition is mistaken.
${ }^{405}$ The words "flat emptiness" mean an empty expanse with nothing in it explained to be similar to space. The words "of nothing whatsoever at all" correspond to the name of the lowest level of the formless realm which is a mental abiding on nothing whatsoever. You will see this same phrase below in the section on what beings see when they are to be born in the various places. The choice of words is not accidental.

Also, having entered the door of secret mantra, corruption of the great samaya towards the vajra guru results in birth in vajra hell, and the karma of abandoning dharma by doing the no intermediaries, and so on, resulting in birth in Unending Torment, are the lower direct crossing. Liberation through realization is the upper direct crossing. Phowa transference training results in direct crossing to any birthplace without bardo. For other migrators, ones who did not see this dharma's door ${ }^{406}$ or ones who saw it but had no trust in it, had impure samaya, or did not practise it, the period of the dharmatā bardo is very short so there is no chance for liberation to happen. In the becoming bardo together with alarm and panic there is, like a pointless exercise repeated over and over, seven times every seven days the appearance of birth and death bringing extreme suffering and this is why providing the being with support through the force of virtue is good and one of the ways in which the seven lines ${ }^{407}$ can be very beneficial.

The general explanation that the longest life in the becoming bardo is forty-nine days and the shortest is seven is given from the standpoint of the general lot ${ }^{408}$. Other cases where the force of virtue causes sudden transference or where certain karmas extend the length beyond that are also explained. To illustrate this, one hundred year lifetimes, and so on, are explained to be of definite length but in the desire realm it happens that such is both reduced because of death not having a specified time and lengthened through the practice of Taking the Essence ${ }^{409}$.

[^135] (continued...)

However long it goes for, it is a time of having the magical ability of arriving in a moment at whatever place is thought of as illustrated by the example of connecting a new water pipe to a broken one ${ }^{410}$. At this time, ones who have seen this dharma's door ${ }^{41}$ will, immediately upon identifying their barmado awareness ${ }^{412}$, bring to mind one of the nirmāṇa fields of the ten directions. Then, by focussing on it with a strong intention to go there, the blessings of the truth of dharmatā enter their mindstreams, coming together with the latencies driving their grasping at the becoming bardo as such. That ends the possibility of their continuing on to a later becoming and, having been born in the purity field they focussed on, they go to buddhahood.

Also, there can be beings who did not see this dharma door's truth but who did familiarize themselves with the illusory body of Great Yoga and in that case Shantapuripa who possessed the eye of dharma said,
"May it be that, with the luminosity of sleep or death moving in reverse order,
There is once again flaring up and the ālaya
consciousness

[^136]Rising up as mentation alone causes the dream $\operatorname{mind}^{413}$ to be produced as
A mental body with complete set of faculties
And concomitant with that, in an instant via the five manifest enlightenments,
In the mode of nicely creating the prime guardian,
The bardo illusory body arises as the
saṃbhogakāya ${ }^{414}$."
They should bring that approach to mind and then, if they cannot make it work, there is the approach of examining for signs of a bad birthplace and severing the connection to such. In regard to this, the Union of Sun and Moon says,
"Gods and men a white colour;
Pretas a smoky kind of light;
Hell-beings like logs or,
Alternatively, like black wool with striations.

[^137]Animals, on the other hand, similar to cooked blood.
Asuras, similar to falling mixed rain and snow."
And, the same text gives the directions their heads face,
"At that point they face like this:
Gods and men face upwards;
Asuras, and animals likewise across;
Pretas and hell-beings face down.
These, controlled by the impending birth ..."
This is saying that the signs of impending birth in the places of the six migrators, which shine forth in the form of lights, images, and so on, are like this. For the high levels, there is white light illuminating about one yojana ${ }^{415}$ around and also, the head is shown turned upwards. For the impure abodes of the bad births the following differences should be carefully examined: pretas have appearances of smoke, hell-beings of logs or combed black wool, animals of cooked blood, and asuras of a sleet of rain and snow, and also the heads for asuras and animals are facing across, and for hell-beings and pretas facing down. Furthermore, gods and humans see god and human abodes manifest and, similarly, animals see forests and lake sanctuaries, hell-beings and pretas see beautiful fire lights, and so on. In short, beings to be born in desire have strong attraction to place, beings to be born in form have strong attraction to light, and beings to be born in formless have strong attraction to a mental abiding of nothing whatsoever, and on top of that, the place where they will be born is especially pleasing to them and their attraction to it having grown, they go to look at it, or, if they are driven ${ }^{416}$ by a fearful frame of mind, they see it as a place of refuge, then for a short time they have a mind to hide away there, and then they are

[^138]born there. Thus, due to the condition of being without a coarse body support, they seek out a body but, no matter how strong the craving grows, they have to be careful not to enter the space of a bad abode.

Those are the details of birthplace according to this system. There is the hidden fault in the instruction manuals of those known for their scholarship and accomplishment, that there is no mention of the explanation just given of what is viewed just prior to entry, rather, it is taught in terms of what is viewed after entry is com-plete-the gods see an immeasurable palace, asuras see a wheel of light, men see a beautiful house, and so on. In this system, that sort of explanation is considered to be mistaken; the Union of Sun and Moon makes it clear,
"Fiery sticks and rain and Similarly, cold and gloom.
The chatter of gathered beings and
A temple or else multistoried building or
Small house are seen.
The bad migration ones see a small thatched hut or
A bad cave void of companions.
These omens of the womb to be entered
Make them want to go there but it is sealed off
Because they have obstruction ${ }^{47}$."

Now there is a point of contention here which is that, even though that is how it is spoken of in oceans of cloud banks of texts with each one following and repeating what was written in the ones before it, that approach, which is the general one of abandonment-realization

[^139]in which there is a jump from a lower level up to another level, is different from that of analysis-finished-with foremost instructions. Therefore, Longchenpa says himself in his Treasury of the Supreme Vebicle that he does not accept that sort of approach.

The details of the explanation drawn together in one place are as follows. One will see engagement in lustful activity as follows: if one is to be born in Superior Body, one will see swans that way; if in Unpleasant Sounds, fish; if in Bountiful Cows, cows; if in Jambudvīpa, male and female humans ${ }^{418}$. On seeing that, the best will abandon passion, aggression, and jealousy then train in appearances lacking truth. The middling, through the certitude of practice of the empowerment phases, will, due to meditating on the guru or on the yidam with consort, experience the secret empowerment's meaning and will rouse the path of bliss and emptiness via the prajñā empowerment. For someone who does not possess even much mental capacity, the antidotes taught in the bodhisatva's pitaka for turning away clinging-the nine perceptions of impurity in regard to desire, and others-are applied and the idea of a field of purity is mentally engaged causing the door of the womb to shut and a miraculous birth to be taken in the enclosure of a lotus in Abhirati, Sukhāvatī, etcetera. The ones of weak perseverance ${ }^{419}$ are defined as the ones of least faculty but still, for those who, through the avenue of prajñā, know the key points of the path, there is the approach of how to enter into a womb that will provide, within the general context of a support that has the six dhātus, a special support for obtaining accomplishment, one which, of the karmic places in Jambudvīpa, will have the holy five other connections and the five glories of personal connections; Śhantapuripa said,

[^140]"The approach for that bardo body to enter the mother's womb:

Generate from the prime guardian Akṣhobhya's kāya
Vajrasatva who is present in that and
From that, arrange the body maṇdala, purify the three doors,
Bless them, and stack the three sattvas.
Having done that please acquaint yourself with the birth death bardo-

The sun appearances which are the display of the rigma's desirables-
And thereby create a birth which is the yoga of a nirmānakāya ${ }^{420}$."

You should acquaint yourself from now on with the certainties stated there, and then when that time comes, put them into effect.

The worst of the least are those with no latencies for dharma; the tantra says ${ }^{421}$,
"For example, caught like fire is by grass and
Similarly caught like things are by mud and Like through the influence of wanting a woman Being caught in the trap of a dug-out pit, One is caught, helpless, in the trap of desire."

Becoming bardo sentient beings are caught by the trap of father and mother's union and due to that are propelled in unfathomable tens of millions to the door of a mother's womb shown by the copulation of the father and mother, like flies hovering around bones with flesh

[^141]on them in the summertime ${ }^{422}$. Of them, the being with the karma to be born there enters, without control over it, through that mother's anal passage. At that point, if the being makes a prayer of aspiration for a pure field, takes refuge, and turns away from the bad womb door, then, because he has changed his intention to choosing something good, he will obtain a precious human body with the eighteen freedoms and connections, will meet a holy guru for a spiritual friend, and, being accepted by him, will be liberated.

In that way, I have clarified the natures of the bardos a little. You might now, due to having the time and merit for it, manage a little intentional-style activity ${ }^{423}$ in relation to Nyingtig but it is rare to obtain a correct realization of actuality and rare to obtain the assurance of liberation either in this life or at the point of death. Knowing how rare that is, I am struck with a strong wish that you obtain liberation in these ways. ${ }^{424}$

[^142]
# Part III: Those Having the Least of Faculties Who Are Revived Into the Nature Nirmanakaya Fields 

Someone might have seen this kind of door of directly perceived luminosity but has not brought forth experience though strong determination because of spending his human life making himself comfortable. He might not have been taken on by a holy guru in terms of the path and been content merely with thinking, "My foremost instruction is more special than others" ${ }^{225}$, so has not gained either signs of the path or the level of appearances increasing. He might have been happy about his dharma lineage of Great Completion but, having weak prajñā, his person did not become Great Completion so his joy over lineage was of little use. Still, his intentional conduct oriented to the dharma side resulting in only light engagement in non-virtue might have made him into a karmically fortunate person who only has virtuous dreams so, when the becoming bardo arrives as something like the appearances of dream, there is the recognition, "I am dead". He set having devotion for

[^143]the guru as his basis so, he remembers the guru, and through that remembers the instructions spoken by him. Earlier, not recognizing the dharmatā bardo, he did not find the force of truth so now, in the becoming bardo, it is time for him to recognize what was talked about. Now, with the mere thought, "I will go to the nature nirmāṇa field", the blessings of the dharmatā cause him to have the mode of miraculous birth in a lotus-bud enclosure in that field realm; as the Union of Sun and Moon says,

> "By the recollection of birthplace, those of least faculties are revived into a nature nirmānakāya field."

There are no hidden oral instructions in this whatsoever so it is easy to do and highly effective.

For this, from now on there has to be longing for the guru who shows the foremost instructions. During the daytime you are to look in direct perception at own-appearances and at nighttime, at the verge of falling asleep, you are to think, "I am undergoing death". Do the recognition of the dissolution stages and when that is done, together with the strong intent, "I am going to go to a nature nirmāna field", sleep in the state of looking at the nirmāna field's arrangement and good qualities. Also, in between sessions of meditation, train the liveliness using the consciousness riding the wind that was explained before. Certainty in that is needed, so if the training has only reached the level of opposing fear of samssāra and bad migrations, you must convince yourself from the heart of those things.

The good qualities of a nature nirmāna field were mentioned there. They are like this. The Great Self-Sbining Forth of Rigpa Tantra says,
"From here, in the world realm of the eastern direction, there is the field realm called Overt Joy. In that nirmānakāya field realm, the nirmāṇakāya called

Vajrasatva, in an abode that has obtained the holiness of being empowered by all the tathāgatas, there is an immeasurable mansion of unfathomable good qualities. Moreover, it is like this: a house made of precious crystal, with four doors, with archways of precious substances, the entire flooring also made of precious crystal, extremely delightful, lovely to behold, with stairways and skylights. The four doors have four great apertures. Sun shines in from the apertures, striking the things made from precious crystal, so that, inside, appearances everywhere are draped in daylight of five colours.

On the level outside of the immeasurable mansion are channels with water of the eight limbs; if those who have fallen ill drink it, the illness will be cured.

On the level outside of that are eight small ponds and in them moreover are various species of bird with pleasing talk. Those moreover, are like this: the king of birds the golden swan, the Thing Ril ${ }^{426}$, the Kati bird, the parrot who knows men's language, the cuckoo, the Shang Shang Ti'u, the Ri Skegs, and so on-eighty thousand species of bird whose talk is pleasant to hear. And there are the species of birds that delight the mind like this: Kang Kari, Pawa, Zermo, the bird of the gods with talk like a bell, the Kritipa bird with form like a golden vajra, and so on. And they have blue like that of turquoise colour, white like that of white conch colour, red like that of coral colour, green like that of sapphire colour ${ }^{427}$, and

[^144]so on. They are delightful to the mind and their talk is inconceivably sweet to hear.

On the level outside of that, there are iron mountains made of the seven types of precious substance.

In the centre of all that is a throne made from the seven types of precious substance with a seat for explaining dharma. There, the nirmānakāya called 'Vajrasatva' explains, in the warm period of the night, causal dharma to his retinues. In the late night to midnight watch ${ }^{428}$, he explains the outer secret mantra dharma. In the pre-dawn watch, he explains the inner dharma. In the first half of the day, he explains Great Completion, the unsurpassed fruition dharma. Moreover, each day four sessions of dharma happen.

The bodhisatvas dwelling there moreover are hindered by one life only ${ }^{429}$. For them, five hundred and fifty years are possible. And in that field realm, merely by thinking of food and drink, one is satisfied. In it, since there is no illness, there is consummate comfort but, even if illness does occur, drinking the water there with the eight limbs dispels the illness.

The various flowers are used only to make great offerings to the nirmāṇakāya. In the four corners of the immeasurable mansion, there are four stūpas constructed from pearl. In between the four are strung the cords of hanging nets with tiny bells.

[^145]When the cords are moved by the wind, various delightful sounds of bells arise. According to the directions, there are four banners of various silks and when the wind moves them, various sweet smells arise.

The immeasurable mansion stretches out for over five hundred yojanas in the eastern direction. The bodhisatvas born there moreover are equal only in possessions to the gods of the thirty-three.

That is what it is like in the eastern nirmānakāya field."

After that, the particulars of arrangement, length of life, possessions, and so on of the three other directions can be known, and not in just a small amount of detail. Another detailed presentation of support and supported is in the Great Display of Ati which says,
"Glorious, Stacked Lotuses, and
Utterly Complete Activity are the totally completed fields.
Ratnasaṃbhava, Padmanarteśhvara, And Amogasiddhi purify obscurations to the knowable.
White, yellow, red, and green colours are evident."
And the mode of being seated in the centre of those in the form of the maṇ̣ala of bhagavat Form King's wrathful deity assembly is set out in the Self-Shining Forth which says,
> "Up in the middle of space in front of those fields are the field realms of the wrathful nirmāṇakāyas. There is a great charnel ground called 'Blazing Volcanoes'. Moreover it has an immeasurable mansion which is like this: there is a house of a skull top with four sides. Moreover, that is like this: the skull top being
dry, the fruition has been made. Śharīra ${ }^{430}$ being present, the walls are made. The bhandha having its scalp, the roofing is made. The width and height are unfathomable. The nails driven in are made of sky iron ${ }^{431}$. A gentle stream of rakta flows. Pillar stands are made as sun and moon. Pillar bows ${ }^{432}$ are made as makara ${ }^{433}$ mouths. The eight great gods are draped from the rafter beams. The arrangements are very excellent.

During the day a stormy wind blows. At night fire blazes. At the four corners of the immeasurable mansion, umbrellas of great ground ${ }^{434}$ are erected, five devīs dance, and the entire ground roils with waves of rakta.

Inside the immeasurable mansion, the bhagavat called 'Youthful Strong Hero' whose enlightened mind while not moved from peacefulness shows the

[^146]image of wrathful type of body is surrounded by unfathomable assemblies of dākinīs and wrathful males. Moreover, it is like this: he is surrounded by an unfathomably large retinue of ḍākinīs: P̣ākinī Whose Ear is Very Pacified, Braḥmā With Conch Throat, Resshi Youthful Moonlight and, in the next level of retinue, Ḍākinī Ekajaṭī’s six relatives and their fourteen attendants, fifty-eight servants, and a further one hundred thousand million, million helpers, and so on.

That bhagavat is surrounded by a retinue manifested from his centre, Vajrapāṇi and so on, an inconceivable maṇ̣ala of wrathful ones. He is surrounded by an unfathomably large retinue of humans, Garab Dorje, and so on.

For those retinues he turns the dharma wheel of fruition unsurpassed secret mantra dharma causing the liberation of the peaceful nirmāṇakāya bodhisatvas but with all of them having only the grimace of the wrathful ones.

The immeasurable mansion is extremely vast."

The five field realms of the great revival into complete liberation are like this. They are arranged in the nature through bhagavat Vajradhara's blessing and so they are called "nature nirmāṇa field realms". The cause of their appearance manifesting from those who have the karmic fortune for it is that, at the heart centre, which brings the element sugatagarbha into pervasive effect, are the four wisdoms-mirror-like, and so on-whose self-illumination is the ground appearances, the door of precious spontaneous existence and this is the sambhogakāya side on which it is seen to exist. However, on the opposite side, which is like ordinary people thinking of it
using conventional symbols like, "It shines forth as illumination in the nature where it exists as path appearances belonging to the primal situation", and so on, its existence is not being viewed.

If you think, "That is contradictory because you yourself are explaining it using certainties belonging to the arena of concepts", then the answer is that those field realms are far above the dharmatā of the three realms so, when it is explained using that language, it is not like the terms used to describe it. Likewise, though they are situated over the wrathful ones' maṇ̣alas, they shine forth in the aspect of being situated primordially as the wrathful ones' deity assembly in the bone mansion.

Moreover, generally, the term "nature" can have two possible references distinguished-the nature nirmāṇa which is present and the nature nirmāna which is assessed ${ }^{435}$-and this raises a major point of understanding. The former possibility is mentioned in the secret's conduct seed tantra ${ }^{436}$,
> "In essentiality's appearances, Essentiality's kāyas shine forth, For example like self and mirror image."

This is saying that, from fruition saṃbhogakāya, which is like the object, dharmatā's saṃbhogakāya shining forth as its mirror image appears as the bardo path to every sentient being and because that actually performs the aims of those to be tamed, it is classified as "half-nirmāṇa half-saṃbhogakāya". For the latter possibility, the appearance of the eleventh pāramitā level, Total Light, is how bodhisatvas of that, their own path, hear the speech of the buddha; but one has to say that, due to their obscurations of the knowable,

[^147]they would not see kāyas because they assert that, at the time when kāyas are seen, the obscurations to the knowable are exhausted so the person is a buddha.

I gave this advice to my own group of disciples:
"What is to be known by those who hold this limit of accomplishment exists in one topic because of which there are prominent beings of today, ones who are merely at the level of intention, who have stated that the appearances of Great Completion's teaching are the certainty of appearances merely of sunshine. The three kāyas belonging to just this limit of accomplishment have been taught in the headings which nicely connect them with the level of fruitional spontaneous existence so, if there is someone with prajña who asserts that the 'nature' classification contacts the limit of 'having travelled to the end', then for that person, the subject should only be known through the following. Any of the subjects taught so nicely by the tathāgata are the indisputable word that is blessed because of having all of inconceivable qualities of the secret of speechexcellent meaning, excellent words, not mixed up, and so on-totally complete with none missing, none excepted. Together with that there are here in this Tibetan country, the charioteers' commentaries on the intent-for example, the texts of the great charioteer Nāgārjuna-that have the two qualities of maintaining and protecting ${ }^{437}$, and which, having

[^148]gone to the pinnacle of the ocean of commentaries on the intent, are the three types of treatise that lead bodied beings without exception into the city of great emancipation. And with those, there are the excellent, defining words of the Seven Treasuries that, without cursing the yogic activities of Dharmakīrti, use the weapons of scripture and logic to annihilate the tenets of the barbarians and the gentler forest animals both of whom have the evil fortune of animosity towards the superfactual level's spontaneous existence and secondarily to the king of vehicles that are part of the great store of the unending wheel of ornamentation of body, speech, mind, qualities, and activity of the conquerors of the three times. These all keep the subject well so it should be known only through them."

A stainless intellect which follows the path superior in the same way as sun and moon,
Comes to this fruitional fact of well-taught supremely vast qualities, like an Udumvara flower blooming.
Such person who hears this then nicely understands the nature, has a family held to be like the crowning jewel of a nāga king.
That supreme vessel of Great Completion, one who is known as a bodhisatva in his last becoming,
Through diligence born of certainty of the pleasure and pain of the appearances of this world, will not be seen in another, later world.

[^149]Buddhist understanding of the meaning of the word. A complete explanation can be found in the Illuminator Tibetan-English Dictionary.

Those who are snoring asleep in the source, the exceptionally dense forest of self-grasping ${ }^{438}$,
Spin about on the wheel of becoming so land somewhere in the river created by the four citadels ${ }^{439}$,
As beings who have not crossed over to the ultimate side, persons of discursive thought who belong to saṃsāra,
With no holy protector or friend to shoulder the various sufferings, heavy, and dreadful that otherwise have to be felt,
The eye that sees every single, none excepted, every one included dharma, like a lotus that has been struck by moonlight,
Is found in glory and connection ${ }^{40}$ which, even though it has a long trunk, is still a support that summons up the latencies for further becoming.
Whoever knows the nature of an elephant, will, amongst humans who practise holy dharma, be the best of all ${ }^{441}$.
There is no evil like anger; whatever else you do with your life, work hard at getting rid of it;
Making any trial that comes along into patience like this is the bodhisatva's path.

[^150]Keeping the conduct of the six pāramitās-nonreferencing prajñā, and so on-with you as an assistant, Is how a great being goes into an extremely peaceful forest.
I will take this body with its life to
Some place totally empty of beings, whether the wellarranged mansion of rocky mountains or
Forest groves with flowers and the sounds of waterfalls, a place that spurs me on to disenchantment,
A place of birds and other gentle creatures, without anger, that supports the four Braḥmāvihāras,
And by doing so, may manifest enlightenment for my own aims stir in this body and life of mine.

As many atoms as there are in this great ocean of nothing-but-concept equal in number to the atoms of realms,
May my enlightened activity blaze gloriously in an ocean of modes of dharma that incorporates all that many thus
Through this activity of ripening sentient beings without exception, the ocean of conquerors will be pleased and SO
May I not forget to re-enter this, the ocean of the primal inner expanse.

A few having the holy family-Kong Nyon Pawo's Wangchug, and others-
Pressed me before about this but
The time for doing it not having come, The ocean of daàkinīs put a seal of space on it.

One day, a further manifestation of the lady owner mantra,
The field protector Ḍākinī Wangmo Tseringma,

With the sound of laughter 'hi hi' gave the prophecy:
'This dharma will help to keep up benefit for migrators, and,

If you shift to the deathless mountain, very high, You will become an upholder of the teaching, who is expert in application and complete in qualities', after which
She gave me one hundred mālās of precious crystal and Flowers of gold to, together with that command, urge me on.

Then, in the Enlightenment Forest, in the Long Life Valley,
Where, relying closely on Padma's compassionate activity,
I, Rangjung Dorje Jigmey Lingpa, recorded this
In order to revive the guests who are drowning in the ocean of becoming.

The moon up in space appearing in a pool is violently shaken by wind which
The childish grasp at as that and there, so the old dog tells a story to specify the details.
If the ascertainment that it is not the moon that is moving, it is the wind moving it, is expressed then, the moon thing,
The advocates of true existence ${ }^{442}$ say, also does not exist as one of the dharmas of complete enlightenment.

[^151]Therefore, even for the sentient beings in this time of the dregs of view, beings whose minds are controlled by other, immediately they see this dharma's door,
May the mountain of the view of the perishable made by mentation in a mode of what is not, together with taking-hold, collapse and there be
Inconceivable accomplishment, in relation to both dharma and the person, of pacification into Great Completion's expanse, so that
At the end of the five hundred year period, when the conqueror's enlightened activity is so extremely difficult to keep, there will be the auspiciousness of hearing of it not going to waste!

Sarva mangalam jayantu. Virtue, virtue, virtue. ${ }^{443}$

[^152]
## LIST OF TEXTS CITED

After Passing, 'das rjes. The final teaching of each of the four earliest masters of Great Completion who died and immediately reappeared to give a final teaching to their respective heart disciples. For example, Garab Dorje died then re-appeared and gave the Three Lines teaching to Mañjuśhrīmitra.
All Creator, kun byed. Meaning the All Creator King Tantra, kun byed rgyal po, the root tantra of mind section Great Completion.
Blazing Body Relics Tantra, sku gdung 'bar ba'i rgyud. One of the seventeen tantras of the foremost section of Great Completion.
Blazing Clear Space Tantra, klong gsal 'bar ma'i rgyud. One of the tantras of foremost instruction section of Great Completion not included in the seventeen tantras.
Breakthrough, thal 'gyur. Meaning the Sound Breaktbrough Tantra.
Clear Space, klong gsal. Meaning the Blazing Clear Space Tantra.
Completion Self-Occurring, rdzogs pa rang byung. One of the seventeen tantras of the foremost instruction section of Great Completion.
Condensed, sdud pa. Meaning The Condensed Prajñāpāramitā Sūtra, shes rab pha rol tu phyin pa'i mdo sdud pa. A sutra of the Buddha.
dbang nye bar rtog pa. Unknown.
Entering the Conduct, spyod 'jug. Meaning Entering the Bodhisatva's Conduct, byang chub sems dpa'i spyod pa la 'jug pa, by Śhāntideva.
Entrance, 'jug pa. Meaning Entrance to the Middle Way.

Entrance to the Middle Way, dbu ma la 'jug pa, by Chandrakīrti.
Foremost Instruction Great Completion Later Tantra, man ngag rdzogs chen phyi ma'i rgyud. A tantra in the Root Volumes of Nyingthig by Jigmey Lingpa.
Foremost Instruction's Essential Understanding, man ngag snying dgongs.
Four Part Nyingthig, snying thig ya bzhi. By Longchen Rabjam.
Fully Completed Lion, seng ge rtsal rdzogs. One of the seventeen tantras of the foremost section of Great Completion.
Great Display of Ati, a ti bkod pa chen po. A Great Completion tantra.

Great Garuda, khyung chen. Meaning Great Soaring Garuda Tantra, khyung chen mkha' lding gi rgyud, one of the twenty-one major tantras of the mind section of Great Completion and one of the five earlier translated tantras of Vairochana.
Great Self-Shining Forth Tantra, rig pa rang shar chen po'i rgyud. One of the seventeen tantras of the foremost instruction section of Great Completion.
Heart Prajñāpāramitā Sūtra. A sutra of the Buddha.
Illuminating Lamps Tantra, sgron ma snang byed kyi rgyud.
Mañjuśhrī Matrix of Illusion, 'jam dpal sgyu 'phrul drva ba. A tantra.
Middle and Extremes, dbu mtha' rnam 'byed. Distinguishing Middle and Extremes by Maitreya and Asañga.
Mirror of the Heart of Vajrasatva Tantra, rdo rje sems pa'i snying gi me long gi rgyud. One of the seventeen tantras of the foremost instruction section of Great Completion.
Mound of Precious Things Tantra, rin po che spungs pa'i rgyud.
One of the seventeen tantras of the foremost instruction section of Great Completion.
Secret's sound tantra. A descriptive name for the Sound Breakthrough Tantra.
Secret's conduct. Meaning Secret's conduct seed tantra.

Secret's conduct seed tantra, gsang ba spyod pa sa bon gyi rgyud. A descriptive name for the Single Son of the Teaching Tantra.
Self-Shining Forth, rang shar. Meaning the Great Self-Shining Forth of Rigpa Tantra.
Single Son of the Buddhas Tantra. Same as Single Son of the Teaching Tantra.
Single Son of the Teaching Tantra, bstan pa'i bu gcig gi rgyud. The most fundamental of all Great Completion tantras.
Sixfold Space, klong drug pa. Meaning The Six-fold Expanse of Samantabbadra Tantra", kun tu bzang po klong drug pa'i rgyud, one of the seventeen tantras of the foremost instruction section of Great Completion.
Son Tantra, bu gi rgyud. Meaning Single Son of the Teaching Tantra.
Son of the Teaching, bu gcig gi rgyud. Meaning Single Son of the Teaching Tantra.
Sound Breakthrough Tantra, sgra thal 'gyur gyi rgyud. The root tantra of the seventeen tantras of the foremost instruction section of Great Completion.
Steps Leading to Akaniṣhṭha, 'og min bgrod pa'i them skas. A text by Jigmey Lingpa that is included in the second volume of the Root Volumes of Longchen Nyingthig.
Strings of Gold, gser gyi phreng ba. Meaning Strings of Golden Preciousness.
Strings of Golden Preciousness, rin po che gser gyi phreng ba.
Strings of Pearls, mu tig phreng ba. Meaning Strings of Pearls of Preciousness Tantra, mu tig rin po che'i 'phreng ba'i rgyud. One of the seventeen tantras of the foremost instruction section of Great Completion.
Studded Jewels Tantra, nor bu phra bkod pa'i rgyud. One of the seventeen tantras of the foremost instruction section of Great Completion.
Sun and Moon, nyi zla. Meaning Union of Sun and Moon.
Sun, Moon, Planets, and Stars, nyi zla gza' skar.
Sūtra Requested by Viśheṣha, a sutra of the Buddha.

Sūtra of Instruction to a King, a sutra of the Buddha.
Treasury of the Meaning of the Words, tshig don rin po che'i mdzod. One of the Seven Treasuries of Longchen Rabjam.
Union. Meaning Union of Sun and Moon.
Union of Sun and Moon, nyi zla kha sbyor. One of the seventeen tantras of the foremost instruction section of Great Completion.

## GLOSSARY

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

Adventitious, Tib. glo bur: This term has the connotations of popping up on the surface of something and of not being part of that thing. Therefore, even though it is often translated as "sudden", that only conveys half of the meaning. In Buddhist literature, something adventitious comes up as a surface event and disappears again precisely because it is not actually part of the thing on whose surface it appeared. It is frequently used in relation to the afflictions because they pop up on the surface of the mind of buddha nature but are not part of the buddha nature itself.
Affliction, Skt. kleśha, Tib. nyon mongs: This term is usually translated as emotion or disturbing emotion, etcetera but Buddha was very specific about the meaning of this word. When the Buddha referred to the emotions, meaning a movement of mind, he did not refer to them as such but called them "kleśha" in Sanskrit, meaning exactly "affliction". It is a basic part of the Buddhist teaching that emotions
afflict beings, giving them problems at the time and causing more problems in the future.
Alaya, Tib. kun gzhi: This term, if translated, is usually translated as allbase or thereabouts. It is a Sanskrit term that means a range that underlies and forms a basis for something else. In Buddhist teaching, it means a particular level of mind that sits beneath all other levels of mind. However, it is used in several different ways in the Buddhist teaching and changes to a different meaning in case. In the Great Completion teachings, a distinction is made between alaya and alaya consciousness; the distinction is subtle but the two must not be confused.

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

All-Knowing One, Tib. kun mkhyen: Every century in Tibet, there were just a few people who seemed to know everything, they were given the title "All-Knowing One". One of them was Longchen Rabjam and throughout this text All-Knowing One always refers to him. Moreover, of all the All-Knowing ones, Longchenpa was regarded as the greatest therefore, he is also frequently referred to as "great" or "greatest" All-Knowing One". Note that "All-Knowing" does not mean "omniscient one" even though it is, unfortunately, often translated that way.

Alpha purity, Tib. ka dag: A Great Completion term meaning purity that is there from the first, that is, primordial purity. There are many terms in Buddhism that express the notion of "primordial purity" but this one is unique to the Great Completion teaching. The term "alpha purity" matches the Tibetan term both literally and in meaning. Alpha purity is primarily used in relation to the practice of Thorough Cut where spontaneous existence is primarily used in relation to the practice of Direct Crossing.

Assurance, Tib. gdeng: Although often translated as confidence, this term means assurance with all of the extra meaning conveyed by that term. A bird might be confident of its ability to fly but more than that, it has the assurance that it will not fall to the ground because of knowing that it has wings and the training to use them. Similarly, a person might be confident that they could liberate the afflictions but not assured of doing so because of lack of training or other causes. However, a person who has accumulated the causes to be able to liberate afflictions trained is assured of the ability to do so.

Becomíng, Skt. bhāvana, Tib. srid pa: Becoming refers to the style of existence that sentient beings have within samsara. Beings in samsara have a samsaric existence but, more than that, they are constantly in a state of becoming. They are constantly becoming this type of being or that type of being in this abode or that, as they are driven along without choice by the karmic process that drives samsaric existence.

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

Bypass, Tib. la zla ba: When discussing conduct of view, meditation, and conduct, the tantras differentiate two types of conduct: conventional conduct such as that taught in the sutras in which there is a specific type of activity to be done in order to achieve a specific goal; and a non-conventional type of conduct taught in Mahamudra and Great Completion which simply bypasses all the activities of such conduct designed to achieve a specific goal and returns to the meditation.
Chog Zhag, Tib. cog bzhag: The teaching on four Chog Zhag is part of the Thorough Cut teaching of Great Completion. The four Chog Zhag are four ways of being in which the practitioner has put himself chog zhag, meaning "set just so". The four are mountain, ocean, appearances, and rigpa. They show they way of being that is taught in the Thorough Cut practice; they can be used as an intro-
duction to that practice but also to give profound instruction on the details of the practice.
Claríty or Illumínation or lumínosity, Skt. vara, Tib. gsal ba: When you see this term, it should be understood as an abbreviation of the full term in Tibetan, 'od gsal ba, which is usually translated as luminosity. It is not another factor of mind distinct from luminosity but merely a convenient abbreviation in both Indian and Tibetan dharma language for the longer term, luminosity. See "Luminosity" in this glossary for more.
Clíngíng, Tib. zhen pa: In Buddhism, this term refers specifically to the twofold process of dualistic mind mis-taking things that are not true, not pure, as true, pure, etcetera and then, because of seeing them as highly desirable even though they are not, attaching itself to or clinging to those things. This type of clinging acts as a kind of glue that keeps you with the unsatisfactory things of cyclic existence because of mistakenly seeing them as desirable.
Compassíonate actívíty, Tib. thugs rje: This does not mean compassionate activity in general. Rather, it is a specific term of the most profound level of teachings of Mahamudra and Great Completion. These teachings describe innate wisdom as having three characteristics. The third characteristic is this compassionate activity. It is the feature of innate pure essence of mind that it spontaneously does whatever needs to be done, throughout all reaches of time and space, and for all beings. Although it includes the word "compassion" in its name, it is more primordial than that. It is the dynamic quality of enlightenment which choicelessly, ceaselessly, spontaneously, and pervasively acts to benefit others. The term is often used in discussions of Great Completion and essence Mahamudra.

Complete purity, rnam dag: This term refers to the quality of a buddha's mind, which is completely pure compared to a sentient being's mind. The mind of a being in samsara has its primordially pure nature covered over by the muck of dualistic mind. If the being practises correctly, the impurity can be removed and mind can be returned to its original state of complete purity.
Complexion, Tib. mdangs: In both Mahāmudrā and Great Completion there is the general term "gdangs" meaning what is given off or emitted by something in general, for example the sound given off by
a loudspeaker or what the empty factor of mind emits. The Mahāmudrā teaching makes no difference between that term and this term "mdangs" but the Great Completion teaching does. In Great Completion, this term has the more refined meaning of the "complexion" or "lustre" of thing. In this teaching, there is the offput of the empty aspect of mind altogether but there is also the complexion or lustre of that emptiness.
Conceíved effort, Tib. rtsol ba: In Buddhism, this term usually does not merely mean effort but has the specific connotation of effort of dualistic mind. In that case, it is effort that is produced by and functions specifically within the context of dualistic concept. For example, the term "mindfulness with effort" specifically means "a type of mindfulness that is occurring within the context of dualistic mind and its various operations". The term "effortless" is often used in Mahāmudrā and Great Completion to mean a way of being in which dualistic mind has been abandoned and, therefore, has with it none of the effort of dualistic mind.

Concept tokens, Tib. mtshan ma. This is the technical name for the structures or concepts that that function as the words of conceptual mind's language. For example, you could see a table in direct visual perception of table in which case there would be no conceptual tokens involved or you could think "table" in an inferential or conceptual perception of table in which case there is a name-tag "table" used whenever the table is referenced. The name tag is the conceptual token.
Although we usually reference phenomena via these concepts, the phenomena are not the dualistically referenced things we think of them as being. The actual fact of the phenomena is quite different from the conceptual tokens used to discursively think about them and is known by wisdom rather than concept-based mind. Therefore, this term is often used in Buddhist literature to signify that samsaric mind is involved rather than non-dualistic wisdom.

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

Contrívance, contríved, Tib. bcos pa: A term meaning that something has been altered from its native state.

Cyclíc exístence, Skt. samsāra, Tib. 'khor ba: The type of existence that sentient beings have which is that they continue on from one existence to another, always within the enclosure of births that are produced by ignorance and experienced as unsatisfactory. Although the Tibetan term literally means "cycling", the original Sanskrit has a slightly different meaning; it means to go about, here and there.

Dharmakaya, Skt. dharmakāya, Tib. chos sku: In general, this refers to the mind of a buddha, with dharma meaning reality and kāya meaning body. However, the term has special significance in the practice of Great Completion where it is the means by which one rapidly imposes liberation on oneself.
Dharmata, Tib. chos nyid: The term is a general one meaning the way that something is and can be applied to anything at all. For example, the dharmatā of water is wetness and the dharmatā of the becoming bardo is that it is a place where beings are in a samsāric, or becoming mode, prior to entering a nature bardo. It is used frequently in Tibetan Buddhism to mean the dharmatā of reality but that also is a specific case of the much larger meaning of the term. To read this text successfully one has to understand that the term has a general meaning and then see how that applies in any context.

Dhyana, Tib. bsam gtan: A Sanskrit term technically meaning all types of mental absorption. Mental absorptions cultivated in the human realm generally result in births in the form realms which are deep forms of concentration in themselves. The practices of mental absorption done in the human realm and the godly existences of the form realm that result from them both are named "dhyāna". The Buddha repeatedly pointed out that the dhyānas were a side-track to emancipation from cyclic existence.

In a more general way, the term also means meditation in general where one is concentrating on something as a way of developing oneself spiritually. Texts on Great Completion often use the word in this sense when making the point that attempts to meditate on
anything are the very opposite of the Great Completion practice and will inevitably keep the practitioner within saṃsāra.

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

Discursive thought, Skt. vikalpita, Tib. rnam rtog: This means more than just the superficial thought that is heard as a voice in the head. It includes the entirety of conceptual process that arises due to mind contacting any object of any of the senses. The Sanskrit and Tibetan literally mean "(dualistic) thought (that arises from the mind wandering among the) various (superficies perceived in the doors of the senses)".

Don(s), Tib. gdon: A general term for any kind of negative force that hits a person and brings trouble. It could be any external or internal thing that causes trouble. A good way to think of it is "negative influence" or "negative force".

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

Enlíghtenment mínd, Skt. bodhicitta, Tib. byang chub sems: A key term of the Great Vehicle. It is the type of mind that is connected not with the lesser enlightenment of an arhat but the enlightenment of a truly complete buddha. As such, it is a mind that is connected with the aim of bringing all sentient beings to that same level of buddhahood. A person who has this mind has entered the Great Vehicle and is either a bodhisatva or a buddha.

It is important to understand that the term is used to refer equally to the minds of all levels of bodhisatva on the path to buddhahood and to the mind of a buddha who has completed the path. Therefore it is not "mind striving for enlightenment" as is so often translated but "enlightenment mind", that kind of mind which is connected with the full enlightenment of a truly complete buddha and which is present in all those who belong to the Great Vehicle. The term is used in the conventional Great Vehicle and also in the Vajra Vehicle. In the Vajra Vehicle, there are some special uses of
the term where substances of the pure aspect of the subtle physical body are understood to be manifestations of enlightenment mind.
Entity, Tib. ngo bo: The entity of something is just exactly what that thing is. In English we would often simply say "thing" rather than entity but there is the problem that, in Buddhism, "thing" has a very specific meaning and not the general meaning that it has in English. It has become common to translate this as "essence" and I admit to being one of the champions of that mode of translation during the 1990's when I was translating Dzogchen teachings for six months a year in the United States. However, as I have gained a deeper understanding of the Great Completion teaching, I have come to understand that "entity" is the correct translation most of the time for this term. In the book here, it is nearly always used in reference to the dharmakāya aspect of mindness, the essence of mind. In this usage, it is referring specifically to what mindness actually is, which is that it is empty above all else.
Equipoíse and post-attainment, Tib. mnyam bzhag and rjes thob: Although often called "meditation and post-meditation", the actual term is "equipoise and post-attainment". There is great meaning in the actual wording which is lost by the looser translation.
Expanse, Skt. dhātu, Tib. dbyings: A Sanskrit term with over twenty meanings to it. Many of those meanings are also present in the Tibetan equivalent. In the Vajra Vehicle teachings it is used as a replacement for the term emptiness that conveys a non-theoretical sense of the experience of emptiness. When used this way, it has the sense "expanse" because emptiness is experienced as an expanse in which all phenomena appear.
Fictional, Skt. saṃvṛti, Tib. kun rdzob: This term is paired with the term "superfactual" $q . v$. Until now these two terms have been translated as "relative" and "absolute" but the translations are nothing like the original terms. These terms are extremely important in the Buddhist teaching so it is very important that they be corrected but more than that, if the actual meaning of these terms is not presented, then the teaching connected with them cannot be understood.

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

Fictional truth, Skt. saṃvrrtisatya, Tib. kun rdzob bden pa: See under "Fictional" for an explanation of this term.

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

Five paths, Tib. lam lnga: In the Prajñ̄āpāramitā teachings of the Great Vehicle, the Buddha explained the entire Buddhist journey as a set of five paths called the paths of accumulation, connection, seeing, cultivation, and no more training. The first four paths are part of journeying to enlightenment; the fifth path is that one has actually arrived and has no more training to undergo. There are a set of five paths that describe the journey of the Lesser Vehicle and a set of five paths that describe the journey of the Greater Vehicle. The names are the same in each case but the details of what is accomplished at each stage are different.

Focus (foci), Tib. gtad so: a particular issue that rational mind is focussing on. Sometimes this term is used to infer the presence of dualistic mind.

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

Fortunate person, Tib. skal ldan: A person who has accumulated the karma needed to be involved with any given practice of dharma. This term is especially used in relation to the Vajra Vehicle whose practices are generally very hard to meet with. To meet with them, a person has to have developed all of the karma needed for such a rare opportunity, and this kind of person is then called "a fortunate one" or "fortunate person".
Grasped-grasping, Tib. gzung 'dzin: When mind is turned outwardly as it is in the normal operation of dualistic mind, it has developed two faces that appear simultaneously. Special names are given to these two faces: mind appearing in the form of the external object being referenced is called "that which is grasped". Mind appearing in the form of the consciousness that is referencing it is called "the grasper" or "grasping" of it. Thus, there is the pair of terms "graspedgrasper" or "grasped-grasping". When these two terms are used, it alerts you immediately to the fact that a Mind Only style of presentation is being discussed. This pair of terms pervades Mind Only, Madhyamaka, and tantric writings and is exceptionally important in all of them.
Note that you could substitute the word "apprehended" for "grasped" and "apprehender" for "grasper" or "grasping" and that would reflect one connotation of the original Indian terminology. The solidified duality of grasped and grasper is nothing but an invention of dualistic thought. It has that kind of character or characteristic.
Great Bliss Chakra, Tib. bde chen 'khor lo: The name of the chakra situated at the crown of the head.
Great Completion, rdzogs pa chen po: Two main practices of reality developed in the Buddhist traditions of ancient India and then came to Tibet: Great Completion (Mahāsañdhi) and Great Seal (Mahāmudrā). Great Completion and Great Seal are names for reality and names for a practice that directly leads to that reality. Their ways of describing reality and their practices are very similar. The Great Completion teachings are the pinnacle teachings of the
tantric teachings of Buddhism that first came into Tibet with Padmasambhava and his peers and were later kept alive in the Nyingma (Earlier Ones) tradition. The Great Seal practice came into Tibet later and was held in the Sakya and Kagyu lineages. Later again, the Great Seal became held by the Gelugpa lineage, which obtained its transmissions of the instructions from the Sakya and Kagyu lineages.

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

There is an extensive explanation of the meaning of the name in the introduction.

Great Vehícle, Skt. mahāyāna, Tib. theg pa chen po: The Buddha's teachings as a whole can be summed up into three vehicles where a vehicle is defined as that which can carry you to a certain destination. The first vehicle, called the Lesser Vehicle, contains the teachings designed to get an individual moving on the spiritual path through showing the unsatisfactory state of cyclic existence and an emancipation from that. However, that path is only concerned with personal emancipation and fails to take account of all of the beings that there are in existence. There used to be eighteen schools of Lesser Vehicle in India but the only one surviving these days is the Theravada of south-east Asia. The Greater Vehicle is a step up from that. The Buddha explained that it was great in comparison to the Lesser Vehicle for seven reasons. The first of those is that it is concerned with attaining the truly complete enlightenment of a truly complete buddha for the sake of every sentient being where the Lesser Vehicle is concerned only with a personal liberation that is not truly complete enlightenment and which is achieved only for the sake of that practitioner. The Great Vehicle has two divisions. There is a conventional Great Vehicle in which the path is taught in a logical, conventional way. There is also an unconventional Great Vehicle in which the path is taught in an unconventional and very direct way. This latter vehicle is called the Vajra Vehicle
because it takes the innermost, indestructible (vajra) fact of reality of one's own mind as the vehicle to enlightenment.
Ground, Tib. gzhi: This is the first member of the formulation of ground, path, and fruition. Ground, path, and fruition is the way that the teachings of the path of oral instruction belonging to the Vajra Vehicle are presented to students. Ground refers to the basic situation as it is.

Intent, Tib. dgongs pa: The honorific term for the way that something is understood or for a mind that has a certain understanding.
Introduction and To Introduce, Tib. ngos sprad and ngos sprod pa respectively: This pair of terms is usually translated in the U.S.A. these days as "pointing out" "and "to point out" but this is a mistake that has, unfortunately, become entrenched. The terms are the standard terms used in day to day life for the situation in which one person introduces another person to someone or something. They are the exact same words as our English "introduction" and "to introduce".
In the Vajra Vehicle, these terms are specifically used for the situation in which one person introduces another person to the nature of his own mind. Now there is a term in Tibetan for "pointing out" but that term is never used for this purpose because in this case no-one points out anything. Rather, a person is introduced by another person to a part of himself that he has forgotten about.

Kagyu, Tib. bka' brgyud: There are four main schools of Buddhism in Tibet-Nyingma, Kagyu, Sakya, and Gelug. Nyingma is the oldest school dating from about 800 A.D. Kagyu and Sakya both appeared in the $12^{\text {th }}$ century A.D. Each of these three schools came directly from India. The Gelug school came later and did not come directly from India but came from the other three. The Nyingma school holds the tantric teachings called Great Completion (Dzogchen); the other three schools hold the tantric teachings called Mahāmudrā. Kagyu practitioners often join Nyingma practice with their Kagyu practice and Kagyu teachers often teach both, so it is common to hear about Kagyu and Nyingma together.
Key poínts, Tib. gnad: Key points are those places in one's being that one works, like pressing buttons, in order to get some desired effect. For example, in meditation, there are key points of the body; by
adjusting those key points, the mind is brought closer to reality and the meditation is thus assisted.

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

Latency, Skt. vāsāna, Tib. bag chags: The Sanskrit has the meaning exactly of "latency". The Tibetan term translates it inexactly with "something sitting there (Tib. chags) within the environment of mind (Tib. bag)". Although it has become popular to translate this term as "habitual pattern", that is not its meaning. The term refers to a karmic seed that has been imprinted on the mindstream and is present there as a latency, ready and waiting to come into manifestation. Jigmey Lingpa himself explains the term in this way on page 127.

Lesser Vehícle, Skt. hīnayāna, Tib. theg pa dman pa: See under Great Vehicle.

Líveliness, Tib. rtsal: A key term in both Mahāmudrā and Great Completion. The term means the ability that something has to express itself. In the case of rigpa, it refers to how the rigpa actually comes out into expression. The term is sometimes translated as "display" but that is not right. It is not merely the display that is being talked about here but the fact that something has the ability to express itself in a certain way. Another English word that fits the meaning, though one which is drier than "liveliness" is "expressivity". In the end, given the way that this term is actually used in the higher tantras, it refers to the liveliness of whatever is being referred to, usually rigpa.

Lumínosity, Skt. prabhāsvara, Tib. 'od gsal ba: the core of mind, called mind's essence, has two aspects, parts, or factors as they are called. One is emptiness and the other is knowing. Luminosity is a metaphor for the fundamental knowing quality of the essence of mind. It is sometimes translated as "clear light" but that is a mistake that comes from not understanding how the words of the Sanskrit and the Tibetan, too, go together. It does not refer to a light that has the quality of clearness (something that makes no sense, actually!)
but refers to the illuminative property which is the hallmark of mind. Mind knows, that is what it does. Metaphorically, it is a luminosity that illuminates its own content. In both Sanskrit and Tibetan Buddhist literature, the term is frequently abbreviated just to gsal ba, "clarity", with the same meaning.
Mahamudra, Tib. phyag rgya chen po: See under Great Completion for an explanation.
Mara, Tib. bdud: a Sanskrit term closely related to the word "death". Buddha spoke of four classes of extremely negative influences that have the capacity to drag a sentient being deep into samsara. They are the "maras" or "kiss of death" of: having a samsaric set of five skandhas; of having afflictions; of death itself; and of the son of gods, which means being seduced and taken in totally by sensuality.
Mínd, Skt. chitta, Tib. sems: the complicated process of mind which occurs because there is ignorance. This sort of mind is a samsaric phenomenon. It is a dualistic mind.
Míndness, Skt. chittatā, Tib. sems nyid. Mindness is a specific term of the tantras. It is one of many terms meaning the essence of mind or the nature of mind. It conveys the sense of "what mind is at its very core". It has sometimes been translated as "mind itself" but that is a misunderstanding of the Tibetan word "nyid". The term does not mean "that thing mind" where mind refers to dualistic mind. Rather, it means the very core of dualistic mind, what mind is at root, without all of the dualistic baggage.
Mindness is a path term. It refers to exactly the same thing as "actuality" or "actuality of mind" which is a ground term but does so from the practitioner's perspective. It conveys the sense to a practitioner that he might still have baggage of dualistic mind that has not been purified yet but there is a core to that mind that he can work with.
Nature Great Completion, Tib. rang bzhin rdzogs pa chen po: This is one of several names for Great Completion that emphasizes the path aspect of Great Completion. It is not "natural great completion" as is commonly seen nor is it "the true nature Great Completion" as one translation of Highest Wisdom says. In terms of grammar, the first term is the noun "nature" not the adjective "natural". In terms of meaning, the noun nature is used because it refers to the nature
aspect in particular of the three characteristics of the essence of mind-entity, nature, and un-stopped compassionate activity-used to describe Great Completion as experienced by the practitioner. Thus, this name refers to the approach taken by Great Completion and does not refer at all to Great Completion being a "natural" practice or its being connected with a "natural reality" or any of the many other, incorrect meanings that arise from the mistaken translation "natural Great Completion".

Not stopped, Tib. ma 'gags pa: An important path term in the teaching of both Mahāmudrā and Great Completion. The essence of mind has two parts: emptiness and luminosity. Both of these must come unified. However, when a practitioner does the practice, he will fall into one extreme or the other and that is called "stoppage". The aim of the practice is to get to the stage in which there is both emptiness and luminosity together. In that case, there is no stoppage of falling into one extreme or the other. Thus non-stopped luminosity is a term that indicates that there is the luminosity with all of its appearance yet that luminosity, for the practitioner, is not mistaken, is not stopped off. Stopped luminosity is an experience like luminosity but in which the appearances have, at least to some extent, not been mixed with emptiness.

Offput, Tib. gdangs: A general Tibetan term meaning that which is given off by something else, for example, the sound that comes from a loudspeaker. In Mahāmudrā and Great Completion, it the general term used to refer to what is given off by the emptiness factor of the essence of mind. Emptiness is the empty condition of the essence of mind, like space. However, that emptiness has liveliness and liveliness comes off it as compassion and all the other qualities of enlightened mind, and, equally, all the apparatus of dualistic mind. All of this collectively is called its offput. Note that the Great Completion teachings have a special word that is a more refined version of this term; see "complexion" for that.
Outflow, Skt. saśrava, Tib. zag pa: Outflows occur when wisdom loses its footing and falls into the elaborations of dualistic mind. Therefore, anything with duality also has outflows. This is sometimes translated as "defiled" or "conditioned" but these fail to capture the meaning. The idea is that wisdom can remain self-contained in its own unique sphere but, when it loses its ability to stay within itself,
it starts to have leakages into dualism that are defilements on the wisdom. See also un-out flowed.

Partíng ínto Sídes, Tib. ru shan dbye ba: Although this is often thought to be a special word of Great Completion vocabulary, it is in fact a standard verb of Tibetan language that matches the English "to sort out" or "to sort into groups". It is to show that a mixture of two or more things that have become jumbled together are sorted out with each component being put into its own place so that each component can be identified as such. The term can be prefaced with the names of the things in the mixture to make the term more exacting. For example, the full name of the special preliminaries of innermost Great Completion in Tibetan is 'khor'das ru shan dbye ba or "the parting into sides of samsāra and nirvāna", with the meaning that samsāra and nirvāṇa are sorted out from each other and put into separate sides within in the practitioner's experience.

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

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

Post-attainment, Tib. rjes thob: See "Equipoise and post-attainment".
Prajna, Tib. shes rab: A Sanskrit term for the type of mind that makes good and precise distinctions between this and that and hence which arrives at good understanding. It is sometimes translated as "wisdom" but that is not correct because it is, generally speaking, a
mental event belonging to dualistic mind where "wisdom" is generally used to refer to the non-dualistic knower of a Buddha. Moreover, the main feature of prajna is its ability to distinguish correctly between one thing and another and hence to have a good understanding. It is very much part of intellect.

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

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

Rapidly Impose, Tib. tsan thabs. To bring on something deliberately and hence quickly, without delay. For example, a sleeping person will eventually awaken but he could be woken without delay using the method of shaking his body or yelling at him. The techniques of Nyingthig impose awakening without delay on a person rather than the person having to wait for aeons while he slowly treads the path to enlightenment. In Great Completion it is used to means tha the process of going to buddhahood is not haphazard but happens through lining up everything needed and imposing the process very definitely; the methods of Great Completion simply impose what is already existing, with no sidetracks involved.
Rational mind, Tib. blo: The Kagyu and Nyingma traditions use this term pejoratively for the most part. In the Great Completion and Mahāmudrā teachings, this term specifically means the dualistic mind. It is the villain, so to speak, which needs to be removed from the equation in order to obtain enlightenment. This term is commonly translated simply as mind but that causes confusion with the many other words that are also translated simply as mind. It is not just another mind but is specifically the sort of mind that creates the situation of this and that (ratio in Latin) and hence upholds the
duality of samsara. It is the very opposite of the essence of mind. Thus, this is a key term which should be noted and not just glossed over as "mind".

Revive to Inspire, Tib. dbugs 'byung ba: This a specific term of Buddhism that needs explanation both in Tibetan and English. The term literally means "to give breathe to" and comes to mean "to revive" or "to resuscitate". It is always explained as follows. A being who has some spiritual development has settled into a cosy situation and is comfortably staying there when he should be going on. Someone who is more spiritually advanced than him comes along and revives him so that he is lifted out of that cosy place of rest then inspires him to the point of actually establishing him on the path that he should be taking.
Rígpa, Tib. rig pa: This is the singularly most important term in the whole of Great Completion and Mahāmudrā. In particular, it is the key word of all words in the Great Completion system of the Thorough Cut. Rigpa literally means to know in the sense of "I see!" It is used at all levels of meaning from the coarsest everyday sense of knowing something to the deepest sense of knowing something as presented in the system of Thorough Cut. The system of Thorough Cut uses this term in a very special sense, though it still retains its basic meaning of "to know". To translate it as "awareness" which is common practice these days is a poor practice; there are many kinds of awareness but there is only one rigpa and besides, rigpa is substantially more than just awareness. Since this is such an important term and since it lacks an equivalent in English, I choose not to translate it. However, it will be helpful in reading the text to understanding the meaning as just given.

This is the term used to indicate enlightened mind as experienced by the practitioner on the path of these practices. The term itself specifically refers to the dynamic knowing quality of mind. It absolutely does not mean a simple registering, as implied by the word "awareness" which unfortunately is often used to translate this term. There is no word in English that exactly matches it, though the idea of "seeing" or "insight on the spot" is very close. Proof of this is found in the fact that the original Sanskrit term "vidya" is actually the root of all words in English that start with "vid" and mean "to see", for example, "video", "vision", and so on. Chogyam

Trungpa Rinpoche, who was particular skilled at getting Tibetan words into English, also stated that this term rigpa really did not have a good equivalent in English, though he thought that "insight" was the closest. My own conclusion after hearing extensive teaching on it is that rigpa is just best left untranslated. However, it will be helpful in reading the text to understanding the meaning as just given. Note that rigpa has both noun and verb forms.

Seat of rulershíp, Tib. btsan sa: The place at which one has gained total dominion over all else. It is the high place above all others which not only rules over all others but is unassailable by all others. In Great Completion literature, the term is especially used in relation to Thorough Cut practice where it is used as part of the metaphor of attaining to the governing position of re-connecting to one's innate, primordial reality. Extensive explanations of this can be found in the Padma Karpo Translation Committee publication, Empowerment and Ati Yoga by Tony Duff.c
Seven Dharmas of Vairochana, Tib. rnam par snang mdzad chos bdun: These are the seven aspects of Vairochana's posture, the posture used for formal meditation practice. The posture for the legs is the one called "vajra posture" or vajrāsana. In it, the legs are crossed one on top of the other, right on top of left. The advantage of this posture is that, of the five basic winds of the subtle body, the downward-clearing wind is caused to enter the central channel. The posture for the hands is called the equipoise mudrā. The right palm is placed on top of the left palm and the two thumbs are just touching, raised up over the palms. The advantage of this posture is that the Fire-Accompanying Wind is caused to enter the central channel. The posture for the spine is that the spine should be held straight. The advantage of this posture is that the Pervader Wind is caused to enter the central channel. The posture for the shoulders is one in which the shoulders are held up slightly in a particular way. The advantage of this posture is that Upward-Moving Wind is caused to enter the central channel. The neck and chin are held in a particular posture: the neck is drawn up a little and the chin slightly hooked in towards the throat. The advantage of this posture is that the LifeHolder Wind is caused to enter the central channel. The tip of the tongue is joined with the forward part of the palate and the jaws are relaxed, with the teeth and lips allowed to sit normally. The eyes are directed down past the tip of the nose, into space. Placing the
gaze in this way keeps the clarity of mind and prevents sinking, agitation, and so on.
Shamatha, Tib. gzhi gnas: The name of one of the two main practices of meditation used in the Buddhist system to gain insight into reality. This practice creates a foundation of one-pointedness of mind which can then be used to focus the insight of the other practice, vipaśhyanā. If the development of shamatha is taken through to completion, the result is a mind that sits stably on its object without any effort and a body which is filled with ease. Altogether, this result of the practice is called "the creation of workability of body and mind".
Sky iron, Tib. gnam lcags: Although this is usually translated as "meteoric iron", that is a mistake. The Tibetan name means "sky iron". Well-educated Tibetans know the difference between the two and state categorically that this term refers to a kind of metal that falls to earth at the times of particular intense lightning strikes. According to Tibetan culture, particularly violent thunderbolts come down with both this metal and also with very strong acid. The metal buries itself underground where it stays for several years before emerging. When it does emerge, it often has shapes such as vajras and so on associated with it. The translation of meteoric iron has led Western practitioners to a general belief that this is talking about iron obtained from actual meteorites. Perhaps it is but Tibetan tradition does not think of it that way. The key point is that it is said to have very powerful and sometimes miraculous qualities.
State, Tib. ngang: A key term in Mahāmudrā and Great Completion. Unfortunately it is often not translated and in so doing much meaning is lost. Alternatively, it is often translated as "within" which is incorrect. The term means a "state". A state is a certain, ongoing situation. In Buddhist meditation in general, there are various states that a practitioner has to enter and remain in as part of developing the meditation.
Stoppageless, Tib. 'gag pa med pa: A key term in Mahāmudrā and Great Completion. It is usually translated as "unceasing" but this is a different verb. It refers to the situation in which one thing is not being stopped by another thing. It means "not stopped", "without stoppage", "not blocked and prevented by something else" that is,
stoppageless. The verb form associated with it is "not stopped" $q . v$. It is used in relation to the practice of luminosity. A stoppageless luminosity is the actual state of reality and what the practitioner has to aim for. At the beginning of the practice, a practitioner's experience of luminosity will usually not be stoppageless but with stoppages.

Stopped, Tib. 'gags pa: See under "not stopped" and "stoppageless".
Sugatagarbha, Tib. bde war gshegs pa'i snying po: A Sanskrit term literally meaning "the birthplace of those who go to bliss" and used as a name for the buddha nature. The buddha nature is the potential that we all have which allows us to go to the state of enlightenment, the blissful state beyond all the unsatisfactoriness of normal existence. Sugatagarbha has the same basic meaning as tathāgatagarbha though its use indicates a more practical way of talking whereas tathagātagarbha is more theoretical. A discussion which uses the term sugatagarbha is one that is talking about the practical realities of an essence that can be or is being developed into enlightened being.

Superfactual, Skt. paramārtha,Tib. don dam: This term is paired with the term "fictional" q.v. Until now these two terms have been transhed $x$ "reative" and "absodite" but thoe trandaions are nothing liee the oiginal tems Thee terms are extremely important in the Buddhist teaching so it is very important that their translations be corrected but, more than that, if the actual meaning of these terms is not presented, the teaching connected with them cannot be understood.

The Sanskrit term parāmartha literally means "a superior or holy kind of fact" and refers to the wisdom mind possessed by those who have developed themselves spiritually to the point of having transcended samsara. That wisdom is superior to an ordinary, undeveloped person's consciousness and the facts that appear on its surface are superior compared to the facts that appear on the ordinary person's consciousness. Therefore, it is superfact or the holy fact, more literally. What this wisdom sees is true for the beings who have it, therefore what the wisdom sees is superfactual truth.

Superfactual truth, Skt. paramārthasatya, Tib. don dam bden pa: See under "Superfactual" for an explanation of this term.

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

Takíng-hold, Skt. upadāna, Tib. nye bar len pa. "Taking-hold" is the name of the ninth of the twelve links of interdependent origination. It is the crucial point in the process at which a karma that has been previously planted is selected and activated as the karma that will propel the being into its next existence. In other words, it is the key point in a being's existence when the next type of existence is selected. There is the further point that, at the time of death, the particular place that the wind-mind settles in the subtle body, a place related to the seed syllables mentioned in the tantras, also determines the next birth. The two points are not different. The selection of the karma that will propel the next life then affects how the wind-mind will operate at the time of death.

Tathagatagarbha, de bzhin gshegs pa'i snying po: See under "sugatagarbha".

Temporary experience, Tib. nyams: The practice of meditation brings with it various experiences that happen simply because of the meditation. These experiences are temporary experiences and not the final, unchanging experience, of realization.

Thírd order thousandfold world system, Tib. stong gsum 'jig rten; Indian cosmology has for its smallest cosmic unit a single Mt. Meru with four continents type of world system; an analogy might be a single planetary system like our solar system. One thousand of those makes a first order thousand-fold world system; an analogy might be a galaxy. One thousand of those makes a second order thousandfold world system; an analogy might be a region of space with many galaxies. One thousand of those makes a third order thousand-fold world system (1000 raised to the power 3); an analogy would be one whole universe like ours. The Buddha said that there were countless numbers of third order thousand-fold world systems, each of which would be roughly equivalent to a universe like ours.

Thorough Cut, Tib. khregs chod: the Dzogchen system has several levels to it. The innermost level has two main practices, the first called Thregcho which literally translates as Thorough Cut and the second called Thogal which translates as Direct Crossing. The meaning of Thorough Cut has been misunderstood. The meaning is clearly explained in the Illuminator Tibetan-English Dictionary:
> "Thorough Cut is a practice in which the solidification that sentient beings produce by having rational minds which grasp at a perceived object and perceiving subject is sliced through so as to get the underlying reality which has always been present in the essence of mind and which is called Alpha Purity in this system of teachings. For this reason, Thorough Cut is also known as Alpha Purity Thorough Cut."

The etymology of the word is explained in the Great Completion
 term $\bar{\alpha} \mathcal{F} \mathcal{T}$ is "a cut"; there are all sorts of different "cuts" and this is
 modifying the verb "to cut" and has the meaning of making the cut fully, completely. It is explained with the example of slicing off a finger. A finger could be sliced with a sharp knife such that the cut was not quite complete and the cut off portion was left hanging. Alternatively, it could be sliced through in one, decisive movement such that the finger was completely and definitely severed. That kind of thorough cut is what is meant here. In the case of v, the term बबसेशयें is as an adverb that has the meaning of something that is doubtless, of something that is unquestionably so. A translation based on the first explanation would be "Thorough Cut" and on the second would be "Decisive Cut".

Other translations that have been put forward for this term are: "Cutting Resistance" and "Cutting Solidity". Of these, "Cutting Resistance" is usually a translation made on the basis of students expressing the "resistance to practice", etcetera. That is a complete misunderstanding of the term. The term means that that the practitioner of this system cuts decisively through rational mind, regardless of its degree of solidity, so as to arrive directly at the essence of mind.

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

Unaltered or uncontríved, Tib. ma bcos pa: The opposite of "altered" and "contrived". Something which has not been altered from its native state; something which has been left just as it is.

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

Upadesha, Tib. man ngag: See the glossary entry "Foremost Instruction".

Vajra Vehícle, Skt. vajrayāna, Tib. rdo rje'i theg pa: See the glossary entry "Great Vehicle".

View, medítation, and conduct, Tib. lta sgom spyod: A formulation of the teachings that contains all of the meaning of the path.

Vipashyana, Tib. lhag mthong: The Sanskrit name for one of the two main practices of meditation needed in the Buddhist system for gaining insight into reality. The other one, shamatha, keeps the mind focussed while this one, vipaśhyanā, looks piercingly into the nature of things.
Wisdom, Skt. jñāna, Tib. ye shes: This is a fruition term that refers to the kind of mind, the kind of knower possessed by a buddha. Sentient beings do have this kind of knower but it is covered over by a very complex apparatus for knowing, dualistic mind. If they practise the
path to buddhahood, they will leave behind their obscuration and return to having this kind of knower.
The original Sanskrit term has the sense of knowing in the most simple and immediate way. This sort of knowing is present at the core of every being's mind. Therefore, the Tibetans called it "the particular type of awareness which is there primordially". Because of their wording, it is often called "primordial wisdom" in English translations but that is too much. It is just wisdom in the sense of the most fundamental knowing possible.

Wisdom is one of the most used terms in this text because the text teaches the ultimate of all practices, Direct Crossing in which one literally becomes wisdom.

## SUPPORTS FOR STUDY

I have been encouraged over the years by all of my gurus to teach what I have learned during a lifetime dedicated to the study and practice of Buddhism. Many of them have additionally pointed to my skills as an educator and translator and asked me to write and translate. In recent times, they have been expressing the very valid concern that, while many general books on Buddhism have been and are being published, there are few books that present the actual texts of the tradition and even fewer that present all the details correctly. They, together with many Westerners who are involved with publishing Buddhist works, have encouraged me to publish high quality translations of individual texts of the tradition which make a point of presenting the details of the tradition correctly.

I have taken a comprehensive and long term approach to this work of helping non-Tibetans to understand Tibetan Buddhism and also to translate it. First, for any language, one has to have the lettering needed to write the language. Therefore, as a member of the Nalanda Translation Committee, I spent some years in the 1980's making Tibetan wordprocessing software and high-quality Tibetan fonts. After that, reliable lexical works are needed. Therefore, I spent some years writing the Illuminator Tibetan-English Dictionary, writing a set of treatises on Tibetan grammar, and preparing a variety of key reference works for the study and translation of Tibetan Buddhist texts. This was done during the 1990's when I was also translating full-time for various Tibetan gurus
and running the largest project in Asia for the preservation of Tibetan Buddhist texts. With that as a basis, translations can be done effectively. Therefore, since the year 2000, I have focussed on translation and publication of books of important Tibetan texts.

The work of providing accurate and insightful translations has been made possible partly by an extraordinary amount of teaching received in this life. During the 1970's I was a monk of Lama Yeshe in his FPMT organization, where I spent ten years studying, practising, and teaching the Gelugpa system. During the 1980's I stayed at the feet of the Vidyadhara Chogyam Trungpa where I studied and practised all the Karma Kagyu and Shambhala teachings available in his Vajradhatu organization. Since then, I have been thoroughly involved with the study and practice of Mahamudra but mainly Great Completion in Nepal, India, and Tibet with the greatest Tibetan masters of these systems. I must say I feel very satisfied with this approach. I feel as though I have lived the life of a true translator, one who has accomplished the extreme amount of study needed even to be called a translator and one who has done everything needed in a complete approach to transmitting Tibetan Buddhism to the West.

Under my direction, Padma Karpo Translation Committee has a broad interest in translating and publishing the works of both sutra and tantra. However, we have a particular interest in the teachings of Great Completion. The result so far has been this book, a book of the Longchen Nyingthig Preliminaries with several commentaries, and the Longchen Nyingthig Chod with two major commentaries. We have also published many books on the main practices of Nyingthig-Thorough Cut and Direct Crossing and could recommend The Feature of the Glorious, Expert King by Patrul Rinpoche, About the Three Lines by Dodrupchen III, Alchemy of Accomplishment by Dudjom Jigdral Yeshe Dorje, Hinting at Dzogchen by Tony Duff, Peak Doorways to Emancipation by Shakya Shri, and so on. In particular though, we would recommend our set of texts for practitioners that includes all of our specialist publications of texts
needed by anyone seriously involved in the practices of the higher tantras.

We make a point of including the Tibetan texts that form the basis of any of our books in the books as a support for study. We go a step further and make the same texts available as free electronic editions that can be downloaded from our web-site; this is discussed further below. As a result, the Tibetan texts for this book are included at the back of the book and are available for download from our web-site.

We have produced many books and texts all intended as supports for study. To make them as accessible as possible, we provide them not only on paper but in immediately downloadable electronic editions. Some are free and some for sale. All of them are available through our web-site, the address of which is on the copyright page at the front of this book. The paper editions are also available from major Buddhist book sellers.

## Electronic Resources

It has also been a project of ours to make computerized supports for study. This has several aspects one of which is the preparation of electronic editions of Tibetan texts. We input the texts in our input office using our own Tibetan software called TibetDoc. Tibetan texts are often corrupt so we make a special point of correcting them very carefully. Finally, we make them available through our web-site. Unlike many of the Tibetan texts that can be found on the web, our electronic Tibetan texts are highly reliable editions that can be used by nonscholars and scholars alike.

Some larger collections of electronic texts, such as the complete Seven Treasuries of Longchenpa and the entire Root Volumes of Longchen Nyingthig are for sale. Many, including all of Longchenpa's other works, are available for free download. The free texts have often been sponsored
by a Westerner who pays for the input and correction work because of needing the text personally but who then offers the electronic edition to others via our web-site.

All of our electronic Tibetan texts are read, searched, printed, and so on using our Tibetan software. The software comes in two versions, called TibetD Reader and TibetDoc respectively. The software can be used to set up a reference library of electronic texts and then do research in the library quickly and easily. Furthermore, the software incorporates many special features which make it useful for understanding the texts and even translating them. One such feature is that any Tibetan term in an electronic text can be looked up immediately in our electronic dictionaries. We suggest the Illuminator Tibetan-English Dictionary as the best dictionary for the purpose. It is an encyclopaedia of knowledge covering all traditions of Buddhism and can be used as a textbook in its own right.

All of our wide range of computerized dharma was produced to assist practitioners with their studies. All of it is available through our website, the address of which is on the copyright page at the front of this book. All of it except the free electronic texts is also available from major Buddhist book sellers.

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## INDEX

Abhidharma . . 22, 30, 31, 62, 168 instructions ..... 145, 174
activities of the three doors . . 13, appearance and emptiness ..... 33 ,
61 ..... 45
adjustment of key points 57 Appearance Chog Zhag ..... 53
Adzom Drukpa ..... xx, xxix, 109, appearance experiences ..... 84
121 Appearance of Dharmatā Directly
affliction ... 32, 55, 59, 128, 187, Perceived ..... xlii, 92
195 Appearance of Dharmatā Exhaus-
afflictions . 32, 96, 112, 122, 127, tion ..... 111
195, 197, 208, 210 appearance of piles ..... 100
After Passing . . . 15, 17, 35, 191 Appearance of Rigpa Reaching aggregate of formatives ...... 32 Full Measure . . . . xlii, 92, 101
ālaya consciousness .... 31, 128, appearance of steady increase
144, 170, 17195
All Creator ... 47, 50, 51, 56, 191 appearances of Direct Crossing All-Knowing One . xi, 19, 42, 44, ..... 63, 84
$57,62,65,75,114,145,152$, approach of guidance through oral 196 instruction ..... 9
āloke 93 approach of introduction ..... 9
alpha purity .. 19, 113, 133, 135, artificial siddhis ..... 120
$143,145,152,160,163,164$, āsana ..... 13, 18, 21, 80
196, 217 assurance .... 28, 33, 47, 49, 59,
alpha purity's actuality ..... 8 $124,125,136,148,160,176$,
alpha purity's unchanging inner ..... 177, 197
expanse 166 Ati tantras ..... 64, 99
Amitābha 82, 140, 150 Atiyoga ..... 8, 9
analysis-finished-with foremost
appearances ..... 124
system ..... 134
attainment of control over the body faculty ..... 22
illusory body 124 body having reached full measure
attainment of control over wind- ..... 105
mind 124 body of great transference ..... 58,
Avadhūti ..... 89 ..... 113
awareness . 24, 27, 40, 53, 54, 75, body of transparency ..... 104
$103,113,133,134,139,140$, body vajra ..... 20
146, 150, 153, 158, 161, 170, Braḥmā Aperture light channel 212, 219 ..... 106
awesome splendour gaze 79 Braḥmā door ..... 70
Bamen's horns 62 Breakthrough . . . xxxiv, 12-14, 18,
bardo . xv, xlii, 10, 30, 59, 73, 81, $20,26,34,35,60,67-69,73,92$,$92,99,100,114,123,124, \quad 107,123,127,191-193$
$127-129,132,133,135,139,140$, breathing ... 35, 59, 70, 137, 167
$143,144,147-149,155,156,158$, bringing down the false house of
162, 164-171, 173, 175, 177, 178, appearances ..... 36
184 brings down blessings ..... 78
bardo becoming being ..... 167 buddhahood . . . . vi, xl, xlii, 8, 10,
bardo illusory body . . . . 149, 171
bardo without nature . . . . . . . 144 ..... 144
barmado ..... $155,156,170$$25,33,38,48-50,114,123,125$,$127,133,149,151,166,170$,201, 211, 219
Becoming Bardo . . . xlii, 30, 165, buddhahood in the bardo . . . xlii,167, 169-171, 175, 177, 178$10,123,127$
becoming body 165 daàkinīs of pure wisdom ..... 120
becoming mind 165 ḍākinīs' prophecy ..... 120
behavioural forms of the six mi- central bindu of a pile ..... 103
grators 13 central light channel ..... 70
Being empowered with the rig pa'i chakṣhu ..... 70
rtsal empowerment ..... xli, 77
channel that connects from heart
blank state minus knowing 78 to eyes ..... 61
blankness minus the knowing part chariot ..... , 92
28 Chetsun ..... 125
Blazing Body Relics . . . . 104, 158, Chetsun Wangchug ..... 125
191 child going into its mother's lap
blue offput of the inner space $143,144,151,159$
74 Chimpu ..... viii, 125
bodhisatva .. 25, 77, 87, 186, 201 Chog Zhag ..... 53, 54, 161, 197
bodhisatva's breath transference citta flesh lamp ..... 60
Clear Space .. 17, 18, 35, 36, 61, crystal tube ..... 61, 63, 82
$68,71-73,75,84,87,94,95$, Death Bardo ..... xlii, 132
$100,115,137,142,148,155$, death rattle ..... 132, 141
$156,163,191$ definitive meaning . . . xvii, 42,44 ,clearing doubts and releasing ob-53
structors ..... 48
Densely Arrayed Ornaments Fieldcoarse channels and winds . . . . 58coming down to reality . . . xl, 34,37
common siddhis 120 dharaṇi of non-forgetfulness
compilation of the guests' crossing
development and completion stag-
es ..... 8, 56, 60
over the pass into a whole .. 9 dharmadhātu .. 7, 29, 46, 56, 57,
Completed Lion Tantra ..... 158
Completion Self-Occurring136, 191
conceived effort . . 50, 53, 56, 60,86, 94, 116, 199conceived efforts of view and med-
itation ..... 45
concept token ..... 31, 49Condensed .... 71, 145, 153, 191
conduct of speech ..... 15conducts of the Three Jewels15
consciousness ..... ix, xxii, 15, 21,
24, 28, 31, 35, 40, 47, 51, 54,55, 62, 75, 108, 109, 116, 118,124, 127, 128, 134, 141, 142,$144,146,154,168,170,171$,$178,196,204,215,216$containers and contents27
contemplation .... xviii, 91, 129-contrivance of rational mind . . 45control over both life and entry
113
control over entry ..... 114
control over life ..... 113
crowning jewel ..... 6, 5, 186
dharmatā of the becoming bardo empowerment of great light rays 30 dharmatā of water . . . . . 30, 200 end of the inner breath . . . . . 132
Dharmatā Place of Exhaustion ending type of foremost instruction 77
dhātu . . . . . .... 8, 35, 163, 202 enlightened mind vajra ..... 34
dhyāna days ..... 150
Direct Crossing . . . . xiv, xxv, xxvi, Entering the Conduct . . . 95, 128,xxxv, xxxvi, xl, xli, 8, 57-59, 63,$73,81,84,88,89,108,109$, entity of mind $\ldots \ldots .$.$113,135,143,146,147,169$,196, 201, 217, 219, 222
direct lower crossing ..... 141direct perception . . vii, $8,28,29$,31, 40, 43, 44, 49, 59, 64, 77,$82,84,87,95,108,112,116$,178, 218
directions their heads face ..... 172
discursive thoughts . . 32, 91, 122, 130, 165
entry into the dharmakāya maṇ̣a- la ..... 80dissolution of the body into atoms58
dons ..... 20
Drimey Ozer 6, 103, 125dualistic mind .... vii, 22, 27, 32,$42,49,76,94,101,150,162$,176, 196, 198, 199, 201, 203,204, 208-211, 218earth-touching and equipoisemudrās15
eight doors of shining forth154
eight doors of shining forth ofappearance154
eight vehicles ..... xv, 9
eight ways of dissolution ..... 159,
162
element eye79, 80entity of the fruition is introducedover rigpa . . . . . . . . x $\mathrm{xl}, 38,40$entity, nature, and compassionateactivity . . . . . . . . . . . . 19, 60
entity's empty offput ..... 70entrance into the great maṇ̣ala ofown-appearance wisdom . . xli,
entry into the sambhogakāya maṇ̣ala ..... 80
equality ..... 48, 82, 125
equipoise . $15,45,120,136,141$,202, 213
equipoise without placementevil deeds and obscurations45examination initially of the placeof arising and what arises . . xl,26
examination of the place it goes toand what goes . . . . . . . . xl, 33examination of the place of abid-ing and what abides . . . . . xl,example of the swallow30
exhaustion . . . xlii, $32,58,63,64$,$76,77,90,92,111,112,118$
existence and non-existence . 27, ..... 183, 184
45, 49 Fierce Heat ..... 88
expanse Finding pliancy ..... xl, 21, 24
inner 73, 74 fire-accompanying wind ..... 83,
outer ..... 73, 74 ..... 137, 213
expanses as outer and inner . . 73 first part of dawn ..... 88
Experience Steadily Increasing five branch winds ..... 90
xlii, $83,95,100,110,117$ five dhyāna days ..... 150
experiences five families of male-female in
appearance ... 29, 56, 57, 61, consort ..... 150
84, 85 five prajñās ..... 83, 84
mental 84 five types of wisdom ..... 82
experience-contact 31 five winds ..... 54, 83, 84
extent of bardo liberation . . . 158 five wisdoms ..... 80, 84
extents of liberation 99 five-coloured za og ..... 73
external space 68 foremost instruction ..... $8,12,16$,
externalized clarity ..... 114 $22,33,42,53,56,58,59,62$,
externalized luminosity ..... 162 $77,96,119,123,129,132,146$,
externally-appearing grasped at 149, 161, 177, 191-194, 203aspect46 Foremost Instruction Chog Zhag
extra-perceptions . . 58, 101, 106,53
130, 155, 157 Foremost Instruction Great Com- pletion Later Tantra
62
eye
element
61
lamp ..... 62
physical
62, 96, 192
6
eye-spatula 6 Foremost Instruction's Essential
factual wisdom 54 Understanding ..... 148, 192
familiarization ... 55, 76, 81, 82, forty-nine days ..... 169
$93,94,98,99,112,123,147$, four appearances . xlii, $32,63,64$, ..... $76,91,92,108,112$$149,156,171$
field of Glorious ..... 79
borders of ..... 92
field of Overt Joy 78 four appearances of wisdom ..... 64
field of Stacked Lotuses 79 four assurances show the extent of
field of Work Utterly Complete liberation . . . . . xlii, 115, 124
79 four chakras ..... 72
field realm . . . . xlii, 10, 114, 140, four dhyānas ..... 90
156, 178, 180, 203 four kāyas ..... 37
field realms . . 116, 124, 153, 181, four lamps ..... 58, 63, 82
four name aggregates . . . . . . 168
four types of Chog Zhag ..... 53
four wisdoms combined ..... 99,,166,177,180,186,191-
202, 204-214, 217, 218, 222
152 Great Garuda ..... 50, 192
fourth aggregate 32 great primordial liberation ..... 45
four-session yoga 88 great self-illuminating rigpa ..... 53
free of conditions 71 great self-liberation ..... 48
fruition of śhamatha practice Great Self-Shining Forth of Rigpa Tantra . . . . . . . . . . . . 178, 193
full fathom 143 Great Vehicle ..... 5, 7, 107, 201,
Fully Completed Lion . . . 49, 192 ..... 203, 205, 207
gandharva 167 Great Yoga ..... $112,149,170$
Garab Dorje $15,51,125,183$, guidance through oral instruction1919
garuḍa bird's flight 79 guidebook . 2, i, iii, xiv, xv, xxviii,
Gelugpa . . 29, 44, 102, 108, 109, ..... 1, 3
205, 222 Guru Rinpoche ..... xxiii, 36, 74
general five extra-perceptions and
the recollections . . . . . . . . 155
hearing, the lamp that dispels the
darkness of ignorance ..... 130
gentle wind-rigpa 61 Heart Prajñāpāramitā ..... 15, 192
golden spoon ..... 152, 154
hiding away in the enclosure of
golden threads floating about
luminosity ..... 89, 90
75 Highest Wisdom ..... 2, i, xiv-xvi,
gone on the road ..... xl, 25 xx, xxiv, xxvi, xxvii, xxix, xxxiv,
good qualities of a nature nirmāṇa
field 178 housing of rainbow light ..... 74
governing fruition 32 human corpse in a charnel ground
grades of elements, faculties, and35
aims 5 ignition of appearances ..... 147
gradual exhaustion 112 Illuminating Lamps . . . 53, 85, 89,grasped-grasping .... 32, 59, 103,98, 192
127, 204 Illuminator Tibetan-English Dic-
great charnel ground of Chimpu tionary .......24, 45, 70, 83,93, 105, 182, 186, 217, 221,
Great Completion . . . iii, v-viii, x, ..... 224
xiii-xv, xvii, xx, xxi, xxiii, xxiv, illustrative major marks and exem-
xxx, xxxiii, xxxiv, 1, 3-6, 12, 16, plar minor signs ..... 106
$39,40,42-44,47,50-54,62,94$, impure doors of the six sense fac- 96, 103, 108, 116-118, 123, 125, ulties ..... 57
impure faculties $57114,115,122,130,133,134,140$,inconceivable enlightened activity $141,152,160,161,163,214,216$114 key point of liberation into a light
increase and decrease, the sign of body ..... 59
experience . . . . . xlii, 119, 120 king of vehicles . . 52, 59, 92, 102,
individualized beings . . . 51, 114 ..... 141, 186
innate character . . xli, 35, 54, 55, lamp$64,81,101,124,125,145,154$ inner . . . . . . . . . . . . . . . . 68
innate wisdom 40, 198 lamp and element eyes ..... 62
inner breath . . . . . 132, 142, 143 lamp eye ..... 62
inner channel-elements . . . . . 76 lamp of self-arising prajñā ..... 63
Inner Parting xxxix, 17, 18 lamp of the empty bindu ..... 63, 75,
interdependency 20, 80, 84, ..... 93, 139
116, 117 lamp of the rigpa expanse ..... 63
internal grasper 46 languages of ..... 14,122
introduction . . ii, iii, v, xxvi, xli, 3, languages of the six migrators
8, 9, 39-44, 77, 133, 161, 198, ..... 14
205, 206 latencies ... x, 13, 17, 18, 25, 69,introduction imparted directly in
$89,107,112,123,170,175$,direct perception . . . . . . . . 44187
introduction right over rigpa latency ..... $13,17,207$
. . . . . . . . . . . . . . . . . . xli, 77
introduction to the nature of mind leading along mind . . . xxxix, 11,
9 ..... 18
Jigmey Lingpa . . iii, viii, xiii, xvi, leading along rigpa . . . xxxix, 11,
xvii, xxviii, xxxi, xliv, 115, 146, ..... 12
$165,176,189,192,193,207$ leading along the three kāyas
Kagyu and Nyingma traditionsxxxix, 11
29, 211 least of faculties ..... xlii, 10, 177
Kālachakra 84, 105, 108 level of exhaustion ..... 63, 111
karma and affliction . . . . 59, 128 liberates itself on shining forth karma and latencies . . . . . . 13, 89 ..... 56
karmic ḍākinīs 120 liberation from the aggregates
Kati crystal tube ..... 61, 63 ..... 58
Kawa Paltsheg 36 liberation in the bardo ..... 81, 127,
kāyas and wisdoms 101, 109 ..... 149
key point . . xli, 19, 23, 24, 32, 35, liberation in this life ..... 81
$41,55,58,59,61,66,69-72,74$, life in the becoming bardo ..... 169
$75,81,90,93-95,98,110,112$, light appearances . 62, 76, 82, 83
96, 98,121 luminosity's basis of shining forth
light offput of exceptionally pure ..... 60
blueness 73 lung's enclosure of channels ..... 70
light rays of the ūrna 105 Mahāyoga, Anuyoga, and Atiyoga
like a bird caught in a snare ..... 116
like a child going into its mother's maṇ̣ala of heruka's play ..... 1068
lap ..... 143, 151, 159
male and females in union ..... 100
like a crystal whose light has sub- manifest clinging ..... 34
sided inside 112 manual
like a mute 68, 116 Mañjuśhrī Matrix of Illusion . ..... 64,
like a person suffering with illness ..... 192
117 marks and signs ..... 28, 101, 106
like a tortoise put into a basin master of the families ..... 55
116
limit of accomplishment . . 29, 39, faculties ..... 165
102, 103, 107, 111, 185 mental experiences ..... 84, 95
lion's gaze 79 Middle and Extremes ..... 43, 192
lion's leap 79, 80 Middle Way Consequence ..... 29
local owners of the place 13 Middle Way Mind-Only ..... 27
Longchen Nyingthig . . v, viii, xiii, middling faculties . . . xlii, 10, 127 xv, xxiii, xxiv, xxvii, 62, 96, 115, Mind Only False Aspectarian 193, 222, 223 ..... 31
Longchen Rabjam ... viii, xliv, 5, Mind Only True-Aspectarian 192, 194, 196 With Stains ..... 51
Longchenpa . xi-xiii, xvi-xix, xxvi, mind reaching full measure . . 106$6,55,57,85,146,158,163$, mindness $\ldots 8,41,42,46,47,68$,174, 196, 22385, 202, 208
look hither at the mind 28 minds and mental events ..... 27
Lord of Speech . . . ix, 5, 55, 158 mind's actuality ..... 26
luminosity . ix, xli, 16, 19, 24, 45, mind's nature ..... 59
57, 58, 60, 64, 65, 68, 72, 78, Mound of Precious Things ..... 47,
$79,81-83,85,89,90,96,99$, ..... 124, 154, 192
101, 107, 114, 123, 124, 128, Mountain Chog Zhag ..... 53
133, 135, 143-145, 162, 163, movement-causing winds ..... 65,
170, 171, 177, 198, 207, 209, ..... 68
214, 215, 218 moving feet ..... 139
luminosity wisdom 19, 163 Mumen bowl ..... 151
luminosity's appearances 98, naked self-illumination ..... 53, 54
112 nature bardo . . . xlii, 30, 127-129

Nature Great Completion ... 12, Nyingthig dharma . xvi, xviii, xix, 39, 51, 54, 96, 208
Nature Great Completion's dharmatā

30
Nature Great Completion's lumi- obscurations of body ........ 19
nosity
64
nature nirmāṇa which is assessed
184
nature nirmāṇa which is present Ocean Chog Zhag .......... . 53

nature nirmāṇakāya .. xlii, 10, 78, 80, 153, 178 offput of sugatagarbha

Nyingtig ... 2, i, iii, xiv, 1, 3, 131,
154,176
obstacles, the sign of māra . . . xlii, 119
obstructors ... 20, 48, 58, 66, 120
put of sugatagarbha ....... . 93
nature nirmāṇakāya field . . . . xlii, ṛiṣhi . . . . . . . . 65-67, 78, 89, 183 $10,78,153,178$ one full cubit $\ldots \ldots \ldots \ldots . .70$
nature nirmāṇakāya field realm oral instruction . . . . xiv, xix, xxviii, xlii, 10
nature nirmānakāya fields .... 80
Nature Vehicle . . . . . . . . . . . . . 52
nine vehicles . . . . . . . . . . . . 8, 9
nirmāṇa fields of the ten direction s170
nirmāṇakāya . . . xlii, 4, 10, 33, 66, 67, 69, 78, 80, 93, 103, 114,
$153,164,175,178,180,181$, outer objects
183, 203 Outer Parting . . . . . . . . . . xxxix, 12
nirmānakāya posture ..... 66, 67 outer sky ..................... . 74
non-affirming and affirming nega- outer sky without clouds ..... 74
tions ................... 28 Overt Joy ........... 25, 78, 178
Not changing, the sign of the Parting into Sides ... 11, 12, 16-
secret............... xlii, 121
no-thought wisdom . . 48, 90, 124 Parting into Sides of Saṃsāra and
no-thought wisdom of cessation Nirvāṇa .................. 12
90 parting of the three doors . xxxix,
Nyingthig ... ii, v, vii, viii, x, xiii- 11, 12, 14
xxiv, xxvii, xxviii, xxxvi, 32, 38, partless atoms ............... . . 27
$40-44,46,48,62,72,84,96,99, \quad$ path appearances of the
$102,103,115,141,161,163, \quad$ samphogakāya qualities $\ldots 64$
$164,169,170,192,193,211$, peaceful vajradhātu manḍala
222, 223
106
peaceful, tamed conduct 15 rapidly imposes ..... 48, 200
perfect dharma 7 rational mind ....4,9,33,45, 49,
permanence and nihilism ..... 45,$46 \quad 152,199,203,211,217,218$
physical eye ..... 62
pile of five bindus ..... 103
piles of intersecting circles ..... 99
Ratnasambhava ..... 82, 150, 181
point of deviation ..... 76
posture
dharmakāya ..... 65
nirmāṇakāya ..... 66
saṃbhogakāya ..... 66
posture of the lion ..... 67, 90
relics .... 104, 125, 126, 158, ..... 191
posture of the ruiṣhi ..... 89
posture of the vajra ..... 19
post-attainment without calcula-

revived ... xlii, 10, 123, 156, 177,
revived ... xlii, 10, 123, 156, 177,tion45
prajñā empowerment... 117, 174 revived into a nature nirmāṇakāya
prajñ̄ā with object awareness ..... 75
precise definition ..... xl, 38
preliminaries of body ..... 18
preliminary practices of the three rigpa .... ix, xxxix-xlii, 11, 12, 16,doors16
primal ground ..... 34
primal ground's expanse . . . xxxix,10, 11
prime buddha ..... 9, 46
prime guardian ... 2, i, iii, xiv, xv,$1,3,4,87,171,175$
primordial buddhahood ..... 8
primordial liberation ..... 45, 118,
161 Rigpa Chog Zhag ..... 53
primordially liberated ..... 118 r
process of becoming familiarized ..... 46
gpa hidden away in the moment76 r
pure fields 25 rigpa offput
$41,45-47,49,53,56,57,59,61$,63-65, 68, 69, 71-73, 72, 73, 75-79, 81-84, 86, 87, 89, 92, 94-96,99-101, 110, 114, 115, 118, 124,$125,133-135,138,139,142$,143, 146-148, 152-154, 160,$162,178,193,197,207,212$,213, 218
revived into a nature nirmāṇakāya
field realm ..... xlii, 10
recollection of purity ..... 19
recollection of the yidam ..... 156
revival into a nature nirmāna field178
field ..... xlii, 10, 178
rational-minded tenets of the eight
vehicles ..... 9
Reaching Full Measure . . xlii, 92,$100,101,103,104,106,112$,117
808
17, 20, 24, 27, 28, 33, 38, 40,$162,178,183,197,207,212$
igpa innate character ..... 64
purity aspect of the karmic winds Rigpa Reaching Full Measure75 xlii, 92, 100, 101
rapidly imposed liberation 145 rigpa seen in direct perception
28, 95, 218 secret empowerment ..... 117
rigpa wisdom ix, 17 seed of wisdom ..... 81
rigpa'i rtsal empowerment . . . xli, self-arising wisdom ..... 23, 135
78, 81 self-knowing of buddha ..... 49
rigpa's dharmatā 52 self-liberation shown in direct
rig-empty wisdom ..... 34
ringsel ..... 126
root tantra . xxxiv, $12,13,50,67$,perception40
Self-Shining Forth ..... 41, 44, 63,
$118,120,136,158,159,162$,
$69,96,104,111,115,147,191$,
193
root tantra of the way of action
semi-nirmāṇakāya semi- saṃbhogakāya ..... 114
Root Volumes of LongchenNyingthig . . . xiii, 62, 96, 115, set of nine61, 73193, 223 seven dharmas of Vairochana
15
rulu sound
sahāloka ..... 5
saṃbhogakāya . . 4, 7, 26, 31, 64,$66,67,69,80,93,100,101$,$103,106,114,149,153,171$,183, 184, 203$178,181,192,193$
13 separated from the point between
the brows
the brows ..... 71, 99 ..... 71, 9936, 37, 213
seven root falls of secret conduct ..... 13
severance of exaggeration throughhearing and contemplating130
sambhogakāya posture . . . 66, 67 severing of exaggerations of the saṃbhogakāya wisdom . . . . . . 103saṃsāra . . xxxix, 10-12, 14, 16, 32, sharp faculties . . . xxxix, xl, 10, 11,$34,46,69,77,83,86,92,99$,$108,114,118,124,128,129$,$149,153,154,164,171,178$,187, 200, 203, 210
samādhi . . . 19, 48, 49, 94, 106,120, 122, 150, 15847, 87, 144, 193
samaya $79,135,169$
sarjikā ..... 77
Sealing has two parts ..... 21
Sealing outer appearances . xxxix, six sense faculties40, 123
Showing the key points of the three doors ..... xli, 65
Signs, the borders of the fourappearancesxlii, 91
Single Son of the Buddhas ..... 14,
Samantabhadra . . xv, 3, 4, 7, 9, 46, ..... 193
single unique sphere ..... 52, 160
six extra-perceptions ..... 106, 157
six million, four hundred thousandśhlokas12
21 ..... $46,85,149,193$
Sealing the internal, the skandhas six-fold group ..... 47
xxxix, 22 size of a thogang ..... 24
sky iron $23,182,214$ surya ..... 70
sleep 89, 90, 123, 170, 178 system of dissolution ..... 136
smaller mental scope 55 system of watches ..... 88
sodium carbonate 77 Sūtra of Instruction to a Kingsolitary kāyas . . . . . . . . . . . . . 100132, 194
Son of the Teaching .. 12, 16, 87, Sūtra Requested by Viśheṣha 99, 184, 193 ..... 52, 193
Sound Breakthrough ... xxxiv, 12, Tailopa ..... 55
13, 69, 73, 123, 191-193 taking-hold ..... 17, 31, 60, 190,
sounds, lights, and rays ..... 139, ..... 216148 tantras-the seventeen tantras
stance of the wrathful ones ..... 15 ..... 38
star-trap 90 tathāgatagarbha ..... 85, 87, 125,
Steady Increase of Experienced ..... 215
Appearance 92 teacher Samantabhadra ..... 4
Strings of Gold 61, 193 Teacher Unchanging Light ..... 3
Strings of Golden Preciousness ten levels of the bodhisatvas ..... 56
155, 193 ten things of tantra ..... 85
strings of pearls . . 65, 70, 75, 193 ten things of the ocean of tantra
Studded Jewels Tantra . . 86, 193 sections ..... 85
stuffed full 22 tetralemma ..... 38
subsequent consciousness 15 the bodhisatva's gaze ..... 36, 37
sudden exhaustion 77 The elaborate style of training in
sugatagarbha .. 8, 52, 72, 93, 109, four sessions of yoga . . xli, 87
183,215 the element ..... $8,8,52,62,66$,
Sun, Moon, Planets and Stars ..... 183
70 The extent held by dreams ..... xlii,
superfact.... 9, 42, 63, 109, 110, ..... 123
$112,144,215$ the five lights ..... 57, 96, 99, 146
superfactual ...9, 44, 58, 95, 105, the four lamps ..... 58, 63, 82
186, 215 the hollow crevice path of Vajra-
superfactual truth ..... 9, 215 satva ..... 151
superfactual wisdom's channels The key point of rigpa . . . . xil, 72
5875
superfice $\ldots .3,4,3,16,148,216$ The key point of the door, the supreme nirmānakāāya ..... 114
cause of shining forth . . xli, 69
supreme, king of vehicles 59 The key point of the object, the
surrounded by one hundred assas basis of shining forth . . xli, 70 sins $\ldots \ldots \ldots \ldots . . .33,118$ The key point of the wind .......... 71
The key points of mind . . . xli, 68 tiger's leap ..... 79
The key points of speech . . xli, 67 topknot ..... 105, 106
The key points of the support, the Training in respect to outer ap- body ..... xli, 65 ..... xxxix, 23
the swallow 129 training in sound ..... 12
the śhrāvaka gaze 36 Training of mind
the un-changing vajra 19 Training the skill .. xxxix, 20, 23,
the wrathful one's gaze ... 36, 37
Training the skill in respect to the internal, the skandhas . . xxxix,
the yoga of the four elements xxxix, 11
thinking mind $\ldots 13,15,28,43$, ..... 24 ..... 24
117, 139 transference wisdom ..... 70
thirty-two marks and eighty treacherous defile of māra ..... 119indicatory signs101
Thorough Cut . . xiv, xl, 9, 40, 57,
Treasury of the Meaning of the
Words ..... xxvi, 57, 63, 130,
58, 88, 113, 143, 196, 197, 201,
58, 88, 113, 143, 196, 197, 201, ..... 154, 194
truly established 212, 213, 217 ..... 31, 128
thoroughly processed ..... 25, 122
two instructions of transference
thoroughly processed body ..... 122
three attainments drive a nail xlii, 115, 123
Three Jewels ...... 7, 15, 38, 85
entering country and place133, 134
entering kāya and wisdom133
three kāya teacher 4 two truths ..... 55
three kāyas .... xxxiv, xxxix, xl, 4, Śhākyamuni ..... 39
$11,12,17,19,57,64,68,92$, śhamatha ..... 25
$101,110,185$ śhloka ..... 12
three non-waverings ... xlii, 115 Śhrāvaka tenets ..... 27
three non-waverings create the Uncontrived Chog Zhag ..... 54
base xlii, 115 Union . . . . xii, 90, 100, 132-134,
three parts of wisdom ..... 94
three stayings ..... xlii, 115, 116$136,139,140,146,148,149$,$151,157,158,171,173,175$,
three stayings hold the extent ..... 178, 193, 194
115, 116 Union of Sun and Moon ..... 90,
three types of instruction 132-134, 136, 139, 140, 146,
three vajras ..... 17
threefold entity, nature, and com-$148,151,157,158,171,173$,
passionate activity . . . . . . . 60 upper direct passage ..... 135
three-pointed, blue vajra blazing upper half of the body ..... 168
with fire ..... 19
Using the three key points to view


Tony Duff has spent a lifetime pursuing the Buddha's teaching and transmitting it to others. In the early 1970's, during his post-graduate studies in molecular biology, he went to Asia and met the Buddhist teachings of various South-east Asian countries. He met Tibetan Buddhism in Nepal and has followed it since. After his trip he abandoned worldly life and was the first monk ordained in his home country of Australia. Together with several others, he founded the monastery called Chenrezig Institute for Wisdom Culture where he studied and practised the Gelugpa teachings for several years under the guidance of Lama Yeshe, Lama Zopa, Geshe Lodan, and Zasep Tulku. After that, he offered back his ordination and left for the USA to study the Kagyu teachings with the incomparable Chogyam Trungpa Rinpoche. Tony was very active in the community and went through all possible levels of training that were available during his twelve year stay. He was also a core member of the Nalanda Translation Committee. After Chogyam Trungpa died, Tony went to live in Nepal where he worked as the personal translator for Tsoknyi Rinpoche and also translated for several other well-known teachers. He also founded and directed the largest Tibetan text preservation project in Asia, the Drukpa Kagyu Heritage Project, which he oversaw for eight years. He also established the Padma Karpo Translation Committee which has produced many fine translations and made many resources for translators such as the highly acclaimed Illuminator Tibetan-English Dictionary. After the year 2000, Tony focussed primarily on obtaining Dzogchen teachings from the best teachers available, especially within Tibet, and translating and teaching them. He has received much approval from many teachers and has been given the titles "lotsawa" and "lama" and been strongly encouraged by them to teach Westerners. One way he does that is by producing these fine translations.

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[^0]:    ${ }^{1}$ Tib. shin tu rnal 'byor. Meaning, "the ultimate of yogic practices". In this book it is sometimes written as "maha ati" to make the pronunciation more obvious to Westerners.
    ${ }^{2}$ Tib. snying gi thig le. The word "thig le" is also written in Tibetan as "tig le" with no difference in meaning.

[^1]:    ${ }^{3}$ The Tibetan term "longchen" literally means "an experienced vast space". This sometimes results in the idea that "Longchen Nyingthig" means "the quintessential Great Completion that is like a vast space". However, the Longchen Nyingthig tradition itself clearly explains that the "longchen" in Longchen Nyingthig is the first part of Longchen Rabjam's name so that Longchen Nyingthig means "the quintessence Great Completion that comes down through Longchen Rabjam".

[^2]:    ${ }^{4}$ Longchen Rabjam's famous exposition of Great Completion written as a set of seven treasuries of profound dharma.
    ${ }^{5}$ See glossary.

[^3]:    ${ }^{6}$ Meaning Longchenpa.

[^4]:    ${ }^{7}$ The term "prime guardian" can also refer to the yidam deity of a person's practice and it is used that way in a citation from the Indian siddha Shantapuripa that appears in the bardo instruction section of the text.
    ${ }^{8}$ The name "Highest Wisdom" has also been translated as "Unsurpassed Wisdom". However, the Tibetan construction is "bla ma" meaning that which is above all else, not "bla na med pa" meaning that which is unsurpassed.

[^5]:    ${ }^{9}$ The Nyingthig dharma is transmitted orally using a most special type of oral instruction called "foremost instruction". See the glossary for more.

[^6]:    ${ }^{10}$ Tib. zin bris.

[^7]:    ${ }^{11}$ Tib. rtsibs ri dpar ma. Śhākya Śhrī was a great Drukpa Kagyu master of the late eighteenth century who was a master of both Great Completion and Mahāmudrā systems of teaching. One of his disciples vowed to produce a compilation of texts that would contain all the essential texts of both systems. The wood blocks were cut and printed in a town called Tsibri which is near the Tibetan-Nepalese border on the Tibetan side of Mt. Everest. The compilation, consisting of over forty volumes, was made primarily from old editions of the texts included in it, many of which are now unobtainable after the Communist Chinese takeover of Tibet. Thus, one value of the Tsibri Print is that the texts in it often contain readings that can be used to correct other editions.

[^8]:    ${ }^{12}$ The numbering is correct; the reason is explained in this part of the text.

[^9]:    ${ }^{13}$ Tib. gdod ma'i mgon po. As explained in the introduction, within this text, the prime guardian generally refers to Samantabhadra with consort.
    ${ }^{14}$ The spelling of this word in the title is "snying tig" but "snying thig" in most other places in the text. Oral instructions say that there is no difference in meaning of the two spellings.
    ${ }^{15}$ Tib. rnam pa. This term "superfice" often makes more sense to English readers if translated roughly as "form" or "appearance" and I have occasionally done that here. However, the term has its own specific meaning and the reader needs to be able to distinguish that meaning. "Superfice" is one of a pair of terms. The other term "entity" (Tib. ngo bo) is used to indicate what something actually is. The term "superfice" is then used to indicate how any given entity is appearing in any given moment. In others words, superfice, as in English, is the

[^10]:    ${ }^{31}$ Tib. rgyud lung man ngag. In the English used in this translation it is "tantra, authoritative statement, and foremost instruction. These are the qualities of the three aspects levels of inner tantra in the nine vehicles. They correspond to the practices of Mahāyoga, Anuyoga, and Atiyoga respectively.
    ${ }^{32}$ Skt. dhātu, Tib. khams. The element or basis is that most basic thing within sentient beings that allows for their enlightenment. It is a name for sugatagarbha. There are various ways to liberate it but, in the Vajra Vehicle, it is liberated specifically by coming directly right on top of its own entity so that it naturally liberates itself.
    ${ }^{33}$ Sentient beings to be tamed means the ones who can be tamed by this particular type of teaching; it does not mean all sentient beings.
    ${ }^{34}$ The two stages by which tantra is usually encompassed, development and completion.

[^11]:    ${ }^{37}$ This is the system of the first of the two main practices of this system, Thorough Cut.
    ${ }^{38}$ The first eight of the nine vehicles have tenets which, compared to the ninth vehicle, are connected with and do not transcend rational mind. Their tenets do not touch the highest of all tenet systems, Atiyoga, because its tenet is completely beyond rational mind.
    ${ }^{39}$ Tib. don dam par. For superfact and superfactual truth see the glossary.
    ${ }^{40}$ Tib. gdam ngag. There are many types of oral instruction spoken of in the Buddhist tradition. "Oral instruction", as this term is always translated in this book, means oral instructions in general, no more and no less.
    ${ }^{41}$ Meaning introduction to the nature of mind per note 36 .
    ${ }^{42}$ The Buddha often referred to sentient beings as guests given that they are temporary inhabitants of a body who eventually die and leave it. When they leave it, they cross over the great pass, meaning that they go

[^12]:    ${ }^{45}$ Tib. sna khrid pa. "Leading along" is a specific term used to indicate that something is guided along so that it develops in the right direction, as for example a child is not merely guided but is led along by its parents or teachers so that the child develops into a fine human being.
    ${ }^{46}$ Tib. rigpa, Skt. vidyā. See the glossary.
    ${ }^{47}$ Tib. 'khor 'das ru shan dbye ba. See Parting into Sides in the glossary.

[^13]:    ${ }^{48}$ A śhloka is a four line verse of poetry in a specific one of the many metres of Sanskrit poetry.
    ${ }^{49}$ See Nature Great Completion in the glossary.
    ${ }^{50}$ Tib. sgra thal 'gyur. This is the root tantra of the seventeen tantras that comprise the foremost instruction section of Great Completion.
    ${ }^{51}$ This does not mean that the teaching on this has been lost; I have been able to get instruction in this practice.
    ${ }^{52}$ Tib. rang byung bstan pa bu gchig gi rgyud. The full name is Selfarisen Single Son of the Teaching Tantra.

[^14]:    ${ }^{53}$ Meaning the Sound Breakthrough Tantra.

[^15]:    ${ }^{58}$ Tib. sgrogs pa. "Makes" here means gives off sounds, like a loudspeaker does.

[^16]:    ${ }^{59}$ Subsequent consciousness means another state of mind following on from the ideas produced by the practice.
    ${ }^{60}$ "After Passing" is a name for teachings that were given by great masters of the past, for example Garab Dorje, who died but returned from their death due to the wailings of a heart disciple, to whom they then bestowed a quintessential teaching. A number of these teachings were preserved under the general name "After Passing" texts.

[^17]:    ${ }^{61}$ Continuing on from the earlier quote from the Self-Arising Single Son of the Teaching Tantra.
    ${ }^{62}$ No-one asked knew exactly what this text was. Khenpo Drala of Dzogchen Monastery felt that it was, "probably one of the several subsidiary tantras of foremost instruction Great Completion".

[^18]:    ${ }^{63}$ For taking-hold see the glossary.

[^19]:    ${ }^{64}$ Tsibri Print edition has A here but that is mistaken, it should be Ā$H$.
    ${ }^{65}$ Tib. rdo rje'i skyi krung. Vajra āsana means a vajra posture of the body. The term can mean either a vajra posture in general or the "lotus" posture in particular in which both legs are crossed up. The foremost instructions explain which one is intended here.

[^20]:    ${ }^{66}$ The secret is the secret place. The words in the phrase "aimed at and penetrating empties the basis of passion" are carefully chosen. The foremost instructions of this system explains all of them.
    ${ }^{67}$ In general, recollection of purity is one of the three aspects of the samādhi of a deity.

[^21]:    ${ }^{68}$ See the glossary.
    ${ }^{69}$ Tib. bgegs. Obstructors refers to anything, physical or mental, that gets in the way of practice.
    ${ }^{70}$ The body, speech, and mind of a fully realized buddha are the vajra, here meaning "unchanging", fruition forms of enlightened body, speech, and mind that have been developed from their changeable forms on the path.
    ${ }^{71}$ Tib. rten 'brel. Setting up an interdependency for the body means that the body is arranged in a particular way that will have a particular, desired effect. This is a standard way of talking in the Buddhist meditative tradition.
    ${ }^{72}$ The Tibetan phrase translated here by "nailing it down" means that something that is desired is nailed down so that it is present and cannot move or waver and thus become lost or unclear. The idea of nailing down or nails being driven in is mentioned a number of times in this text.

[^22]:    ${ }^{73}$ As before, āsana means "posture". The foremost instructions explain what that is here.
    ${ }^{74}$ Tib. lam lam song. This phrase can easily be mistaken to mean that the HŪM's are scintillating or flashing on and off or any of several other related ideas connected with light. However, the foremost instructions clearly explain that it means simply that appearances bave changed to being visible as HŪM's and the translation is made accordingly.
    ${ }^{75}$ Tib. rlung. Note that, throughout this text, rlung is used to mean both the subtle winds that move in the subtle channels and also the wind of the physical breath that moves in the coarse body. Rather than translate this as "breath" in some cases and not in others, I have followed the Indian and Tibetan system and always translated it as "wind". The foremost instructions will always make it clear which meaning (in some cases both meanings) applies.

[^23]:    ${ }^{76}$ Tib. ban bun phyad phyod. There are two parts to this. "Ban bun" means that the appearances themselves have become vague. "Phyad phyod" means that the mind cannot get a grip on the appearance as clearly being one thing or another; it is sort of $H \mathbf{U} M \mathbf{M}$ and sort of appearance.
    ${ }^{77}$ Tib. rang bzhin med pa. Absence or lack of self-nature.
    ${ }^{78}$ The body faculty, according to Abhidharma, is spread over the whole outer surface of the physical body, being present just under the skin.
    ${ }^{79}$ Tib. mi dmigs pa. Referencing is the name for the operation of dualistic mind in which objects are referenced via a concept. Thus "non-referencing" usually means that dualistic mind's way of knowing using concepts as a reference point is not operative. Here it simply means that the contents of the body as normally thought of have ceased to be thought of in that way.
    ${ }^{80}$ Tib. rong nge ba. An experiential term meaning that something is stuffed full. When a person stuffs himself full of food, there is a sensation of discomfort in the mind that goes with it. Here, the body is stuffed full of HŪM’s but there is a positive sensation that can come with it. This and the desirable effect that comes from it are described in a foremost instruction concerning this point and the binding of winds

[^24]:    ${ }^{85}$ The Illuminator Tibetan-English Dictionary gives, "The distance between the top of the thumb and the middle finger when the fingers of the hand are outstretched".
    ${ }^{86}$ Tib. rdul phran can. This can mean atoms in the Western scientific sense but can also mean small particles like dust, sand, etcetera. That is the case here.
    ${ }^{87}$ Tib. shes pa. Here and elsewhere awareness, as in the Tibetan, is always used as a general term for any consciousness whether it be the dualistic consciousness of a sentient being or the non-dualistic consciousness of a buddha. It is never used for "rigpa" given that rigpa is not an awareness. This is a key point of understanding.

[^25]:    ${ }^{88}$ Tib. shin tu sbyangs pa. Being thoroughly processed is the quality that comes with the fruition of śhamatha practice. It includes qualities of body and mind.
    ${ }^{89}$ Tib. srol du chug. Put into the correct approach means that one's behaviours of body and mind are put into an approach that fits with reality.
    ${ }^{90}$ Skt. Abhirati, Tib. mngon par dga'.
    ${ }^{91}$ A bodhisatva on the way to buddhahood has to do three things for sentient beings. One is to create a buddha field for his disciples. Doing so is literally called "preparing" a buddha field.

[^26]:    ${ }^{92}$ Meaning all of three trainings of speech and their subdivisions.
    ${ }^{93}$ Tib. sbyong. "Trained" has the dual meaning of trained and cleansed. It is the same word for training as used before where training implies improvement and cleansing.

[^27]:    ${ }^{94}$ Containers and contents: the worlds that are the containers for sentient beings and sentient beings who are contained within them.
    ${ }^{95}$ The phrase here refers to the nature of the awareness behind mind. Each of the four editions consulted had a different reading. The most reliable edition consulted, Dilgo Khyentse's edition of 7igmey Lingpa's Collected Works, was not only unclear but had obviously been retouched and changed from the wording seen in one of the other editions. Therefore that reading has to be discounted.

    The other editions give "shar ra 'ol le ba" or "shar ra lam me ba", respectively meaning "the ariser which appears indistinctly" and "the ariser which glimmers on and off". Both readings indicate the nature of the awareness behind mind, which is that it flickers in and out. The first additionally points out that it is indistinct and not clearly known. The second additionally points out that it just glimmers on and off.

    My guru, Padma Kalang Rinpoche prefers the first. His head instructor prefers the second and points out that this is the reading found in Adzom Drukpa's highly regarded edition of the text. Either way, the point is that the rigpa is coming out as a dualistic mind and that means that the dualistic mind still has to be cut.

[^28]:    ${ }^{96}$ The text here means what it literally says-those who follow the Middle Way Mind Only school and so use both the non-affirming negations of the Middle Way school and the affirming negations of the Mind Only school.
    ${ }^{97}$ Tib. tshur. This term means hither, inwards at mind, instead of out there at dualistic phenomena. The term might not be in common use much these days but it is standard English and it is the exact match for the Tibetan term.

[^29]:    ${ }^{100}$ (...continued)
    meaning interdependent origination. Both wordings could work here but the former fits the context where the latter does not.

[^30]:    ${ }^{106}$ Tib. rgyu mtshan. Meaning no specific direction that it takes when the actual nature of mind is being considered.
    ${ }^{107}$ Tib. de Itar ba'i skabs na. Some editions have edited this so that it is "da ltar ba'i ..." meaning "in the present situation". Apparently the editors of such editions think that the description of our current, saṃsāric state of affairs that immediately follows this phrase is what the phrase is referring to but that is not the case. The phrase here is joining everything that has been said so far with a description of what is possible because of it. This can be understood by understanding the ending sentence of this paragraph and how it relates to the previous paragraph.
    ${ }^{108}$ See the glossary.
    ${ }^{109}$ According to Abhidharma, a sense object is known in sense direct perception then contact together with experience of the object as pleasant, unpleasant, or neutral arises.
    ${ }^{110}$ Tib. mtshan ma. See the glossary for concept token.

[^31]:    ${ }^{111}$ Paraphrase: the fourth aggregate receives its name because the contents, for the most part the afflictions, are those things which cause the formation of future births and their particulars. One reacts to the seemingly existent things of appearance with affliction. The affliction creates the karmic cause for a future birth or experience within a birth. In that future birth, the various discursive thoughts that pop up create the conditions needed for a previously set karmic cause to ripen. The dualistic mind operative in that future birth which is grasping at itself as the grasper and at external objects as the grasped-at is the container that provides the basis for the various modes of ripening of karmas, including the one called "governing". Thus each being's world is created and with it, there are the experiences of thorn pricks, and so on, which set the process in motion again. To here has been a description of samsāra. When one puts an end to that, which in the Nyingthig dharma involves the attainment of the fourth of the four appearances, Dharmatā Place of Exhaustion, all of that appearance is exhausted because it has been dissolved back into dharmatā. At that time, because of this key point that there is no place of abiding or abider, there is total self-confidence. In other words, given the situation that there is no abiding place or mind that abides there, dharmatā has the ultimate ability to be sure of itself.

[^32]:    ${ }^{113}$ Most texts have Tib. "lhongs pa" but one has Tib. "slangs pa". Tib. "lhongs pa" is correct. The previous Adzom Drukpa explained this in person to one of my yogi friends to mean (Tib. yar yongs gyi red) "will come up".
    ${ }^{114}$ Throughout this text, rigpa has been used untranslated. The term rigpa is often used in conjunction with other terms to convey a twosided item. Here and elsewhere it is used with "empty" to indicate something that has the quality of knowing but which is also, at the same time, empty. This is not quite the same as "rigpa-emptiness", it is the knowing of rigpa together with being empty.

[^33]:    ${ }^{115}$ These two names "coming down to reality" and "entering freshness" are very old names from ancient India. In modern language they mean something like "returning to normal (where normal is the Buddhist sense of uncontrived normality)" and "refreshing oneself" where refreshing means to get back into the moment, into nowness where all thoughts are fresh and unconditioned which is done through the practice of a specific style of meditation explained in the foremost instructions.
    ${ }^{116}$ There are two ways to read this line. One is as shown and the other is "Should, by a person having the yoga, be brought down to reality." In either case it comes down to the same meaning that the person who has being doing these practices takes on the yoga of coming down to reality. The meaning is explained in the foremost instructions.

[^34]:    ${ }^{117}$ The first "elements" refers to the dhātu elements-the six sense objects, the six sense faculties, and the six sense consciousnesses which are a summary of the entire content of humans' perceptual world. The "physical elements" are the earth, water, fire, and air elements that make up the physical being of humans. The words of the Breakthrough were correctly cited in some editions of the text and not in others. The correct wording is shown here and its meaning is explained in the foremost instructions.
    ${ }^{118}$ Tib. gshis. Innate character means the disposition or particular style or character of something. For example, one speaks of a person's character meaning how he is on the inside. This same term is used in relation to the innate mind.

[^35]:    ${ }^{119}$ This is the correct spelling in this and all other Tibetan texts going back as far as the $9^{\text {th }}$ century when the great Tibetan translators Kawa Paltsheg and others were working with Guru Rinpoche and hundreds of learned scholars from India. Those paṇ̣its knew their spelling and they advised that "bodhisatva" was correct. Somehow, Western mind has rejected the Tibetan understanding in favour of "bodhisattva". You will find the spelling always as "bodhisatva" in this book as a matter of following the Tibetan and Indian masters of yore.
    ${ }^{120}$ Tib. gtib pa. This normally means "to cloud over" but, as here, is sometimes used instead of another Tibetan term "rdib pa" meaning to cause to the collapse of.

[^36]:    ${ }^{121}$ Tib. bde. This term has a wide range of meaning, including "bliss", "ease", "comfort", and so on. The foremost instructions explain why it means "ease" in this case.
    ${ }^{122}$ In other words, the time has arrived for the disciples to obtain the empowerment in which the true meaning of empowerment arises in their mindstreams. If that is not done but the instruction being given is just continued with on through to completion, the disciples will not be able to remain in the fact of the reality pointed out by the instructions

[^37]:    ${ }^{126}$ As mentioned in an earlier note, the Tibetan term for "limit of accomplishment" is derived from the words meaning "tenet system". "Limit of accomplishment" is the view of a system that is proved through the actual accomplishment of the system through practice. A school might have the words "all dharmas being without nature" in its tenet system but when that view has been accomplished through practice it is not merely an intellectual tenet but the final (that is, the limit of) accomplishment of that view. Thus there can be a school that holds to the tenet "all dharmas being without nature" but whose practices will never take a person to that view as a limit of accomplishment. Followers of that school might practice but their final (limit of) accomplishment will never amount to anything more than that of an ordinary person. Followers of that school will be the same as an ordinary person when faced with death.

    This problem does exist. Tsongkhapa's school of thought teaches that all dharmas are without nature just as the Buddha taught in the Prajñāpāramitā sūtras. However, other schools felt that Tsongkhapa's style of presentation caused followers to develop the fault of accepting an emptiness that had no content at all. This is what is being referred

[^38]:    ${ }^{127}$ (...continued)
    cut right through and bypassed totally. Note the use of the words "cut through" and "bypassed"; these are key terms of the system and are found in the topic headings immediately preceding. The technique called Thorough Cut decisively cuts through and hence bypasses the whole net of dualistic samsāric mind.
    ${ }^{128}$ Expanse is the term used in the higher tantras as the practical, experiential term for the empty experience.
    ${ }^{129}$ Tib. phyi yul don. In the mind-only style of presentation, the presentation of choice in the tantras, there are no actual external objects. Instead there are "facts" known to mind which are, due to confusion, thought to be external. Likewise, there is no actual internal mind which is knowing those external objects, only a false idea of the "fact" of internal knower.

[^39]:    ${ }^{136}$ The point of this paragraph is that, because of degeneration, it has come to the point where this initial level of introduction alone has become the whole introduction to Great Completion. However, that is a limited understanding so, to correct it, he will now plainly show the correct understanding of the Nyingthig approach. Accordingly, the rest of the paragraph points out the depth of the matter.
    ${ }^{137}$ Meaning those people without the karmic fortune to realize the superfactual meaning itself and who are caught in conventional understandings of dharma; two such types are enumerated.
    ${ }^{138}$ This is a complaint against the Gelugpa followers and others like them who believe in cause and effect as ultimate truth and cling to mental analysis as the path to finding emptiness and who have, because of their rigid beliefs, been very active in denigrating Great Completion.

[^40]:    ${ }^{139}$ Tib. spros bsdu ma byed pa. Not deliberately thinking about it in order to find out what it is and not withdrawing from thoughts and concentrating in an attempt to find what it is, which are the two opposite ways of trying to find or understand something dualistically.
    ${ }^{140}$ Meaning placement of something on something which is the usual way that equipoise is done.
    ${ }^{141}$ Tib. gsal ba. This term is an abbreviation of luminosity, not another word, even though it is commonly mistaken for such amongst Western translators who then call it "clarity".
    ${ }^{142}$ Tib. phyal ba. The Illuminator Tibetan-English Dictionary says, "In the negative sense, it refers to the same kind of space but one which is conceptually produced, a sort of open but blank space. It is a mistaken type of meditation."

[^41]:    ${ }^{143}$ Tib. khyab gdal. One of the important terms of Nyingthig dharma. It refers to the state of dharmadhātu wisdom which is an unending spread that covers all phenomena of saṃsāra and nirvāṇa. As before "great" here does not mean a "great spread" but the actual situation in reality.

[^42]:    ${ }^{144}$ Tib. tshogs drug. The six-fold group is the set of six sense consciousnesses that we humans have. (The term is often mistakenly translated as six groups of consciousness due to a misunderstanding of Tibetan grammar; the term means a single group of six items). Mindness is neutral in the sense that it has no reaction one way or another to any of the sense objects. This occurs within a framework of allowing the sense consciousnesses to arise as they are without any attempt to restrict them.
    ${ }^{145}$ The appearances are not newly added to mind of Great Completion; they are present there from the beginning.

[^43]:    ${ }^{146}$ Skt. samādhi. Meaning to be concentrated on something, to be onepointed on something. Whereas dhyāna has a general sense of "concentrated meditation", samādhi has a more general sense of "one-pointed concentration".
    ${ }^{147}$ No conceptual thought.
    ${ }^{148}$ Tib. mnyam nyid. Equality refers to all things being equal in that they are empty. In Nyingthig, it means that but has the sense that everything is included and is present as much as it is empty. The term refers to a grand vastness of empty yet fully present phenomena which is only known in no-thought wisdom.
    ${ }^{149}$ Tib. ngo bo. What mind actually is ...
    ${ }^{150}$ For "to rapidly impose" see the glossary.

[^44]:    ${ }^{151}$ One edition has Tib. "da ltar" here where others have Tib. "de ltar" which would result in the meaning changing to "self-present actuality of the moment". However, oral instruction from a variety of experts says that it should be Tib. "de ltar" with the meaning shown in the translation.
    ${ }^{152}$ Tib. gtad so. Rational, dualistic mind always operates by focussing itself on a conceptual construct, called a concept token, rather than on a direct perception of what is. It never can operate otherwise.
    ${ }^{153}$ For dhyāna, see the glossary.

[^45]:    ${ }^{154}$ The All Creator King is the name of the root tantra of the mind section Great Completion teachings. In the tantra, for example as quoted here, it is also used as a name for the mind of reality.
    ${ }^{155}$ Tib. sdug bsngal. Often translated as "suffering" for example as in (continued...)

[^46]:    ${ }^{155}$ (...continued)
    "suffering of samsāra", the original term has the much broader meaning of all that is not satisfactory. Here it means that the unsatisfactoriness of sampsāric existence comes to pass because of what was mentioned on the previous line and then that leads in turn to ...
    ${ }^{156}$ Beings in samsara have individualized themselves by cutting themselves off from reality. For example, like when a sentient being sees a mountain and has the thought, "That is a mountain", so this kind of gasping at self in dharmas has to arise, there is no way to stop it. Production here does not mean "birth as an ordinary being" but means production of the series of events described, the production of consciousness of a sentient being.

[^47]:    ${ }^{157}$ Tib. khams. Here, element is the sugatagarbha.
    ${ }^{158}$ Tib. 'du shes. Cognitions or perceptions here meaning having a particular take on something.
    ${ }^{159}$ Literally, "keeping", meaning keeping vows kind of behaviour.
    ${ }^{160}$ Tib. thig le nya chig. This is a commonly used term in Great Completion. It is translated here literally as "single unique sphere" though the meaning is actually "singularity"; a single, all-encompassing situation.
    ${ }^{161}$ It is called "Nature Vehicle" for the same reason that "Nature Great Completion" is called such. See note 49.

[^48]:    ${ }^{162}$ Tib. cog bzhag. This term does not render well into English. It is a key term of the Great Completion system which means something like "putting oneself so that one is in the situation that is just so". See the glossary.
    ${ }^{163}$ Tib. ha re. The name of a particular way of gazing; like tunnelling one's vision into empty space.

[^49]:    ${ }^{164}$ Tib. don gyi ye shes. In the system of the four empowerments, wisdom is divided into both simile and factual wisdom. Simile wisdom of the third empowerment is a likeness of wisdom that is exposed so that the disciple can use that as a basis for proceeding. Factual wisdom of the fourth empowerment is the actual wisdom, the real one, that the disciple finally arrives at.
    ${ }^{165}$ Tib. Ihun mnyams. This is a key term of Great Completion. It can be explained in two ways. Essentially though, it means the entire play of spontaneous existence which at the same time is a grand equanimity.
    ${ }^{166}$ Tib. tshogs brgyad. There are two presentations of human consciousness given by the Buddha in the sūtras. In the most general one, six conscious nesses are laid out. In the one that went with the teachings on Mind Only, teachings which are relied on heavily in the higher tantras, eight consciousnesses are laid out.

[^50]:    ${ }^{167}$ Tib. dus gsum 'pho ba med pa. Without shift into the three times is a standard phrase used in the higher tantras meaning "without shifting away from what it is into a dualistic consciousness that engages time through its concepts of past, present, and future".
    ${ }^{168}$ Meaning his vajra guru, Longchenpa, who for him is the lord over all the buddha families.
    ${ }^{169}$ Mind here means non-samssāric mind, the mind of enlightenment that appears because of the movements and dwellings of samsāric mind being allowed to purified themselves in the way mentioned.

[^51]:    ${ }^{170}$ Tib. la zla ba. Bypassing is a technical term that refers to a particular approach explained in foremost instruction section. See the glossary.
    ${ }^{171}$ Tib. sgos. Meaning the levels and paths that were taught by the Buddha as the ones that one must journey through in order to attain enlightenment. His command given in the context of the lesser vehicles does not apply here because rigpa is beyond being a journey of stages made through conceived efforts.
    ${ }^{172}$ Rounded up into a single wisdom entity is a way of talking found in the foremost instructions. There is extensive commentary on it in my forthcoming translation of Ontrul Tenpa'i Wangchug's major commentary on the Dharmadhātu Treasury. This is discussed at length in chapter

[^52]:    ${ }^{172}$ (...continued)
    two of the Dharmadhātu Treasury by Longchenpa. See my forthcoming translation of Ontrul Tenpa'i Wangchug's major commentary on the Dharmadhātu Treasury.
    ${ }^{173}$ The seven are explained for example in the Treasury of the Meaning of the Words of Longchenpa and also in Jigmey Lingpa's Treasury of Good Qualities. The seven are not clearly distinguished in the text here; oral instruction is needed to see them.

[^53]:    ${ }^{174}$ Illusory body produced through the practice of one means or another, such as any of the many yidam deities whose practice can lead to illusory body.

[^54]:    ${ }^{175}$ This is from the eleventh chapter of Entrance to the Middle Way by Chandrakīrti. The quotation as given in Highest Wisdom is distorted from the original nut the meaning in translation is not changed.

[^55]:    ${ }^{176}$ It is not "precious ocean" but "ocean of preciousness". This is clearly explained in Longchenpa's Dharmadhātu Treasury. There is extensive commentary on it in my forthcoming translation of Ontrul Tenpa'i Wangchug's major commentary on the Dharmadbātu Treasury.

[^56]:    ${ }^{177}$ Tib. ba men. This is the name of a specific species of deer that lives in the North Himalayas. It is a deer that is like a cow, hence its Tibetan name which means "cow deer". The point is that it has horns that are shaped like the channels so the shape of the channels can be known from it. Foremost instructions explain what that is like.
    ${ }^{178}$ Abhidharma explains that the faculty of sight is situated in the globe of the physical eye but is not the coarse material aspect of the eye. It is a comprised of a subtle pure aspect of form that has the power to illuminate, meaning to cause, eye consciousness.
    ${ }^{179}$ In the Foremost Instruction Great Completion Later Tantra found in the Root Volumes of Longchen Nyingthig.

[^57]:    ${ }^{180}$ Tib. gab tshig. There are a number of the tantras of Mahāyoga and Anuyoga where the four appearances of wisdom are mentioned but with words that, unlike the words used in the Ati tantras, do not present the meaning explicitly.
    ${ }^{181}$ The new moon is called in Tibetan "the empty moon".

[^58]:    ${ }^{182}$ Mobile feet does not mean that they are moving at this time. It is an ancient name for the feet given that they are what causes mobility.

[^59]:    ${ }^{183}$ The "and" being referred to is the one that separates the terms "wind and rigpa" in the second line.
    ${ }^{184}$ This is comes just two lines further on in the Sound Breakthrough Tantra from the immediately preceding quote.

[^60]:    ${ }^{185}$ Here meaning the Strings of Pearls Tantra.
    ${ }^{186}$ The lung is described in this system as an enclosure filled with channels larger and smaller through which the breath travels when a person is breathing.
    ${ }^{187}$ Tib. khru gang. According to the Illuminator Tibetan-English Dictionary it is "Measured as the distance between elbow and the tip of the middle finger on the same arm when the hand is fully outstretched."

[^61]:    ${ }^{188}$ It is very tempting to translate the Tibetan term which is literally "conditions" with "obscuring conditions" or the like but, as is pointed out in the foremost instructions of this system, this is a key term of the vocabulary of this system. In the writings of this system, one does not speak of "faults in the sky" or faulty faculty of the eye but simply says "conditions of the sky" or "conditions of the eye faculty". I have not tried in this section to make flowing English but have tried to present the instructions just as they are given using the language of the system. This makes the text seem obscure which in fact it is. Without personal instruction you simply cannot understand the fullness of what is being said here.
    ${ }^{189}$ One of the Prajñāpāramitā sūtras in which the entire meaning of Prajñāpāramitā is summed up in verse.

[^62]:    ${ }^{190}$ Tib. yid tsam. Meaning mere mentating mind; ordinary old saṃsāric mind, no special mind to be brought forward.
    ${ }^{191}$ The sub-section numbering is correct here; see the explanation at the

[^63]:    ${ }^{191}$ (...continued)
    beginning of this section about wind and rigpa being one point or two. Since the two are separate points but have been wrapped into one, they both have the same section number given to them in the text itself.
    ${ }^{192}$ Tib. sngo ri ba. One edition of the text gives "sngo rib" which is a mistake. The correct term "sngo ri ba" literally means "sngon po", something which is blue. However, it is an (Tib. myong tshig) experiential term. It conveys the extra sense of a blue area which is actually part of one's experience.
    ${ }^{193}$ Tib. za 'og. According to Khenpo Drala of Dzogchen Monastery in Tibet, the word is a corruption of "za hor". It is silk brocade woven with metallic threads of the five colours, such as gold and silver, woven into it. The five colours have a particularly brilliant appearance on the cloth background so it is a good example of the appearances that occur during Direct Crossing practice and also in the Dharmatā Bardo.
    ${ }^{194}$ From Sound Breakthrough.

[^64]:    ${ }^{195}$ Even though the tantra just quoted says that the outer expanse is the outer sky itself, he will now refine that understanding using a statement from Guru Rinpoche.
    ${ }^{196}$ The phrase "'Actual"" is the azure blue" has to be understand through oral commentary on the text.
    ${ }^{197}$ This and the similar wording just below are tortuous in the Tibetan, too. Oral commentary is needed to unravel it.

[^65]:    ${ }^{198}$ Tib. yul shes. A sense consciousness.
    ${ }^{199}$ In Longchenpa's Treasury of the Supreme Vehicle.

[^66]:    ${ }^{200}$ Analysis is an operation of dualistic mind; it examines something and makes a fixed concept about what it is or is not. Doing so causes demarcations or conceptual boundaries within what should be a nonconceptual space of rigpa.
    ${ }^{201}$ Tib. gol ba, gol sa. The gol ba is the deviation that occurs and the gol sa is the point at which you deviate; you are bound by having both problems. Or, you are caught not only by having taken a wrong turn but by place that allowed the wrong turn as well.
    ${ }^{202}$ Tib. gul 'phrigs pa. Terms like wiggling, moving oscillating, and so on, all of which have been used to translate this key term do not get to the fullness of it. Tib. gul ba refers to a shaking movement and can be used in reference to anything. Tib. 'phrigs pa is like Tib. khrigs pa; it has the sense of something massed up. Thus Tib. gul 'phrigs is about shaking back and forth but for things that are piled up, massed up.

[^67]:    ${ }^{205}$ (...continued)

[^68]:    ${ }^{210}$ Meaning his own buddha.
    ${ }^{211}$ One edition says faith and samaya but has clearly been altered from samaya only.

[^69]:    ${ }^{212}$ Tib. lhun stug po bkod pa.
    ${ }^{213}$ Tib. bdag po'i byad. This is explained in the foremost instructions.
    ${ }^{214}$ No earthquakes, tremors, or other movements of the ground of the field.

[^70]:    ${ }^{215}$ Remember that "dharmatā" is a general term for how something actually.
    ${ }^{216}$ The entity of rigpa is the emptiness aspect.

[^71]:    ${ }^{217}$ Tib. me mnyam gyi rlung. The Illuminator Tibetan-English Dictionary explains clearly why this is not "fire equalization wind".

[^72]:    ${ }^{218}$ This is a refutation of a common mistake concerning the nature of these appearances. At the highest level of practice in Kālachakra there are what are called "empty forms". The Gelugpas, who particularly cherish Kālachakra practice and who also have been particularly vicious in their attacks on the Nyingthig system, have often said that the wisdom appearances of Direct Crossing are no more than the empty forms of Kālachakra. However, the Nyingthig system makes a distinction between "mental experiences" and "appearing experiences". The former are experiences on the path that occur within the framework of dualistic or rational mind and are products of the operation of that mind whereas the latter are actual appearances of wisdom seen in direct perception in the absence of rational mind. This first sentence states clearly that these are not mental experiences, that they are not the empty forms for example of Kālachakra. Interdependency means being involved in the process of karmic interdependency through the twelve links, all of which is connected with not rigpa and is the opposite of wisdom.

[^73]:    ${ }^{222}$ A descriptive name for the Single Son of the Teaching Tantra.
    ${ }^{223}$ Tathāgata's element is another name for tathāgatagarbha.

[^74]:    ${ }^{230}$ The session up till midnight.

[^75]:    ${ }^{233}$ Tib. ri dvags. For example, a deer. The term is the opposite of the term for savage creatures.
    ${ }^{234}$ There is an example earlier in the text with explanation that shows why a swallow is associated with the idea of being doubtless.

[^76]:    ${ }^{235}$ The sun and moon seem to cross the sky slowly when compared to a chariot speeding across the land.

[^77]:    ${ }^{236}$ Tib. man shel is also called Tib. me shel "fire crystal" because its lens-like shape can be used to start a fire using the sun. See the Illuminator Tibetan-English Dictionary for a complete explanation. Tib. chu shel is "water crystal". There is considerable meaning to the use of the terms fire crystal and water crystal; it is explained in the foremost instructions.
    ${ }^{237}$ Here one does not meditate because meditation implies cultivation of something new. Instead another term "familiarization" is used because what one is doing here is familiarizing oneself with what already exists. First there is the issue of which time and support to use(,) which he has just discussed. Now there are issues about how to look and so on when the familiarization that goes with the selected time and support is undertaken.

[^78]:    ${ }^{238}$ Tib. dngos po. A thing is defined as a conceived(-) of thing, a product of dualistic mind.

[^79]:    ${ }^{239}$ See note 217 regarding mental and appearing experience.
    ${ }^{240}$ The Tibetan literally says, "have a mode in which there is no dropping". This is explained to mean what is given in the translation here. However, a further way to understand it is that they "have a mode in which the key point of liberation has not been applied". This latter explanation means the same as the first though it presses the point that is about to be taken up in the text immediately following. Despite that, the meaning as shown in the translation is correct and this can be seen both by the grammar of the Tibetan text at this point and the content of the two quotations that immediately follow and explain it.

[^80]:    ${ }^{241}$ In the Foremost Instruction Great Completion Later Tantra found in the Root Volumes of Longchen Nyingthig.
    ${ }^{242}$ The Illuminator-Tibetan English Dictionary gives "Verticals; one type of appearance that occurs at the early stage of Experiences of Appearances. It refers to vertical streamers of light." The same applies to the "horizontals".

[^81]:    ${ }^{243}$ Tib. zlum khrigs. Meaning lots and lots of circles all massed up but not intersecting, each one in its own space.

[^82]:    ${ }^{252}$ Tib. ye shes bzhi sbyor. Four Wisdoms Combined is the name of a specific appearance in the bardo which is a specific point at which there can be liberation according to these Nyingthig teachings. The Tibetan term "sbyor" does not mean "connected with" but means Tib. "lhan du", "together". Appearances of the four wisdom combined is explained under the dharmatā bardo section of the third major topic of this text.
    ${ }^{253}$... during the death process, when the dharmatā bardo is very first encountered.
    ${ }^{254}$ This is found in the Single Son of the Teaching Tantra of the Ati tantras.

    255 "Upper point" is explained in the foremost instructions of the system.

[^83]:    ${ }^{258}$ (...continued)
    entities for enlightened reality because they are frozen dharmas of the fictional reality produced by rational mind. Thus, the fruition asserted by them is frozen and could not actually be seen as a manifestation of enlightenment. Therefore, they are like robbers and thieves because they make the very things they want to see vanish through their own mistake.
    ${ }^{259}$ This is a direct criticism of the Gelugpa tradition of Tibet who were well known for their arrogance that came from their single-minded belief that they were the only people in Tibet who really understood the Buddha's teaching. They were also well known for a system of dharma that relied on intellectual representations of enlightenment that are mere facsimiles of the actual thing(???,) which is being prevented here. He singles them out because they were particularly vocal in their denigra- tion of the Nyingthig teaching as something that was a false teaching that had to be destroyed.

[^84]:    ${ }^{260}$ In other words, Longchenpa's way of getting to the final accomplishment is the only one that is correct in terms of the supreme path of Nyingthig Great Completion.
    ${ }^{261}$ The text says "partless atoms" meaning the smallest atoms known in that system(;) [and] [which] (these) are equivalent to atoms of modern science. means) that solid matter becomes not solid, which in this system is called Tib. zang thal, "transparent".

[^85]:    ${ }^{263}$ Madmen do anything without embarrassment; tell them to teach dharma and they just do it without fear, concern or later embarrassment over it. Here, it means doing it without thought, concern, fear; a very naive style. (???Naive might be misunderstood to mean stupid???)

[^86]:    ${ }^{267}$ The text here is using the longer versions of the names for "major and minor marks" to make the point that E l s and signs that demonstrate the presence of wisdom are now present on the body.

[^87]:    ${ }^{268}$ The practitioner still has the fault of dualistic appearance [due to](because of) the ripening of latencies but this appearance is seen as sдace-like.

    Intentional mind is taught in the Great Vehicle Prajñāpāramitā
    (continued...)

[^88]:    ${ }^{276}$ Within the sūtra system, the utterly non-dwelling Middle Way is the Middle Way or Madhyamaka beyond all concepts, the actual Middle Way in direct experience.

[^89]:    ${ }^{277}$ Great Yoga is Mahāyoga.
    ${ }^{278}$ The analogy here is of a crystal in a room that is being struck by sunlight. The sunlight strikes the crystal and is diffracted one way or another around the room. When the sunlight goes away from the crystal the light being diffracted around the room ceases. In the Tibetan way of thinking, it is not that the sunlight has gone away but that the sunlight has absorbed back into the crystal.

[^90]:    ${ }^{279}$ Meaning, "... if you have decided that you will act for the welfare of beings in the form of this, your current body ...".
    ${ }^{280}$ The things which are the container worlds of beings and which act as their support and the sentient beings contained in them which are supported by them.
    ${ }^{281}$ King Trisong Deutsen.

[^91]:    ${ }^{282}$ Tib. sum stong. See third order thousandfold world system in the glossary.

[^92]:    ${ }^{283}$ A text by Jigmey Lingpa that is included in the second volume of the Root Volumes of Longchen Nyingthig. See the text list.

[^93]:    ${ }^{284}$ Literally "held" though oral instruction says that it is similar here to "met with".
    ${ }^{285}$ A tortoise put into a basin of water behaves a certain way, which is the key to understanding the analogy.
    ${ }^{286}$ Bases of verbal expression are the verbal means used to express something.

[^94]:    ${ }^{287}$ The vain behaviour of cultured society with its charming activities necessarily includes a sense of embarrassment because one must at all cost not do anything that might be embarrassing.
    ${ }^{288}$ Meaning that there is no need for a constructed relationship between words and phrases and so on. One just speaks whatever comes up.
    ${ }^{289}$ Meaning a person who is highly intoxicated, like tripping on acid, because of some mind-altering substance.
    ${ }^{290}$ Lit. "goes into the ear of others" but meaning that the others actually (continued...)

[^95]:    ${ }^{290}$ (...continued)
    hear what is said as meaningful so can act on it, which then makes it beneficial to them.
    ${ }^{291}$ Primordial liberation is one of several types of liberation defined in this system. Given that mind is primordially liberated, there is no basis for its liberation having to be repeated.
    ${ }^{292}$ A person who is cured of cowpox gains immunity to several pox diseases, such as smallpox.

[^96]:    ${ }^{293}$ The Khyentse edition has Tib. "mdog" but the naro has clearly been added. Adzom's edition has Tib. "mdag" which foremost instruction explains to be correct. It should be "mdag" meaning literally chunks or bits. This is further explained to be Tib. "dam pag" meaning a muddy slurry made from water and the old clay bits.
    ${ }^{294}$ This whole section is explained in foremost instruction.

[^97]:    ${ }^{295}$ Arousal of enlightenment mind.
    ${ }^{296}$ Winds and so mind can easily come together in a way that produces temporary experiences that are strange (wind produced hallucinations) or expected (bliss, clarity, emptiness in whatever variation) that are not (continued...)

[^98]:    ${ }^{297}$ See note 88. Here, some of the good qualities of body that occur due to attainment of being thoroughly processed are mentioned.
    ${ }^{298}$ The rational mind, by judging everything and anything in terms of good and bad then has the pattern of preventing you from doing one thing because of fear of bad and making you do another thing because of hope over good, etc. The whole point is not to have the rational mind, which has this kind of hallmark, at all.

[^99]:    ${ }^{301}$ (...continued)

[^100]:    ${ }^{305}$ The tathāgatagarbha.
    ${ }^{306}$ Tib. mnyam pa nyid. Equality is a key term of Great Completion pointing at the fact that there are all phenomena and they are all equal in being empty.
    ${ }^{307}$ Tib. dung. There are various types of relics: śharīraṃ, ser ri raṃ, nya ri ram, and so on.
    ${ }^{308}$ This means the great beings well known in the lineage from Garab Dorje through Mañjuśhrīmitra, Śhrī Singha, and so on, all the way down to the Tibetan master Chetsun Wangchug.

[^101]:    ${ }^{309}$ Tib. ring bsrel. Special relics are the ones called ringsel in Tibetan.

[^102]:    ${ }^{310}$ That is, a consciousness that has become dualized into a grasper and objects grasped at.
    ${ }^{311}$ Meaning that the result conforms to the karmic action that created the seed to begin with.

[^103]:    ${ }^{312}$ In other words, ignorance which is the root of the samsāric and karmic process creates affliction. This in turn creates karmic seeds which are planted on the allaya consciousness. With ignorance as the root, one of these seeds later ripens into a being within the six classes and with that all the other karmas needed to finalize the qualities of that being also ripen. The result is a specific karmic result that accords with the karmic actions that created the seeds that have ripened into that result. This result is actually a saṃsāric mind which is projecting a specific type of existence within the six types of existence possible for sentient beings. The mere fact of that specific display of a specific, karmic being within samsāra is what it means to be in the nature bardo. Here "nature" means a specific type of saṃsāric existence; an existence of a specific type or nature.

[^104]:    ${ }^{316}$ (...continued)
    mistaken concepts associated with the teaching so that you can then practise and overcome the fundamental problem of grasping at reality.
    ${ }^{317}$ When practising in order to achieve the final goal of the teaching.
    ${ }^{318}$ This means the five hundred year period that we are in, which is regarded as the dregs of the dregs of this section of the good kalpa in terms of dharma practice and accomplishment. He is saying, "Look, this is not just another hard-nosed statement about the need for these things, it really is true and something that was given out of extreme love for the people of this very degenerate time".

[^105]:    ${ }^{319}$ Regardless of whether a person uses those explanations and techniques contained in them to circumvent the worst aspects of death ...

[^106]:    ${ }^{320}$ As before, meaning that one is neither deliberately thinking nor concentrating inwards away from thought in order to produce the desired result.

[^107]:    ${ }^{321}$ Union of Sun and Moon Tantra.
    ${ }^{322}$ Tib, grong 'pho dang grong 'jug. In these teachings, "death transference and death entry" means the two-fold process of dying and moving on (transference) then entering a new birth (entry) after that.

[^108]:    ${ }^{323}$ Meaning there is a person dying and if this is the instruction to be used for that person, then the best person to explain it to the dying person ...
    ${ }^{324}$ Tib. yar gyi zang thal. There are both upper and lower direct passages. The upper one means that one goes to enlightenment and the lower one means that one goes to the lower realms, especially the hells. "Direct" means that one goes there without any intervening steps, for example, when one goes to hell in the lower direct crossing, one dies and goes straight to hell, without going through the bardo. In the case here, one goes directly to enlightenment without going through the bardo.

[^109]:    ${ }^{325}$ That is, become a sugata, one who has gone to bliss.
    ${ }^{326}$... the person who is giving the instructions to the dying person ...
    ${ }^{327}$... method that has just been described ...
    ${ }^{328}$ Tib. phal pa. Meaning the ones with no spiritual advancement, just ordinary folk.

[^110]:    ${ }^{333}$ Meaning that, now that the karmic winds that cause the body to function as an integrated, fully working entity, have escaped, the body now has nothing to knit its operation together into a coherent whole and so displays disorder, fluctuation, flickering.
    ${ }^{334}$ This could be translated as something like "blood of the capillaries and smaller veins and arteries is gathered into the aorta". However, I have left it as a literal translation so that the original words can be understood and explained as needed.
    ${ }^{335}$ All of them are swallowed up so to speak within the lungs. Note that some editions have Tib. "med pa" meaning "to become non-existent" instead of Tib. "mid pa" meaning "to swallow". The latter is correct. The lungs are considered to be an enclosure filled with black and white tubes so the white and black path actually means the bronchial tubes.

[^111]:    ${ }^{336}$ Tib. rgyab gyes pa. This is a phrase which literally means that two things have separated and are moving away from each other with their backs to each other. It is equivalent to the English "to part ways" or "to go their own, separate ways".
    ${ }^{337}$ See note 181.
    ${ }^{338}$ This section is explained in the foremost instructions.

[^112]:    ${ }^{339}$ This has the two meanings of the place of rulership that comes from the realization of reality and of a place which is the ruler's seat and cannot be assailed, harmed, injured by anyone or anything else.

[^113]:    ${ }^{340}$... this Nyingthig Great Completion dharma's door ...

[^114]:    ${ }^{341}$ A bad minister who wants to overthrow his king attacks the king's fortresses with various weapons including large catapults. The missiles for these catapults were, in Tibet, large, round boulders. There is a direct hit on the king who is seated on his throne. If you think about it, which is what the text is saying to do, the king will keel over and die instantly. That connects to the meaning here because at this point actual death is immediately ahead.
    ${ }^{342}$ The head drops forward together with a long out-breath because the dying person cannot breathe in. The breathe becoming longer in steps is actually just the outer manifestation of the inability to breathe in, to get a breath, which has now arrived. The inability to catch a breathe causes ordinary people to struggle to catch a breath and the struggle can be heard in the quality of the in and out breath at this time. Finally, there is the last out-breath which the text says sounds like "hig". In fact,

[^115]:    ${ }^{342}$ (...continued)
    for ordinary people this is like the sound of strangulation. The sound is unusual and often sounds like a kind of gurgling rattle; in English it is called "the death rattle".
    ${ }^{343}$ Tib. ma pang du bu 'jug pa. This phrase appears in several places in this text and is a very frequently used example in other writings of the tradition. The phrase has now become thought of amongst Westerners to mean "Like a child leaping into its mother's lap" but that is definitely not the meaning. The meaning is well explained here.

[^116]:    ${ }^{350}$ (...continued)
    modes to them-are, by definition, explanations which cannot be taken literally. These texts, because they are bound by the need for not taking the matters contained in them at face value, do not contain discussions of the practice of Direct Crossing in which the appearances that occur are taken directly and at face value. The explanations of the generallyaccepted main texts of the Vajra Vehicle concern themselves with appearances taken as fictional, un-realistic, whereas the appearances being taught here are definite and to be taken just as they are.
    ${ }^{351}$ These kind of foremost instructions texts, writes Longchenpa, and Jigmey Lingpa means that his text here is included, are about the most special type of instruction in which reality as it is directly experienced is presented. Unlike the other, more general texts of the Vajra Vehicle which depend on extensive considerations of the meanings of the words of tantra, these texts here just present what actually is and need few words to do so.

[^117]:    352 "Animate and inanimate" sums up the beings inhabiting the various worlds and the places of those worlds.
    ${ }^{353}$ See note 192.
    ${ }^{354}$ See note 201.
    ${ }^{355}$ Concentration here is "dhyāna". This whole period of the bardo which has just started is called "the period of the five dhyāna-or concentration-buddhas".

[^118]:    ${ }^{356}$ Oral instruction says the following. You have to meet with the ground at this point in order for there to be buddhahood. To meet with the ground, one has to have done significant amounts of familiarization with it during the previous life. In other words, ground, path, and fruition have to be acquainted with ahead of time, before entering the bardo, if one wants to have a chance of liberation in the bardo.
    ${ }^{357}$ Mahāyoga.

[^119]:    ${ }^{358}$ Here no thought means total absence of the dualistic mind process which entails thought, it does not mean absence of thought temporarily within dualistic mind, which is a second meaning of the same term.

[^120]:    ${ }^{359}$ Tib. brtan pa thob. According to the terminology of Great Completion, "obtaining finality" is the final step of the path, the step in which the path is completed and all the good qualities of buddhahood shine forth. The first step is to recognize, the second is to train, and the third is to obtain finality.
    ${ }^{360} \mathrm{~A}$ semi-precious stone similar to sapphire.

[^121]:    ${ }^{361}$ The description here needs oral explanation in order to understand it fully.
    362
    ... in the Treasury of the Supreme Vehicle ...

[^122]:    ${ }^{363}$ For becoming, see the glossary.
    ${ }^{364}$ For unstopped, see the glossary; there is a very subtle point here.

[^123]:    ${ }^{365}$ The self-appearance which is described as coming out in the mode of the eight ways of shining forth.
    ${ }^{366}$ This section is very difficult to explain because of the depth of the topic of the eight doors of shining forth of appearance. Nonetheless, he

[^124]:    ${ }^{369}$ (...continued)
    mado", meaning the situation of the bardo. Through being able to remember the various steps of the bardo one can gain control and direct the process to one's benefit.
    ${ }^{370}$ Through remembering the instructions of the guru, one can remember that the appearances are self-appearances and behave accordingly. By recollecting the view, there is direct realization.

[^125]:    ${ }^{371}$ In other words, this is the Great Completion way of doing them, not a way of explaining them according to sūtra or lesser tantra.
    ${ }^{372}$ Anything so subtle that it is beyond the range of the sense faculties.
    ${ }^{373}$ The last quoted source, above.
    ${ }^{374}$ This is a play on words. The name "dharmatā bardo" in this case means "the dharmas' bardo".

[^126]:    ${ }^{375}$ Longchenpa.

[^127]:    ${ }^{376}$ This is correctly stated. Here the idea is that the sun has sent out its rays to make the daytime display and now, as the display closes at dusk, the rays are absorbed back into it.

[^128]:    ${ }^{377}$ In Tibetan thought, there are two types of lion, one who lives on the soil and one who lives on snow. The lion who lives on snow has no fear of living in the snow; he has no anxiety of thinking that he could be harmed by living in the snow.
    ${ }^{378}$ Tib. sbra. The name of a coarse, heavy, black cloth made from Yak hair and used for making nomad's tents. This kind of tent has tied points all around the tent well above the ground. These tie points have rope fastened to them and the ropes are sent out very far from the tent, then tied down and the ropes made very tight. Once the ropes have been tightened, the tent has been pulled up and out so that there is a large, spacious enclosure on the inside and so that the tent is fully stabilized at the same time. That image is what makes the example.

    379 ... various things mentioned above ...

[^129]:    ${ }^{380}$ This is a play on the important term Chog Zhag.
    ${ }^{381}$ Tib. mdangs. This term conveys a more subtle meaning than the related Tibetan term "gdangs" which simply means what is given off by something.
    ${ }^{382}$ Here he shows the meaning of the name Nyingthig. See the introduction for an explanation of the name and its meaning.

[^130]:    ${ }^{383}$ "And so on" means all the other teaching that went with it above concerning spontaneous existence's appearances.
    ${ }^{384}$ Tib. so so rang rig pa. Foremost instructions gloss this as Tib. "so so rang byung rig pa" with translation as shown. Tib. "so so" or "personal" means that each person has the wisdom. This is further emphasized by saying that it is Tib. "rang byung" self-arising or self-occurring wisdom. The term does not mean "individually self-knowing rigpa" as has sometimes been translated.
    ${ }^{385}$ Not having the dualistic mind that operates by having concepts.

[^131]:    ${ }^{386}$ Not every being to be tamed is always available to the compassionate activity. When a being is available, it is as though there is a vessel filled with water available for the moon to shine in.
    ${ }^{387}$ The absence of breaks in the flow of words and the exact ordering of the flow of words is crucial here. It contains a teaching that is elucidated in the text below.
    ${ }^{388}$ That is, of this system of Nyingthig teaching.
    ${ }^{389}$ Longchenpa in his Treasury of the Supreme Vebicle.

[^132]:    ${ }^{390}$ This paragraph sets out nirmāṇakāya manifestations of a fully enlightened being.
    ${ }^{391}$ This is a technical way of speaking. The dreamer's dreams are private appearances which do not impinge on the shared appearances of others and this is called "not appearing on other's face".
    ${ }^{392}$ The subject of personal and private appearances in relation to how benefit is actually performed for others is a particularly difficult subject in all tenet systems. In Nyingthig, the way that manifestations appear through the eight doors of spontaneous existence's appearance make it even more difficult to comprehend.

[^133]:    ${ }^{393}$ One has now fallen back into becoming, meaning saṃsāric existence, again.
    ${ }^{394}$ Thus Jigmey Lingpa divides the being of becoming into two parts, body and mind.
    ${ }^{395}$ The seat of enlightenment at Bodhgaya is called the Vajra Seat.
    ${ }^{396}$ At the time of Jigmey Lingpa's writing this text, it was well known that Bodhgaya, the place of the Vajra Seat had been totally over-run by Hindus and Muslims (the tīrthika and barbarian groups referred to respectively) and was fully under their control.

[^134]:    ${ }^{397}$ At his time of writing and still these days, the Muslims and Hindus in general made Bodhgaya into a place to be trampled on and treated with disrespect. They are people who have a form body, not a bardo body, and are not hindered with respect to the place.
    ${ }^{398}$ The text literally says "liberated" but this is the honorific way of saying that he was enlightened when he was born from a lotus.
    ${ }^{399}$... in the Great Completion teachings ...

[^135]:    ${ }^{406}$ That is, the bardo instructions of this Nyingthig system.
    ${ }^{407}$ The famous seven line supplication to Padmasambhava.
    ${ }^{408}$ The average bardo traveller.
    ${ }^{409}$ The sūtras speak of the human life span in this epoch of the earth's history being one hundred years as though it were fixed, just as the

[^136]:    ${ }^{409}$ (...continued)
    forty-nine day period is spoken of as though it is fixed. Nonetheless, it is not fixed; humans die early for various reasons and can extend life using practices like Taking the Essence (Tib. bcud len).
    ${ }^{410}$ When the new piping is connected to the old one, the water coming through the old one is immediately diverted to a new location. Likewise, this bardo being can divert itself from place to place immediately, just by thinking of it.
    ${ }^{411}$ That is, the Nyingthig dharma which is the subject of this text.
    ${ }^{412}$ In other words, immediately on realizing that they are in this particular bardo ...

[^137]:    ${ }^{413}$ Tib. sems. "Dream mind" here means the saṃāric mind, which is a fiction that has once again risen in the Becoming bardo after the reality of the Dharmatā Bardo has past. The Becoming Bardo being dreams its dream with its mind that deals in fictions only.
    ${ }^{414}$ Śhantapuripa makes the prayer that, either at the time of luminosity when falling asleep (training in this life) or in the bardo, the process of falling into samssāra be reversed. First there is luminosity, then appearances start up again, then there is älaya consciousness. This consciousness gives rise to a dream-like bardo being, one that has a complete set of faculties as described earlier in the text. So far, the process has been one of falling into saṃsāra but at this point a reversal from samsāra into nirvāṇa could occur because of previous familiarization with yidam practice. A yidam is generated from emptiness through one of five styles called the five manifest enlightenments. Origin Guardian is a general name for yidam given that it is the deity manifested from the primordial state. Thus, the bardo being is turned into the actual saṃbhogakāya and there is liberation.

[^138]:    ${ }^{415} \mathrm{~A}$ yojana is an ancient Indian measure of distance defined both as the equivalent of one and four leagues.
    ${ }^{416}$ The Khyentse edition mistakenly has Tib. "deng bas" for "ded pas".

[^139]:    ${ }^{417}$ Womb was defined earlier as any doorway to birth in the abodes of the six migrators. It is one of two places that bardo beings cannot enter so these are referred to as the places for which they "have obstruction".

[^140]:    ${ }^{418}$ These are the names of the four main continents in this local world system. The Sanskrit names are Videha, Uttarakuru, Aparagodanīya, and Jambudvīpa in order of the names shown in the text.

    419
    .. in relation to their practice ...

[^141]:    ${ }^{420}$ In other words, the birth of what the Tibetans call a tulku.
    ${ }^{421}$ Union of Sun and Moon Tantra.

[^142]:    ${ }^{422}$ All editions have "sha rus" except the Tsibri Print which has "sha rul" meaning rotting flesh. This example is made in relation to the bones lying around at a Tibetan butcher's with bits of flesh hanging off them that gather huge numbers of flies especially in the summer.
    ${ }^{423}$ Tib. mos pas spyod pa. Meaning practice and activities done at the level prior to the path of insight, that is, still at the conceptual level. This term used here specifically means something done in connection with dualistic mind.
    ${ }^{424}$ Oral instruction says that in this paragraph Jigmey Lingpa changes tone and talks to us personally.

[^143]:    ${ }^{425}$ Tibetans in general had a habit of trying to find the one single special instruction that was superior to all others. This would allow them on the one hand to practice simply and easily and on the other to practice with the assurance that they did have the very best of instructions, superior to everyone else's instructions.

[^144]:    ${ }^{426}$ A white, wild duck.
    ${ }^{427}$ Sapphires have many colours. One is a green colour with a little blue colour in it.

[^145]:    ${ }^{428}$ Tib. nam phyed. The period going from ten to twelve o'clock at night.
    ${ }^{429}$ They will become totally complete buddhas in their next life.

[^146]:    ${ }^{430}$ Śharīra is corrupted Sanskrit. It is the name of one of the several types of Tib. "ringsel" or relic.
    ${ }^{431}$ See glossary.
    ${ }^{432}$ The large, bow-like structure on top of a pillar that takes the weight of the main beams over it.
    ${ }^{433}$ A makara is a fierce water creature of ancient Indian lore. It is similar to an alligator but much more fierce. It is commonly seen as a decoration on the corners of Tibetan temples. It symbolizes that the teaching is being held onto without possibility of being let go and lost.
    ${ }^{434}$ Tib. zhing chen. "Great ground" is the name of a human who has accumulated all ten grounds for being killed by a tantric master and removed from the human population. Here it means the hide of such a human. See the Illuminator Tibetan-English Dictionary for a complete explanation.

[^147]:    ${ }^{435}$ Meaning conceptually assessed or defined.
    ${ }^{436}$ A descriptive name for the Single Son of the Teaching Tantra.

[^148]:    ${ }^{437}$ The Sanskrit term śhāstra was translated into Tibetan with "bstan bcos" and the Tibetans gloss the meaning of their term with the two words "maintaining" and "protecting" in accordance with the Indian

[^149]:    ${ }^{437}$ (...continued)

[^150]:    ${ }^{438}$ The second noble truth, the source of becoming, which is grasping at a self and affliction.
    ${ }^{439}$ The four great rivers were taught by the Buddha in the first turning of the wheel of dharma. They pick out the four major aspects of saṃsāric mind which, like the current of a great river, carry saṃsāric beings along helplessly with no chance of leaving the river of samsāra.
    ${ }^{440}$ Personal glory and external connection, that is, the ten qualities of a precious human rebirth.
    ${ }^{441}$ The elephant goes slow and steady, watching carefully where it goes but with an unflagging huge amount of strength.

[^151]:    ${ }^{442}$ Tsongkhapa and his followers.

[^152]:    ${ }^{443}$ The original text ends here. The "sarva mangalam jayantu" means "may goodness win out everywhere". Some editions change this line. Some editions also add a prayer of aspiration to go together with the production of the edition.

