

# **ABOUT THE THREE LINES THAT STRIKE KEY POINTS**

**AN EXPLANATION OF THOROUGH CUT  
WITH DIRECT CROSSING WOVEN IN**

**BY DODRUPCHEN III TENPA'I NYIMA**



**BY TONY DUFF**



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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 Thorough Cut system of Dzogchen meditation. If you have not had the necessary instructions, reading this text can be harmful to your spiritual health! Seal. Seal. Seal.

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# CONTENTS

INTRODUCTION .....	v
ABOUT THE THREE LINES THAT STRIKE KEY POINTS BY DODRUPCHEN III, TENPA'I NYIMA .....	1
GLOSSARY .....	41
SUPPORTS FOR STUDY .....	69
TIBETAN TEXT .....	75
INDEX .....	97



## INTRODUCTION

This book presents a text called the *About the Three Lines that Strike Key Points*, written by the Tibetan master Jigmey Tenpa'i Nyima, the third Dodrupchen [1849–1907]. The text is a commentary on the Great Completion teaching of Garab Dorje called the “Three Lines that Strike the Key Points”.

The most famous commentary nowadays on Garab Dorje's Three Lines teaching is one by Dza Patrul called *The Feature of the Expert, Glorious King*<sup>1</sup>. It has become so famous that it is sometimes mistakenly thought to be the Three Line's teaching itself. To be clear then, the commentary of the third Dodrupchen contained in this book is not a commentary on Dza Patrul's text but, like Dza Patrul's text, a commentary on Garab Dorje's Three Lines teaching. Those wanting to understand and practise the Three Lines teaching will find

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<sup>1</sup> *The Feature of the Expert, Glorious King, Teaching on the Three Lines that Strike the Key Points, Root Text and Commentary by Dza Patrul*, authored by Tony Duff and published by Padma Karpo Translation Committee, 2008, ISBN: 978-9937-8244-3-9.

that the texts of these two masters complement each other very well.

## Great Completion

The Great Completion system of dharma came from a land called Uddiyana, which is thought to have been in what is now the Swat region of Pakistan. The name of this system of dharma in the language of Uddiyana was “mahasandhi”, meaning exactly “the great juncture”. The Tibetans translated this name with “rdzogs pa chen po”, which in English is “great completion”. The words “juncture” and “completion” have the same meaning in this case; they refer to that one all-encompassing space, that one great juncture, in which all that there could be—whether enlightened or unenlightened, whether belonging to nirvana or samsara—is complete.

The name Great Completion refers both to an all-inclusive space that beings including humans could realize and to a system of instruction designed to bring beings to the realization of it<sup>2</sup>. 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.

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<sup>2</sup> For realization, see the glossary.



The final space of realization is not a state of perfection but one that contains both perfection and imperfection. The name is not intended to connect us with the idea of perfection but with 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 unavoidable point that Longchen Rabjam's definitive explanations in his revered text *The Dharmadhatu Treasury* make it clear beyond a doubt that the meaning of the name is Great Completion and not Great Perfection. He mentions in several places that the point of the name is the inclusion—just as the original name from Uddiyana states—of all dharmas within a single unique sphere of wisdom.

*Completion* in the name means that all phenomena are included at once in a single space of realization. *Great* is used to distinguish something known by wisdom in direct perception from the same thing known by dualistic mind as a concept. Thus *Great Completion* is not the completion understood through the use of concept, but the greater version of that, the actual state of completion known through wisdom.

## Levels of Great Completion Teaching

The Great Completion teaching is divided into sections, with each section being more profound than the previous one. The three main sections are Mind, Space, and Foremost Instruction sections, with the Foremost Instruction Section containing the most profound teaching of Great Completion. This final section is sometimes further divided and sometimes

not but, simply stated, the most profound level of Foremost Instruction teaching has several names, the most common of which are “Nyingthig” meaning “quintessential”, “unsurpassed”, and “innermost” Great Completion. This level of teaching is the most essential teaching of Great Completion—of reality—that has appeared in our current era of human society.

The text here is concerned with the Quintessential Great Completion teaching. This teaching has two main practices, one called Thorough Cut and one called Direct Crossing. This text concerns itself with both practices.

## The Three Lines Teaching

The earliest presenters of the Quintessential Great Completion teaching were Indian masters. Their explanations of the teaching were transmitted personally from master to disciple and, over time, some of their teachings became the most important ones in the transmission of the teaching. One that has become particularly important is a teaching which Garab

Dorje, the first human master of Great Completion in our era, gave to his main disciple, Manjushrimitra. The teaching became known as “The Three Lines that Strike the Key Points”.



Garab Dorje

Garab Dorje had died but returned in a ball of light in response to the laments of Manjushrimitra.

Garab Dorje extended a forearm from the ball of light and presented a casket in his hand which Manjushrimitra took. The casket contained the Three Lines teaching. Later it was transcribed and the text was passed on as a support for the teaching that went with it. The text was translated into Tibetan when Padmasambhava brought the Great Completion teachings into Tibet and the Tibetan version of it is still available today. The combined text and commentary of Dza Patrul contained in this book explains how to put the Three Lines teaching of Garab Dorje into practise.

### An Explanation of the Name, The Three Lines that Strike the Key Points

The original teaching of Garab Dorje contains three lines of instruction which are aimed right at the key points of the practice of Great Completion. Hence, the text and the teaching that goes with it have become known as “The Three Lines ...”.

The word “lines” in the name of the teaching has not always been properly understood, either in Tibetan or English. There are two, similar words in Tibetan: one word spelled “tshigs” means a line of verse or possibly also a line of prose; the other word spelled “tshig” means “a phrase”, though it has often been incorrectly understood by Westerners to mean only “word”<sup>3</sup>. In Tibetan texts, the name of the teaching should be “tshigs” but has often been mistakenly written as

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<sup>3</sup> With the Tibetan spellings are ཚིགས་ and ཚིག་ respectively; it is easy to see how the mistake occurs.

“tshig”. Because of that mistake, the name has often been stated in English to be “The Three Words ...” or something similar when in fact it is “The Three Lines” of poetry that contain the essential teaching given by Garab Dorje’s teaching.

Now these three lines of instruction are ones that “strike the key points”. What does that mean?

“Key Points” is a term used frequently in Quintessential Great Completion to refer to those hot spots in a practitioner’s being which can, if worked properly, make some desired thing happen in the person’s being. In these teachings they are sometimes also called “key points of the meaning”; this does not mean that they are words which produce a certain conceptual understanding; it means that they are parts of the practitioner’s being which, if properly worked, will cause a deeper connection with reality.

In order to get the desired effect from these key points, the Tibetan language says that they have to be “struck”. However, that is a very literal understanding of the wording. In fact, these key points are like buttons or controllers which, when they are “pressed” or “worked”, produce a specific effect. For example, you press a button and an atomic bomb goes off, or you turn the dial on a radio and the radio blares music, or you depress the appropriate button on the control panel of a lift and it takes you to your desired floor. The Tibetan wording for “strike the key points” has the same meaning as “pressing buttons” or “working the controls” to bring about the desired effect. Thus, Garab Dorje’s teaching could also be thought of as “The Three Lines that Work the

Key Points (which are like buttons to make profound reality shine forth in the practitioner's mind)".

Please note that some translations say "... that strike the key point"; it is not one key point that is worked by these Three Lines but a number of them.

### The Three Lines: Thorough Cut or Direct Crossing?

The Nyingthig or Quintessential level of Great Completion teaches two main practices—Thorough Cut and Direct Crossing<sup>4</sup>. Garab Dorje's Three Lines that Strike the Key Points teaching explains the practice of Thorough Cut, not Direct Crossing. This can be known through careful reading of the text, through oral instruction from mainstream Tibetan lineage-holders, and through the fact that Tibetan commentaries on The Three Lines teaching, for example the one in this book, always show it to be that way.

It is important to note that there is a connection between Thorough Cut and Direct Crossing practices and hence that anyone fully knowledgeable of both practices could give an explanation that started with the topic of the Three Lines teaching, Thorough Cut, and led to Direct Crossing. This is exactly what the third Dodrupchen, Tenpa'i Nyima, did in an oral teaching on the Three Lines that was later recorded as the text *About the Three Lines that Strike Key Points* and published in his *Collected Works*. This teaching starts with a clear explanation of the practice of the Three Lines, similar to what

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<sup>4</sup> For Thorough Cut and Direct Crossing, see the glossary.

is found in Dza Patrul's *Feature of the Expert, Glorious King*, then moves on to the practice of Direct Crossing. Dodrupchen's teaching thus has the special feature of showing how the Three Lines teaching contains the seed of Direct Crossing practice and at the same time shows us practically how the two work together. Dodrupchen's teaching is very unusual in this regard and particularly important for those who are doing both practices.

### Tenpa'i Nyima's Teaching on The Three Lines

The Dodrupchen incarnations started with Jigmey Trinley Ozer, one of the main disciples of Jigmey Lingpa and an emanation of the great treasure revealer Sanggay Lingpa. The Dodrupchens are well known as one of the principal upholders of the Longchen Nyingthig transmission of Nyingthig Great Completion dharma. The third Dodrupchen, Jigmey Tenpa'i Nyima, was known for writing extensively in order to clarify the Longchen Nyingthig teachings. His writings are treasured for their clarity and the text in this book is an excellent example of how well he could explain the points of this system of dharma.

The colophon to the text was written by the compiler of the text, an unknown person who heard this teaching on the Three Lines from the young Tenpa'i Nyima, took notes on it, formalized it, then later had it printed by woodblock. The compiler's publication was included in the *Collected Works* of the third Dodrupchen.

The compiler makes the interesting comment that he was aware that the content and style of his guru's explanation of the Three Lines teaching was not like the traditional, "official" way of explaining the Three Lines. He adds that he was aware that the teaching did not fit with an explanation of the Three Lines that would be found in one of the texts of the lineage that was regarded as an "authentic" teaching of the Three Lines, which would be, for example, Dza Patrul's *Feature of the Expert, Glorious King*. These two points are disclaimers to the effect that, even though the teaching does not fit with what a reader might expect, it does not matter because these are genuine teachings on the matter from one of the main lineage holders of the Longchen Nyingthig teaching. Therefore, the compiler went ahead and cleaned up his notes and had them committed to wood blocks.

It is true that Tenpa'i Nyima's Three Lines teaching is a little different in form from traditional explanations of the Three Lines that Strike the Key Points. However, his teaching is masterful and does indeed present the meaning of the Three Lines teaching. Tenpa'i Nyima himself says early in his teaching that the order is not the usual one and some details of the traditional explanation might have been left out but the entire meaning of the Three Lines teaching is there. For those familiar with the Three Lines teaching, that will be seen to be true.

One of the really interesting things about this teaching is the way that Tenpa'i Nyima incorporates a teaching on Direct Crossing. Remember that the Three Lines is essentially a teaching for the practice of Thorough Cut. Sometimes Thorough Cut teachings include some additional comments,

made in passing, about Direct Crossing but Tenpa'i Nyima goes further; he weaves his presentation of Direct Crossing into his teaching on Thorough Cut teaching so that his teaching shows the entire path of Quintessential Great Completion. All in all, his teaching is a masterful presentation of Quintessential Great Completion.

Those who are studying Thorough Cut will find it extremely rewarding to read Patrul Rinpoche's perfectly traditional explanation of the Three Lines teaching in *The Feature of the Expert, Glorious King* in conjunction with Tenpa'i Nyima's text. Doing so will bring a clear understanding of the compiler's comments about the style of Tenpa'i Nyima's teaching. Moreover, Patrul Rinpoche's text will show very clearly how Tenpa'i Nyima's explanations fits with the Three Lines teaching. Conversely, Tenpa'i Nyima's explanations function again and again as ornaments to the traditional explanation found in Patrul Rinpoche's text. Overall, anyone studying the Three Lines teaching will have many points of the teaching clarified by reading these two texts together.

Tenpa'i Nyima's teaching makes many excellent points about Thorough Cut and Direct Crossing practices individually. However, it goes a step further and shows how the two function together and how the overall path of innermost Great Completion compares to other paths of sutra and tantra.



## Foremost Instructions

Tenpa'i Nyima's teaching belongs to the Foremost Instruction section of the Great Completion teachings and is given through what are called foremost instructions.

Many types of oral instruction are used in order to transmit the Buddhist teachings. Each has a style of its own and each is named accordingly. Unfortunately, the names of the various types of oral instruction have never been translated consistently or even correctly. In some circumstances this causes a major loss of understanding. For example, of these different types of oral instruction, there is one that is a key to understanding Quintessential Great Completion. It is the type of oral instruction called "upadesha" in the Sanskrit language. "Desha" means "verbal instruction", simple as that. "Upa" means the one above the others, the one that is better in every way, that comes at the front of all other types of instruction. It was translated into the Tibetan language with "man ngag", where *ngag* means the type of verbal instruction and *man* means the one that comes before all others. In English it is exactly, *foremost instruction*.

The particular quality of a foremost type of instruction is that it goes right to the heart of the person being instructed and connects the person very directly to the meaning being presented. It is not just a "pith" or "key" or "oral" instruction as so often translated but specifically is the foremost of all types of instruction, the one that has the ability to get right into and move the mind of the person who is being instructed.

As mentioned above, Great Completion teaching was divided by the early Indian masters following Garab Dorje—Manjushrimitra, Shri Singha, and others of their time—into three and sometimes four sections of teaching. The three sections presented in successively more profound order are: Mind Section, Space Section, and Foremost Instruction Section. The outstanding characteristic of the most profound teachings of Great Completion is that they are imparted not just with any kind of oral, pith, key or what-have-you instruction, but specifically with the *foremost* type of oral *instruction*.

The Three Lines teaching that shows the very essence of the practice of Thorough Cut is a teaching of the Foremost Instruction category of Great Completion—in other words of the most profound type—and is transmitted using foremost instructions. Therefore, Tenpa'i Nyima's teaching consists of foremost instructions.

## Reading the Text of Tenpa'i Nyima's Teaching

Quintessential or Foremost Instruction Great Completion has a vocabulary and language which is unique. Its own teachings even include the words “In Great Completion's own language ...”. Finding English that correctly conveys both its vocabulary and language is not a simple task. Moreover, there can be extraordinary profundity contained in a few words and the way they are used. Therefore, writings of the sort in this book cannot be successfully translated without years of hearing the teaching and training in it. This translation takes care of these points so that the profound meaning contained in the words and their use can be properly studied.

It needs to be said that, in general, Buddhist teaching and its literature is not like worldly literature. As the Buddha himself said in the *Sutra of the Recollection of the Three Jewels*<sup>5</sup>:

As for the good qualities of the Dharma ... its wording is excellent, its meaning is excellent.

Correspondingly, the text of Tenpa'i Nyima's teaching is very exacting in its use of words; every single word is carefully chosen and has meaning. Therefore, one has to pay attention to every word and how it is used. An important point for the reader is that the style of composition is not like that of English. In English, it is good form not to use the same word repeatedly but to change to similar words in order to give a greater feeling for the meaning and more elegant style of composition. However, in Buddhist literature, it is usually the opposite and that is the case here. Technical terms each have their own, precise definition and will be used consistently as the meaning is expressed. One of the features of this translation is that this very important aspect of the language used to express the teaching has not been changed. Words are used in a certain and consistent way within the system itself. As a matter of interest, the English equivalents of the vocabulary and use of language are maintained across our translations of these texts, making them very easy and fruitful to read. This can be seen for example in the text of Tenpa'i Nyima's teaching in this book and in other commentaries to the Three Lines teaching which we have published separately.

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<sup>5</sup> See the book *Unending Auspiciousness, The Sutra of the Recollection of the Noble Three Jewels, with Commentaries by Ju Mipham, Taranatha, and Tony Duff*, published by Padma Karpo Translation Committee, 2010, ISBN 978-9937-8386-1-0.

For the vocabulary involved, terms like “foremost instruction” and “key point” and “striking the key point” have been explained above and are used throughout the text with the meanings given. A glossary has been provided to help with the other words of the specialized vocabulary of Great Completion.

The text of Tenpa'i Nyima's teaching in Tibetan script has been included for the sake of those who are intent upon its study and practice. It is based on a hand-written edition of Tenpa'i Nyima's *Collected Works*.

Finally, this text, like most Tibetan texts, is not intended to be understood simply by reading the words. This needs to be said because, in the West especially, in modern times when there is a strong emphasis on education of the rational mind, there is a strong cultural habit of thinking that one should be able to pick up a book and read it and comprehend it. That is not the case here. This text can only function as a support for the oral instructions received from a qualified teacher with a lineage. Therefore, I have not made an attempt to write a commentary myself.

Nonetheless, there are many instances where the unique vocabulary and language of Great Completion will not immediately be clear to readers. Therefore, I have added copious notes to the text so that readers can not only understand the text but gain a better feel for Great Completion's own vocabulary and language.

Because the content of this text is very important, I will mention the main lineages of Quintessential teaching that I

have received so that readers can have faith in the authenticity of the translation. This translation is not done on the basis of self-knowledge, nor on the basis of a few teachings heard here and there, nor on the basis of teachers whose connection is lesser or even questionable. Rather, it is based on a very large body of the foremost instructions of Great Completion received only from people with a very pure lineage and excellent realization during nearly forty years of a life dedicated to the study, practise, and teaching of Tibetan Buddhism. I first learned Great Completion in a very practical way from my root guru, Chogyam Trungpa Rinpoche, who had many pure lineages of Great Completion teaching, such as ones received through his root guru, H.H. Dilgo Khyentse Rinpoche. I also received Great Completion teachings directly from Dilgo Khyentse Rinpoche and his regent Zhadu Thrulzhig Rinpoche. Most importantly, I have received a great deal of both theoretical and practical instruction in a purely Tibetan environment from my personal guru, Padma Kalsang Rinpoche, who holds and holds particularly purely all the lineages of Great Completion teachings preserved at Dzogchen Monastery in Tibet. Additionally, I spent nearly ten years constantly translating this and related material for Tsoknyi Rinpoche III, whose lineage comes from several sources, including Nyoshul Khenpo, and a lesser but still significant amount of time translating this teaching for Ven. Mingyur Rinpoche, from whom I also received private explanations of this text. I have received many other teachings, empowerments, and oral transmissions from various Great Completion masters, but the details would make this too long.

## Further Study

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

## Health Warning

The teaching of the text in this book is about a subject that is kept secret. Anyone who has had these teachings in person will be able to understand them or at least go to his teacher and ask for further explanation. Anyone who has heard these teachings in person from a qualified teacher, and especially who has had the introduction to the nature of mind<sup>6</sup> upon which the teachings hinge, please use and enjoy the texts as you will. If you have not had a proper introduction to the nature of your mind, you would be better off not reading this book but seeking out someone who could teach it to you. In short, the contents of this book could be dangerous to your spiritual health if you are not ready for it, so exercise care.

These days, in the times of rampant globalization, these deep secrets have become very public. That is not necessarily a good thing. For example, I have many times in the last few years run into young men who are extremely confident of their understanding of the meaning of these profound systems but who just spout words that they have read in books. They

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<sup>6</sup> For introduction, see the glossary.

have read the books and know the words but, unfortunately, have not contacted the inner meaning that the books are intended merely as a pointer towards. The solidity of their minds is noticeable and not being helped by reading these things for which they are not ready and, therefore, should not be reading.

With endless prostrations  
To the Dodrupchen beings  
And a constant stream of  
Thanks to all of them ...

PHAT cuts the elaboration,  
HUM HUM HUM is the song of the dharmakaya arrived at,  
PHEM PHEM PHEM is the warmth of the empty space,  
HO HO HO is a father wisdom giving you the goods.

Tony Duff,  
Swayambhunath,  
Nepal,  
February 2011



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



# ABOUT THE THREE LINES THAT STRIKE THE KEY POINTS

by Dodrupchen III Tenpa'i Nyima

I prostrate with great respect at the feet of the guru who wholly embodies the Three Supremes<sup>7</sup>.

Here in regard to this<sup>8</sup>, there are two styles of path meditation that, based on the force of experience, make luminosity manifest. Of them, the style of the other sections of unsurpassed tantra<sup>9</sup> in which it is manifested through working the key points in the channels, drops, and winds, is as follows. It does not require that the aspect of luminosity be explained at

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<sup>7</sup> The Three Supremes is a name for the Three Jewels.

<sup>8</sup> These words are the standard Tibetan way of indicating that the main part of a lecture or text has just been commenced now that the prefatory remarks or materials have been done with.

<sup>9</sup> Great Completion is one of the three sections of unsurpassed tantra. The three are: Mahayoga, Anuyoga, and Atiyoga, with the latter being another name for Great Completion. Here he is referring to Mahayoga and Anuyoga.

first<sup>10</sup> rather, the luminosity is made to shine forth when the key points of the channel chakras of the heart or navel, and so on are worked. When that luminosity does shine forth, for the special kind of person for whom all appearing objects then shine forth as great bliss, that luminosity of equipoise will also be brought forth as luminosity in post-attainment just by the force of that person deliberately remembering it. The reason for that is exemplified by a mother whose only son dies. She will be so stricken with grief that, even if she goes to pleasing places like garden groves, it will not make her happy, and, no matter where she goes, she will never find happiness, only suffering. Similarly, if a person who craves wealth finds a wish-fulfilling jewel in his hand, his mind will become so saturated with joy that, even if he is boxed up into a very tight place, he will never become unhappy, and will stay only joyful. In the same way, acquaintance with great-bliss wisdom at the time of equipoise makes it possible later on at the time of post-attainment, to bring the great-bliss wisdom forth without needing to work the key points of channels, drops, and winds, just by remembering it.

In the path of Great Completion, it is not necessary to have that extra meditation on channels, drops, and winds. Instead, at first, based on the guru's foremost instructions<sup>11</sup>, you

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<sup>10</sup> Innermost Great Completion does require that luminosity be explained right at the beginning.

<sup>11</sup> For foremost instructions, see the introduction and the glossary.

continuously attend to a mindfulness that uninterruptedly minds rigpa<sup>12</sup>, which is the way to preserve<sup>13</sup> rigpa.

Those foremost instructions of the guru are to the point that this luminosity of death and becoming is like a ground where all of this life's appearance-mind is contained and where all later lives' appearances will be ignited. That exactly is the luminosity that is everywhere empty or, you can say, the primordially liberated, uncompounded rigpa. That, the final, subtle awareness<sup>14</sup> from which all appearances ignite, is called "rigpa" or "luminosity". Primordially, that luminosity has never experienced being existent. Suddenly popping up mind has never occurred in the character of that rigpa. "Suddenly popping up mind" is a name for those suddenly born awarenesses that are the sense faculty consciousnesses and, more subtle than that, the mind consciousness. The fact of the luminosity is such that primordially, from the outset, its character has been untainted by this sudden popping up, therefore it is called "alpha purity". If we take the alphabet, literally meaning "the letter A and all the ones beyond it included", then substitute "alpha purity", we get in a similar way the "alpha" purity and beyond that, the entire contents of

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<sup>12</sup> For rigpa, see the glossary.

<sup>13</sup> For preserve, see the glossary. It refers to the way that a desired state is not cultivated but is simply preserved. The difference is that cultivation, also called meditation, is a technique for creating something new that was not there before, whereas preservation simply preserves or maintains, in the current moment, a direct perception of what is already there.

<sup>14</sup> For awareness, see the glossary.

Great Completion's path included with it. This is connected with the key point of "alpha purity", "the outset", "the beginning"<sup>15</sup>, and so on having the same meaning.

Furthermore, the luminosity has the evenness of being free of the ups and downs of agitation that come from thought proliferation and sinking-dullness but, because the winds, and so on, on which the sensory and mental consciousnesses ride are not present in its character, it never accumulates any of what would be the mind side, so it has transparency<sup>16</sup>. Being like a butter lamp inside a vase, the internalized luminosity or deep luminosity is called "the youthful vase body". That rigpa has an intensity of luminosity greater than that of one hundred suns, therefore it is "self-illuminating"<sup>17</sup>. The three of bliss, clarity, and no-thought are inherently present in it<sup>18</sup>, therefore it is "spontaneous existence"<sup>19</sup>. The mind of the first dhyana is more subtle than that of the desire realm, that of the second is more subtle than that of the first, and so on; the nature of this is that the ones below are more subtle than

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<sup>15</sup> These three words in the Tibetan language are "ka dag", "gdod ma", and "thog ma" respectively.

<sup>16</sup> For transparency, see the glossary.

<sup>17</sup> Tib. rang gsal.

<sup>18</sup> The three are inherently present in it because non-thought is the essence, empty; clarity is the nature, luminosity; and bliss is the two of them functioning as all-pervasive compassionate activity.

<sup>19</sup> Tib. lhun grub.

the ones above and this awareness, being even more subtle than any of those, is exceedingly subtle.

All of the above items draw out and show one by one the various features of rigpa, which is done because of the need to gain an intellectual understanding of its features. To gain an understanding of rigpa's way of being seated that is based in its own way of understanding requires being introduced to it. To digest it raw requires full comprehension of it which is achieved through preserving it with mindfulness.<sup>20</sup>

For you to be introduced through the guru's foremost instructions to luminosity's way of being seated requires being able to be acquainted with it on the face of mental mind, without having discarded mind and left it behind. To discard it would be to destroy the life of the path of Thorough Cut. It would be equivalent, for example, to positing for the other unsurpassed tantra sections that there is no need to work the key points of channels, drops, and so on, which would destroy the life of completion stage. Mind, which can be separated out into pure and impure parts, is the impure part, and rigpa

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<sup>20</sup> This is a threefold journey. First you are introduced to it in words and gain an intellectual understanding of its qualities. Next you are introduced to it as an actual experience that comes from a way of knowing that is its own way of knowing—this is called “introduction” (see the glossary for more about introduction). Finally, if you want to be in direct contact with it unmodified so that you just have the whole thing as it is, called “digesting it raw”, you have to realize it fully, which is also called “fully comprehending it”, and that is done by continuous practice of it, which is characterized as the practice of “preserving”.

is the quintessential, highly-refined, pure portion wrapped up in it.

With the latencies of not-rigpa<sup>21</sup> exhausted, the thing that accomplishes buddhahood is rigpa. Having made rigpa into the path and preserved it by a mindfulness that never disconnects from it for even a moment, if it is there with rational mind having been made enormously vast, then the possibility of digesting the rigpa raw will have been discovered and, when that happens, there will have been an introduction to rigpa<sup>22</sup>. In raw rigpa, the suddenly popping up mind *per se* cannot arise and the actuality<sup>23</sup> is changeless, therefore it has to be understood as “unaltered”, “dharmakaya rigpa”, and “the basis of the accomplishment of dharmakaya”.

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<sup>21</sup> Tib. ma rig pa. This term is usually translated into English with “ignorance” but that is a non-literal translation that breaks the reader’s comprehension of the play between the two states of rigpa and not-rigpa, which is actually the whole story of samsara and nirvana.

<sup>22</sup> There is a point here. Rational mind is usually regarded as a bogeyman in these discussions because it is the epitome of dualistic mind. However, if you can build an enormous vastness with lack of clinging, then it is possible to have a mind that discriminates this and that but which is not dualistic. At that point, you can eat raw rigpa. The first time that you do that, you have the introduction.

<sup>23</sup> ... meaning “the fundamental reality of the ground state which has now been met” ...

The name “rigpa” in Great Completion is a designation of a convention; it is called<sup>24</sup> “rigpa” because it is an awareness beyond the three appearances which is the basis for the accomplishment of dharmakaya<sup>25</sup> and it is called “luminosity” because that rigpa has never experienced shrouding by darkness. What in mother tantra is called “great bliss co-emergent wisdom” refers to great bliss and co-emergence where a separation into two has primordially never been experienced so, existing as a co-emergence, it is called “co-emergent wisdom”; it is the luminosity that is the ground where all of this life’s appearance-mind is contained and where all later lives’ appearances will be ignited. When the luminosity is being governed by total conceptuality<sup>26</sup> and mind<sup>27</sup>, there is

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<sup>24</sup> ... according to the former masters of the lineage ...

<sup>25</sup> Rigpa, meaning to have dynamic, direct knowledge, is a type of awareness. Therefore, the thing to which the name is applied would also have to be an awareness. It is, but it is not just any awareness, it is one that is beyond the appearances of the three realms of samsara. Moreover, this awareness is the very thing that you practise in order to attain the dharmakaya. It is a dynamic knowledge of an enlightened type.

<sup>26</sup> Tib. kun rtog. This is the surface-most layer of the ignorance of a sentient being. The mind stays within a process of only thinking conceptually which is a type of ignorance in itself but is also a defence mechanism that prevents the more basic levels of ignorance from self-collapse.

<sup>27</sup> Tib. sems. Tibetan texts distinguish all types of mind clearly so that when they are being discussed the listener knows exactly what is being discussed. Our translations always follow this approach. Here and throughout this text, “mind” by itself nearly  
(continued...)

no knowing where it will go which fits with its being called “primordially liberated, uncompounded”<sup>28</sup>.

## 1. Introduction to Oneself

The way in which there is “introduction to oneself<sup>29</sup>” is as follows. “To oneself” means introduction to the luminosity itself. The way of doing the introduction is, as stated above, that the guru’s foremost instructions show the fact of the luminosity or the luminosity’s way of being seated, just exactly as it is. An understanding happens for the disciple because of the introduction which then has to be made into a certainty.

An example for the way of doing the introduction is this. When the sky is obscured by thick clouds, any attempt to

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<sup>27</sup>(...continued)

always refers to samsaric mind. (The only time it does not is one occasion where a term for mind that normally means samsaric mind is used to mean all types of mind, both enlightened and unenlightened.) This is a key point for understanding the text according to the author’s intention.

<sup>28</sup> If samsaric mind takes it over, then, because samsaric mind has infinite possibilities, it can and does go anywhere in the unenlightened side. That points to the fact that the luminosity itself is an uncompounded thing, meaning that it is not created by karma and not subject to cause and effect. Because it has been and always will be that way, it is primordially liberated.

<sup>29</sup> The first of the three lines of Garab Dorje’s Three Lines teaching.



introduce the sky will meet with some difficulty. If some parts of the sky are free of cloud, then, a little bit of the sky being visible, an introduction to it can be made by saying, “All of this world’s sky is blue like this”, and it will be easy for the introduction to occur. Like that, in the situation now of massed clouds of total conceptuality and the various strands of mind, any attempt to introduce luminosity will meet with some difficulty. However, if the luminosity that shines forth at the times of death and dharmata bardos is introduced in this same situation, the introduction will occur; for it, the guru tells the disciple in detail how the luminosity shines forth at the times of death and dharmata bardos, then the disciple must, based on his own understanding obtained according to that explanation, arrive at a very detailed experience of it. Those various points comprise “introduction to oneself”.

## 2. Decision on One Thing

That luminosity exists in the cave of your own present awareness<sup>30</sup> as something that you never are separated from for even a moment, in the same way as a sesame seed is permeated by oil; if you did separate from it, neither buddhas nor sentient beings would be supported<sup>31</sup>. Now, you must come

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<sup>30</sup> “Cave of your present awareness” is a Tibetan way of talking. Cave here has the sense of “that (special) place within” and has a sense of endearment with it.

<sup>31</sup> If you could separate from it, then the only two possibilities of your continuing existence—that of a buddha or a sentient being—  
(continued...)

to the point of deciding on one thing, which is that you do have it as such. You might think, “Even though it is present in me like that, this luminosity will shine forth at death but, other than that, will not shine forth in me now, will it?”, but that is not correct—it shines forth at the times of death, fainting, and so on<sup>32</sup>.

You do not plant that luminosity in the present moment the way that it was done for you when you were introduced to it, a time when it was parted from something to be mindful of and something that stays mindful of it<sup>33</sup>. Instead, and similar

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<sup>31</sup>(...continued)

would cease to be. That is not possible, so you are never separated from this fundamental luminosity.

<sup>32</sup> There is a teaching on the particular circumstances in which luminosity without coverings shines forth. The “and so on” indicates the rest of the items mentioned in that list and is effectively inserting that teaching at this point. One of the items in the list includes its shining forth through the special techniques of introduction and the possibility of familiarizing oneself with it after that. That then leads on to the next paragraph’s content ...

<sup>33</sup> He is saying that now that you have been introduced to it, you have to get on with the practice of familiarizing yourself with it. That usually does not happen, though it could, with you just jumping straight into the full experience of it—as was shown to you during your introduction to it—which has the particular quality of being beyond dualistic types of mindfulness. Instead, you start with the dualistic type of mindfulness and work from there towards the non-dualistic type of mindfulness. This is a slightly path-oriented way of explaining how to do the practice

(continued...)

to a person remembering himself by himself, first you have to use mindfulness to put everything of mind's side as non significant, un-necessary, and then, having made rigpa's side alone shine forth on the face of mind, you have to meditate in an uncontrived way on rigpa's nature. If, through mindfulness, you discard that fact of rigpa, then you will bring forth something based in mind<sup>34</sup>. For example, if you fall off a bed in a house, you don't leave the house, and similarly, if the rigpa gets discarded through mindfulness, you end up still not leaving mind.

If you meditate in a clear and highly alert mind, that will not fulfill the needs of rigpa meditation. This can be illustrated as follows. "Fourth part free of three", meaning the fourth part free of the three parts, can be called rigpa. The reason is that, because of the key point that one part of mind is rigpa, designating it as "rigpa" is all right. If rigpa is introduced at the time of the fourth part free from the three, the introduction will go easily. In that case, it will be like a sketch done in artist's colours.<sup>35</sup>

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<sup>33</sup>(...continued)

and it does end up being true for most people.

<sup>34</sup> Here he means that, if you impose a dualistic kind of mindfulness, as you did in the first step, it will cause the rigpa to be lost and a return to mind, which is not desirable.

<sup>35</sup> This makes a point about one way to do an introduction. The teaching on four parts free from three must be obtained in person. An introduction done in those circumstances will be a particular good one in which everything is seen clearly and with

(continued...)

When the preserving of rigpa by mindfulness has been undertaken, it is not necessary to think, “Is the manifestation of rigpa happening?” To set up an example, when there is a row of people in a room and all eyes are on one of them, the rest of the people become not-thought-of at all but they have not gradually dissolved into that one man nor are they sitting there being watched with one corner of the mind. Similar to them not being thought of at all, when you are meditating by looking at rigpa with mindfulness, a sort of merging of the mindfulness with rigpa does occur. There is no need to be taking interest<sup>36</sup> in that, thinking, “Have they merged?” And, in the present moment there is no need either to be thinking about whether the luminosity shining forth has happened. For example, when you meditate on a buddha adorned with the major marks and the form of the buddha is there, appearing in your mind, it is not necessary to be thinking about it with, “My meditation on buddha is happening”, because the buddha meditation is already happening in your mind. Similarly, it is not necessary to be thinking about this with, “There is luminosity shining forth for me” because the luminosity to which the guru introduced you previously is what you are

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<sup>35</sup>(...continued)

an economy of extra movement, so to speak.

<sup>36</sup> “Interest” is one of the many mental events, as described for example in the fifty-two mental events. Thus, it has a two-fold purport here. The main point is that pursuit of the issue is not necessary. There is an implied understanding which is that this kind of interest is necessarily a resumption of dualistic mind and that, by its mere presence, will have already caused the rigpa to have been discarded.

right now in the process of meditating on! Orgyan Rinpoche said,

Outwardly-directed grasping and other such things  
are dealt with in luminosity self-recognizing  
itself ...

meaning that, for as long as you are preserving rigpa using mindfulness of the rigpa that was introduced through the guru's foremost instructions, the luminosity is recognizing itself and, due to that, the appearing objects of the outwardly-directed grasping proceed to purification of themselves<sup>37</sup>. When you stay there meditating on the basis of having mixed mindfulness and rigpa, then the mind of the inwardly-directed grasper will dissolve into the rigpa or, you can say, naturally proceed to being pure. Similarly, for as long as you stay there preserving rigpa using mindfulness not to forget it, there is the certainty that doing so will proceed as luminosity recognizing itself. When you have worked at preserving that

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<sup>37</sup> Here and elsewhere in the text, you will find the pair of terms grasped-grasping. This is a Mind Only way of talking that is used throughout the higher tantras. One aspect of mind is the external objects that are being grasped at and the other aspect is the internal grasper, the subject, that is knowing the grasped-at object. One moment of mind with both facets is the point. They are both mind so there is no actual external or internal object or subject but the deluded samsaric mind believes that the externally-directed grasped-at aspect is an external item and that the internally-directed grasping aspect is an internal item. Both are wrong and collapse in the face of rigpa, which solves in one stroke the whole problem of samsara. Tenpa'i Nyima defines Thorough Cut in another text as "the direct severance of grasped-grasping" which is the meaning of all of this.

rigpa, then, like water goes where it is already wet, minds<sup>38</sup> will be elaborated from the liveliness of the rigpa because of which, in the end, the minds do appear but proceed through dissolving back into the rigpa itself; in other words, the rigpa can and will find the path that belongs to its own way of being. For example, just as waves that come from the ocean do in the end dissolve back into it, the minds that are the liveliness of the rigpa are elaborated from the rigpa and, in the end, due to the force of path meditation, the liveliness proceeds to dissolve back into the rigpa itself or to become pure in rigpa's expanse so, at that time, it is called, "a mind of movement that self-purifies"<sup>39</sup>.

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<sup>38</sup> This does not merely mean that "thoughts" will be elaborated from the rigpa. It means that whole minds having both perceived object and perceiving subject will be elaborated. In this case though, you are not falling into a dualized not-rigpa (ignorance) type of mind but are keeping the apparent duality within non-dualistic rigpa. We have moved past the beginner's stage and are talking about how you can have, for example, an apparently normal human existence with known objects and a knowing subject, just like everyone else, but with the key difference that, although there is an observed polarity, there is no grasped duality. The way of saying that according to the tradition is that "the minds that are elaborated are not the liveliness of not-rigpa (ignorance) but of rigpa", a point which Tenp'ai Nyima mentions just below. This is a very profound part of the teaching and can be easily mis-understood. "Minds" here connects with the fruition state of an enlightened kind of "mind" which is mentioned in footnote 39.

<sup>39</sup> Here the word for mind is the honorific form, which is only used to mean a mind that is beyond samsaric dualistic mind. It is

(continued...)

The restraint of the sense faculties' doors is, in development stage, in post attainment, that the container and contents are viewed as the universal purity, the deity mandala, and in completion stage, that which appears is viewed as a great bliss play, and in this case, that the liveliness has been trained up so that what appears comes as a crystal clear bliss<sup>40</sup> in the rigpa's liveliness or in the rigpa's gadgetry<sup>41, 42</sup>.

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<sup>39</sup>(...continued)

the same word as mind but its honorific form indicates a different type of operation. Instead of spewing out concepts that only serve to solidify the dualistic mind that has produced them, this mind makes all the same stuff as the dualistic mind but all of it goes on to self-purity because of being included within the realm of the luminosity. This last, long paragraph contains a whole progression of the practice, from the beginner's level of making a decision on one thing to someone who has become very adept at doing so. In other words, it goes from someone who has just been introduced to rigpa for the first time up to someone who is becoming adept at being in rigpa with everything entailed by it. There is more to go though.

<sup>40</sup> "Crystal clear bliss" means a bliss that is within an environment where all the stuff of dualistic mind has been cleared out so that only the pure portion—which in this teaching of nyingthig is rigpa—remains.

<sup>41</sup> "Rigpa's gadgetry" means the stuff made up by rigpa and brought into manifestation. It is rigpa's stuff; the things it invents and uses in its operation.

<sup>42</sup> This is pointing at the fruition level of the practice. The "restraint of the sense faculties' doors" refers to maintaining a proper relationship to the external phenomena that appear to the senses.

(continued...)

In short, mind and rigpa are distinguished as that to be rejected and to be adopted respectively. Having done so, rigpa's way of being seated must be preserved by mindfulness. That sort of preservation, moreover, first has to be done in meditation that uses a conceived-effort type of mindfulness to mix with the rigpa, whereas at the end, formative-type mindfulnesses<sup>43</sup> will have become self-purifying, so will shine forth internal to the rigpa as part of its own complexion<sup>44</sup> and at that time is called, "mindfulness without conceived efforts that is self-placed".

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<sup>42</sup>(...continued)

Every level of Buddhist practice has its own way of talking about what this means. Here he gives two. He mentions the approach of the other unsurpassed tantras in their development and completion stages, then he mentions the approach of this innermost Great Completion. In Great Completion, the special language for this is "to train up the liveliness" which refers to the path starting from the point of having recognized rigpa for the first time up to its final conclusion. When one has reached the end of the training, one is not merely dealing with the emptiness of the rigpa or with its mental manifestations but is now capable of allowing it in full manifestation of the senses, as well.

<sup>43</sup> "Formatives" are the content of the fourth skandha. They receive their name because they are specifically what causes the formation of future sets of skandhas in future beings. In other words, they drive the process of becoming in samsara. Any kind of conceived mindfulness will be like that. The point is that the path includes getting beyond those kind of samsara-forming mindfulnesses to ones that are part of the rigpa itself.

<sup>44</sup> For complexion, see the glossary. The image is one of not being the empty portion but of the lustre that appears on it.



It is said again and again, with great insistence that, “Once that primordially liberated, uncompounded rigpa existing as its own awareness has been introduced through the guru’s foremost instructions, a decision about it definitely must be made”. Doing this here, like there, is not thought of as a fault but is done while listing the main points to be remembered according to the order of the topics in the explanation.

The luminosity rigpa like that is luminosity rigpa as it is determined by the Great Completion lineage. The lineage has taught many ways to determine it, such as with the twelve vajra laughs, the eight great words, the seven types of resting methods, the four types of Chog Zhag, and so on. It is being taught here using the key points of the Three Lines and, even though the explanation here does not include all the wording connected with that, it does include all of the meaning.

From among the twelve vajra laughs, the meaning expressed in, “Great Completion is the dharma that transcends cause and effect HA HA” is not a denigration of the cause and effect of other vehicles but relates to the fact that both cause and effect exist on top of mind that starts up from the three appearances<sup>45</sup>. It is said that for those who go to the character of Great Completion, for both those who committed the five immediates<sup>46</sup> and those who accumulated the accumulations

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<sup>45</sup> The appearances of the three realms of samsara.

<sup>46</sup> “The five immediates” are five of the heaviest karmic actions possible. They are so heavy that a person who has committed any  
(continued...)

during many kalpas there is no difference in their going to buddhahood; this statement is made from the perspective of their minding<sup>47</sup> primordially liberated, uncompounded rigpa. (This is a teaching using Great Completion's own way of talking that accords with the literal meaning of the words, namely, "not contaminated by virtue or evil"; there is no explanation or teaching of such a thing for those who have not gone to that character.) This would apply to yogins like Telopa and Vimala who have gone to the character denoted by the name<sup>48</sup>. "Samantabhadra even was buddha without having made the slightest virtue and without having abandoned the slightest evil" speaks beyond virtue and evil and also speaks of minding<sup>49</sup> the single, unique sphere of luminosity. The reason for it is that, because the luminosity has never experienced contamination by any of the sufferings of fire of the hot hells, cold of the cold hells, hunger and thirst of the pretas, and so on, the luminosity cannot arise as the entity of suffering; thus it is being stated according to what the words lead to. In sum, that it posits the experiencing of result in relation to having accumulated causes on top of the coarse appearance-mind that operates prior to the three of

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<sup>46</sup>(...continued)

of them proceeds *immediately* on death to birth in hell without intervening bardo.

<sup>47</sup> As in an earlier note, this is the honorific for the usual mind and implies full realization.

<sup>48</sup> Great Completion's character.

<sup>49</sup> This is the honorific form again.

appearance, flaring, and attainment, and so on<sup>50</sup>, it is a very important point. As was said,

Samantabhadra, not having done even a speck of  
virtue,  
By the accumulation of virtue belonging to self-  
recognition of the un-outflowed<sup>51</sup> ...

Compared to abandoning external entertainments and practising for one hundred years, it is more profitable to stay alone in an isolated mountain tract for one day practising virtue and in that case your own mind being very clean and pure is the external isolation of a mountain tract. Internally, isolation from discursive thoughts is that, generally, having

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<sup>50</sup> “Appearance, flaring, and attainment” are the last three stages of the death process. He is saying that there are results that will come from causes created in this life, that is, up to the very end of this life at the end of the death process when this life’s mind dissolves. The “and so on” does not go with “appearance, flaring, and attainment” but means “and all the other ways that causes are accumulated”. Why does he say that? Because “coarse appearance-mind” refers to the mind of the desire realm. Karmic causes are also accumulated in the lives of beings in the form and formless realm and they do inevitably lead to results, too. Thus the “and so on” refers to the all the other possibilities of karmic cause creation that lead to results.

This point is that Great Completion does not leave out the teaching of karmic cause and effect even though the attainment of its fruition might seem at times to bypass it. This follows on from the discussion just a little earlier.

<sup>51</sup> For un-out flowed, see the glossary.

practised the shamatha-vipashyana of the Paramita Vehicle and having because of it a body and mind that have been made serviceable so that one has the control to be able to put mind and have it stay or send it and have it go, whatever it references will serve only to pull one off<sup>52</sup> into virtue. The space-like luminosity in which the strands of discursive thought have been cut is set down as the secret level mountain tract; in relation to the luminosity, the fact of the mastery of being able to put mind and have it stay and send it and have it go is also said to be a shroud of pollution, so the secret one is the mountain tract isolated from mind.<sup>53</sup>

Then, there is the rate of travel of this path. The path of the Paramita Vehicle possessing both profound and vast aspects practised for many uncountable kalpas finally leads to manifest buddhahood. The mantra path is extremely quick compared to that; the paths of the three, outer tantra sections accomplish the ordinary siddhis, and so on then, after lives extending through many kalpas, the supreme siddhi is at last attained. On the path of the other unsurpassed tantra

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<sup>52</sup>... which is a sense of isolation ...

<sup>53</sup> Here, he has given the standard definitions of outer, inner, secret, and innermost retreats. The outer retreat is to stay in an isolated mountain place (or other place depending on the country involved). Doing that is much more virtuous than staying in town and doing virtuous things. Staying in the mountains is equivalent to purifying your motivation and turning your mind to the dharma. So, in fact, if you do purify your motivation and turn your mind to the dharma properly, then you have the outer retreat, no matter where you are. And then it goes on from there ...

sections, the supreme siddhi can be obtained without having to extend it into other lives, in twelve human years. This path at the very peak of the nine vehicles attains the supreme siddhi in six human years. Such are the differing rates of travel.

In short, the alpha purity Thorough Cut's rigpa way of being situated within the context of the luminosity of death and becoming is introduced just as it is. Then, each of its various qualities are shown via the various ways of expressing its features such as alpha purity, transparency<sup>54</sup>, and so on. Then, rigpa's way of being situated is introduced well through the guru's foremost instructions and, having done so, it is then, in one's own mindfulness of the present, to be well and definitely acquainted with. This sort of rigpa does not exist as a fact in some place other than that; one makes a decision that this, one's own awareness of the present just now explained, is it. Then, based on having made that decision, one does not do an interest-type meditation<sup>55</sup> with a thought like, "With mindfulness not having forgotten the fact of that rigpa for even a moment, this mind of mine has become the entity of rigpa", rather, all of these factors of one's own awareness of the present are to be viewed as being the nature of rigpa and, not wavering in the slightest to the mind side, rigpa's side is to be meditated on well, and that is the uncommon key point of meaning. That completes "decision on one thing".

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<sup>54</sup> For transparency, see the glossary.

<sup>55</sup> As before, "interest" implies samsaric mind.

### 3. Assurance Built on Liberation

Of the three types of meditation, best, middling, and least, the best meditation is like throwing a stone at a lion. When a stone is thrown at a lion, the lion is not driven off but turns on the stone thrower with his retaliation, meaning that the stone will not be thrown again. Similarly, the best meditation does not follow after discursive thought when it suddenly erupts, but causes the agent behind the shining forth of the discursive thought to remember himself so that he apprehends himself all of a sudden and then, whatever discursive thoughts arise, they are sent on into self-liberation. The meaning of what some say about this, “Look directly at the discursive thought”, is that the discursive thought looks at itself. What some say, “Look in between the previous and next discursive thought at the mind clear and vivid”, also has that same meaning. Those two do not matter; instead there is the meaning of, “Look directly at how it is”, which is for rigpa to look at itself. This case of looking at rigpa and its not causing even the slightest production of self through a mindfulness which is on mind’s side is the single meaning of the key points of this context. The least meditation is like a stone thrown at a dog, with the stone causing the dog to leave the thrower and be driven off by the stone. Similarly the agent behind the shining forth of the discursive thought is left behind but it is not that the meditation goes off, driven away by

the discursive thought, instead it looks at the agent of the shining forth, himself<sup>56</sup>.

There are three ways of liberation. “Recognizing discursive thought like meeting a man you know from before” is that, if the fact of the rigpa is forgotten, what happens is that a discursive thought that shines forth will be recognized as such and then, having seen it as a fault, you put yourself back on rigpa’s way of being situated as it was before.

“Discursive thought self-liberating itself” is the way of liberation like that of knots in a snake collapsing<sup>57</sup>. At the time the fact of rigpa’s way of being seated is made into the path, another discursive thought is not able to cause an interruption. However, mindfulness has slightly tightened the rigpa so there is danger of distraction if the rigpa does not get preserved. Thus, a slight force of tightening makes the discursive thought unable to plant itself and it is liberated in its own place.

Third, the way of “discursive thought being liberated without benefit, without harm” is like the situation of a thief who comes into an empty house; there is no benefit for the thief

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<sup>56</sup> When discursive thought shines forth, the meditation forgets about the agent that causes it like the dog leaves the stone-thrower behind. Unlike in the example, the meditation does not head away in the direction of the discursive thought like the dog heads off in the direction of the thrown stone, instead, it sits there looking right at the thrower of the stone.

<sup>57</sup> The author has used the word “collapsing” deliberately here because it is the same word used for the collapse of thought.

and no harm to the materials of the house. At this time, you are already planted in the space of rigpa by mindfulness, so that, even though ordinary discursive thoughts pop in, there is nothing to be gained for the discursive thought and nothing to be lost for the luminosity.

In sum, it is necessary to have that spear of mindfulness planted in the depths of rigpa so that no circumstance of something other than it<sup>58</sup> has the ability to wrest it away; it should not be like the flashing in and out that goes up and down a river when white powder is scattered onto water<sup>59</sup>. Then, step by step, the restrictive type of mindfulness or the formative-type mindfulness<sup>60</sup> comes to an end and a mindfulness that comes from the face of the luminosity itself is made to wake up more and more. Due to its waking, a special mindfulness that exists in the rigpa itself comes about, which

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<sup>58</sup> A “circumstance” has the sense of something that could turn into a discursive thought but has not ripened into that possibility yet. In the context here, the circumstance never gets to ripen into its possibility.

<sup>59</sup> This means that the mindfulness has to be a deep part of the rigpa, not a surface event that comes and goes.

<sup>60</sup> The mindfulness that is a “formative-type mindfulness” was discussed in a note 43. “Restrictive mindfulness” is a standard name for the dualistic mindfulness that is trying to restrain something explained in the sutra teachings. The mindfulness needed here is the mindfulness of the dharmata of luminosity, which is totally unrestrictive because it has no involvement of a dualistic thought that conceives of something to be restricted and an agent that restricts it.



is called “mindfulness without conceived effort that keeps itself in place”.

Training up the liveliness of the rigpa is like this<sup>61</sup>. The force of staying equipoised on the rigpa of equipoise causes everything at post-attainment to shine forth in the aspect of crystal clear bliss<sup>62</sup>. For example, like a person who sees a delightful vase, the force at the time of equipoise of not wavering from the fact of the rigpa’s way of being present to another mind causes, in post-attainment, all appearing objects to shine forth as something having an aspect of crystal clear bliss and that person for whom it shines forth like that is able to make all that appears into the gadgetry of rigpa. When that is possible, such a tantrika is able to put all the external and what is inside it, that is, containers and contents<sup>63</sup>, into the gadgetry of rigpa. Thus, the yogin, using the key point that all containers and contents are not existent by way of their own entity, is able by the force of path meditation to put them into rigpa’s gadgetry and so is able to determine both containers and contents as lacking in truth.

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<sup>61</sup> As mentioned in note 42, training up the liveliness is the training of rigpa that goes beyond merely accessing the empty part and which allows the potential for the display of rigpa to become fully operative.

<sup>62</sup> See note 40.

<sup>63</sup> “The external and what is inside it” or “containers and contents” means the worlds which are the external environments for the sentient beings who are contained within them.

Furthermore, in the case of the three of initial arising, then dwelling, and going<sup>64</sup>, it is necessary to come to a determination that mind has no ground and is free of a root. The reason for having to do this is that there is the equipoise of a meditation that makes the fact of rigpa into the path, then there is the post-attainment that comes from getting up from that, and that post-attainment is involved with undertaking the training up of the liveliness of rigpa, so it is the time for determining that appearing objects are without truth. Thus, rational mind is trained in emptiness first then, at the time of being equipoised on the liberating ground, alpha purity rigpa, there is, apart from the key point of only being in rigpa's way of being seated, also the key point of not stealing away rigpa's seat by doing analysis for emptiness, and so on.

When rigpa has been manifested, it is necessary in the context of Thorough Cut to mix expanse and rigpa. In regard to that, rigpa's entity—which is an emptiness of not existing by way of own nature—and expanse have the same meaning; that which has a nature that is an empty self-complexion whose luminosity has no stoppage in it is rigpa. If meditation is done through having mixed together both that rigpa and its expanse, emptiness, then that is expanse and rigpa having

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<sup>64</sup> The examination of mind to see where it initially comes from, if it does come from somewhere, where it stays after that, if it does stay somewhere, and where it goes to in the end, if it does go somewhere, is one of the ways of determining that mind is groundless, rootless which is equivalent to determining its emptiness as it moves. This examination is officially included as a preliminary to Thorough Cut and Direct Crossing in the practices called "Parting into Sides".

been mixed. No matter how much you familiarize yourself with emptiness using the path of the Paramita Vehicle, meditation done through mixing expanse and rigpa because of this profound path is matchless in comparison. The way to understand this is that it does not happen due to there being something better or worse about the emptiness of the appearing object but because of a difference in the perceiving subject of rigpa or, you can say, the basis for the accomplishment.

The profound path of this sort practised because of seeking out one's own peace alone is said to be like making charcoal in a supreme forest of sandalwood; merely seeking what is meaningful for one's own purposes alone is not the path of the supreme vehicle, Great Completion. If, with the thought of renunciation, you do meditation only on emptiness, you will be able to obtain some kind of emancipation but just that is not enough. You need to be motivated by a mind that cannot withstand the suffering of all sentient beings even for one hour. In order to have a quick attainment of the rank of a buddha in one short life at this time of the dregs, it is necessary, having heard the oral instructions of Great Completion, to practise.



No matter what practice is attempted in either sutra or tantra, there is no difference in the two form bodies that will be accomplished, but there is a difference in the path that accomplishes them. I will give a brief summary of the path presentations in a way that fits with the current discussion.

The path of the other unsurpassed tantras is to resort to the channels, drops, winds, and so on and, by the force of working their key points, to manifest the great-bliss wisdom space-like and free of the three circumstances that cause arousal. Having done so, wisdom accomplishes the dharmakaya. Rigpa that begins to flow out a little from that, conditions that make the luminosity co-emerge with it, and the cause of appropriation<sup>65</sup> of the wind's five wind lights, arise in the aspect of support and supported, a deity mandala, and that accomplishes the form kayas of a buddha.

The way that Luminosity Great Completion's path<sup>66</sup> makes both the dharma and form kayas manifest is as follows. The rigpa of the time of the ground that was introduced earlier is determined to be something that has many wondrous dharmas associated with it, then meditation on rigpa's way of being seated, exactly as it is, is done. That accomplishes the wisdom dharmakaya. Then, although there is the ability to produce in that luminosity of the time of the ground the various appearances and various types of thinking and knowing, this is still a time at which it has not been awakened. When the ability to produce them at the time of ground appearances has been completed in its entirety, inconceivable

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<sup>65</sup> For appropriation, see the glossary. Appropriation sets up the next samsaric birth, though in this case it sets up the birth of a deity.

<sup>66</sup> Innermost Great Completion is the path of luminosity. Therefore, one of the many names it is given is Luminosity Great Completion. It is "luminous path of Great Completion" or "luminous Great Completion's path" as sometimes translated.

kayas, bindus, arrangements of fields, and so on will shine forth whereby that luminosity of the time of the ground, present now in the mode of the ground of shining forth, is fully completed at the time of the ground appearances. It is determined like that using the path of Direct Crossing, then the force of familiarization is what accomplishes the aspects of the form kayas, which is the special feature of this path.

The system of unsurpassed mantra makes a path in accordance with what exists in the ground, therefore it is also quicker and works via that key point. That is also important in understanding why that sort of meditation or that sort of method of making things into the path is not explained in the Paramita Vehicle.

There is a similarity in the way that both Great Completion and Kalachakra accomplish the two form bodies based on “empty form”, but it is not guaranteed that all aspects of their paths are the same in all ways. In Great Completion’s own path, the ground of shining forth, the path, the particulars of the essentials<sup>67</sup>, and so on, and the topics of path practice are not common but have many special, superior features. In Kalachakra, the ten signs<sup>68</sup> are taught but the four lamps, the

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<sup>67</sup> “Particulars of the essentials” is the individual headings of the essential topics that comprise the whole classification of the path.

<sup>68</sup> ... of smoke and so forth that indicate the wind is entering the central channel. These signs show that the initial success needed is being obtained and that actual wisdom is starting to develop due to doing the practice. It is a major topic in the unsurpassed tantras of the new translation period and especially in Kalachakra.

four appearances, and so on<sup>69</sup> are not taught. In Great Completion, many special things such as the four lamps, and so on are taught but the ten signs of smoke, and so on and many of the related topics of path practice are not taught<sup>70</sup>. Thus, even though there is similarity just because of the way of shining forth of empty form, there are many sub-topics related to that which differ in many ways. Putting it this way, it is not hard to understand<sup>71</sup>.

The factor of the time of the ground at which the ability to produce various thoughts and appearances has not yet woken up on top of the rigpa itself taken as the practice by the Thorough Cut path is, in relation to making ground

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<sup>69</sup> ... which are the special features of Direct Crossing alone ...

<sup>70</sup> There is an enormous amount of teaching connected with the appearance of the ten signs and the steps which then have to be gone through to get to the final fruition. This teaching is not present in Great Completion.

<sup>71</sup> What this comes down to is that both systems use the phrase “empty forms” but the meaning is different in each case and, moreover, everything on the paths used to develop those empty forms is also different in each case. “Empty forms” in Direct Crossing refers to the appearances of form that arise during the four steps of the path called “the four appearances” and in Kalachakra refers to something else entirely. This particular point has always been a subject of discussion amongst Great Completion practitioners. It is similar to the fact that there is the term “Direct Crossing” in the new translation tantras but what it refers to has nothing to do with the Direct Crossing of Quintessential Great Completion. When the words are seen, it sparks interest, and that leads to these types of discussions.

appearances into the path, a little slower. The factor of ground appearances where the ability of rigpa to produce its own various thoughts and appearances taken as the practice by the Direct Crossing path is, in relation to making ground into the path, extremely rapid. Thus, this point of the profoundly special awarenesses of the two also is a very important key point of path.

Again, in relation to the path of Great Completion, the paths of other unsurpassed mantra vehicles work the key points of the three of channels, drops, and winds, so great-bliss wisdom is factored in, but it is only a rough application that is involved. These paths that, in the beginning, work the key points of the channels, winds, and so on simply to make luminosity great-bliss wisdom manifest are extremely rapid but also have many flaws, such taking a long time to arrive at final attainment, and so on. This path of Great Completion needs familiarization to be done for a long time, so that to begin with, the good qualities of the path signs are produced in mind. Therefore, it does take a little longer than the other but, when the wisdom that comes from the familiarization has been produced in the mindstream, from the perspective of many factors such as the long time that the others take to get to vastness<sup>72</sup>, and so on, this path is quicker and more

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<sup>72</sup> The other paths are fast to start with because they have the means to manifest great bliss wisdom very quickly. However, after that, their techniques of channels, winds, and drops take a long time to bring the vast aspect of the wisdom to fruition. Great Completion on the other hand takes a little longer to make the great-bliss wisdom manifested sufficiently to be the starting

(continued...)

profound, so it is a path that has many special features connected with its being the peak vehicle, the king of vehicles, and so on.



Now, I will give a short explanation of the presentation of Direct Crossing's subject that is specially cherished, the four lamps. Inside the central channel there is a channel not known in the other tantra sections called "the Kati Crystal Tube" which is not at all produced from blood and lymph and which is also called "Golden Sun Ocean". The two are in fact the same thing. That Kati Crystal Tube channel comes out from inside the central channel at the heart centre and splits into five. One end stays in the central channel and the other ends go into the crown, the two eyes, and the two ears. If any one of those channels can be opened, then all five will be opened, and if the mouth of any one of them is shut, all of their mouths will shut. Because of that, and to begin with, the technique for opening the mouth of the channel that is the path to the Far Reaching Lasso is shown.

Then, there are the four lamps: the lamp of the watery far-reaching lasso; the lamp of the completely pure expanse; the lamp of the empty bindu; and the lamp of the rigpa chains.

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<sup>72</sup>(...continued)

point of the path but when that has happened, its techniques of Thorough Cut and Direct Crossing are vastly superior because they can take the practitioner to the fruition of the vast aspect in a much shorter time than the techniques of the other tantra sections.



The first is as follows: it is spoken of in terms of “a tubed channel of light that penetrates the eyeballs”; its outer face does not apprehend the impure factors of ordinary rocks, earth, and so on; and its inner face is only rigpa’s way of being seated, deep luminosity, the youthful vase body. The second is as follows: the lamp of the completely pure expanse is the sky which, as the factor that opens the door, is the sky with an appearance of the blue lustre that is the sky’s own colour. The third is as follows: the lamp of the empty bindu is, like a fish’s eye, a bindu of five lights with azure blue centre. The fourth is as follows: the lamp of rigpa’s chains is bindus and little bindus linked together like a fish hook or a golden thread of ten bindu knots.

If the lamp of rigpa’s chains is categorized, there are: the entity<sup>73</sup>, the liveliness, and the offput. The thing itself is Thorough Cut’s rigpa or one could say “rigpa self-arising wisdom”. The liveliness is prajna, samadhi, dharani, confidence of knowledge, outpourings from the expanse of words and meaning, and so on. The offput is the offput rigpa vajra chains like a woven iron rope or ten-dropped knots and that is also called prajna self-arising lamp.

At the end, this is what occurs. When the lamp of the completely pure expanse has peaked, it will be the Densely Arrayed Akanishtha field that was earlier explained in the Rigpa Liveliness Empowerment<sup>74</sup>. When the lamp of the empty

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<sup>73</sup> See entity in the glossary; here it means what the thing is.

<sup>74</sup> Tib. rig pa’i rtsal dbang. “Earlier” he means at the beginning,  
(continued...)

bindu has peaked, it will be the immeasurable mansion of the sambhogakaya. When the lamp of self-arising prajna has peaked, it will be buddha as the sambhogakaya. When the thing itself or the liveliness has peaked, it will be buddha as the enlightened mind of the sambhogakaya, the wisdom knowledge that knows every superface. When the dharmata of self-sound has peaked, it will be buddha accomplished as the sambhogakaya speech with the sixty melodies of Brahma.



The practice of two paths of Thorough Cut and Direct Crossing can be summed up like this. The ground of alpha purity and Thorough Cut's way of rigpa being seated have the luminosity of death and becoming made into the basis of the feature. Then its features, which are each of its various different good qualities, are shown from the perspective of the many features of rigpa—such as alpha purity, transparency, freedom, primordial liberation, unaltered, spread everywhere, youthful vase body, and so on. Then, the fact that accords with that is introduced by the guru's foremost instructions and, having been introduced, is well acquainted with as one's own thinking mind and has to be made into a certainty. Then there is a decision on one thing, which is that this rigpa is not something that someone else has, it is rigpa that is one factor of this present awareness and which has the many features just explained. After that, with a mindfulness mindful of that rigpa's way of being seated that comes up all of a sudden and

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<sup>74</sup>(...continued)

before one actually engaged in practice which has brought one to this point.

does not forget the rigpa for even a moment, and not with an interest-type meditation that thinks, “This mind of the present has become the entity of rigpa” but within a state that comes from the decision that all of these factors of present awareness are rigpa only of uncompounded nature, meditation on the nature of rigpa’s way of being seated is to be done, and that is the uncommon key point of meaning belonging to this context. That is not meditation involving exaggeration in which what is not is taken to be what is. It is having been introduced by the guru’s foremost instructions to what primordially is as what is, then meditating using this path—this understanding also is another one of the key points involved.

At the time of Direct Crossing, the meaning of “rigpa is aimed at the eye” is this. The way that the channels of the vajra body have amongst them a channel of light not known in the other unsurpassed tantra sections called “Kati Crystal Tube, Golden Sun Ocean” which exists inside the central channel and one end of which pierces to the centre of the eyeball is first nicely introduced using the guru’s foremost instructions. Following that, one has to come to a good and definite understanding of that channel just as it was introduced. Then, one has to gain good understanding of how all the appearances of the three of expanse, bindu, and rigpa shine forth within that channel and, having done that, the ground alpha purity’s rigpa is aimed at the eye. The eye is aimed at the lamp of the completely pure expanse up in space and at the rigpa vajra chains, then the preservation of superficialities of the three of expanse, rigpa, and bindu, with rigpa not being discarded for even an instant, is undertaken; this is the uncommon path of Direct Crossing. To begin with, one

makes that kind of shining forth<sup>75</sup> occur in relation to an object condition of the sun, moon, and butter lamp, whichever is appropriate, and one familiarizes oneself well with the appearances of expanse and bindu. After that, if that channel of light awakens at some point, then, without needing to relate to an object condition, inconceivable appearances of empty forms will be made to shine forth in the expanse of the light channel itself. This initially having to rely on an outer object condition and then, when familiarization has been done for a long time, not having to rely on an outer object condition, is like a clay pot cured by heat.

At the time of Direct Crossing, “rigpa” is used to refer to the lamp of the rigpa chains that has the three points of the thing itself, liveliness, and offput. The thing itself, rigpa of the empty side, is called “alpha purity, Thorough Cut’s rigpa”. The offput, rigpa of the appearing side is called “spontaneous presence Direct Crossing’s rigpa vajra chains”. The liveliness is called “the lamp of self-arising rigpa” or, from the aspect of the outpouring of words and meaning from the expanse, is called “the lamp of self-arising prajna”. All three of these in this context here are given the term “rigpa”.

The appearance experiences that are the appearance part of Direct Crossing and the knowledge experiences that are the rigpa of Thorough Cut are only ever classed as two things

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<sup>75</sup> For shining forth, see the glossary. It refers to appearances coming forth in mind itself.

whose difference is that they are facets of one entity<sup>76</sup>; like the sun and its rays, they mutually assist and accompany each other until, ultimately, the appearance experiences become buddha's form kayas and the knowledge experiences become buddha's wisdom, the dharmakaya. Thus the two are particulars that are facets of one entity, for example like fire and heat, water and wetness.

At the time of exhaustion of dharmas, “the external level earth, stones, rocky mountains, and so on end, the internal level heap of elements ends, the secret level mass of mind's thoughts ends, and the very secret level Direct Crossing's appearance part ends”, all of which is called “the dharmata exhaustion point”. The first is that, for the yogin who has made it as far as dharmata exhaustion point, since he has reached the end of the path's journey, the latencies that cause the appearance of the things of impurity—earth, stones, rocky mountains and so on, have definitely been ended, hence the external objects of earth, stones, rocky mountains, and so on also have ended. The second is that the latencies that cause the appearance of this body which is a thing of impurity have at the internal level definitely been ended, hence the “internal heap of elements” has ended. Third is that the mass of thoughts moved by the wind coming from total concept or the ability to create the elaborations of grasped-grasping have definitely ended, hence the secret level mass of mind's

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<sup>76</sup> “Difference of facets of one entity” is the name of a philosophical classification. It is one of four “differences” used to indicate the exact way in which two or more items are differ from each other. This difference describes the situation where there is one entity with differing appearances.

thoughts has ended. Fourth is that all the appearance portion of spontaneous-existence Direct Crossing—the movement producing winds or latencies—have definitely been ended so all of the very secret level Direct Crossing’s appearance part ends.

In this context, “exhaustion” has the meaning “to flow back in” so, even though there is definitely nothing more<sup>77</sup> beyond this total completion of the liveliness of all the Direct Crossing appearance part, the movement causing winds having been exhausted with nothing left to go, all of the appearance part of spontaneous appearance Direct Crossing flows back into, or is sealed within, the dharmadhātu. There is an equipoise that has the mode of not arising from the dharmata of suchness’s dharmadhātu and while that continues on, the two form kayas effortlessly, spontaneously fulfill all of the hopes that are the desires of sentient beings to be tamed; the term dharmata tells the story of the primal guardian<sup>78</sup> who has the ability to do that. The ultimate accomplishment of unified enlightened body and mind like that is the ultimate accomplishment of form body or unification body of no more training<sup>79</sup> that is a unification of the superfice that is the

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<sup>77</sup> ... of path ...

<sup>78</sup> For primal guardian, see the glossary. Here it refers to Samantabhadra.

<sup>79</sup> Mahamudra and Great Completion both point out that their paths are paths of unification and that the fruition of those paths is unification. Sometimes they mix the sutra teaching of the five paths with that, a teaching in which the final path is buddhahood

(continued...)

display of the form body and the entity that is wisdom that knows all superfluities.

The three of entity, nature, and compassionate activity are like this. The primordially liberated, uncompounded rigpa is said to be “the entity empty” given that it has not so much as a speck of being existent by way of self-entity, by way of own nature. Here, “entity” relates to the fact that, all of the elaborations of grasped-grasping which are factors of the movement of karmic winds, total conceptuality, have been purified, so are absent or empty<sup>80</sup>.

The nature, luminosity, does not mean something like all factors of illumination-knowing have become definitely absent, rather, it means that rigpa’s nature is such that there is no stoppage in the illumination that comprises it; rigpa’s nature has an aspect of crystal clear bliss; it has no delimitations of any sort in it; it has no falling at all into sides in it. To go further with that, “has no delimitations of any sort in it” means that, because all the factors associated with the

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<sup>79</sup>(...continued)

and is called “the path of no more learning”. Hence you get “the unification body (and so on) of no more training”.

<sup>80</sup> In Buddhism in general, since Buddha made emptiness the foremost teaching, the one that has to come before any discussion of appearance that comes from the emptiness and how to work with it, “the entity” is always equated with the empty factor and then nature, and so on, are equated with the appearances of that emptiness. Hence, you first have entity, that is followed by the nature, then the function of the two; they are emptiness, luminosity, and all-pervading compassionate activity.

rigpa offput are a realm empty in that they are free from all apprehensions of measurement, a realm that is everywhere spread, it is un-delimited. That rigpa not falling into sides of a blissful fragment and a suffering fragment, its nature is one of being the great all-pervading spread, therefore, it is the nature luminosity.

“All-pervasive compassionate activity” is as follows. Generally, “compassionate activity” is explained to mean compassion but in this case, it is rigpa that has become the ground of shining forth that has with it the inanimate and animate, containers and contents, so it has to be understood to mean that it is rigpa’s liveliness or rigpa’s gadgetry or miracles. Because there being nowhere in either samsara or nirvana that it does not pervade, it holds the life of both samsara and nirvana, and because it reverses following after existence and non-existence, it is the all-pervasive compassionate activity.

*Footnote in the woodblock: When the lord guru was young and gave this explanation to a group of people, I wrote it down in a set of notes that followed his order of explanation. This is not how people speak about this subject these days and I could not find an authenticating text for it but I did write it down according to what I understood the lord guru gave at the group’s request, corrected it, and had it printed<sup>81</sup>.*

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<sup>81</sup> For more explanation of the wood block colophon, see the introduction.



## GLOSSARY

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

**Affliction**, Skt. kleśha, Tib. nyon mongs: This term is usually translated as emotion or disturbing emotion, etcetera, but the 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.

**Ālaya**, Skt. ālaya, Tib. kun gzhi: This term, if translated, is usually translated as all-base 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 each case. In the Great Completion teachings, an important distinction is made between ālaya alone and ālaya consciousness.

**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.

**Appropriation**, Skt. upādāna, Tib. nye bar len pa: This is the name of the ninth of the twelve links of interdependent origination. Tsongkhapa gives a good treatment of all twelve links in his interdependent origination section of the *Great Stages of the Path to Enlightenment*, a translation of which is available for free download from the PKTC web-site. 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.

**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 he 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.

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

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

**Bardo**, Tib. bar do: Literally, “interval” or “in-between place”.

The general teachings of Buddhism teach this as the interval between one life and the next. However, Nature Great Completion teaches that the cycle of samsaric life consists of four intervals, with the interval between lives consisting of two of the four.

**Becoming**, Skt. bhāvanā, Tib. srid pa: This is another name for samsaric existence. Beings in saṃsāra have a samsaric existence but, more than that, they are constantly in a state of becoming—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.

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

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

**Chog Zhag**, Tib. cog bzhag: The teaching on four Chog Zhag is part of the Thorough Cut teaching of Great Completion. The four Chog Zhag are four ways of being in which the practitioner has put himself “chog zhag”, meaning “set just

so". The four are mountain, ocean, appearances, and rigpa. They show the way of being that is taught in the Thorough Cut practice; they can be used as an introduction to that practice but also to give profound instruction on the details of the practice.

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

**Clinging**, 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 a person joined to the unsatisfactory things of cyclic existence because of mistakenly seeing them as desirable.

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

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

**Conceived effort**, Tib. rtsol ba: In Buddhism, this term usually does not merely mean effort but has the specific connotation of effort of dualistic mind. In that case, it is effort that is produced by and functions specifically within the context of dualistic concept. For example, the term “mindfulness with effort” specifically means “a type of mindfulness that is occurring within the context of dualistic mind and its various operations”. The term “effortless” is often used in Mahāmudrā and Great Completion to mean a way of being in which dualistic mind has been abandoned and, therefore, in which there is none of the striving of ordinary people.

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

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

**Cyclic existence**: See under saṃsāra.

**Dharmadhatu**, Skt. dharmadhātu, Tib. chos kyi dbyings: This is the name for the range or basic space in which all dharmas, meaning all phenomena, come into being. If a flower bed is the place where flowers grow and are found, the dharmadhātu is the dharma or phenomena bed in which all phenomena come into being and are found. The term is used in all levels of Buddhist teaching with that basis meaning but the explanation of it becomes more profound as the teaching becomes more profound. In Great Completion and Mahāmudrā, it is the all-pervading sphere of luminosity-wisdom, given that luminosity is where phenomena arise and that the luminosity is none other than wisdom.

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

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

**Dhyana**, Skt. dhyāna, 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.

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

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

**Effort, Conceived effort**, Tib. rtsol ba: In Buddhism, this term usually does not merely mean effort but has the specific connotation of effort of dualistic mind. In that case, it is effort that is produced by and functions specifically within the context of dualistic concept. For example, the term “mindfulness with effort” specifically means “a type of mindfulness that is occurring within the context of dualistic mind and its



various operations”. The term “effortless” is often used in Mahāmudrā and Great Completion to mean a way of being in which dualistic mind has been abandoned and, therefore, has with it none of the effort of dualistic mind.

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

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

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

**Essence**, Tib. ngo bo: This is a key term used throughout Buddhist theory. The original in Sanskrit and the term in Tibetan, too, has both meanings of “essence” and “entity”. In some situations the term has more the first meaning and in others, the second. For example, when speaking of mind and mind’s essence, it is referring to the core or essential part within mind. On the other hand, when speaking of something such as fire, one can speak of the entity, fire, and its characteristics, such as heat, and so on; in this case, the term does not mean essence but means that thing, what it actually is. See also under entity.

**Exaggeration**, Tib. skur 'debs pa: In Buddhism, this term is used in two ways. Firstly, it is used in general to mean misunderstanding from the perspective that one has added more to one's understanding of something than needs to be there. Secondly, it is used specifically to indicate that dualistic mind always overstates or exaggerates whatever object it is examining. Dualistic mind always adds the ideas of solidity, permanence, singularity, and so on to everything it references via the concepts that it uses. Severing of exaggeration either means removal of these un-necessary understandings when trying to properly comprehend something or removal of the dualistic process altogether when trying to get to the non-dualistic reality of a phenomenon.

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

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

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

this ignorance believe that the things that appear to them through the filter of ignorance are true, are real. Therefore, these beings live in fictional truth.

**Fictional and superfactual:** Fictional and superfactual are our greatly improved translations for “relative” and “absolute” respectively. Briefly, the original Sanskrit word for fiction means a deliberately produced *fiction* and refers to the world projected by a mind controlled by ignorance. The original word for superfact means “that *superior fact* that appears on the surface of the mind of a noble one who has transcended *saṃsāra*” and refers to reality seen as it actually is. Relative and absolute do not convey this meaning at all and, when they are used, the meaning being presented is simply lost.

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

**Field, 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” in both *saṃsāra* and *nirvāṇa*. Thus there are fields that belong to enlightenment and ones that belong to ignorance. Moreover, just as there are “realms” of *saṃsāra*—desire, form, and formless—so there are realms of *nirvāṇa*—the fields *dharmakāya*, *saṃbhogakāya*, and *nirmāṇakāya* and these are therefore called “field realms”.

**Foremost instruction,** Skt. *upadeśha*, Tib. *man ngag*: There are several types of instruction mentioned in Buddhist literature: there is the general level of instruction which is the meaning contained in the words of the texts of the tradition; on a more personal and direct level there is oral instruction which has been passed down from teacher to student from the time of the buddha; and on the most profound level there are foremost instructions which are not only oral instructions provided by one’s guru but are special, core instructions that

come out of personal experience and which convey the teaching concisely and with the full weight of personal experience. Foremost instructions or upadeśha are crucial to the Vajra Vehicle because these are the special way of passing on the profound instructions needed for the student's realization.

**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" and mind appearing in the form of the consciousness that is registering it is called the "grasper" or "grasping" of it. Thus, there is the pair of terms "grasped-grasper" or "grasped-grasping". When these two terms are used, it alerts one to the fact that a Mind Only style of presentation is being discussed. This pair of terms pervades Mind Only, Middle Way, and tantric writings and is exceptionally important in all of them.

Note that one 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**, Skt. mahāsukha, Tib. bde ba chen po: "Great bliss" is a standard but not good translation of this key term. The phrase actually means "the great state of satisfactoriness" that comes with entering an enlightened kind of existence. It is blissful in that it is totally satisfactory, a condition of perfect ease, in comparison to samsaric existence which is totally unsatisfactory and always with some kind of dis-ease. As Thrangu Rinpoche once observed, if samsara is thought of as "great suffering" then this is better thought of as the "great

ease”. Similarly, if samsara is “total unsatisfactoriness” then this is the “great satisfactoriness”.

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

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

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

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

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

**Latency**, Skt. *vāsanā*, Tib. *bag chags*: The original Sanskrit has the meaning exactly of “latency”. The Tibetan term translates that inexactly with “something sitting there (Tib. *chags*) within the environment of mind (Tib. *bag*)”. Although it has become popular to translate this term into English with “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.

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

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

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

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

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

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

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

**Not stopped**, Tib. ma ’gags pa: An important path term in the teaching of both Mahāmudrā and Great Completion. There are two ways to explain this term: theoretically and from a practice perspective. The following explanation is of the latter type. The core of mind has two parts—emptiness and luminosity—which are in fact unified so must come that way in practice. However, a practitioner who is still on the path will fall into one extreme or the other and that results in “stoppage” of the expression of the luminosity. When emptiness and luminosity are unified in practice, there is no stop-

page of the expression of the luminosity that comes from having fallen 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: Offput is a general term for that which is given off by something, for example, the sound that comes from a loudspeaker. In Mahāmudrā and Great Completion, it refers 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 which comes off the emptiness as compassion and all the other qualities of enlightened mind, and, equally, all the apparatus of dualistic mind. All of this is called its offput. Note that the Great Completion teachings have a special word that is a more refined version of this term; see under complexion for that.

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

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



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

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

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

**Preserve**, Tib. skyong ba: An important term in both Mahāmudrā and Great Completion. In general, it means to defend, protect, nurture, maintain. In the higher tantras it means to

keep something just as it is, to nurture that something so that it stays and is not lost. Also, in the higher tantras, it is often used in reference to preserving the state where the state is some particular state of being. Because of this, the phrase “preserve the state” is an important instruction in the higher tantras.

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

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

**Rational mind**, Tib. blo: Rational mind is one of several terms for mind in Buddhist terminology. It specifically refers to a mind that judges this against that. With rare exception it is used to refer to samsaric mind, given that samsaric mind only works in the dualistic mode of comparing this versus that. Because of this, the term is mostly used in a pejorative sense to point out samsaric mind as opposed to an enlightened type of mind.

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

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

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

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

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

**Resting in its own character:** Tib. rang babs bzhag: An important term in Mahāmudrā and Great Completion which refers to the basic style of meditation in these systems. It has the same meaning as uncontrived resting but instead of saying “without contrivance” it says “left as it naturally is”. It means that the resting is not made up, forced or produced but allowed to happen of itself.

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

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

words into English, also stated that this term *rigpa* really did not have a good equivalent in English, though he thought that “insight” was the closest. My own conclusion after hearing extensive teaching on it is that *rigpa* is best left untranslated. Note that *rigpa* has both noun and verb forms. To get the verb form, I use “*rigpa*’ing”.

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

**Secret Mantra**, Tib. *gsang sngags*: Another name for the Vajra Vehicle or the tantric teachings.

**Shamatha**, Skt. *śamatha*, 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, *vipāśhyānā*. If the development of *śamatha* is taken through to completion, the result is a mind that sits stably on its object without any effort and a body which is filled with ease. Altogether, this result of the practice is called “the creation of workability of body and mind”.

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

It is heavily used in texts on meditation to indicate the process of something coming forth into mind. There are other

terms with this specific meaning but most of them also imply the process of dawning within a samsaric mind. “Shine forth” is special because it does not have that restricted meaning; it refers to the process of something dawning in any type of mind, un-enlightened and enlightened. It is an important term for the higher tantras of Mahāmudrā and Great Completion texts where there is a great need to refer to the simple fact of something dawning in mind especially in enlightened mind but also in un-enlightened mind.

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

**State**, Tib. ngang: This is a key term in Mahāmudrā and Great Completion. Unfortunately it is often not translated and in so doing much meaning is lost. Alternatively, it is often translated as “within” which is incorrect. The term means a “state”. A state is a certain, ongoing situation. In Buddhist meditation in general, there are various states that a practitioner has to enter and remain in as part of developing the meditation.

**Stoppageless**, Tib. ’gag pa med pa: This is a key term in Mahāmudrā and Great Completion. It is usually translated as “un-

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

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

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

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

**Superfice, superficialities**, Tib. rnam pa: In discussions of mind, a distinction is made between the entity of mind which is a mere knower and the superficial things that appear on its surface

and which are known by it. In other words, the 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.

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

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

Thorough Cut is a practice that slices through the solidification produced by rational mind as it grasps at a perceived object and perceiving subject. It is done in order to get to the underlying reality which is always present in the core of mind and which is called Alpha Purity in this system of teachings. For this reason, Thorough Cut is also known as Alpha Purity Thorough Cut.

The etymology of the word is explained in the Great Completion teachings either as གྲེགས་སྤྱོད་པ་ or གྲེགས་གཤོས་པ་. In either case, the term གྲེགས་ is “a cut”; there are all sorts of different “cuts” and this is one of them. Then, in the case of གྲེགས་སྤྱོད་པ་, གྲེགས་སྤྱོད་ is an adverb modifying the verb “to cut” and has the meaning of making the cut fully, completely. It



is traditionally explained with the example of slicing off a finger. A finger could be sliced with a sharp knife such that the cut was not quite complete and the cut off portion was left hanging. Alternatively, it could be sliced through in one, decisive movement such that the finger was completely and definitely severed. That kind of thorough cut is what is meant here. In the case of གྲུགས་གཞིན་པ་, the term གྲུགས་གཞི is as an adverb that has the meaning of something that is doubtless, of something that is unquestionably so. A translation based on the first explanation would be “Thorough Cut” and on the second would be “Decisive Cut”.

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

**Transparency**, Tib. zang thal: This term belongs to the unique vocabulary of Great Completion. It has two connotations: that something is seen directly, in direct perception; and that it is seen with full visibility because there is no agent obscuring the view of it. The term is used to indicate that rigpa is truly present for the practitioner. Luminosity when it is the rigpa of the enlightened side and not the not-rigpa, usually translated as ignorance, of the samsaric side, has transparency or, we could say, full visibility, as one of its qualities precisely

because it has none of the factors of mind as such in it, which would obscure it. Transparency means that the rigpa is in full view: it really is rigpa seen in direct perception and it is without rational mind so it is seen without any of the obscuring factors that would make it less than immediately, fully visible.

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

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

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

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

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

The Sanskrit term has the sense of knowing in the most simple and immediate way. This sort of knowing is present at the core of every being's mind. Therefore, the Tibetans called it "the particular type of awareness which is there

primordially”. Because of the Tibetan wording it has often been called “primordial wisdom” in English translations, but that goes too far; it is just “wisdom” in the sense of the most fundamental knowing possible.



## SUPPORTS FOR STUDY

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

My teachers always remark with great appreciation on the extraordinary amount of teaching that I have heard in this life. It allows for highly informed, accurate translations of a sort not usually seen. Briefly, I spent the 1970's studying, practising, then teaching the Gelugpa system at Chenrezig Institute, Australia, where I was a founding member and also the first Australian to be ordained as a monk in the Tibetan Buddhist tradition. In 1980, I moved to the United States to

study at the feet of the Vidyadhara Chogyam Trungpa Rinpoche. I stayed in his Vajradhatu community, now called Shambhala, where I studied and practised all the Karma Kagyu, Nyingma, and Shambhala teachings being presented there and was a senior member of the Nalanda Translation Committee. After the vidyadhara's nirvana, I moved in 1992 to Nepal, where I have been continuously involved with the study, practise, translation, and teaching of the Kagyu system and especially of the Nyingma system of Great Completion. In recent years, I have spent extended times in Tibet with the greatest living Tibetan masters of Great Completion, receiving very pure transmissions of the ultimate levels of this teaching directly in Tibetan and practising them there in retreat. In that way, I have studied and practised extensively not in one Tibetan tradition as is usually done, but in three of the four Tibetan traditions—Gelug, Kagyu, and Nyingma, and also in the Theravada tradition, too.

Padma Karpo Translation Committee (PKTC) was set up to provide a home for the translation and publication work. The committee focusses on producing books containing the best of Tibetan literature, and, especially, books that meet the needs of practitioners. At the time of writing, PKTC has published a wide range of books that, collectively, make a complete program of study for those practising Tibetan Buddhism, and especially for those interested in the higher tantras. All in all, you will find many books both free and for sale on the PKTC web-site. Most are available both as paper editions and e-books.

It would take up too much space here to present an extensive guide to our books and how they can be used as the basis for

a study program. However, a guide of that sort is available on the PKTC web-site, whose address is on the copyright page of this book and we recommend that you read it to see how this book fits into the overall scheme of PKTC publications. In short, given that the main topics of the text in this book are Thorough Cut and Direct Crossing presented through the Three Lines teaching of Garab Dorje, some of the other PKTC publications on Thorough Cut which are important to read in conjunction with it are:

- *The Feature of the Expert, Glorious King* by Dza Patrul
- *Relics of the Dharmakaya* by Ontrul Tenpa'i Wangchuk
- *Peak Doorways to Emancipation* by Shakya Shri
- *Alchemy of Accomplishment* by Dudjom Rinpoche
- *The Way of the Realized Old Dogs* by Ju Mipham
- *The Method of Preserving the Face of Rigpa* by Ju Mipham
- *Essential Points of Practice* by Zhechen Gyaltsheb
- *Words of the Old Dog Vijay* by Zhechen Gyaltsheb
- *Hinting at Dzogchen* by Tony Duff

An unusual feature of this text is that it presents Direct Crossing; other PKTC publications on Direct Crossing are:

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

We make a point of including the relevant Tibetan texts in Tibetan script in our books. We also make them available in

electronic editions that can be downloaded free from our web-site, as discussed below. The Tibetan text for this book is included at the back of the book and is available for download from the PKTC web-site.

## Electronic Resources

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

The wordprocessor TibetDoc has the only complete set of tools for creating, correcting, and formatting Tibetan text according to the norms of the Tibetan language. It can also be used to make texts with mixed Tibetan and English or other languages. Extremely high quality Tibetan fonts, based on the forms of Tibetan calligraphy learned from old masters from pre-Communist Chinese Tibet, are also available. Because of their excellence, these typefaces have achieved a legendary status amongst Tibetans.

TibetDoc is used to prepare electronic editions of Tibetan texts in the PKTC text input office in Asia. Tibetan texts are often corrupt so the input texts are carefully corrected prior to distribution. After that, they are made available through the PKTC web-site. These electronic texts are not careless productions like so many of the Tibetan texts found on the web, but are highly reliable editions useful to non-scholars and scholars alike. Some of the larger collections of these



texts are for purchase, but most are available for free download.

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

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

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



## TIBETAN TEXT

༡༡། རྩོམ་གསུམ་གནད་བརྟེན་སྒྲོར། རྩོམ་གསུམ་ཡོངས་  
འདུས་སྒྲམ་མའི་ཞབས་ལ་གསུམ་པ་ཆེན་པོས་ཕྱག་འཆའ་ལོ། རྟེན་འདིར་འོད་  
གསལ་སྒྲོང་སྟོབས་ཀྱིས་མངོན་དུ་འགྱུར་བར་བྱེད་པ་ལ་ལམ་གྱི་སྟོམ་ཚུལ་  
གཉིས་ཡོད་པ་ལས། སྒྲམ་མེད་ཀྱི་རྒྱུད་སྟེ་གཞན་གྱི་རྩ་ཐིག་རྒྱུད་གསུམ་ལ་  
གནད་དུ་བསྟུན་ནས་མངོན་དུ་འགྱུར་ཚུལ་ནི། དང་པོ་ནས་འོད་གསལ་གྱི་  
རྣམ་པ་བཤད་མི་དགོས་པ་སྟིང་གའམ་ལྟེ་བའི་རྩ་འཁོར་སོགས་ལ་གནད་དུ་  
བསྟུན་ན་འོད་གསལ་ཤར་འོང་། འོད་གསལ་ཤར་བའི་ཆོ་ཡུལ་སྤང་ཐམས་  
ཅད་བདེ་བ་ཆེན་པོར་འཆར་བའི་གང་ཟག་བྱུང་པར་བ་དེས་མཉམ་བཞག་གི་འོད་  
གསལ་དེ་ཉིད་མེས་ཐོབ་ཏུ་བྲན་པར་བྱེད་པའི་སྟོབས་ཀྱིས་ཀྱང་འོད་གསལ་བྲང་  
ཡོང་། དེའི་རྒྱུ་མཚན་ནི་དཔེར་ན་མའི་བུ་གཅིག་བུ་གཅིག་མ་དེ་སྟུག་བསྐྱེད་  
གྱིས་གདུང་བས་སྦྱོང་མའི་ཆོལ་ལ་སོགས་པའི་ཉམས་དགའི་གནས་སུ་ཕྱིན་ན་  
དགའ་བར་མི་འགྱུར་ལ་གང་དུ་ཕྱིན་ཀྱང་སྟུག་བསྐྱེད་པའི་རྣམ་པ་མ་གཏོགས་  
བདེ་བའི་རྣམ་པ་ནི་མི་འབྱུང་། དེ་བཞིན་དུ་མི་ལོར་ལ་སྟེང་སེམས་ཅན་གྱི་ལག་  
ཏུ་ཡིད་བཞིན་ལོར་བུ་རྟེན་ན་མི་དེའི་སེམས་དགའ་བའི་ཆོས་མདོག་གིས་བསྐྱུར་

ཡོད་པས་མི་དེ་རྟ་རྒྱུད་རམ་རྟའི་ར་བའི་ནང་དུ་འདུག་ཀྱང་དགའ་བའི་རྣམ་པ་མ་  
 གཏོགས་སྟུག་བསྐྱེལ་བའི་རྣམ་པ་མི་འབྱུང་། དེ་ལྟར་མཉམ་བཞག་གི་སྐབས་  
 སུ་བདེ་བ་ཆེན་པོའི་ཡེ་ཤེས་ལ་གོམས་འདྲིས་ཡོད་པས་ན་ཕྱིས་རྩེས་ཐོབ་གྱི་  
 སྐབས་སུ་ཙུ་ཐེག་རྒྱུད་ལ་གནད་དུ་བསྟུན་མི་དགོས་པར་བདེ་བ་ཆེན་པོའི་ཡེ་ཤེས་  
 དེའི་རྣམ་པ་དྲན་ཅམ་གྱིས་དེ་ཉིད་འདྲེན་བྱུང་། རྫོགས་པ་ཆེན་པོའི་ལམ་ལ་དེ་  
 ལྟར་ཙུ་ཐེག་རྒྱུད་སོགས་ལྟག་པར་བསྐྱོམ་མི་དགོས་པར། དང་པོ་སྐྱེ་མའི་  
 མན་ངག་ལ་བརྟེན་ནས་རིག་པ་བྱུང་བ་དྲན་པ་རྒྱུན་ཆགས་སུ་བསྟེན་པ་ནི་རིག་པའི་  
 སྐྱོང་ཚུལ་ཡིན། དེ་ལ་སྐྱེ་མའི་མན་ངག་ནི་འཆི་སྤྱད་གྱི་འོད་གསལ་དེ་ཉིད་ཆོ་  
 འདྲིའི་སྒྲུང་སེམས་ཐམས་ཅད་སྤྱད་ས་དང་ཕྱི་མའི་སྒྲུང་བ་ཐམས་ཅད་མཆེད་སའི་  
 གཞི་ལྟ་བུ་ཡིན་ལ། དེ་ཀ་རང་འོད་གསལ་ཐམས་ཅད་སྐྱོང་པའམ་ཡེ་གྲོལ་  
 འདུས་མ་བྱས་གྱི་རིག་པ་ཡིན། དེ་ནི་སྒྲུང་མཆེད་གྱི་མཐའི་ཤེས་པ་ཕྲ་མོ་སྟེ།  
 དེ་ལ་རིག་པའམ་འོད་གསལ་ཟེར། འོད་གསལ་དེ་ལ་འགྱུར་བ་ཡེ་ནས་ཡོད་  
 མ་སྟེང་། སྟོ་བྱར་བའི་སེམས་རིག་པ་དེའི་གཤིས་སུ་ཞུགས་མ་སྟེང་བ་ཡིན།  
 སྟོ་བྱར་བའི་སེམས་ཞེས་པ་ནི། སྟོ་བྱར་དུ་སྐྱེས་པའི་ཤེས་པ་སྟེ། དབང་  
 ཤེས་དང་དེ་ལས་སྤྲ་བའི་ཡིད་ཤེས་རྣམས་ཡིན། འོད་གསལ་དེའི་རྣམ་པ་ནི་ཡེ་  
 གདོད་མ་ནས་སྟོ་བྱར་བའི་རྒྱུན་གྱིས་གཤིས་མ་བསྐྱེད་པས་ན་ཀ་དག་ཟེར།  
 ཀ་སྐྱེན་སུམ་ཅུའི་བཞུགས་ཚུལ་འཆུག་ན་ལྟག་མ་ཐམས་ཅད་འཆུག་འགྲོ་བ་  
 བཞིན་དུ་ཀ་དག་གི་བཞུགས་ཚུལ་གྱི་གོ་དོན་འཆུག་ན་རྫོགས་པ་ཆེན་པོའི་ལམ་གྱི་  
 ཁོག་རྟ་ཐམས་ཅད་འཆུག་འགྲོ་བ་ཡིན། ཀ་དག་དང་གདོད་མ་ཐོག་མ་སོགས་  
 དོན་གཅིག་གི་གནད་གྱིས་ཡིན་པར་གསུང་། གཞན་ཡང་འཕྲོ་གྲོག་དང་བྱིང་  
 རྟུག་གི་འབར་འབྱར་དང་བལ་བ་མཉམ་ཡང་། དབང་ཤེས་དང་ཡིད་ཤེས་  
 དེའི་བཞེན་པའི་རྒྱུད་སོགས་གཤིས་ལ་མ་ཞུགས་པས་སེམས་གྱི་ཕྱོགས་སུ་གྱུར་

པ་ཐམས་ཅད་ཀྱིས་མི་ཚོགས་པས་ཟང་ཐལ། མར་མེ་བུམ་ནང་དུ་ཡོད་པ་  
 བཞིན་དུ། རང་གསལ་ལམ་གཏིང་གསལ་གཞིན་ཅུ་བུམ་སྐྱ་ཟེར། རིག་པ་  
 དེ་གསལ་ངར་ཉི་མ་བརྒྱ་པས་ལྷག་པས་ན་རང་གསལ། བདེ་གསལ་མི་རྟོག་  
 གསུམ་རང་ཆས་སུ་ཡོད་པས་ན་ལྷུན་གྲུབ། འདོད་སེམས་ལས་བསམ་གཏན་  
 དང་པོ་སྤྱ། དང་པོ་ལས་གཉིས་པ་སྤྱ་བ་སོགས་རིམ་བཞིན་འོག་མ་ལས་གོང་  
 མ་རྒྱུས་ཆེས་སྤྱ་བ་ཡིན་ལ། དེ་དག་ལས་ཀྱང་ཆེས་སྤྱ་བའི་ཤེས་པ་ཡིན་པས་  
 ཆེས་སྤྱ་སྟེ། དེ་ཐམས་ཅད་ཀྱིས་འོད་གསལ་རིག་པའི་བྱད་ཆོས་མི་འབྲ་བ་རེ་  
 བྲངས་ཏེ་སྟོན་ཆུ་ཡོད་པ་གོ་དགོས། དེ་ལྟ་བུའི་འོད་གསལ་གྱི་བཞུགས་ཚུལ་  
 རང་གི་གོ་བའི་སྟངས་ནས་ངོ་འཕྲོད་དགོས། འོད་གསལ་ལ་དམར་འཇུས་བྱེད་  
 བྱ་བྱས་སྟོང་རྒྱ་ཁོང་དུ་ཆུད་དགོས། འོད་གསལ་གྱི་བཞུགས་ཚུལ་སྤྱ་  
 མའི་མན་ངག་གིས་ངོ་སྤྱད་པ་དེ་སེམས་ལས་མ་བོར་བར་ཡིད་ངོར་འདྲིས་སྤྱབ་པ་  
 ཞིག་དགོས། དེ་བོར་ན་ཁྲིགས་ཆོད་ཀྱི་ལམ་གྱི་སྟོག་སྟོར་བ་ཡིན། དེ་ནི་  
 དཔེར་ན་སྤྱ་མེད་རྒྱུད་སྟེ་གཞན་གྱི་ཙ་ཐིག་སོགས་ལ་གནད་དུ་བསྟུན་པ་དགོས་  
 མེད་དུ་བཞག་ན་རྟོགས་རིམ་གྱི་སྟོག་སྟོར་བ་ཡིན་པ་དང་མཚུངས། བྲངས་  
 སྟོགས་གཉིས་སུ་སྟེ་བའི་སེམས་ནི་སྟོགས་མ་དང་། རིག་པ་ནི་བྲངས་མའི་  
 ཡང་ཞུན་བཅུད་དུ་བྲིལ་བ་ལྟ་བུ་ཡིན་ནོ། །ཁ་རིག་པའི་བག་ཆགས་ཟད་ནས་  
 སངས་རྒྱུས་ཀྱི་སྤྱབ་བྱེད་རིག་པ་ཡིན། རིག་པ་ལམ་དུ་བྱས་ནས་སྐད་ཅིག་  
 ཀྱང་འབྲལ་བ་མེད་པར་བྲན་པས་བསྐྱངས་ཏེ་སྟོ་ཤིན་ཏུ་རྒྱས་པར་བྱས་ནས་ཡོད་  
 བ་རིག་པ་ལ་དམར་འཇུས་བྱེད་རྒྱ་རྟེན་ནས་རིག་པ་ངོ་འཕྲོད་པ་ཡིན། སྟོ་བྱར་  
 བའི་སེམས་ཀྱི་ངོ་བོ་སྟོ་མི་སྟིང་པ་དང་གནས་ལུགས་ལ་འཇུར་བ་མེད་པས་ན་མ་  
 བཅོས་པ་དང་། ཆོས་སྐྱའི་རིག་པ། ཆོས་སྐྱའི་བསྐྱབ་གཞི་ཡིན་པ་ཤེས་  
 དགོས། རྟོགས་ཆེན་ལ་རིག་པ་ཞེས་མིང་གི་ཐ་སྙད་འདོགས་པ་དེ་ནི་སྤྱང་

གསུམ་ལས་འདས་པའི་ཤེས་པ་སངས་རྒྱུས་ཀྱི་བསྐྱེད་གཞི་ཡིན་པས་རིག་པ་  
 ཞེས་གསུངས་ལ། རིག་པའི་སྟེང་ན་མུན་པ་ཡོད་མ་སྟེང་བས་ན་འོད་གསལ་  
 ཟེར། མ་རྒྱུད་ལས་བདེ་ཆེན་ལྷན་སྐྱེས་ཀྱི་ཡེ་ཤེས་ཟེར་བ་ནི་ཡེ་ནས་བདེ་ཆེན་  
 དང་ཡེ་ཤེས་གཉིས་འབྲལ་མ་སྟེང་བར་ལྷན་སྐྱེས་ཀྱི་ཚུལ་དུ་ཡོད་པས་ན་ལྷན་  
 སྐྱེས་ཀྱི་ཡེ་ཤེས་ཟེར། ཆོ་འདིའི་སྒྲུང་སེམས་ཐམས་ཅད་པར་སྒྲུང་ས་ཆོ་ཕྱི་  
 མའི་སྒྲུང་སེམས་ཐམས་ཅད་རྩེད་མཆོད་སའི་སྟོན་གཞི་འོད་གསལ་ཡིན། འོད་  
 གསལ་ཉིད་ཀུན་རྟོག་དང་སེམས་ཀྱིས་ལྟེ་ཁ་བསྐྱེད་ནས་འགྲོ་མི་ཤེས་པས་ན་ཡེ་  
 བློལ་འདུས་མ་བྱས་པ་ཞེས་བརྗོད། རོ་རང་ཐོག་ཏུ་སྒྲུང་པའི་ཚུལ་ནི།  
 རང་ཐོག་ཅེས་པ་འོད་གསལ་རང་གི་ཐོག་ཏུ་སྒྲུང་པ་ཡིན། རོ་སྟོན་ཚུལ་ནི་  
 བོད་སྟོས་བཞིན། གྲ་མའི་མན་ངག་གིས་འོད་གསལ་གྱི་རྣམ་པའམ་བཞུགས་  
 ཚུལ་རི་ལྟ་བ་བཞིན་བསྟན་ནས་སྟོབ་མ་ལ་གོ་བ་ཆགས་ངེས་ཅན་བྱེད་དགོས་པ་  
 ཡིན། རོ་སྟོན་ཚུལ་གྱི་དཔེ་ནི། རྣམ་མཁའ་སྤྲིན་འཇུག་གིས་བསྐྱེད་  
 སྐབས་ན་རྣམ་མཁའ་འོད་སྒྲུང་ན་རོ་འཕྲོད་པ་ཅུང་དཀའ་ལ། རྣམ་མཁའ་འི་  
 རྩོགས་འགའ་ཞིག་ན་སྤྲིན་མེད་པའི་རྣམ་མཁའ་ཅུང་ཟད་མཐོང་སར་ཕྱིན་ཏེ་སྟོ་  
 འཛམ་བུའི་གླིང་འདིའི་རྣམ་མཁའ་ཐམས་ཅད་སྟོན་པོ་འདི་ལྟ་བུ་ཡིན་ཟེར་ནས་རོ་  
 སྒྲུང་ན་རོ་འཕྲོད་སྟེ་མོ་ཡོད། དེ་ལྟར་དུ་ད་ལྟ་ཀུན་རྟོག་དང་སེམས་ཀྱི་སྤྲིན་  
 ཐག་སྤྲིན་འབྲིགས་པ་ལྟ་བུའི་གནས་སྐབས་ན་འོད་གསལ་རོ་སྒྲུང་ན་རོ་འཕྲོད་  
 ཅུང་ཟད་དཀའ་སྟེ། འཆི་ཁ་དང་ཆོས་ཉིད་བར་དོའི་སྐབས་འོད་གསལ་འཆར་  
 བ་དེ་ལྟར་དུ་རོ་སྒྲུང་ན་རོ་འཕྲོད་པ་ཡིན། དེ་ནི་གྲ་མས་འཆི་ཁ་དང་བར་དོའི་  
 སྐབས་སུ་འོད་གསལ་འཆར་ཚུལ་སྟོབ་མ་ལ་ཞིབ་ཏུ་གསུངས་པ་ལྟར། སྟོབ་  
 མ་རང་གི་གོ་བའི་སྟེང་ནས་སྟེང་བ་ཞིབ་མོ་ཆགས་དགོས། དེ་རྣམས་རོ་རང་  
 ཐོག་ཏུ་སྒྲུང་པ་ཡིན། ཐག་གཅིག་ཐོག་ཏུ་བཅད་པ་ནི། འོད་གསལ་དེ་ནི་ད་

ལྟ་རང་གི་ཤེས་པ་འདིའི་ཡུག་ན་ཏིལ་ལ་སྐྱུམ་གྱིས་བྱུང་པ་བཞིན་དུ་སྐྱད་ཅིག་ཙམ་  
 ཡང་འབྲལ་མ་སྟེང་བར་ཡོད་ལ་བྲལ་ན་སངས་རྒྱས་ཡང་མི་འཛོ། སེམས་  
 ཅན་ཡང་མི་འཛོ། དེ་ཉིད་ཡོད་པ་ཐག་གཅིག་ཏུ་བཅད་སྟབས་དགོས། དེ་  
 ལྟར་ཡོད་ན་འདྲོད་གསལ་དེ་ཉིད་འཆི་དུས་མ་གཏོགས་ད་ལྟ་རང་ཉིད་ལ་འཆར་  
 བར་མི་འགྱུར་རམ་སྟུམ་ན། མ་ཡིན་ཏེ་གཉིད་དུས་དང་བརྒྱལ་བ་ལ་སོགས་  
 པའི་སྐྱབས་སུ་ཡང་འཆར། ད་ལྟའི་སྐྱབས་སུ་འོད་གསལ་དེ་ཉིད་ངོ་སྤྲད་པ་  
 ལྟར་བྲན་བྱ་དང་བྲན་བྱེད་འབེན་བཅུགས་པ་ལྟ་བུ་མ་ཡིན་པར། གང་ཟག་རང་  
 གིས་རང་བྲན་པ་བཞིན་དུ་དང་པོ་བྲན་པས་སེམས་ཀྱི་ཕྱོགས་ཐམས་ཅད་ཕྱིས་མེད་  
 དགོས་མེད་དུ་བཞག་ནས། རིག་པའི་ཕྱོགས་ཁོ་ན་ཡིད་ངོར་ཤར་བར་བྱས་  
 བས་རིག་པའི་རང་བཞིན་མ་བཅོས་པར་བསྟོམ་དགོས། དྲན་པས་རིག་པའི་  
 རྣམ་པ་དེ་ཉིད་བོར་ན་སེམས་ཀྱི་ཐོག་ཏུ་ཐོན་པ་ཡིན། དཔེར་ན་བྱིམ་གྱི་གནས་  
 ཀྱི་ཁྱི་ཐོག་ནས་ལྷང་ན་བྱིམ་ལས་འདའ་བ་མེད་པའི་དཔེ་དེ་བཞིན་དུ་རིག་པ་དེ་  
 ཉིད་དྲན་པས་བོར་སོང་ན་སེམས་ལས་འདའ་བ་མེད་པ་ཡིན། སེམས་སལ་  
 ལེ་རྒྱག་གོ་བ་བསྟོམ་ན་རིག་པ་བསྟོམ་པའི་གོ་མི་ཆོད་པ་ཡིན། ཡང་དཔེ་  
 གཅིག་ནི་བཞི་ཆ་གསུམ་བྲལ་ཏེ། གསུམ་དང་བྲལ་བའི་བཞི་པའི་ཆ་ནི་རིག་  
 པ་ཞེས་བརྗོད་ཆོག་སྟེ། དེའི་རྒྱུ་མཚན་སེམས་ཀྱི་ཆ་གཅིག་རིག་པ་ཡིན་པའི་  
 གནད་ཀྱིས་རིག་པ་ཞེས་བཏགས་ན་ཆོག །གསུམ་དང་བྲལ་བའི་བཞི་ཆའི་  
 སྐྱབས་ན་རིག་པ་ངོ་སྤྲད་ན་འཕྲོད་སྤྲེལ་བ་ཡིན་གསུང་། དེའི་སྐྱབས་ན་ལྷ་བཟོའི་  
 ཆོན་གྱིས་སྐྱུ་རིས་བྱེད་པ་དང་འབྲལ་བ་ཡིན་གསུང་། དྲན་པས་རིག་པ་བསྐྱེད་ས་  
 པའི་གནས་སྐྱབས་ན་རིག་པ་མངོན་དུ་གྱུར་ཡོད་ཨོ་དགོས་སྟུམ་ན་མི་དགོས་ཏེ།  
 དཔེར་ན་ཁང་པའི་ནང་ཞིག་ན་མི་གྲལ་གང་ཡོད་སྐྱབས་ན། དེའི་གྲལ་གྱི་མི་  
 གཅིག་ལ་དམིགས་ནས་སྟོང་པའི་སྐྱབས་མི་གཞན་རྣམས་ལ་ཅང་མི་སེམས་པར་

ལྷུར་ཏེ་མི་གཞན་རྣམས་རིམ་པ་བཞིན་དུ་མི་གཅིག་ལ་ཐིམ་སོང་བ་ཡང་མ་ཡིན།  
 དེ་རྣམས་ལ་སེམས་ཀྱི་ཟུར་གྱིས་བལྟས་ནས་སྡོད་པ་ཡང་མ་ཡིན། མི་དེ་  
 རྣམས་ལ་ཅི་ཡང་མི་སེམས་པ་བཞིན་དུ་བྲན་པས་རིག་པ་ལ་བལྟས་ནས་བསྒྲོམ་  
 པའི་སྐྱབས་བྲན་པ་རིག་པ་ལ་འབྲེས་སོང་ལྟ་བུར་འབྱུང་མོད། འབྲེས་སོང་  
 སྐྱམ་པའི་མོས་པ་བྱེད་མི་དགོས། ད་ལྟ་རང་ལ་འོད་གསལ་འཆར་ཡོད་པ་  
 ཡང་བསམ་མི་དགོས། དཔེར་ན་སངས་རྒྱུ་མཚན་བཟང་པོས་བརྒྱན་པ་  
 ཞིག་སྒྲོམ་ནས་སངས་རྒྱུ་ཀྱི་རྣམ་པ་ཡིད་ལ་ཤར་ཡོད་པའི་དུས་ན་ངའི་སངས་  
 རྒྱུ་བསྒྲོམ་ཡོད་བསམ་མི་དགོས། སངས་རྒྱུ་ཡིད་ལ་སྒྲོམ་ཡོད་པའི་ཕྱིར་  
 རོ། །དེ་བཞིན་དུ་ང་ལ་འོད་གསལ་ཤར་ཡོད་བསམ་དགོས་པ་མ་ཡིན་ཏེ།  
 སྤར་སྒྲུ་མས་ངོ་སྤྲད་པའི་འོད་གསལ་དེ་ཉིད་རང་གིས་སྒྲོམ་བཞིན་པའི་དུས་ཡིན་  
 པས་སོ། །ཨོ་རྒྱན་རིན་པོ་ཆེའི་ཞལ་ནས། ཕྱི་ལྟར་གཟུང་བའི་སོགས་  
 ལྟར་འོད་གསལ་རང་ངོ་ཤེས་པ་སྟེ། སྒྲུ་མའི་མན་ངག་གིས་རིག་པ་ངོ་སྤྲད་པ་  
 དེ་ལ་བྲན་པས་རིག་པ་བསྐྱངས་ནས་འདུག་ན་བར་དུ་འོད་གསལ་རང་ངོ་ཤེས་  
 རས་ཕྱི་ལྟར་གཟུང་བའི་ཡུལ་སྤང་རྣམས་རང་ལུགས་ཀྱིས་དག་འགྲོ་བ་ཡིན།  
 བྲན་པ་དང་རིག་པ་བསྐྱེད་ནས་སྒྲོམ་བསྐྱད་ན་ནང་དུ་འཛིན་པའི་སེམས་རྣམས་  
 རིག་པ་ལ་ཐིམ་པའམ་རང་བཞིན་གྱིས་དྲངས་འགྲོ་བ་ཡིན། དེ་བཞིན་དུ་རིག་  
 པ་བྲན་པས་མ་བརྟེན་པར་སྦྱོང་ནས་སྡོད་ན་བར་དུ་འོད་གསལ་རང་ངོ་ཤེས་ནས་  
 འགྲོ་ངས་པ་ཡིན་གསུང་། རིག་པ་དེ་ཉིད་བསྐྱེད་བསྐྱད་ན་རྒྱན་གར་ཡོད་སར་  
 རྒྱ་འགྲོ་བ་བཞིན་དུ། རིག་པའི་རྩལ་ལས་སེམས་རྣམས་འཕྲོས་པ་ཡིན་པས།  
 མཐར་སེམས་རྣམས་རིག་པ་རང་ཉིད་ལ་ཐིམ་ནས་འགྲོ་བ་ཡིན་ཏེ། རིག་པ་  
 རང་གི་ཆང་ངམ་མལ་གྱི་ལམ་རྟེན་འོང་བ་ཡིན། དཔེར་ན་རྒྱ་མཚོའི་ཐ་  
 རྐབས་རྒྱ་མཚོ་ལས་བྱུང་ནས་མཐར་རྒྱ་མཚོ་ལ་ཐིམ་འགྲོ་བ་བཞིན་དུ་རིག་པའི་



ཕུལ་གྱི་སེམས་རྣམས་རིག་པ་ལས་འཕྲོ་ཞིང་མཐར་ལམ་བསྐྱོམ་སྟོབས་ཀྱིས་  
 ཕུལ་རྣམས་རིག་པ་རང་ཉིད་ལ་ཐིམ་པ་འཕམ་རིག་པའི་དབྱིངས་སུ་དྲངས་ནས་འགོ་  
 བ་ཡིན་པས་དེའི་ཆོ་འཇུག་པ་རང་དག་གི་དགོངས་པ་ཞེས་བརྗོད་དོ། །དབང་  
 པོའི་སྒྲོ་སྒྲུམ་པ་ཡང་། བསྐྱེད་རིམ་དུ་ནི་རྗེས་ཐོབ་ཏུ་སྒྲོད་བཅུད་དག་པ་རབ་  
 འབྱུམས་ལྟའི་དགྱིལ་འཁོར་དུ་བལྟ་བ་དང་། རྫོགས་རིམ་དུ་གང་སྒྲུང་བ་བདེ་  
 ཆེན་གྱི་རྣམ་ཐོལ་དུ་ལྟ་བ་དང་། སྐབས་འདིར་གང་སྒྲུང་རིག་པའི་ཕུལ་ལམ།  
 གང་སྒྲུང་རིག་པའི་རྣམ་འཕྲུལ་དུ་དྲངས་གསལ་བདེ་བའི་རྣམ་པར་ཕུལ་སྦྱང་བ་  
 དེའོ། །མདོར་ན་སེམས་དང་རིག་པ་གཉིས་ཀྱི་སྒྲུང་སྒྲུང་ཕྱེས་རྟེན་པས་  
 རིག་པའི་བཞུགས་ཚུལ་སྦྱོང་དགོས། དེ་ལྟར་སྦྱོང་བ་ལ་ཡང་དང་པོ་རྩོལ་  
 བའི་རྟེན་པས་རིག་པ་དང་བསྐྱེས་ནས་བསྐྱོམ་དགོས། མཐར་འདུག་ཀྱི་རྟེན་  
 པ་རྣམས་རང་དག་ལ་སོང་ནས་རིག་པའི་རང་མདངས་ཁོང་ནས་འཆར་ཡོང་།  
 དེའི་སྐབས་སུ་རྩོལ་མེད་རང་བཞག་གི་རྟེན་པ་ཞེས་ཟེར་རོ། །ཡེ་གྲོལ་འདུས་  
 མ་བྱས་ཀྱི་རིག་པ་དེ་རང་གི་ཤེས་པའི་ཆ་ན་ཡོད་པ་སྒྲུ་མའི་མན་ངག་གིས་ངོ་སྤྲད་  
 བ་མཁུ་ཆོད་པ་ཞིག་ངེས་པར་དགོས་ཞེས་ཡང་ནས་ཡང་དུ་ནན་ཆེ་བར་  
 གསུངས་པས། འདིར་ཡང་སྒྲོམ་སྒྱུ་ན་ལ་མ་བསམ་པར་གསུང་རིམ་ལྟར་  
 བརྗོད་བྱང་དུ་བྱས་པ་ཡིན། དེ་ལྟ་བུའི་འོད་གསལ་རིག་པ་དེ་ཉིད་རྫོགས་ཆེན་  
 ཀྱི་རྒྱུད་ནས་གཏན་ལ་ཕབ་ཚུལ། རྫོགས་ཀྱི་གད་མོ་བཅུ་གཉིས། ཆོག་ཆེན་  
 པོ་བརྒྱད། བཞག་ཐབས་རྣམ་པ་བདུན། ཅོག་བཞག་རྣམ་པ་བཞི་ལ་  
 སོགས་པའི་སྒྲོ་ནས་གཏན་ལ་ཕབ་ཚུལ་མང་དུ་གསུངས་ཀྱང་། མདོར་ན་  
 སྐབས་འདིར་བསྟན་པའི་ཆོག་གསུམ་གནད་དུ་བསྐྱེད་པའི་ཁོངས་སུ་དེ་ཐམས་ཅད་  
 ཆོག་གི་ཆ་ནས་མ་འདུན་ཡང་དོན་གྱི་ཆ་ནས་འདུབ་ཡིན། རྫོགས་ཀྱི་གད་མོ་  
 བཅུ་གཉིས་ཀྱི་ནང་ནས། རྫོགས་པ་ཆེན་པོ་ནི་རྒྱུ་འབྲས་ལས་འདས་པའི་ཆོས་

ཡིན་ཏུ། ཞེས་བཟོད་པའི་དོན་ནི། ཐེག་པ་གཞན་གྱི་རྒྱ་འབྲས་ལ་སྐྱར་  
 བ་བཏབ་པ་མིན་ཏེ། རྒྱ་འབྲས་གཉིས་ཀ་སྐྱར་གསུམ་ཚུན་ཆད་ཀྱི་སེམས་ཀྱི་  
 སྤྱང་ན་ཡོད་པས་སོ། ། རྫོགས་པ་ཆེན་པོའི་གཤིས་དེར་ཕེབས་པ་རྣམས་ལ་  
 མཚམས་མེད་པ་ལྟ་བུས་པ་དང་བསྐྱལ་པ་མང་པོ་ཚོགས་བསགས་པ་གཉིས་  
 སངས་རྒྱས་པར་བྱུང་མེད་གསུངས་པ་ནི། ཡེ་ཤོལ་འདུས་མ་བྱས་ཀྱི་རིག་པ་  
 ལ་དགོངས་ནས་གསུངས་པ་ཡིན་པའི་ལྟ་བུ་ལ་དགེ་སྤྱོད་གིས་མི་གོས་པ་སྦྱངས་ཐད་  
 རང་དུ་བསྐྱེད་པ་ཡིན་ལ། གཤིས་དེར་མ་ཕེབས་པ་དག་ལ་དེ་ལྟར་བསྐྱེད་པ་འཇམ་བཤད་པ་མིན་  
 མོ། ། མཆན་ལ་མཚན་གཞི་གཤིས་དེར་ཕེབས་པའི་རྣལ་འབྱོར་པ་ཏེ་ལོ་པ་དང་  
 བི་མ་ལ་ལྟ་བུའོ། ། ཀུན་ཏུ་བཟང་པོ་ཉིད་ཀྱིས་ཀྱང་དགེ་བ་ཅུང་ཟད་མ་བྱས་  
 སྤྱིག་པ་ཅུང་ཟད་ཅམ་ཡང་མ་སྦྱངས་ནས་སངས་རྒྱས་སོ་ཞེས། དགེ་སྤྱོད་  
 ལས་འདས་པར་གསུངས་པ་ཡང་། འོད་གསལ་ཉག་གཅིག་ལ་དགོངས་ཏེ་  
 གསུངས་པ་ཡིན་ལ། དེའི་རྒྱ་མཚན་ནི་འོད་གསལ་ཉིད་ནི་དཔྱལ་བའི་མེ་དང་  
 གྲང་བའི་ངད་དང་ཡི་དྲགས་སུ་བ་ཀྲེས་སྒོམ་གྱི་སྤྱག་བསྐྱལ་སོགས་ཐམས་ཅད་  
 ཀྱིས་གོས་མ་སྦྱོང་ལ་འོད་གསལ་དེ་ཉིད་སྤྱག་བསྐྱལ་གྱི་ངོ་པོར་སྦྱེ་མི་སྤྱིད་པས་དེ་  
 ཉིད་སྦྱངས་ཐད་དུ་གསུངས་པ་ཡིན། མདོར་ན་སྐྱར་མཆེད་ཐོབ་གསུམ་གྱི་  
 སྤྱོད་ཀྱི་སྐྱར་སེམས་རགས་པའི་སྤྱང་ནས་རྒྱ་བསགས་ནས་འབྲས་བུ་སྦྱོང་བ་  
 སོགས་འཛིག་པ་ཡིན་པ་གལ་ཆེ། ཀུན་བཟང་དགེ་བ་རྣལ་ཅམ་མ་བྱས་  
 པར། ། ཟག་མེད་རང་ངོ་ཞེས་པའི་དགེ་ཚོགས་ཀྱིས། ། ཞེས་གསུངས་པ་  
 ལྟར་རོ། ། སྤྱི་འདུ་འཛི་ལས་ལོ་བརྒྱར་བསྐྱབས་པ་ལས་རི་ཁྲོད་དབེན་པར་  
 གཅིག་ཤར་གནས་ནས་ཉིན་གཅིག་དགེ་བ་བསྐྱབ་པ་ཁེབས་ཆེ་བ་དང་། རང་  
 གི་སེམས་གཙང་སིང་ངེ་བ་ཡིན་པས། དེ་སྤྱི་རི་ཁྲོད་ཀྱི་དབེན་པ་ཡིན་ནོ། །  
 རང་རྣམ་རྟོག་ལས་དབེན་པ་ནི། སྤྱིར་ན་ཡར་སྤྱོད་ཐེག་པའི་ཞི་ལྷག་གྲུབ་ནས་

སེམས་བཏང་འགྲོ་བཞག་སྡོད་ལ་རང་དབང་བའི་ལུས་སེམས་ལས་སུ་རུང་བས་  
 གང་ལ་དམིགས་ཀྱང་དགོ་བ་ལ་བཀོལ་དུ་རུང་བ་ཡིན་ནོ། །མཆོག་སྤྱན་  
 ཐབས་ཆད་པའི་ནམ་མཁའ་ལྟ་བུའི་འོད་གསལ་ནི་གསང་བའི་རི་ཁྲོད་དུ་འཛོལ་ཏེ།  
 འོད་གསལ་དེ་ལ་ལྟེན་ན་སེམས་བཏང་འགྲོ་བཞག་སྡོད་ལ་དབང་བའི་རྣམ་པ་དེ་  
 ཡང་སྐྱབས་ཞད་ཅན་ཞིག་ཡིན་པར་གསུངས་ལ། དེ་གསང་བ་སེམས་གྲིས་  
 དཔེན་པའི་རི་ཁྲོད་ཡིན། །དེ་ལྟར་ལམ་གྱི་མུར་བུལ་ཡང་པར་ཕྱིན་ཐེག་པའི་  
 ཟབ་རྒྱས་གཉིས་ལྡན་གྱི་ལམ་བསྐྱལ་པ་གངས་མེད་མང་པོར་བསྐྱབས་ནས་  
 མཐར་མཛོན་པར་ཆོགས་པར་སངས་རྒྱས་པ་ཡིན་ལ། སྤྲུགས་གྱི་ལམ་ནི་དེ་  
 ལས་ཤིན་ཏུ་མུར་སྟེ་ཕྱི་རྒྱུད་སྟེ་གསུམ་གྱི་ལམ་གྲིས་ཐུན་མོང་གི་དངོས་གྲུབ་  
 སོགས་བསྐྱབས་ནས། དེ་ལས་ཆོ་བསྐྱལ་པ་མང་པོར་བསྐྱོང་ནས་ད་གཟོད་  
 མཆོག་གི་དངོས་གྲུབ་ཐོབ་པ་ཡིན་གསུང་། སྤྲུགས་ཀྱི་རྒྱུད་སྟེ་གཞན་གྱི་ལམ་  
 ལ་ཆོ་བསྐྱོང་མི་དགོས་པར་མི་ལོ་བཅུ་གཉིས་གྲིས་མཆོག་གི་དངོས་གྲུབ་ཐོབ།  
 ཐེག་དགའའི་ཡང་ཅེ་འདི་ཉིད་གྱི་ལམ་གྲིས་མི་ལོ་དུག་གིས་མཆོག་གི་དངོས་གྲུབ་  
 ཐོབ་སྟེ་མུར་བུལ་གྱི་ཁྱད་པར་ཡང་དེ་ལྟ་བུ་ཡིན་ནོ། །མདོར་ན་ཀ་དག་ཁྲིགས་  
 ཆོད་ཀྱི་རིག་པའི་བཞུགས་ཚུལ་དེ་ཉིད་འཆི་སྤྱད་ཀྱི་འོད་གསལ་ཇི་ལྟ་བ་བཞིན་དུ་  
 འོ་སྡོད་ནས། དེའི་ཁྱད་ཆོས་ཀ་དག་ཟང་ཐལ་ལ་སོགས་པའི་བཟོད་ཚུལ་སྒྲ་  
 ཆོགས་པའི་སྒྲོ་ནས་ཡོན་ཏན་གྱི་ཆ་མི་འདྲ་བ་རེ་རེ་བསྟན་ནས་རིག་པའི་བཞུགས་  
 ཚུལ་ཇི་ལྟ་བ་བཞིན་སྤྲུལ་མའི་མན་ངག་གིས་ངོ་ལེགས་པར་སྤྱད་དེ་ད་ལྟ་རང་གི་  
 དན་པ་ལ་ལེགས་པར་འདྲིས་ངེས་སུ་བྱེད། དེ་འདྲ་བའི་རིག་པ་དེ་དོན་གཞན་  
 དུ་ཡོད་པ་མ་ཡིན་ཏེ། དེ་ལྟའི་རང་གི་ཤེས་པ་འདི་ཉིད་ཀྱི་ཆ་བཤད་མ་ཐག་པ་  
 དེ་ཉིད་ཡིན་པར་ཐག་བཅད་ནས་བཅད་ཐོག་དེ་ནས་རིག་པའི་རྣམ་པ་དེ་ཉིད་དྲན་  
 པས་སྤྲད་ཅིག་ཀྱང་མི་བརྟེན་པར་བདག་གི་སེམས་འདི་ཉིད། རིག་པའི་ངོ་

བོར་གྱུར་སོང་སྐྱམ་པ་ལྟ་བུའི་མོས་སྐྱོམ་ཡང་མ་ཡིན་པར་ད་ལྟའི་རང་གི་ཤེས་  
 པའི་ཆ་འདི་དག་ཐམས་ཅད་རིག་པའི་རང་བཞིན་དུ་བལྟས་ནས་སེམས་ཀྱི་ཕྱོགས་  
 ལ་ཅུང་ཟད་ཙམ་ཡང་མི་གཡེང་བར་རིག་པའི་ཕྱོགས་ལེགས་པར་བསྐྱོམ་པར་བྱ་  
 བ་ནི་གནད་དོན་ཐུན་མོང་མ་ཡིན་པ་ཡིན་ནོ། །དེས་ཐག་གཅིག་ཐོག་དུ་བཅད་  
 པ་སོང་། གསུམ་པ་གདེང་གྲོལ་ཐོག་དུ་བཅའ་བ་ནི། སྐྱོམ་པ་རབ་དང་།  
 འབྲིང་དང་། ཐ་མ་གསུམ་ལས། བསྐྱོམ་པ་རབ་སེང་གེ་ལ་རྩོམ་པར་བལྟ་  
 བུ་ཡིན་ཏེ། སེང་གེ་ལ་རྩོམ་པ་འཕངས་ཀྱང་རྩོམ་མི་འདེད་པར་རྩོམ་པར་  
 མཁན་ཁོ་རང་དེད་ནས་ཉེས་ལན་གྱི་ཆད་པ་གཅོད་ནས་རྩོམ་མི་ཕོག་པར་  
 བྱེད་པ་ལྟར། སྐྱོམ་རབ་ཀྱིས་རྣམ་རྟོག་ཐོལ་གྱིས་སྐྱེས་ཆོ་རྣམ་རྟོག་གི་རྩེས་སུ་  
 མི་འབྲང་ཞིང་རྣམ་རྟོག་འཆར་མཁན་ཁོ་རང་དཔལ་པས་ཉར་གྱིས་བཟུང་ནས་རྣམ་  
 རྟོག་གང་ཤར་རྣམས་རང་གྲོལ་དུ་གཏོང་བའོ། །འགའ་ཞིག་གིས་དེའི་སྐབས་  
 རྣམ་རྟོག་ལ་ཅེར་རེ་ལྟོས་ཞེས་པའི་དོན་དེ་རྣམ་རྟོག་ཁོ་རང་ལ་བལྟ་བ་ཡང་ཡོད།  
 འགའ་ཞིག་གིས་རྣམ་རྟོག་སྒྲ་ཕྱིའི་བར་སེམས་སལ་ལེ་རྩིག་གེ་བ་ལ་བལྟ་བ་ཡང་  
 ཡོད། དེ་གཉིས་གང་ཡང་མ་ཡིན་པར་རང་ལུགས་ལ་ཅེར་ལྟོས་ཞེས་པའི་  
 དོན་ནི། རིག་པ་ཁོ་རང་ལ་བལྟ་བ་ཡིན་ལ། རིག་པ་ལ་བལྟ་བ་དེའི་  
 སྐབས་སེམས་ཀྱི་ཕྱོགས་ལ་དཔལ་པས་བདག་ཅུང་ཟད་ཙམ་ཡང་མི་བྱེད་པ་ནི་  
 སྐབས་འདིའི་གནད་དོན་གཅིག་གོ། །སྐྱོམ་པ་ཐ་མ་ནི་བྱི་ལ་རྩོམ་པར་བ་  
 ལྟར་རྩོམ་པ་ཤོད་པ་ཤོད་པ་སྐྱུར་ནས་རྩོམ་པར་བྱེད་པ་ལྟར། དེ་བཞིན་དུ་རྣམ་རྟོག་  
 ཤར་མཁན་བསྐྱུར་ཏེ། སྐྱོམ་རྣམ་རྟོག་གི་རྩེར་དེད་པ་དེ་འབྲུམ་མིན་པར་ཤར་  
 མཁན་ཁོ་རང་ལ་བལྟ་བ་དེ་ཡིན། གྲོལ་ལུགས་གསུམ་ནི། རྣམ་རྟོག་ངོ་  
 ཤེས་པ་སྒྲར་འདྲིས་ཀྱི་མི་དང་འཕྲད་པ་ལྟ་བུ། རིག་པའི་རྣམ་པ་བརྟེན་ན་རྩི་  
 ཞིག་ན་རྣམ་རྟོག་ཤར་ཡོང་བ་དེ་ངོ་ཤེས་ནས་དེ་ལ་སྐྱོན་དུ་བལྟས་ནས་སྒྲར་གྱི་

རིག་པའི་བཞུགས་ཚུལ་གྱི་སྐྱེད་དུ་འཛོག་པ་དེའོ། །རྣམ་རྟོག་རང་གིས་རང་  
 གྲོལ་བ་སྤུལ་གྱི་མདུད་པ་ཞིག་པ་ལྟ་བུའི་གྲོལ་ཚུལ་ནི། འོད་གསལ་གྱི་རྣམ་  
 པ་དེ་ཉིད་ཀྱི་བཞུགས་ཚུལ་ལས་དུ་བྱེད་དུས་རྣམ་རྟོག་གཞན་གྱིས་བར་གཙོད་མི་  
 ལུས་ནའང་། རྣམ་པས་རིག་པ་ཅུང་ཟད་བསྐྱིམས་ནས་མ་བསྐྱུང་ན་ཡེངས་  
 ལས་འགོ་ཉིམ་ཡོད་པས་ཅུང་ཟད་བསྐྱིམས་པའི་སྟོབས་ཀྱིས་རྣམ་རྟོག་གི་ཚུགས་  
 མི་ཐུབ་པར་རང་སར་གྲོལ་བ་དེའོ། །གསུམ་པ་རྣམ་རྟོག་པན་མེད་གཞོད་མེད་  
 དུ་གྲོལ་ཚུལ་ཁང་སྟོང་ནང་དུ་རྒྱུན་མ་བྱུང་ན་རྒྱུན་མ་ལ་ཐོབ་པ་དང་ཁང་པའི་ནང་  
 གྱི་རྒྱ་རྩལ་ལ་ཤར་བ་མེད་པ་ལྟར། དེའི་དུས་སུ་རྣམ་པས་རིག་པའི་མཁའ་  
 ཚུགས་ནས། ཐམས་ཀྱི་རྣམ་རྟོག་ཐལ་ཐོལ་རེ་སྟེས་ན་ཡང་། རྣམ་རྟོག་  
 ལ་ཐོབ་རྒྱ་དང་འོད་གསལ་ལ་འཆོར་རྒྱ་མེད་པ་དེའོ། །མདོར་ན་རྣམ་པའི་  
 མདུད་དེ་ཉིད་རིག་པའི་གཏིང་དུ་བཅུགས་ནས་གཞན་སྐྱེན་གྱིས་བརྩི་མི་ལུས་པ་  
 དགོས་ཏེ། རྒྱུའི་ཁར་ཅོམ་སྐྱུ་གཏིར་བ་ལྟ་བུར་ཡར་མར་དུ་ཡལ་ལ་བྱེད་པ་ལྟ་  
 བུ་ནི་མ་ཡིན་ནོ། །དེ་ནས་རིམ་པ་བཞིན་འཇུག་རྣམ་གྱི་རྣམ་པའོའང་འདུ་བྱེད་གྱི་  
 རྣམ་པ་ཐེ་ཟད་དུ་སོང་ནས། འོད་གསལ་རང་གི་ངོས་ནས་རྣམ་པ་ཞིག་སང་  
 ཆས་སང་ཆས་བྱེད་པ་ཡིན་ཏེ། དེ་སང་ནས་རིག་པ་རང་ལ་ཡོད་པའི་རྣམ་པ་  
 བྱེད་པར་བཞིག་འབྱུང་ལ། དེ་ལ་སྟོང་མེད་རང་བཞག་གི་རྣམ་པ་ཞེས་བརྗོད་  
 དོ། །རིག་པའི་རྩལ་སྤྱང་བ་ནི་མཉམ་བཞག་གི་སྐྱབས་རིག་པ་ལ་མཉམ་པར་  
 བཞག་པའི་སྟོབས་ཀྱིས་རྩལ་ཐོབ་ཀྱི་སྐྱབས་ཐམས་ཅད་དྲངས་གསལ་བ་དེ་བའི་  
 རྣམ་པར་འཆར་སྟེ། དཔེར་ན་མི་ཞིག་གིས་ཡིད་འོང་གི་བུམ་པ་མཐོང་བའི་  
 དཔེ་དེ་བཞིན་དུ་མཉམ་བཞག་གི་གནས་སྐྱབས་སུ་རིག་པའི་བཞུགས་ཚུལ་གྱི་  
 རྣམ་པ་ལས་སེམས་གཞན་དུ་མ་ཡེངས་པའི་སྟོབས་ཀྱིས་རྩལ་ཐོབ་ཏུ་ཡུལ་སྤྱང་  
 ཐམས་ཅད་དྲངས་གསལ་བ་དེ་བའི་རྣམ་པ་ཅན་དུ་འཆར་ཏེ། དེ་ལྟར་འཆར་

པའི་གང་ཟག་དེས་གང་སྒྲིང་ཐམས་ཅད་རིག་པའི་རྣམ་འཕྲུལ་དུ་འཆར་ཐུབ་ལ།  
 དེ་ཐུབ་ན་དེ་འདྲའི་སྒྲགས་པ་དེས་ཕྱི་ནང་གི་སྣོད་བཅུད་ཐམས་ཅད་ཀྱང་རིག་པའི་  
 རྣམ་འཕྲུལ་དུ་འཛོག་ཐུབ་པ་ཡིན་ནོ། །རྒྱུ་མཚན་དེས་ན་སྣོད་བཅུད་ཐམས་ཅད་  
 རང་ངོས་ནས་མ་གྲུབ་པའི་གནད་གྱིས་རྣལ་འབྱོར་པས་ལམ་བསྐོས་སྟོབས་གྱི་  
 རིག་པའི་རྣམ་འཕྲུལ་དུ་འཛོག་ཐུབ་པས་སྣོད་བཅུད་གཉིས་བདེན་མེད་དུ་གྱུར་ལ་  
 སེམས་ལྷན་པ་ཡིན་ནོ། །དེ་ཡང་དང་པོ་ནས་བྱུང་གནས་འགྲོ་གསུམ་གྱི་སྐབས་  
 སུ་སེམས་གཞི་མེད་ཅུ་བུ་ལ་དུ་གྱུར་ལ་སེམས་དགོས་ཏེ། རིག་པའི་རྣམ་པ་  
 ལམ་བྱེད་བསྐོས་པའི་མཉམ་བཞག་དེ་ལས་ལྷང་བའི་རྩིས་ཐོབ་དུ་རིག་པའི་ཅུ་  
 བྱུངས་པའི་སྟོན་ནས་ཡུལ་སྒྲིང་བདེན་མེད་དུ་གྱུར་ལ་སེམས་ལྷན་པས་  
 སོ། །དེ་ལྟར་དང་པོ་སྟོང་པ་ཉིད་ལ་སྟོང་བར་བྱས་ནས་གཞི་གྲོལ་ཀ་དག་  
 གི་རིག་པ་ལ་མཉམ་པར་བཞག་པའི་སྐབས་སུ་རིག་པའི་བཞུགས་ཚུལ་ཁོ་ན་མ་  
 གཏོགས་སྟོང་ཉིད་སོགས་ལ་དབྱུང་པ་བྱས་ནས་རིག་པའི་མལ་ས་འཕྲོག་པར་མི་  
 བྱེད་པ་ཡང་གནད་དོ། །རིག་པ་མངོན་དུ་གྱུར་ཆོ་ཁྲིགས་ཆོད་ཀྱི་སྐབས་སུ་  
 དབྱིངས་རིག་བསྐྱེད་དགོས་ཏེ། དེ་ནི་རིག་པའི་ངོ་པོ་རང་བཞིན་གྱིས་མ་གྲུབ་  
 པའི་སྟོང་ཉིད་དམ་དབྱིངས་གཉིས་དོན་གཅིག་སྟེ། སྟོང་པའི་རང་མདངས་  
 གསལ་ལ་འགགས་པ་མེད་པའི་རང་བཞིན་ཅན་དེ་ཉིད་རིག་པ་ཡིན་ལ། དེ་  
 དང་དེའི་དབྱིངས་སྟོང་ཉིད་གཉིས་བསྐྱེད་ནས་བསྐོས་ན་ནི་དབྱིངས་རིག་བསྐྱེད་  
 པ་ཡིན་ཏེ། དེ་ནི་ཕར་ཕྱིན་ཐོག་པའི་ལམ་གྱིས་སྟོང་ཉིད་ལ་ཅི་ཅམ་གོམས་  
 པར་བྱས་ཀྱང་ཟབ་ལམ་འདི་ཉིད་གྱིས་དབྱིངས་རིག་བསྐྱེད་ནས་བསྐོས་པ་ནི་སྒྲ་  
 མ་ལ་ལྟོས་ན་འགྲན་རྒྱ་དང་བུལ་བ་ཡིན་ལ། དེ་ནི་ཡུལ་སྒྲིང་སྟོང་ཉིད་ལ་  
 བཟང་ངན་མེད་ཀྱང་ཡུལ་ཅན་གྱི་རིག་པའམ་བསྐྱེད་གཞིའི་བྱུང་པར་ལས་ཡིན་པ་  
 ཞེས་དགོས། དེ་འདྲའི་ལམ་ཟབ་མོ་འདི་ཉིད་རང་ཁོ་ན་ནི་བདེ་དོན་དུ་གཉེར་

ནས་ཉམས་སུ་ལེན་པར་འདོད་པ་ནི། ཅན་ནས་མཆོག་སོལ་བར་བྱེད་པ་དང་  
 འབྲ་གསུངས་ཏེ། རང་ཁོ་ནའི་དོན་དུ་གཉེར་བ་ཙམ་ཞིག་ནི་ཐོག་མཆོག་  
 རྫོགས་པ་ཆེན་པོའི་ལམ་མིན་ཏེ། དེས་འབྲུང་གི་བསམ་པ་དང་ལྷན་པས་སྤོང་  
 ཉིད་ཁོ་ན་བསྒྲོམ་པར་བྱེད་ན་ཐར་པ་ཙམ་ཞིག་ནི་ཐོབ་ལུས་ལ། དེ་ཙམ་ཞིག་  
 གིས་ནི་ཆོག་པ་མིན་ཏེ། སེམས་ཅན་ཐམས་ཅད་ཀྱི་སྤྱད་བསྐྱེད་ཆུ་ཆོད་  
 གཅིག་གི་ཡུན་ལའང་མི་བཟོད་པའི་སེམས་ཀྱིས་ཀྱན་ནས་བསྐྱངས་ཏེ།  
 སྤྲིགས་དུས་ཀྱི་ཆོ་མུང་དུ་གཅིག་ལ་སངས་རྒྱས་ཀྱི་གོ་འཕང་དུས་སྤྱིར་བཏིད་དུ་  
 ཐོབ་པའི་ཆེད་དུ་རྫོགས་པ་ཆེན་པོའི་གདམས་ངག་ཉན་ནས་ཉམས་སུ་ལེན་པ་ཞིག་  
 དགོས་སོ། །མདོ་སྤྲུགས་གང་ཡིན་ཀྱང་བསྐྱེད་བྱ་ཆོས་གཟུགས་ཀྱི་སྤྱད་གཉིས་  
 ལ་ཁྱད་པར་མེད་ཀྱང་། སྤྱིར་བྱེད་ཀྱི་ལམ་ལ་ཁྱད་པར་འདོད་པ་ཡིན་ཏེ། དེ་  
 རྣམས་མདོར་བསྐྱེད་ནས་འདིར་སྐབས་སུ་བབས་པའི་རྣམ་བཞག་ཅུང་ཟད་བཟོད་  
 བ། ལྷ་མེད་ཀྱི་རྒྱུད་སྤེ་གཞན་གྱི་ལམ་ཅུ་ཐོག་རྒྱུད་སོགས་ལ་བསྟན་ནས་  
 གནད་དུ་བསྐྱེད་སྤྱོད་ཀྱིས་སྤོང་བྱེད་ཀྱི་རྒྱུ་གསུམ་དང་བྲལ་བའི་རྣམ་མཁའ་  
 ལྟ་བུའི་བདེ་བ་ཆེན་པོའི་ཡེ་ཤེས་མདོན་དུ་བྱས་ནས་ཡེ་ཤེས་ཆོས་སྤྱིད་སྤྱོད་པ་  
 དང་། རིག་པ་དེ་ལས་ཅུང་ཟད་གཡོ་བར་རྩོམ་པ་དང་འདོད་གསལ་གྱི་ལྷན་ཅིག་  
 བྱེད་རྒྱུ་དང་རྒྱུད་འདོད་ཟེར་ལྟ་པའི་ཉེར་ལེན་གྱི་རྒྱུ་བྱས་ནས་རྟེན་དང་བརྟེན་པ་  
 ལྟའི་དཀྱིལ་འཁོར་གྱི་རྣམ་པར་ལྡང་ནས་སངས་རྒྱས་ཀྱི་གཟུགས་སྤྱད་སྤྱོད་པ་  
 དང་། འདོད་གསལ་རྫོགས་པ་ཆེན་པོའི་ལམ་གྱིས་ཆོས་གཟུགས་ཀྱི་སྤྱད་གཉིས་  
 མདོན་དུ་བྱེད་ཆུང་ནི། སྤྱིར་དུ་སྤྱོད་པའི་གཞི་དུས་ཀྱི་རིག་པ་དེ་ཉིད་ངོ་མཆར་  
 བའི་ཆོས་དུ་མ་དང་བཙས་པའི་སྤོང་ནས་གཏན་ལ་ཐབ་ནས་རིག་པའི་བཞུགས་  
 ཆུང་ལ་ཁྱེད་ལྟ་བུ་བཞུགས་དུ་བསྒྲོམས་ནས་ཡེ་ཤེས་ཆོས་ཀྱི་སྤྱད་སྤྱོད་པ་དང་། དེ་ལྟ་  
 བུའི་གཞི་དུས་ཀྱི་འདོད་གསལ་དེར་སྤྱང་བ་སྤྱོད་གསལ་དང་བྲན་རིག་སྤྱོད་གསལ་

བསྐྱེད་པའི་རུས་པ་ཡོད་ཀྱང་མ་སད་པའི་གནས་སྐབས་ཡིན་ལ་གཞི་སྒྲུང་གི་དུས་  
 སུ་སྐྱེད་བྱེད་ཀྱི་རུས་པ་མཐའ་དག་ཚྲོགས་ནས། སྐྱེད་ཐིག་ལེ་ཞིང་ཁམས་  
 ཀྱི་བཀོད་པ་སོགས་བསམ་གྱིས་མི་བྱབ་པ་འཆར་བས་གཞི་དུས་ཀྱི་འོད་གསལ་  
 དེ་ཉིད་འཆར་གཞིའི་ཚུལ་དུ་ཡོད་པ་དེ་གཞི་སྒྲུང་གི་དུས་སུ་ཡོངས་སུ་ཚྲོགས་ལ།  
 དེ་ལྟར་ཐོད་ཀླལ་གྱི་ལམ་གྱིས་གཏན་ལ་ཕབ་ནས་གོམས་པའི་མཐུས།  
 གཟུགས་སྐྱའི་རྣམ་པ་སྐབ་པ་ནི་ལམ་འདིའི་བྱང་ཆོས་ཡིན་ནོ། །སྒྲགས་ཐྱོ་  
 མོད་ཀྱི་ལུགས་ཀྱིས་གཞི་ན་ཡོད་པ་ལྟར་ལམ་དུ་བྱེད་པས་ན་དེ་ཉིད་ལྟར་བའང་  
 གནད་དེས་ཡིན་ནོ། །པར་ཕྱིན་ཐེག་པ་ལྟར་ན་ལམ་དེ་ལྟར་དུ་བསྐྱོམ་པའམ།  
 དེ་ལྟར་ལམ་དུ་བྱེད་པའི་ཐབས་མ་བཤད་པའི་རྒྱ་མཚན་གཤེས་པའང་གལ་ཆེ་  
 གསུང་། །ཚྲོགས་པ་ཆེན་པོ་དང་དུས་འཁོར་གཉིས་ཀྱི་གཟུགས་སྐྱ་གཉིས་  
 སྟོང་གཟུགས་ལ་བརྟེན་ནས་བསྐྱབ་པ་ཙམ་ཞིག་ལ་འདྲན་ཡང་ལམ་གྱི་ཆ་ཐམས་  
 ཅད་ནས་ཐམས་ཅད་དུ་འདྲ་བ་གཏན་མིན་ཏེ། ཚྲོགས་པ་ཆེན་པོའི་རང་ལམ་ལ་  
 འཆར་གཞི་དང་ལམ་དང་ཅུའི་བྱེད་པ་སོགས་དང་། ལམ་གྱི་བྱེད་བཅིང་ཐུན་  
 མོང་མ་ཡིན་པ་གཞན་ལས་ལྷག་པའི་བྱང་པར་དུ་མ་ཡོད་གསུང་། དུས་  
 འཁོར་དུ་རྟགས་བརྩ་གསུངས་ཀྱང་སྒྲོན་བཞི་དང་སྒྲུང་བཞི་སོགས་མ་གསུང་།  
 ཚྲོགས་ཆེན་དུ་སྒྲོན་བཞི་སོགས་བྱང་པར་དུ་མ་ཞིག་གསུངས་ཀྱང་དུ་བ་ལ་སོགས་  
 པའི་རྟགས་བརྩ་དང་ལམ་གྱི་བྱེད་བཅིང་མང་པོ་མ་གསུངས་པས་སྟོང་གཟུགས་  
 འཆར་ཚུལ་ཙམ་ཞིག་འདྲ་ནའང་ནང་གསེས་ཀྱི་མི་འདྲ་བ་དུ་མ་ཡོད་པ་ནི་གཤེས་སྒྲ་  
 བ་ཡིན་གསུང་། དེ་ན་རིག་སྒྲ་ཆོགས་དང་སྒྲུང་བ་སྒྲ་ཆོགས་བསྐྱེད་པའི་རུས་  
 པ་རིག་པ་རང་གི་སྟངས་མ་སད་པའི་གཞི་དུས་ཀྱི་ཆ་དེ་ཉིད་ལམ་ཁྲེགས་ཆོད་  
 ཀྱིས་ཉམས་སུ་ལེན་པ་ནི་གཞི་སྒྲུང་ལམ་དུ་བྱེད་པ་ལ་ལྟོས་ན་ཅུང་ཟད་བུལ་བ་  
 ཡིན་ལ། རིག་པ་རང་གི་དེ་ན་རིག་དང་སྒྲུང་བ་སྒྲ་ཆོགས་བསྐྱེད་པའི་རུས་པ་



སང་པའི་གཞི་སྒྲུང་གི་ཆ་དེ་ཉིད་ལམ་ཐོད་རྒྱལ་གྱིས་ཉམས་སུ་ལེན་པ་ནི་གཞི་  
 ལམ་དུ་བྱེད་པ་ལ་ལྟེན་ན་ཤིན་ཏུ་མྱུར་བ་ཡིན་པས་དེ་གཉིས་ཀྱི་ཟབ་བྱུང་ཤེས་པ་  
 འདི་ཉིད་ཀྱང་ལམ་གནད་གལ་ཆེན་ཡིན་ནོ། །ལམ་རྫོགས་པ་ཆེན་པོའི་ལམ་  
 ལ་ལྟེན་ན་སྤྲུགས་སྒྲུ་མེད་གཞན་གྱི་ལམ་ཙུ་ཐེག་སྒྲུང་གསུམ་ལ་གནད་དུ་བསྟུན་  
 པས་བདེ་ཆེན་གྱི་ཡེ་ཤེས་མངལ་བར་བྱེད་པའང་རྩལ་མོའི་སྦྱོར་བ་ཡིན་ཏེ།  
 ཐོག་མར་འོད་གསལ་བདེ་བ་ཆེན་པོའི་ཡེ་ཤེས་མངོན་དུ་གྱུར་པར་བྱེད་པ་ཙམ་ལ་  
 ཙུ་རྒྱུང་སོགས་ལ་གནད་དུ་བསྟུན་པའི་ལམ་འདི་ཉིད་ཤིན་ཏུ་མྱུར་ཀྱང་། དེ་  
 ཡང་ཡུན་རིང་མི་བརྟན་པ་སོགས་ཀྱི་སྦྱོན་མང་དུ་ཡོད་དེ། ལམ་འདི་ཉིད་ཡུན་  
 རིང་མོ་ཞིག་གོམས་པར་བྱས་ཏེ་ཐོག་མར་ལམ་རྟགས་ཀྱི་ཡོན་ཏན་རྒྱུད་ལ་སྦྱེས་  
 དགོས་པས་ཀྱང་ཅུང་རིང་ན་ཡང་། གོམས་པའི་ཡེ་ཤེས་རྒྱུད་ལ་སྦྱེས་ཆོ་རྒྱ་  
 ཆེ་ལ་ཡུན་རིང་བ་སོགས་ཀྱི་ཡོན་ཏན་གྱི་ཆ་དུ་མའི་སྒྲོན་མ་ལམ་འདི་མྱུར་བ་དང་  
 ཟབ་པས་ཐེག་པའི་ཙུ་རྒྱལ་ཡིན་པ་སོགས་ཀྱི་བྱུང་ཆོས་མང་པོ་ཞིག་གསུང་  
 རོ། །དེ་ནི་ཐོད་རྒྱལ་སྤྱི་ལ་གཅེས་པའི་ཆིངས་སྒྲོན་མ་བཞིའི་རྣམ་བཞག་ཅུང་  
 ཟད་བཤད་ན། ཙུ་རྒྱུང་མའི་ནང་དུ་རྒྱུད་སྤྱེ་གཞན་ལ་མ་གྲགས་པའི་ཙུ་ཀ་ཏི་  
 ཤེས་སྤྲུག་ཙན་ཞེས་པ་ཁྲག་དང་རྩ་མེར་གང་གིས་ཀྱང་མ་བསྐྱེད་པའི་མིང་གཞན་  
 རྒྱ་མཚོ་གསེར་གྱི་ཉི་མ་ཡང་ཟེར་ལ་དོན་དུ་དེ་གཉིས་གཅིག་ཡིན་ཏེ། དེ་  
 འདྲའི་ཙུ་ཀ་ཏི་ཤེས་སྤྲུག་དེ་ཉིད་ཀྱིས་དབུ་མའི་ནང་བརྒྱུད་ནས་སྤྱིང་ཀ་ནས་ལྷར་  
 བྱེས་ནས་གཅིག་དབུ་མའི་ནང་བརྒྱུད་དེ་སྤྱི་གཙུག་ཏུ་བྱུག་ལ། གཉིས་མིག་  
 དང་། གཉིས་རྣ་བ་གཉིས་ལ་བྱུག་ནས་ཡོད་པའི་ཙུ་དེ་རྣམས་གཅིག་གི་སྤྱི་བྱེད་  
 ལུབ་ན་ལྷ་ཀའི་ཁ་བྱེད་ལ། གཅིག་ཁ་བྱུག་ན་ཀུན་གྱི་ཁ་བྱུག་ནས་འགྲོ་བ་ཡིན་  
 པས་ཐོག་མར་རྒྱུང་ཞགས་ཀྱི་ལམ་གྱི་རྩའི་ཁ་བྱེད་པའི་ཐབས་བསྟན་པ་ཡིན་  
 ནོ། །དེ་ནས་སྒྲོན་མ་བཞི་ནི། རྒྱུང་ཞགས་རྩའི་སྒྲོན་མ། དབྱིངས་རྣམ་

དག་གི་སྒྲོན་མ། ཐིག་ལེ་སྟོང་པའི་སྒྲོན་མ། རིག་པ་ལུ་གུ་རྒྱུད་ཀྱི་སྒྲོན་མ་  
 དང་བཞིའོ། །དང་པོ་ནི་མིག་གི་ཨ་འབྲས་ལ་ཟུག་པའི་འོད་ཅུ་ཤལ་སྤྱག་ཅན་  
 ཞེས་པ་དེ་ལ་བརྟེན། དེ་ནི་ཁ་ཕྱིར་སྤྱོད་པ་ནས་ཐམས་ལུགས་རྟོ་སོགས་མ་དག་  
 པའི་ཆ་རྣམས་མི་འཛིན་ལ་ཞལ་ནང་དུ་སྤྱོད་པ་ནས་རིག་པའི་བཞུགས་ཚུལ་  
 གཏིང་གསལ་གཞོན་ཏུ་བུམ་སྒྲུ་ཁོ་ན་ལ་ཞལ་སྤྱོད་པ་ཡིན། གཉིས་པ་ནི།  
 དབྱིངས་རྣམ་དག་གི་སྒྲོན་མ་སྟེ་རྣམ་མཁའ་གོ་འབྱེད་པའི་ཆ་རྣམས་མཁའ་འཁྱིལ་  
 རང་མདོག་གི་གདངས་སྟེ་རིག་པའི་རྣམ་པ་དེ་ཡིན། གསུམ་པ་ནི། ཐིག་  
 ལེ་སྟོང་པའི་སྒྲོན་མ་ཉིད་མིག་ལྟ་བུ་འོད་ལྡེའི་ཐིག་ལེ་དབུས་མཐིང་ག་ཅན་དེ་ཉིད་  
 ཡིན། བཞི་པ་ནི། རིག་པ་ལུ་གུ་རྒྱུད་ཀྱི་སྒྲོན་མ་ལྷགས་ཀྱི་ལྟ་བུ་འཕམ།  
 གསེར་གྱི་སྒྲུང་པ་བཅུ་ཐིག་གི་མདུད་པ་འདྲ་བ་ཐིག་ལེ་དང་ཐིག་སྤྲན་གྱིས་སྟེལ་བ་  
 དེ་ཉིད་ཡིན་ལ། དེ་ལ་དབྱེ་ན། རོ་བོ། ཅུལ། གདངས་གསུམ་  
 ལས། དང་པོ་ནི། བྲེགས་ཆོད་ཀྱི་རིག་པའམ་རིག་པ་རང་བྱུང་གི་ཡེ་ཤེས་  
 དེ་ཉིད་ཡིན། གཉིས་པ་ནི། ཤེས་རབ་དང་ཉིང་ལེ་འཛིན་དང་གཟུངས་དང་  
 སྟོབས་པ་དང་ཚིག་དོན་གྲོང་རྩོལ་བ་སོགས་དེ་ཉིད་ཡིན། གསུམ་པ་ནི།  
 གདངས་རིག་པ་རྟོ་སྤྱོད་ལུ་གུ་རྒྱུད་ལྷགས་ཐག་བསྐྱེལ་བ་ལྟ་བུ་འཕམ། བཅུ་ཐིག་  
 གི་མདུད་པ་ལྟ་བུ་དེ་ཉིད་ཡིན། དེ་ལ་ཤེས་རབ་རང་བྱུང་གི་སྒྲོན་མ་ཡང་ཟེར་  
 བ་ཡིན་ནོ། །མཐར་དབྱིངས་རྣམ་དག་གི་སྒྲོན་མ་ཡར་ལྡན་དུ་སོང་བ་ནི་སྤར་  
 རིག་པའི་ཅུལ་དབང་གི་སྤབས་སུ་འོག་མིན་སྤྱག་པོ་བཀོད་པའི་ཞིང་ཁམས་  
 བཤད་པ་དེ་ཉིད་ཡིན། ཐིག་ལེ་སྟོང་པའི་སྒྲོན་མ་ཡར་ལྡན་དུ་སོང་བ་ནི་ལོངས་  
 སྟོང་རྟོགས་སྤྱི་གཞལ་ཡས་ཁང་དུ་གྱུར་པ་དང་། ཤེས་རབ་རང་བྱུང་གི་  
 སྒྲོན་མ་ཡར་ལྡན་དུ་སོང་བ་ནི། སངས་རྒྱས་ལོངས་སྟོང་རྟོགས་སྤྱིར་འགྱུར་  
 བ་དང་། རོ་བོའམ་ཅུལ་ཡར་ལྡན་དུ་སོང་བ་ནི་སངས་རྒྱས་ལོངས་སྟོང་

རྫོགས་སྐྱུའི་ཐུགས་རྣམ་པ་ཐམས་ཅད་མཁྱེན་པའི་ཡེ་ཤེས་སུ་འགྱུར་བ་དང་།  
 ཆོས་ཉིད་ཀྱི་རང་སྤྱུ་དེ་ཉིད་ཡར་ལྷན་དུ་སོང་བ་ནི་སངས་རྒྱུས་ལོངས་སྤྱོད་རྫོགས་  
 སྐྱུའི་གསུང་ཆོངས་དབྱངས་ཡན་ལག་དྲུག་ཅུ་གྲུབ་པ་ཡིན་ནོ། །མདོར་ན་  
 བློགས་ཆོད་དང་ཐོད་ཀླུ་གཉིས་ཀྱི་ལམ་ཉམས་སུ་ལེན་ཚུལ་ཉིད་ཉིལ་གྱིས་དྲིལ་  
 བ། གཞི་ཀ་དག་དང་བློགས་ཆོད་ཀྱི་རིག་པའི་བཞུགས་ཚུལ་དེ་ཉིད་འཆི་སྲིད་  
 ཀྱི་འོད་གསལ་ཁྱད་གཞིར་བྱས་ནས། དེའི་བྱད་ཆོས་ཀ་དག་ཟང་ཐལ་རྒྱ་ཡན་  
 ཡེ་གྲོལ་མ་བཅོས་བྱུང་གདལ་གཞིན་ལུ་བུམ་སྐྱུ་ལ་སོགས་པའི་རིག་པའི་བྱད་  
 ཆོས་དུ་མའི་སྒོ་ནས་དེའི་ཡོན་ཏན་གྱི་ཆ་མི་འབྲ་བ་རེ་རེ་བསྟན་ནས་དེ་ལྟར་སྒྲ་  
 མའི་མན་ངག་གི་ངོ་སྤྱད་པའི་དོན་རང་གི་བྲན་པ་ལ་ལེགས་པར་འདྲིས་དེས་སུ་བྱ།  
 དེ་ལྟ་བུའི་རིག་པ་དེ་ཉིད་གཞན་ན་ཡོད་པ་མ་ཡིན་ཏེ། ད་ལྟའི་ཤེས་པ་འདི་ཉིད་  
 ཀྱི་ཆ་གཅིག་བཤད་མ་ཐག་པའི་བྱད་ཆོས་དུ་མ་དང་ལྷན་པའི་རིག་པ་ཉིད་ཡིན་  
 པར་ཐག་གཅིག་ཐོག་དུ་བཅད། བཅད་ཐོག་དེ་ནས་རིག་པའི་བཞུགས་ཚུལ་དེ་  
 ཉིད་བྲན་པའི་བྲན་པ་ཐུ་རེ་བ་དེའི་རང་བཞིན་སྤྱད་ཅིག་གྱུར་མ་བཟེད་པར་ད་ལྟའི་  
 སེམས་འདི་ཉིད་དེའི་ངོ་བོར་གྱུར་སོང་སྟེ་མ་ལྟ་བུའི་མོས་སྒོམ་མ་ཡིན་པར།  
 ད་ལྟའི་ཤེས་པའི་ཆ་འདི་དག་ཐམས་ཅད་རིག་པ་འདུས་མ་བྱས་ཀྱི་རང་བཞིན་ཁོ་  
 ན་ཡིན་པར་ཐག་ཆོད་བཞིན་པའི་རང་ནས་རིག་པའི་བཞུགས་ཚུལ་གྱི་རང་བཞིན་  
 བསྒོམ་པར་བྱ་བ་ནི་སྐབས་འདིའི་གནད་དོན་ཐུན་མོང་མ་ཡིན་པ་ཡིན་ནོ། །དེ་  
 ལྟར་མིན་པ་ལ་ཡིན་པར་སྒོ་བཏགས་ནས་སྒོམ་པ་ནི་མ་ཡིན་ཏེ། དེ་ལྟར་ཡེ་  
 ནས་ཡིན་པ་ལ་ཡིན་པ་ལྟར་སྒྲ་མའི་མན་ངག་གིས་ངོ་སྤྱད་ནས་ལམ་འདིས་སྒོམ་  
 པར་བྱེད་པ་ཡིན་པར་གོ་བ་འདི་ཡང་གནད་ཀྱི་ཆ་གཅིག་གོ། ཐོད་ཀླུ་གྱི་  
 སྐབས་སུ། རིག་པ་མིག་ལ་གཏད་ཅེས་པའི་དོན་སྒྲ་མེད་ཀྱི་རྒྱུད་སྟེ་གཞན་ལ་  
 མ་གྲགས་པའི་འོད་ཅུ་ཀ་ཏི་ཤེས་སྤྱད་ཅན། རྒྱ་མཚོ་གསེར་གྱི་ཉི་མ་ཞེས་པ་དེ་

ཉིད་ཅུ་དབུ་མའི་ནང་དུ་ཡོད་པའི་སྒྲེ་མིག་གི་ཨ་འབྲས་ཀྱི་དཀྱིལ་དུ་བྱུག་ཚུལ་གྱི་  
 རོ་རྩེའི་ལུས་ཀྱི་ཕྱི་ཚལ་ཆགས་ཚུལ་དེ་ཐོག་མར་སྒྲེ་མའི་མན་ངག་གིས་ངོ་ལེགས་  
 པར་སྤྲད་པར་བྱས་ནས་ཕྱིས་སུ་ཕུ་རྟེ་དོ་སྤྲད་པ་དེ་ལྟར་རང་གི་སྒྲོ་ལ་ལེགས་པར་  
 དེས་པར་བྱས་ནས་དབྱིངས་ཐིག་རིག་གསུམ་གྱི་སྒྲུང་བ་ཐམས་ཅད་ཅུ་དེའི་ནང་  
 དུ་ཤར་བ་ཡིན་པ་ལེགས་པར་ཤེས་པར་བྱས་ཏེ། གཞི་ཀ་དག་གི་རིག་པ་མིག་  
 ལ་གཏང། མིག་བར་སྒྲུང་གི་དབྱིངས་རྣམ་དག་གི་སྒྲོལ་མ་དང་རིག་པ་ལུ་གུ་  
 རྒྱུད་ལ་གཏང་ནས། དབྱིངས་རིག་ཐིག་གསུམ་གྱི་རྣམ་པ་དེ་ཉིད་རིག་པས་  
 སྐད་ཅིག་ཀྱང་མ་བོར་བར་བསྐྱངས་པ་ནི་ཐོད་རྒྱལ་གྱི་ལམ་ཐུན་མོང་མ་ཡིན་པ་  
 ཡིན་ཏེ། དེ་ལྟར་འཆར་བར་བྱེད་པ་ལ་ཐོག་མར་ཉི་ཟླ་མར་མེ་གང་རུང་གི་  
 ཡུལ་རྒྱུན་ལ་ལྟོས་ནས་དབྱིངས་ཐིག་གི་སྒྲུང་བ་ལེགས་པར་གོམས་ནས།  
 ཕྱིས་སུ་འོད་ཅུ་དེ་ཉིད་སད་ན་ཕྱིས་ཡུལ་རྒྱུན་ལ་མི་ལྟོས་པར་འོད་ཅུ་རང་ཉིད་ཀྱི་  
 དབྱིངས་སུ་སྟོང་གཟུགས་ཀྱི་སྒྲུང་བ་བསམ་གྱིས་མི་བྱབ་པ་འཆར་བར་བྱེད་པ་  
 ཡིན་ལ། དང་པོར་དེ་ཉིད་ཕྱི་ཡུལ་རྒྱུན་ལ་ལྟོས་དགོས་པ་དང་། དེ་ཉིད་  
 ཡུན་རིང་གོམས་པར་བྱས་ན་ཕྱིའི་ཡུལ་རྒྱུན་ལ་ལྟོས་དགོས་པ་ནི་རྩ་བུ་མེས་  
 རྒྱུ་ལ་ལྟ་བུའོ། ཐོད་རྒྱལ་གྱི་སྐབས་རིག་པ་ཞེས་པ་ནི། རིག་པ་ལུ་གུ་  
 རྒྱུད་ཀྱི་སྒྲོལ་མ་དེ་ལ་ངོ་ཐོ་དང་ཅུལ་དང་གདངས་གསུམ་ཡོད་པ་ལ་སྐབས་འདིར་  
 རིག་པ་བརྟེན་པ་ཡིན་ཏེ། ངོ་ཐོ་སྟོང་ཕྱོགས་ཀྱི་རིག་པ་ཀ་དག་ཁྲེགས་ཆོད་ཀྱི་  
 རིག་པ་ལ་ཟེར། གདངས་སྒྲུང་ཕྱོགས་ཀྱི་རིག་པ་ལྷུན་གྲུབ་ཐོད་རྒྱལ་གྱི་རིག་  
 པ་རྩེ་རྩེ་ལུ་གུ་རྒྱུད་ལ་ཟེར། ཅུལ་རིག་པ་རང་བྱུང་གི་སྒྲོལ་མ་ལམ། རྩིག་  
 རོན་གྲོང་ནས་རྩོལ་བའི་ཆ་ནས་ཤེས་རབ་རང་བྱུང་གི་སྒྲོལ་མ་ཟེར་བ་སོགས་  
 གསུམ་ཀ་ལ་སྐབས་འདིར་རིག་པའི་སྒྲུ་འཇུག་པ་ཡིན་གསུང་། སྒྲུང་ཉམས་  
 ཐོད་རྒྱལ་གྱི་སྒྲུང་ཆ་དང་། ཤེས་ཉམས་ཁྲེགས་ཆོད་ཀྱི་རིག་པ་སྟེ། དེ་

གཉིས་དེ་བོ་གཅིག་ལ་ལྷོག་པ་ཐ་དད་དུ་སྤྱེ་བ་ཙམ་མ་གཏོགས་ཉི་མ་དང་ཟེར་  
 བཞིན་དུ་ཕན་ཚུན་གཅིག་གྲོགས་སུ་གཅིག་སོང་ནས་སྤྲང་ཉམས་མཐར་ཐུག་  
 སངས་རྒྱལ་གྱི་གཟུགས་སྤྲུང་། ཤེས་ཉམས་མཐར་ཐུག་སངས་རྒྱལ་གྱི་ཡེ་  
 ཤེས་ཆོས་སྤྲུལ་དེ་གཉིས་དེ་བོ་གཅིག་ལ་ལྷོག་ཆའི་བྱེད་གཞི་ཅན་ཡིན་པ་དཔེར་ན་  
 མེ་དང་ཆ་བ་དང་ཆུ་དང་རྒྱན་བཞིན་ནོ། །ཆོས་ཟད་ཀྱི་སྐབས་སུ་ཕྱིའི་ས་རྩེ་རི་  
 བྲག་ཟད་པ་དང་། རང་ཕུང་ཁམས་ཟད་པ་དང་། གསང་བ་སེམས་ཀྱི་  
 རྟོགས་ཆོགས་ཟད་པ་དང་། ཡང་གསང་ཐོད་རྒྱལ་གྱི་སྤྲང་ཆ་སོགས་ཟད་པའི་  
 ཆོས་ཉིད་ཟད་ས་ཞེས་བརྗོད་དེ། དང་པོ་ནི་ཆོས་ཉིད་ཟད་སར་འབྱེལ་བའི་རྣལ་  
 འབྱེར་པ་དེས་ལམ་གྱིས་བསྐྱོད་པ་མཐར་སོན་ནས་མ་དག་པའི་ས་རྩེ་རི་བྲག་  
 སོགས་སྤྲང་བྱེད་ཀྱི་བག་ཆགས་གཏན་ནས་ཟད་དེ་ཕྱིའི་ཡུལ་གྱི་ས་རྩེ་རི་བྲག་  
 སོགས་ཟད་པ་དང་། གཉིས་པ་ནི་རང་མ་དག་པའི་ལུས་འདི་སྤྲང་བྱེད་ཀྱི་བག་  
 ཆགས་གཏན་ནས་ཟད་པས་རང་ཕུང་ཁམས་ཟད་པ་དང་། གསུམ་པ་ཀུན་རྟོག་  
 ལས་རྒྱུད་གིས་གཡོ་བའི་རྟོག་ཆོགས་སམ་གཟུང་འཛིན་གྱི་སྒྲོས་པ་སྤྲེད་བྱེད་ཀྱི་  
 རུས་པ་གཏན་ནས་ཟད་པས་གསང་བ་སེམས་ཀྱི་རྟོག་ཆོགས་ཟད་པ་དང་།  
 བཞི་པ་ནི། ལྷན་གྲུབ་ཐོད་རྒྱལ་གྱི་སྤྲང་ཆ་ཐམས་ཅད་གཡོ་བྱེད་ཀྱི་རྒྱུད་ངམ་  
 བག་ཆགས་གཏན་ནས་ཟད་པའི་ཡང་གསང་ཐོད་རྒྱལ་གྱི་སྤྲང་ཆ་ཐམས་ཅད་ཟད་  
 པའོ། །སྐབས་འདིར་ཟད་པ་ཞེས་བྱ་བ་ནི་འབྱེལ་བའི་དོན་ཡིན་པས། ཐོད་  
 རྒྱལ་གྱི་སྤྲང་ཆ་ཐམས་ཅད་ཀྱི་རྩལ་ཡོངས་སུ་རྫོགས་པ་འདི་ཉིད་ལས་ལྷག་པ་  
 གཏན་ནས་མེད་ཀྱང་། གཡོ་བྱེད་ཀྱི་རྒྱུད་ལྷག་ལུས་མེད་པར་ཟད་ནས་ལྷན་  
 གྲུབ་ཐོད་རྒྱལ་གྱི་སྤྲང་ཆ་ཐམས་ཅད་ཆོས་ཀྱི་དབྱིངས་སུ་འབྱེལ་བའམ་རྒྱས་  
 ཐེབས་ཏེ། ཆོས་ཉིད་དེ་བཞིན་ཉིད་ཀྱི་དབྱིངས་ལས་མི་ལྡང་བའི་ཚུལ་དུ་  
 མཉམ་པར་བཞག་བཞིན་གཟུགས་སྤྲུག་གཉིས་ཀྱིས་གདུལ་བྱའི་སེམས་ཅན་རྣམས་

གྱི་འདོད་དོན་གྱི་རེ་བ་ཐམས་ཅད་འབད་མེད་ལྷན་གྲུབ་ཏུ་སློང་རུས་པའི་གདོད་  
 མའི་མགོན་པོ་དེ་ཉིད་ལ་ཆོས་ཉིད་གྱི་སྒྲིམ་བསྟན་པའོ། །དེ་ལྟ་བུའི་སྐྱུ་ཐུགས་  
 ཟུང་དུ་འཇུག་པའི་བསྐྱབ་བྱ་མཐར་ཐུག་དེ་ཉིད་ནི་རྣམ་པ་གཟུགས་སྐྱུའི་རོལ་པ་ལ་  
 རོ་བོ་རྣམ་པ་ཐམས་ཅད་མཁུན་པའི་ཡེ་ཤེས་དང་ཟུང་དུ་འཇུག་པའི་གཟུགས་སྐྱུ་  
 མཐར་ཐུག་གསལ་མི་སློབ་ཟུང་འཇུག་གི་སྐྱུ་གྲུབ་པ་ཡིན་ནོ། །རོ་བོ་རང་བཞིན་  
 ཐུགས་རྗེ་གསུམ་ནི། ཡེ་གྲོལ་འདུས་མ་བྱས་གྱི་རིག་པ་དེ་ཉིད་རང་གི་རོ་བོ་  
 རང་བཞིན་གྱིས་གྲུབ་པ་རྩལ་ཙམ་ཡང་མེད་པའི་ཆ་ནས་རོ་བོ་སྟོང་པར་གསུངས་  
 པ་དང་། འདིར་ནི་ཀུན་རྟོག་ལས་རྒྱུད་གི་གཡོ་བའི་ཆ་གཟུང་འཛིན་གྱི་སྒྲོམ་  
 པ་ཐམས་ཅད་དག་ནས་མེད་པའམ་སྟོང་པའི་ཆ་ནས་རོ་བོ་དང་། རང་བཞིན་  
 གསལ་བ་ནི། གསལ་རིག་གི་ཆ་ཐམས་ཅད་གཏན་ནས་མེད་སོང་བ་ལྟར་མ་  
 ཡིན་པར། རིག་པའི་རང་བཞིན་གསལ་ལ་འགགས་པ་མེད་པ་དྲངས་གསལ་  
 བདེ་བའི་རྣམ་པ་རྒྱ་གང་དུ་ཡང་མ་ཆད། རྩོགས་གང་དུ་ཡང་མ་ལྷུང་བའི་  
 རང་བཞིན་ཅན་ཡིན་ཏེ། དེ་ཡང་རྒྱ་གང་དུ་ཡང་མ་ཆད་ཅས་པའང་རིག་པའི་  
 གདངས་དང་རྩོགས་གྱི་ཆ་ལ་ཚད་བཟུང་དང་བྲལ་བའི་སྟོང་ཁམས་གདལ་བ་  
 ཡིན་པས་རྒྱ་མ་ཆད། རིག་པ་དེ་ཉིད་བདེ་བ་ཁོལ་བུ་དང་སྐྱུ་བསྐྱེལ་ཁོལ་  
 བུའི་རྣམ་པའི་རྩོགས་སུ་ལྷུང་བ་མ་ཡིན་པར་ཀུན་བྱབ་གདལ་བ་ཆེན་པོའི་རང་  
 བཞིན་ཡིན་པས་ན་རང་བཞིན་གསལ་བ། ཐུགས་རྗེ་ཀུན་བྱབ་ཞེས་པ་ནི།  
 སྐྱུར་ཐུགས་རྗེ་ཞེས་པ་སྟིང་རྗེ་ལ་བཤད་ཀྱང་། སྐབས་འདིར་ནི་རིག་པ་བརྟན་  
 གཡོ་སྟོང་བཅུད་དང་བཅས་པའི་འཆར་གཞིར་གྱུར་པ་ཡིན་ཏེ། དེ་ཐམས་ཅད་  
 རིག་པའི་རྩལ་དང་། རིག་པའི་རྣམ་འཕྲུལ་ལམ། ཆོ་འཕྲུལ་ཡིན་པར་  
 ཤེས་དགོས། འཁོར་འདས་གཉིས་ལ་མ་བྱབ་པ་མེད་ཅིང་འཁོར་འདས་  
 གཉིས་ཀྱི་སྒྲོག་འཛིན་ཅིང་། འདི་ཡོད་མེད་ཀྱི་རྗེས་སུ་འགོ་ལྔ་གྱེད་པས་

ཐུགས་མེ་ཀུན་ལ་བྱབ་པའོ།     །འདི་ནི་མེ་མྱ་མ་ཉིད་སྐྱུ་ན་གཞོན་དུས་འགའ་ཞིག་ལ་གསུང་  
 རིམ་བཞིན་བྱོར་བྱོར་བྱོར་བྱོར་ཡིན་ཡང་དེང་དུས་ཀྱི་གསུང་སྒྲོས་དང་མི་མ་ཐུན་ཞིང་དཔེ་ཡང་དག་  
 མོ་ཞིག་གཏན་མ་རྟེན་ཡང་མེ་མྱ་མ་ཉིད་ལ་ལྷུས་པ་ལྟར་གང་གེས་ཀྱིས་ལྷ་དག་བྱས་ནས་སྤར་ལ་  
 བཏབ་པའོ།།...ཤིང་པར་གྱི་མཆན།།     །།





## INDEX

- a wish-fulfilling jewel . . . . . 2
- abandoning external
  - entertainments . . . . . 19
- About the Three Lines that Strike*
  - Key Points* . . . . . iii, v, xi
- accumulations . . . . . 17
- actuality . . . . . 6, 41
- affliction . . . . . 41
- agitation . . . . . 4
- alaya . . . . . 42
- Alchemy of Accomplishment* . . 71
- all-inclusive space . . . . . vi
- all-pervasive compassionate
  - activity . . . . . 4, 40
- alpha purity . 21, 26, 34, 42, 64
  - definition . . . . . 3
- Anuyoga . . . . . 1
- appearance, flaring, and
  - attainment . . . . . 19
- appearance-mind . . . . 3, 7, 18
- appropriation . . . . . 28, 42
- assurance . . . . . 22, 43
- Assurance Built on Liberation
  - . . . . . 22
- Atiyoga . . . . . 1
- awareness beyond the three
  - appearances . . . . . 7
- bardo . . . . . 18, 44, 47
- becoming . . 3, 15, 16, 21, 34,
  - 44, 47
- beginner's stage . . . . . 14
- bliss . . . 2, 4, 7, 15, 25, 28, 31,
  - 39, 44, 52
- bliss, clarity, and no-thought
  - . . . . . 4, 44
- buddha . . . xvii, 9, 12, 18, 27,
  - 28, 34, 39, 41, 47, 48, 51, 54,
  - 57, 58, 66
- buddhahood . . . . vi, 6, 18, 20,
  - 38, 66
- buddha's wisdom . . . . 37, 58
- Buddhist literature . . xvii, 51,
  - 55
- butter lamp inside a vase . . . 4
- central channel . . . . 29, 32, 35
- channel chakras . . . . . 2
- channel of light . . . . 33, 35, 36
- channels of the vajra body . 35

- channels, drops, and winds . . . . . 1, 2, 31
- clarity . . . . . xii, 4, 44, 45
- clinging . . . . . 6, 45
- Collected Works* . . . . xi, xii, xviii
- compassionate activity . . 4, 39, 40, 45
- complete buddhahood . . . . . vi
- completion stage . . . . . 5, 15
- complexion . . . 16, 26, 46, 56
- conceived effort . . . 25, 46, 48
- conceived mindfulness . . . 16
- confusion . . . . . 43, 46
- contrivance . . . . . 47
- co-emergence . . . . . 7
- crystal clear bliss . . 15, 25, 39
- cyclic existence . . . . 45, 47, 48
- death and dharmata bardos . 9
- decision on one thing . . 9, 15, 34
- deep luminosity . . . . . 4, 33
- deity mandala . . . . . 15, 28
- Densely Arrayed Akanishtha field . . . . . 33
- development stage . . . . . 15
- dharmadhatu . . . . . vii, 38, 47
- dharmakaya . . . . xxi, 7, 28, 37, 47, 71
- dharmata . 9, 24, 34, 37, 38, 47
- dharmata exhaustion point . 37
- dharmata of luminosity . . . 24
- dhyana . . . . . 4, 48
- digesting the rigpa raw . . . . 6
- Direct Crossing . . i, viii, xi-xiv, 26, 29-32, 34-36, 38, 48, 64, 71
- direct perception . vii, 3, 65, 66
- discursive thought . . . . 20, 22-24, 48
- discursive thought looks at itself . . . . . 22
- Dodrupchen . . . . i, iii, v, xi, xii, xxi, 1
- dualistic kind of mindfulness . 11
- dualistic mind . . vii, 6, 12, 14, 15, 45, 46, 48-50, 52, 56-58, 66
- Dza Patrul . . . . . v, ix, 71
- eight great words . . . . . 17
- elaboration . . . . . xxi, 49
- elaborations of grasped-grasping . . . . . 37, 39
- electronic dictionaries . . . . 73
- electronic texts . . . . . 72, 73
- electronic tools . . . . . 72
- emancipation . . . . . 27, 48, 71
- emptiness . . 16, 26, 27, 39, 46, 49, 50, 54-56
- empty form . . . . . 30
- empty forms . . . . . 30, 36
- empty self-complexion . . . 26
- entity . . 18, 21, 25, 33, 35, 37, 39, 49, 63, 64
- entity, nature, and compassionate activity . . 39
- equipoise . . . 2, 25, 26, 38, 49
- equipoise and post-attainment . . . . . 49
- essence . . xvi, 4, 45, 49, 56, 59, 65
- Essential Points of Practice* . . 71
- exaggeration . . . . . 35, 50
- exhaustion . . . . . 37
- expanse . . . . 14, 26, 27, 32, 33,

- 35, 36, 50 52
- expanse and bindu . . . . . 36 great all-pervading spread . 40
- expanse and rigpa . . . . . 26, 27 great bliss . . . . 2, 7, 15, 31, 52
- expanse, rigpa, and bindu . . 35 great completion . . . v-xii, xiv-
- familiarization . . . . . 29, 31, 36 xvi, xviii, xix, 1, 2, 7, 16, 17,
- Far Reaching Lasso . . . . . 32 19, 27-31, 38, 41, 42, 44-49,
- Feature of the Expert, Glorious* 53-60, 62, 64, 65, 70
- King* . . . . . v, xii-xiv, 71 great juncture . . . . . vi
- fictional . . . . . 50, 51 Great Perfection . . . . . vii
- fictional and superfactual . . 51 great-bliss wisdom . . 2, 28, 31
- fictional truth . . . . . 51 ground . . . . . 3, 6, 7, 26, 28-31,
- field . . . . . 33, 51 34, 35, 40, 43, 53
- fifty-two mental events . . . 12 ground alpha purity's rigpa 35
- final space of realization . . . vii ground appearances 28, 29, 31
- first dhyana . . . . . 4 ground of shining forth 29, 40
- five immediates . . . . . 17 *Guidebook Called "Highest*
- foremost instruction . . vii, viii, *Wisdom"* . . . . . 71
- xv, xvi, 51, 66 guru's foremost instructions
- Foremost Instruction Section . . . 2, 5, 8, 13, 17, 21, 34, 35
- . . . . . vii, xv, xvi hells . . . . . 18
- foremost instructions *Hinting at Dzogchen* . . . . . 71
- definition . . . . . xv *Illuminator Tibetan-English*
- upadesha . . . . . xv *Dictionary* . . . . . 64, 73
- form kayas of a buddha . . . 28 intellectual understanding of
- formative-type mindfulness 24 rigpa . . . . . 5
- formative-type mindfulness . . . . . 16 interest-type meditation 21, 35
- four appearances . . . . . 30 internalized luminosity . . . . 4
- four lamps . . . . . 29, 30, 32 introduction . . ii, iii, v, xx, 2, 5,
- four parts free from three . . 11 6, 8-11, 40, 45, 53, 59
- four types of Chog Zhag . . 17 definition . . . . . 8
- fourth part free of the three introduction to oneself . . . . 8
- parts . . . . . 11 introduction to rigpa . . . . . 6
- full visibility . . . . . 65 introduction to the luminosity
- gadgetry of rigpa . . . . . 25 itself . . . . . 8
- Garab Dorje . . . . v, viii, ix, 71 introduction to the nature of
- grasped-grasping . 13, 37, 39, mind . . . . . xx
- inwardly-directed grasper . 13

- isolation from discursive 15, 17, 18, 20, 21, 24, 26, 28,  
 thoughts . . . . . 19 29, 31, 33, 34, 39, 40, 45, 47,  
 isolation of a mountain tract 19 54-56, 63-65  
 Jigme Lingpa . . . . . xii Luminosity Great Completion  
 Jigme Tenpa'i Nyima . . . v, xii . . . . . 28  
 Jigme Trinley Ozer . . . . . xii luminosity in post-attainment  
 Kalachakra . . . . . 29, 30 . . . . . 2  
 Kati Crystal Tube . . . . . 32 luminosity of death and  
 key points . . . i, iii, v, ix-xi, xiii, becoming . . . . . 3, 21, 34  
 1, 2, 5, 17, 22, 28, 31, 35, 53, luminosity of equipoise . . . 2  
 71 luminosity of the time of the  
 definition . . . . . x ground . . . . . 28, 29  
*Key Points of Direct Crossing* 71 luminosity recognizing itself 13  
 king of vehicles . . . . . 32 luminosity rigpa . . . . . 17  
 knots in a snake collapsing 23 luminosity self-recognizing  
 lamp of the completely pure itself . . . . . 13  
 expanse . . . . . 32, 33, 35 luminosity's way of being  
 lamp of the empty bindu 32-34 seated . . . . . 5, 8  
 lamp of the rigpa chains 32, 36 Mahayoga . . . . . 1  
 lamp of the watery far-reaching Manjushrimitra . . . . . viii, ix  
 lasso . . . . . 32 mantra path . . . . . 20  
 language of the texts . . . . . xvii merging of the mindfulness  
 last three stages of the death with rigpa . . . . . 12  
 process . . . . . 19 mind . . . vii, xi, xv, xvi, xviii, xx,  
 latencies . . . . . 6, 37 2-8, 7-9, 11-22, 25-27, 31,  
 latencies of not-rigpa . . . . . 6 34-36, 38, 41-66  
 latency . . . . . 54 mind consciousness . . . . . 3  
 life of the path of Thorough Mind Only . . . . . 13, 52, 58  
 Cut . . . . . 5 Mind Section . . . . . xvi  
 like a stone thrown at a dog 22 Mind, Space, and Foremost  
 like throwing a stone at a lion Instruction sections . . . . . vii  
 . . . . . 22 mindfulness . . . 3, 5, 6, 10-13,  
 liveliness . . . 14, 15, 25, 26, 33, 16, 21-24, 34, 46, 48, 55  
 34, 36, 38, 40, 54, 56 mindfulness and rigpa . . . 13  
 Longchen Nyingthig . . . . . xii, mindfulness of the dharmata of  
 xiii luminosity . . . . . 24  
 luminosity . . 1-4, 7-10, 12, 13, mix expanse and rigpa . . . 26

- mother tantra ..... 7  
 mother whose only son dies . 2  
 mountain tract isolated from  
     mind ..... 20  
 movement of karmic winds 39  
 nine vehicles ..... 21  
 no stoppage ..... 26, 39, 56  
 no stoppage in the illumination  
     ..... 39  
 non-dualistic rigpa ..... 14  
 not stopped ..... 55, 56  
 not-rigpa ..... 6, 14, 65  
 Nyingthig ..... xi-xiii, 15  
 offput ..... 33, 36, 40, 46, 56  
 Ontrul Tenpa'i Wangchuk . 71  
 oral instruction .... xi, xv, xvi,  
     51, 53  
 ordinary siddhis ..... 20  
 outer tantra sections ..... 20  
 outer, inner, secret, and  
     innermost retreats ..... 20  
 outflow ..... 56  
 outwardly-directed grasping 13  
 Padmasambhava ..... ix  
 Paramita Vehicle ... 20, 27, 29  
 Parting into Sides ..... 56, 57  
 path signs ..... 31  
*Peak Doorways to Emancipation*  
     ..... 71  
 perceived object and perceiving  
     subject ..... 14, 64  
 person who craves wealth ... 2  
 post-attainment . 2, 25, 26, 49  
 prajna ..... 33, 34, 57  
 prajna self-arising lamp ... 33  
 preserve ..... 3, 57  
 preserved by mindfulness .. 16  
 preserving of rigpa ..... 12  
 preserving of rigpa by  
     mindfulness ..... 12  
 preserving rigpa ..... 13  
 pressing buttons ..... 53  
 pretas ..... 18  
 primal guardian ..... 38, 58  
 primordially liberated ... 3, 8,  
     17, 18, 39  
 primordially liberated,  
     uncompounded rigpa .... 3,  
     17, 18, 39  
 profound and vast ..... 20  
 proliferation ..... 4, 58  
 pure portion ..... 6  
 Quintessential .. viii, x, xi, xiv-  
     xvi, xviii, 6, 30  
 Quintessential Great  
     Completion viii, x, xiv, xv, 30  
     rate of travel of this path .. 20  
 rational mind . xviii, 6, 26, 46,  
     58, 64-66  
 raw rigpa ..... 6  
 realization .. vi, vii, xix, 18, 44,  
     52, 59  
*Relics of the Dharmakaya* ... 71  
 resting in its own character 60  
 restrictive type of mindfulness  
     ..... 24  
 rigpa .. 3-7, 11-18, 21-28, 30-  
     36, 39, 40, 43, 45, 60, 61, 65,  
     66, 71  
     definition ..... 7  
     digesting it raw ..... 5  
     intellectual understanding . 5  
 rigpa and mind  
     difference defined ..... 5

- rigpa chains ..... 32, 36 25, 29, 35, 36, 61  
 Rigpa Liveliness Shri Singha ..... xvi  
   Empowerment ..... 33 shroud of pollution ..... 20  
 rigpa meditation ..... 11 single, unique sphere of  
 rigpa of equipoise ..... 25 luminosity ..... 18  
 rigpa vajra chains ..... 33, 35 Space Section ..... xvi  
 rigpa's expanse ..... 14 spontaneous existence  
   definition ..... 4, 5  
 rigpa's gadgetry ... 15, 25, 40 state .. vii, 3, 6, 14, 35, 44, 47,  
   definition ..... 15 52, 58, 62, 63, 66  
 rigpa's liveliness ..... 15, 40 stoppageless ..... 62, 63  
 rigpa's nature ..... 11, 39 strands of discursive thought 20  
 rigpa's stuff ..... 15 strike the key points .. v, ix, xi,  
   ..... 5, 16, 23, 26, 28, 33-35 xiii, 1  
 Samantabhadra ... 19, 38, 58 study and translation of  
 sambhogakaya ..... 34 Tibetan texts ..... 72  
 samsara ... 6, 7, 13, 16, 17, 40, suchness's dharmadhatu .. 38  
   52, 53, 61 suddenly popping up mind 3, 6  
 samsara and nirvana .... 6, 40 summary of the path  
 samsara-forming mindfulness presentations ..... 27  
   ..... 16 sun, moon, and butter lamp 36  
 samsaric mind .. 8, 13, 21, 55, superfactual ..... 51, 63  
   58, 62 superfactual truth ..... 63  
 Sanggay Lingpa ..... xii supreme siddhi ..... 20, 21  
 Secret Mantra ..... 61 sutra ..... xiv, xvii, 24, 27, 38  
 sections of unsurpassed tantra 1 *Sutra of the Recollection of the*  
 self-illuminating *Three Jewels* ..... xvii  
   definition ..... 4 Swat region of Pakistan .... vi  
 sense faculty consciousnesses 3 system of instruction ..... vi  
 sensory and mental system of unsurpassed mantra  
   consciousnesses ..... 4 ..... 29  
 sesame seed is permeated by oil tantra .. xiv, 1, 5, 7, 20, 27, 32,  
   ..... 9 35, 41  
 seven types of resting methods tantrika ..... 25  
   ..... 17 Telopa ..... 18  
 shamatha ..... 20, 61 ten signs ..... 29, 30  
 shine forth .. xi, 2, 10, 11, 16, Tenpa'i Nyima .... i, iii, v, xi-

- xiv, 1, 13
- the nature . . . xx, 4, 21, 35, 39,  
40, 53, 54, 64, 66
- The Three Lines teaching . . v,  
viii, ix, xi-xiv, xvi, xvii, 71
- The Three Lines that Strike  
the Key Points . . . v, ix, xiii
- The Three Lines: Thorough  
Cut or Direct Crossing? . . xi
- The Way of the Realized Old  
Dogs* . . . . . 71
- the youthful vase body . . . 33
- third Dodrupchen . . . v, xi, xii
- Thogal . . . . . 64
- Thorough Cut . . . i, ii, viii, xi,  
xiii, xiv, xvi, 5, 13, 26, 30, 32,  
34, 36, 44, 45, 47, 48, 60, 64,  
65, 71  
definition . . . . . 13
- Thorough Cut and Direct  
Crossing xi, xiv, 26, 32, 34, 71
- Thorough Cut's rigpa . 21, 33
- thought proliferation . . . . 4
- three appearances . . . . 7, 17
- Three Jewels . . . . . xvii, 1
- three lines of instruction . ix, x
- Three Lines that Strike the  
Key Points . . . . v, ix, xi, xiii
- Three Line's teaching . . . . v
- Three Supremes . . . . . 1
- three ways of liberation . . 23
- Thregcho . . . . . 64
- time of equipoise . . . . 2, 25
- time of post-attainment . . . 2
- times of death, fainting, and so  
on . . . . . 10
- total conceptuality . . . 7, 9, 39
- traditional, "official" way of  
explaining the Three Lines  
. . . . . xiii
- transparency . 4, 21, 34, 65, 66
- Triyig Yeshe Lama* . . . . . 71
- twelve vajra laughs . . . . 17
- two form bodies . . . . 27, 29
- two form kayas . . . . . 38
- two styles of path meditation 1
- types of oral instruction . . xv
- Uddiyana . . . . . vi, vii
- unaltered . . . . . 34, 66
- uncompounded . . 3, 8, 17, 18,  
35, 39
- uncompounded rigpa . . 3, 17,  
18, 39
- universal purity . . . . . 15
- unsurpassed mantra . . . 29, 31
- unsurpassed tantra 1, 5, 20, 35
- unsurpassed tantra sections  
. . . . . 5, 21, 35
- un-outflowed . . . . 19, 56, 66
- upadesha . . . . . 66
- vajra chains . . . . . 33, 35
- Vimala . . . . . 18
- vipashyana . . . . . 20, 66
- virtue . . . . . 18-20
- vocabulary and language . xvi,  
xviii
- vocabulary of the texts . . xviii
- wisdom . vii, xxi, 2, 28, 29, 31,  
34, 37, 39, 43, 45, 47, 55, 56,  
58, 59, 63, 66
- wish-fulfilling jewel . . . . 2
- youthful vase body . . . 33, 34  
definition . . . . . 4









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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