

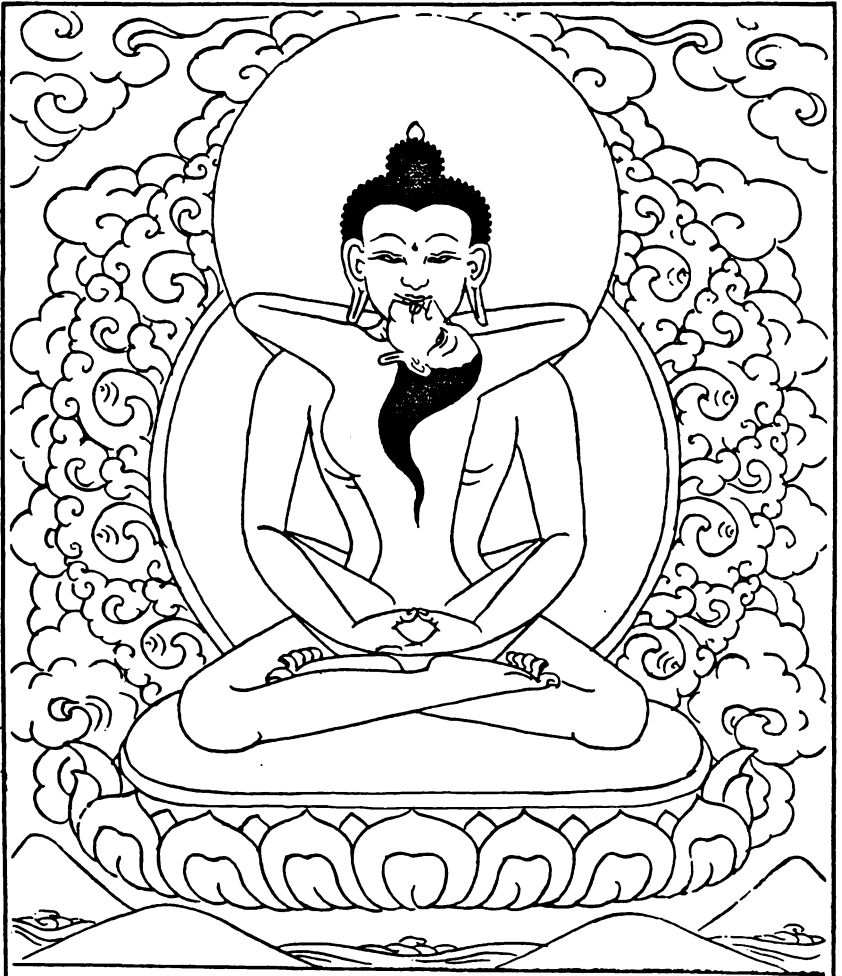
Namkhai Norbu



The Cycle of Day and Night

An Essential Tibetan Text
on the Practice of Contemplation

TRANSLATED AND EDITED BY JOHN REYNOLDS



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Samantabhadra

Namkhai Norbu

**THE CYCLE
OF
DAY AND NIGHT**

**WHERE ONE PROCEEDS ALONG THE PATH
OF THE PRIMORDIAL YOGA**

A Basic Text On The Practice Of Dzogchen

**Translated and Edited by
John Myrdhin Reynolds**



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Vajrasattva

Preface

This text, entitled in Tibetan *gDod-ma'i rnal-'byor gyi lam khyer nyin mtshan 'khor-lo-ma*, was written by Namkhai Norbu Rinpoche prior to a retreat led by him at the Dzogchen Community of Conway, Massachusetts, in October, 1983. In the *Longde* Series of Dzogchen teachings, there are found the instructions of Garab Dorje on how to practice contemplation continuously both day and night.¹ The present text is a synopsis of these practices.

According to the Buddhist tradition of Tibet, Garab Dorje was the first human teacher of the Dzogchen system of contemplation practice. The Tibetan term Dzogchen has usually been translated as "The Great Perfection" and in Tibet it represents the quintessence of the Buddhist teachings. Garab Dorje is said to have been born in the country of Uddiyana to the northwest of India and to have received the transmission of Dzogchen immediately from Vajrasattva, the *sambhogakāya* aspect of Buddhahood. Vajrasattva had received the transmission directly in a mind-to-mind fashion from the Primordial Buddha Samantabhadra. From Garab Dorje, Dzogchen was transmitted to Mañjuśrīmitra, and from him to Jñānasūtra and Śrisimha. In the eighth century c.e., the transmission of the Dzogchen precepts was brought to Tibet by Guru Padmasambhava, Vimalamitra, and the translator Vairocana.

Notes

1. Cf. *Byang chub sems bcos thabs mdor bsdus*, in *Vairocana rGyud-'Bum*, vol.V, 223-245 (Leh, Ladakh, 1971).

From the time of the above masters, the Dzogchen teachings have been transmitted from master to student in an uninterrupted fashion. In the system of the Nyingmapa sect of Tibet, Dzogchen, which is also called Atiyoga, is known as the ninth vehicle among the nine vehicles into which the teachings of the Buddha were classified. However, the introduction of Dzogchen into Tibet long antedates the rise of sects among Tibetan Buddhists. Many eminent masters belonging to the four principal sects of Tibetan Buddhism, including such illustrious figures as the Fifth Dalai Lama, the Third Karmapa, and Drugpa Padma Karpo have practiced these teachings openly. Many others have practiced them secretly. Therefore, it is certain that Dzogchen is not the exclusive property of any one sect and, in truth, these teachings transcend any sectarian, cultural, or national limitations.

Dzogchen pertains to understanding in one's immediate experience the primordial state of the individual, the unconditioned nature of the mind. This nature of the mind transcends the specific contents of mind, the thoughts arising in the mind which reflect one's psychological, cultural and social conditioning. One may make the same distinction between the mirror which has the natural and inherent capacity to reflect and the reflections which are seen in it. The mirror is not to be confused with the reflections which appear in it. The presentation of Dzogchen here, shorn of such limitations, follows in the Rimed or non-sectarian tradition of the recent great masters of eastern Tibet, such as Jamyang Khyentse Wangpo, Jamgon Kongtrul, Chogyur Lingpa, and Adzom Drugpa.

The numbers found in the translation of the text refer to the individual verses in the Tibetan text. The notes which follow the translation are arranged accordingly. These notes are drawn from the oral commentary to the text given by Namkhai Norbu Rinpoche at the Conway retreat, October 8-9, 1983. At that time, Norbu Rinpoche spoke in Italian, while Kennard Lipman and John Shane translated the commentary into English.

Finally, the translator of the text wishes to thank Dr. Kennard Lipman and Mr. John Shane for their invaluable assistance in rendering this text into proper English. He also wishes to thank the many members of the Dzogchen Community of Conway who participated in this project in one way or another. May this translation prove of practical benefit to all who read it.

SARVA MANGALAM.

*John Myrdhin Reynolds
Conway, Massachusetts
November 1983*



Garab Dorje

The Cycle Of Day and Night

In the Tibetan language: *gDod-ma'i rnal-'byor gyi lam khyer nyin mtshan 'khor-lo-ma.*

In the English language: "The Cycle of Day and Night Where One Proceeds Along the Path of the Primordial Yoga."

Homage to the Master.

(1) I pay homage with great devotion of my three gates (of body, voice, and mind) to all the Masters of the Dzogchen Lineage, such as Changchub Dorje, who encompasses within himself all of the Buddha Families, as well as Ugyen Tenzin and Dorje Paldron. (2) The Primordial Buddha Samantabhadra and the glorious Vajrasattva transmitted the method for proceeding along the path of the essence of Atiyoga to Garab Dorje, the supreme teacher. Desiring to explain a little of the nectar of this teaching, I entreat the Ḍākinīs to grant me their permission.

(3) We should always train our minds with the fourfold change of attitude and we should never separate ourselves from that yoga in which we are aware of our own innate presence as being our true Master. Continuing with this mindful awareness without distraction in the four moments (of eating, sitting, walking, and sleeping) is the root of the practice.

(4) Certainly, with respect to the day and the night, there does exist a principal daily practice which proceeds as a continuous cycle. The practice of the day which governs the activities of the three moments (of eating, sitting, and walking) is comprised of three topics: understanding, stabilizing, and progressing in the practice.

(5) (With respect to the first of these three topics): at the outset, we should understand what we have not yet understood. All phenomena which are either seen or heard, however many of them there may be, are like so many false images, even though they may appear to be very diverse. Thus we can conclusively determine that they are merely a magical display of the mind. (6) The nature of the mind is from the very beginning empty and without a self. Having nothing concrete about it, its aspect which is luminous clarity is unobstructed (and uninterrupted), like the moon reflected on the water. This is that ultimate primal awareness of pure presence within which there is no duality of emptiness and clarity. We should understand that this primal awareness is naturally and spontaneously self-perfected.

(7) Since we recognize that (external) appearances are merely ornaments (or embellishments) of the real condition of existence, appearances which arise to the alertly relaxed six sense aggregates are self-liberated into their own condition (whenever they arise). Since we recognize that pure presence is just primal awareness as such, manifestations of our passions and karmic traces are self-liberated into their own condition

(whenever they arise). (8) Since appearances and pure presence are recognized to be inseparable, thoughts which grasp at the duality of subject and object are self-liberated into their own condition (whenever they arise). Furthermore, the methods of self-liberation through bare attention, self-liberation upon the arising of thoughts, and self-liberation as such, are the means for progressing along the path of practice according to the intent of this yoga.

(9) The awareness arising at the first sudden instant (of sense contact) is indeed that pure presence which arises without correction (or modification) and which is uncreated (by causes). This very condition of existence which transcends the limitations of both subject and object is the authentic self-originated primal awareness of pure presence. (10) With respect to this pure presence, the three aspects of the state of Samantabhadra are truly complete: being devoid of any karmic traces, its Essence which is the *dharmakāya* is emptiness; being devoid of thoughts and concepts, its Nature which is the *sambhogakāya* is clarity; being devoid of any desires or attachments, (its Energy) which is the *nirmāṇakāya*, is unobstructed (and uninterrupted).

(11) Such an awareness, in just its coming into being, is entirely devoid of dualistic thoughts which think in terms of subject and object, and so (external appearances) arise as manifestations of clarity without any grasping (at conceptions or judgments). Appearances present themselves in the state of the real condition of existence. (12) Because this unconditioned, natural, instantaneous awareness encounters the real condition of existence as its Mother, (we speak of it as) the *dharmakāya*. Remaining in this condition of spontaneously self-perfected pure presence is the natural state of the Great Perfection.

(13) With respect to stabilizing (our practice, which is the second topic): we proceed along the path by way of the three

instructions for integrating, for relaxing with presence, and for progressing in the practice. As for the first method, that of integrating: while sitting comfortably and being completely relaxed, we integrate (our awareness) into the sky in front of ourselves. (14) When we settle thus into an alert relaxed state without distraction and without constructed meditation, this initial awareness which is like (the clear empty) sky is also a condition devoid of any attachments or grasping (at conceptions and judgments). It is just luminous clarity or just pure presence, and it is similar to a moment of surprised astonishment. This pure presence arises in a bare and naked fashion without duality or distinction between the calm state and the movement of thoughts.

(15) While continuing in contemplation, without falling under the power of either drowsiness or agitation, we find ourselves in a state which is present in profound lucidity and vividness. With regard to continuing in a state of contemplation, even though we may engage in calling up thoughts, thrusting them aside, causing them to repeat, or expanding upon them, they remain in their own condition (whenever they arise) without our being distracted, and are self-liberated.

(16) After having attained this state, when we arise from the period of contemplation, the measure of our stability (in the practice) is our discerning whether or not we are subject to the power of conditioning thoughts. Experiences during meditation (arise spontaneously), like the rising of the light of the sun or of the moon. These experiences, such as visions, changes in breathing, and so on, as they arise are unconditioned by conceptions (or judgments). (17) As for experiences which appear after the period of contemplation: we may see all appearances as being illusions, or we may consider every appearance to be empty. (We may be capable of remaining) in a state of pure presence and it seems that no discursive thoughts arise, or we may think we can engage in activities without making any mistakes.

(18) As for our entire dimension: because of perceiving external objects and their analyses (on the one hand), and vivid and discursive thoughts (on the other hand), as empty, we attain the supreme *dharmakāya*, which is the nature of mind. Since this (condition) is in no way contaminated by thoughts, characteristics, or cognitions, we come to attain a pure primal awareness unsullied by discursive thoughts. (19) Since our obscurations and karmic traces are now completely purified, our passions are no longer out of control. Because this is the case, even though we may be (ordinary individuals), we now find ourselves raised higher than all the realms of *saṃsāra*, and we are known to belong to the family of the Exalted Ones (Arhats).

(20) As to the instructions for relaxing with presence: whenever appearances arise, in whatever way they may arise, without any correction or modification, (we should look upon them) as mere ornaments or embellishments of the primordial state itself (which is the real condition of existence). In that state, our internal pure presence is uncorrected, clear, vivid, and naked. Thus, while relaxing alertly with presence, (when thoughts arise) we relax them into their own condition just as it is. (21) With respect to the objects of the six sense faculties: when they simply arise as ornaments (of the state of presence) in a lucid fashion without any obstruction and without any intellectual analyses, then they are entirely perfect just as they are, as the potency of pure presence without any grasping (after conceptions or judgments). Continuing in this state without any duality is said to be relaxing with presence.

(22) While continuing in the period of contemplation, without engaging in any analyses of the objects of the five senses, (appearances are allowed) to arise clearly and luminously in an alertly relaxed fashion without any distraction or grasping (after conceptions and judgments). Then, after having concluded a period of contemplation, a primal awareness will present itself which is based on one or another of the objects of the six sense

aggregates; any such appearances (whether material or not) will seem to have no concrete reality. (23) Whenever discursive thoughts engendered by the five poisons arise, we alertly relax in the face of them without grasping (at conceptions or judgments). (On the other hand) we should not try to block them with some antidote or transform them by means of some method. (Since they are neither blocked nor transformed), the passions which arise on the path are self-liberated and a primal awareness is present.

(24) Experiences arising during meditation practice manifest as clarity and emptiness. They are found present in a state of vision and emptiness, or in a state of the continuing movement of thoughts and emptiness, or in a state of pleasurable sensation and emptiness, and so on. Thus, there may arise various conscious experiences of the presence of pleasurable sensation, of clarity, and of nondiscursiveness.

(25) As for our entire dimension: understanding all phenomena as the *dharmakāya*, this uncorrected awareness of the state of existence as it is in itself is present like a perfect sphere which is uniform, whole, and without duality. Because of this, (it is said that) we have attained the dimension of primordial awareness, and a primal awareness of clarity is present. (26) Since objects which we perceive are actually manifestations of the real condition of existence, our passions and obscurations become purified. Because this primal awareness of pure presence is present, we disentangle ourselves from engaging in any sort of negative behavior. And since we have become liberated from our passions, karmic traces, and obscurations, we are known to belong to the family of the noble Bodhisattvas.

(27) As for progressing in the practice (which is the third topic to be considered): in an uncorrected, spontaneously self-perfected state, this initial instantaneous awareness remains

present and unmodified. It is a nondiscursive pure presence which is lucid and vivid. Thus our continuity of awareness remains stable and undistracted. (28) While continuing in a period of contemplation, neither influenced by drowsiness nor by agitation, everything manifests itself as emptiness, which is the real condition of existence. Then, after having concluded a period of contemplation, without being conditioned by thoughts, we should continue in the state of the nature of mind, just as it is in itself.

(29) With respect to experiences during meditation, we find ourselves in a nondual state, whether we are meditating or not meditating. All appearances arise entirely as the manifestation of the energy of our contemplation. The real condition of the existence of all phenomena, just as they are, presents itself without moving from the naturally occurring primordial situation.

(30) As for our entire dimension: all phenomena, whether visible or invisible, are entirely purified of themselves in the state of the real condition of existence. Therefore, we attain the supreme dimension of nonduality, and a supreme primal awareness which is in no way clothed (in mental activities) is present. (31) Through completely purifying our obscurations to knowledge, we thus attain a knowledge of all phenomena just as they are in the real condition of their existence. Since we are entirely liberated from any duality in relation to the one who understands and that which is understood, we are known to belong to the family of the omniscient Tathāgatas.

(32) Now, with respect to proceeding along the path through the practice of the night, here we should train ourselves in two practices: one in the evening when we fall asleep and the other in the morning when we awaken again. In the evening (before falling asleep) we should allow our sense faculties to

settle into a condition of continuous contemplation. Furthermore, we should integrate our practice of concentration with our sleep.

(33) At the moment of falling asleep, we should visualize a white letter A or a small sphere of five colored lights in the space between the eye brows. This is visualized clearly as being just about the size of a pea. First we fix our awareness on this; then we relax our awareness a bit and allow ourselves to fall asleep.

(34) When we fall asleep in a state in which the six sense aggregates are alertly relaxed into their own condition, our awareness does not become polluted by the grime of discursive thoughts and the natural clear light appears. We thus find ourselves in the presence of the real condition of existence without any discursive thoughts (distracting us).

(35) Or then again, when we observe this instantaneous awareness (at the moment it arises), we cannot see anything whatsoever in it that can be identified as calm or the movement of thought. Thus, finding ourselves in a state of alert vibrant presence, we settle into a quiet awareness and fall asleep.

(36) The process of falling asleep is the cause of our entering into the clarity of the real condition of existence. (Our senses) are then absorbed completely into the *dharmadhātu* in a state of pure presence. For as long as we are falling asleep, it is possible to continue finding ourselves being present in the state of just that real condition of existence.

(37) Having become entirely disengaged from our karmic traces of a material body, our karmic traces of vision, and our karmic traces of mental activity, no further mental activity will arise (prior to the onset of dreaming.) We continue to find ourselves in the presence of the state of the real condition of existence. Thus, we will experience a certain degree of merging with the natural clear light.

(38) (At the moment when we actually) fall asleep, no discursive thoughts whatsoever will arise and our state of pure presence is absorbed into its Mother (the natural clear light) and we find ourselves

present in the state of the real condition of existence. Subsequent to this period of contemplation (which is the natural clear light), we will come to recognize our dreams to be merely dreams when we enter into the dream state. Finding ourselves freed of all illusions, (dreams) manifest in a helpful friendly fashion as our dimension and our primordial awareness.

(39) In the early morning, (immediately upon awakening), a primal awareness arises which is uncorrected and present in its own condition. If we remain in this natural state without distraction and without meditating on anything, then we will find ourselves quietly present, undisturbed by any discursive thoughts. This is known as the state of the Guru Samantabhadra.

(40) Looking directly into the face of that state (of pure presence), we observe with bare attention who it is that is meditating. Not finding anything recognizable (or confirmable) there, a lucid and naked self-originated primal awareness self-liberates as it arises. Then a nondual primal awareness becomes present. (41) At that moment, finding ourselves beyond all objective vision, and transcending all discursive thoughts which grasp at duality, a primal awareness of nondiscursiveness becomes clearly manifest. Since we are aware, a primal awareness of clarity, unsullied (by the taint of discursive thoughts), becomes clearly manifest. Since there is no duality (of subject and object present), a primal awareness of pleasurable sensation becomes clearly manifest. (42) Since we have come to understand that all phenomena are in themselves actually the real condition of existence, a primal awareness which is in no way mistaken becomes supremely manifest. And since a primal awareness of quantity (which knows each thing in its individuality) becomes clearly manifest in its entirety, the inherent nature of the three dimensions of our existence becomes supremely manifest.

(43) When one practices the essence of this yoga both day and night, the whole of our dimension of life enters into contemplation. Becoming familiar with the practice, our passions will arise on the path (as something useful to us). Certainly we will attain the full measure of accomplishing the benefit of beings, whose numbers are equal to the vastness of the sky, because of realizing the three dimensions of our existence. (44) The measure of our familiarity (with this practice is the degree to which we are able to) recognize our dreams to be dreams while we are still asleep. Since attachments to sensations of pleasure and pain (will be overcome day by day), we find ourselves in a state of integration, in no way clothed (in concepts or judgments). Because primal awareness is present, all appearances arise as friends (who can help us on the path). The continuity of illusion is thus interrupted and we find ourselves in the presence of the state of the real condition of existence. (45) Since the practitioner of Atiyoga, throughout both the day and the night, remains without moving from this state of the real condition of existence, it is said that he or she may realize Buddhahood even in the instant between two breaths. So it was said by that great being Garab Dorje.

(46) With regard to the passions arising on the path (as something useful in our practice), without categorizing phenomena (as either good or bad), we find them present in the state of the real condition of existence. Because all of them are present in total awareness, without there being any conceptualizing with regard to them, we recognize delusion (itself as being nothing other than) nondiscursiveness. Phenomena manifest (nondiscursively) as the real condition of existence just as it is in itself. (47) All phenomena which appear as objects of the six sense aggregates are present in luminous clarity and lacking in any inherent nature. Because of that, we recognize anger to have the character of clarity and it manifests now as the primal awareness of clarity. (48) Everything which manifests externally is the real condition of existence, while internally, pure presence is primal awareness. Because the sensation of great

bliss, which is without any dualistic distinctions, has the nature of Energy, we recognize desires to represent in actuality the potency of great bliss. There thus manifests a primal awareness of the sensation of great bliss which is spontaneously self-perfected without any limitations.

(49) Moreover, other beings are benefitted by way of the three dimensions of our existence. Furthermore, the three poisonous passions manifest themselves entirely as the dimension of our existence and its inherent primordial awareness. And because of that, everything which arises from them is present also as our dimension of existence and its inherent primordial awareness.

(50) Because what we call 'passions' no longer exist, no further causes for transmigrating in *saṃsāra* exist. With respect to that, even though we may think to call this condition '*nirvāṇa*', in reality it is simply the multitude of virtuous qualities (of our primordial state of Buddhahood) spontaneously manifesting themselves in self-perfection, without any corrections or modifications being made to them. Like the sun rising in the sky, we may say that this is just clarity as such.

(51) With respect to this method: the sphere of activity of students should embrace the five capacities of willingness to participate, diligence, mindful presence, concentration, and intelligence. In accordance with whatever instructions we have received from the supreme vehicle (of Atiyoga), we should know how to realize for ourselves the harmonious conditions for completing and perfecting (these five capacities).

(52) Having stated all this, by virtue of these few succinct words which give a little of the nectar of the state of the Master Kunzang Garab Dorje, may I and all other beings, equal in numbers to the vastness of the sky, who are linked with me (karmically and spiritually), come quickly to attain the very status of the victorious Jina Samantabhadra!

This text, which is intended for those who desire to participate in the supreme vehicle of Dzogchen, was set down in memory of Mr. Paul Anderson, who has passed away peacefully. Because we are beginning a retreat at the Dzogchen Community of Conway in the eastern part of America, this text was written by the Dzogchen practitioner Namkhai Norbu in the year of the Water-Pig in the ninth month on the third day, which is surely a day of good fortune!

Conway, Massachusetts

October 9, 1983

At the request of Namkhai Norbu Rinpoche and in collaboration with the members of the Dzogchen Community of Conway, this text on the continuous practice of Dzogchen contemplation was translated into the English language by Vajranatha, John Myrdhin Reynolds.

SARVA MANGALAM



Chang Chub Dorje

Notes To The Text

Based on the Oral Commentary of Namkhai Norbu

Title: The title of this text in Tibetan is *gDod-ma'i rnal-'byor gyi lam khyer nyin mtshan 'khor-lo-ma*. "Primordial Yoga" (*gdod-ma'i rnal-'byor*) refers to the knowledge of the primordial state of the individual which is called in Tibetan *rig-pa*, 'pure presence, intrinsic awareness.' Primordial Yoga is a synonym for Atiyoga and for Dzogchen. The latter term is usually translated as 'the Great Perfection.' Here this teaching is put into practice (*lam khyer*, 'proceeding along the path'). Since this is not just a retreat practice, but one which is practiced in a continuous fashion both day and night, it is said to be like a wheel.

I. Salutation

(1) The title is followed by the salutation to the Masters and by two verses of invocation. Here the author invokes his own Root Master, Changchub Dorje of Nyala Gar in Derge, East Tibet. It was this Master who revealed to the author the essential meaning of Dzogchen in terms of immediate experience as opposed to mere intellectual comprehension. He then invokes the name of his uncle Urygen Tenzin, who was his first Master, and the name of Dorje Paldron (Ayo Khandro) who conferred upon him the Dzogchen Yangti precepts and other teachings.

(2) All teachings are linked to their transmission. In the case of Dzogchen, these teachings originate with the Primordial Buddha Samantabhadra who is the *dharmakāya* aspect of Enlightenment. He transmitted them in a direct fashion mind-to-mind to Vajrasattva who is the *sambhogakāya* aspect of Enlightenment. He in turn transmitted them in a symbolic fashion (*brda brgyud*) to the first human teacher of Dzogchen, Garab Dorje, who is the *nirmāṇakāya* aspect. Garab Dorje transmitted the teachings orally (*snyan brgyud*) to Mañjuśrīmitra and to the Ḍākinīs. The author then requests permission of the Ḍākinīs, who are the custodians of these teachings, so that he may explain a little of the meaning of Dzogchen precepts. These enlightened female beings were responsible for compiling the Dzogchen precepts received from Garab Dorje into esoteric texts called Tantras. These Tantras are arranged in three series of texts: *Semde* (*sems-sde*), 'the Mind Series,' *Longde* (*klong-sde*), 'the Space Series,' and *Upadeśa* or *Managide* (*man-ngag gi sde*), 'the Secret Instruction Series.'

II. Preliminary Practice

(3) One must always train oneself in four awareness: 1. the difficulty of obtaining a human birth, 2. the impermanence of life, 3. the universality of suffering in *sāṃsarā*, and 4. the causes and consequences of one's actions (*karma*).

Practically speaking, this means that in whatever practice one does, one has to be aware. For example, if one knows how to do a practice, but because of distraction or laziness, one does not do it, why does this happen? It happens because one is not aware, and to be aware means not to waste one's time. Also, to be aware means that one ought to know the preciousness of the teaching and the unique occasion of having the possibility to practice. From this comes the knowledge of the consequences of losing this occasion. All of this involves what we call being aware.

Now, usually, when we speak about these four awarenesses, we speak first about the importance of human birth.

When one learns the *nondro* (*sngon'gro*), for example, one learns the eighteen characteristics of this human birth one by one. But one should also know that although one is born a human being, this situation is also impermanent. The example here is given of a merchant who went to an island of jewels but came back empty-handed, because of a lack of awareness. When one enters the state of the *bardo*, one is in the same state as a dog, for example, if one has proceeded through life without awareness of one's situation, its preciousness and its impermanence. Usually, Buddhists make an analysis of the impermanence of the world and of the individual; however, the important thing is not to know how to make a lot of analyses, but to simply have the presence of this awareness. Even if one is aware of this impermanence, but has not become active in regard to it, then the important issue of *karma* has not been resolved. One goes on accumulating negative causes, which have their negative consequences: the result of this is transmigration and suffering. When one is aware of these things, then one can be more active in regard to them.

To train oneself in these four awarenesses means, above all, to try to be present and aware in any given moment or circumstance. This does not mean just to study and analyze. For example, there are people who learn and then do the *nondro* for a long time. When they study these four awarenesses, they first learn how to analyze what the conditions are to which a human being is subject: the ten so-called perfections (five internal and five external) and the eight conditions which must be lacking. Further, they study how different masters have analyzed these. Finally, when they actually begin to practice, they are told to concentrate on these arguments, the first ten for ten days, for example, and then the second eight for eight days. Many people do it this way, and this is how it was intended to be done, that is, concentrating on each phase of the argument and training oneself in it.

But in the Dzogchen teaching, these awarenesses do not function in this way. One does not have to establish an argument and confirm it. Arguments and statements are made

by human beings. Let us take the example of the Buddha speaking about the preciousness of human birth and its impermanence. He gave the examples of clouds in the autumn sky, a mountain stream, a drama, a flickering of candle light. Taking up these examples, people enumerated and analyzed them, and created a whole type of reasoning about impermanence. But the Buddha did not go about constructing an argument based on his examples; he tried to make people understand something using various methods. The principal thing is not to concentrate on these various arguments, but to have the presence of what they are referring to. It is not important to analyze how human birth enters into these eighteen categories, for example. What one has to know is that a human birth is better than that of a cat or a dog, for a human being knows how to think and understand language. A human being also has a greater capacity for doing evil than cats or dogs, as in making atomic weapons, for example. But human beings also have the capacity for realization in this life, and thus they have a superior capacity to animals. This is the true importance of human birth; being aware that this is how it is, is what we mean by awareness and mindfulness.

If we have to go and study all these analyses it becomes very complicated, not only for Westerners, but also for Tibetans. In this way the real sense often becomes lost. Awareness does not only mean these four types, but it means not to be distracted and to try to do one's best in everything. This is the way to train yourself (*rgyud sbyang*) in being present. This is known as the ordinary preliminary practice.

But the root of the practice is the Guru Yoga which constitutes the extraordinary preliminary practice. Teachings such as Tantra and Dzogchen are linked to transmission. Transmission is a means to make the state of the individual (*rig-pa*) understood at the level of immediate experience, whether through words or symbols or directly mind to mind. The function of the Master (*bla-ma*) is to bring the practitioner to the realization that the nature of the mind (*sems-nyid*) is like a mirror. One's pure presence or intrinsic awareness (*rig-pa*) is

like the capacity of that mirror to reflect everything, whether beautiful or ugly. These reflections arise as characteristics or qualities of the mirror itself. But because the nature or capacity of this mirror is not seen, one mistakes the reflections for something solid and independently real. Thus one becomes conditioned by these reflections, and acting on the basis of this false assumption, one falls again into transmigration. It is the Master who introduces the practitioner to this distinction between mind or thoughts (*sems*) on the one hand and the nature of the mind (*sems-nyid*) on the other. When one begins to understand this, one can truly speak of a transmission of knowledge, knowledge not just in terms of intellectual comprehension, but of actual experience.

In the context of Dzogchen, the term yoga (*rnal-'byor*) does not simply mean 'union' as it does ordinarily, but rather one who possesses (*'byor-ba*) a knowledge of one's natural state (*rnal-ma*); that is to say, one finds oneself in the presence of this knowledge of one's primordial condition which is called *rig-pa* or pure presence. This being aware (*shes-pa*) of one's own innate pure presence or intrinsic awareness is one's true Master (*bla-ma*). The opposite of this condition is ignorance (*ma rig-pa*). One should not be separated from this awareness at any moment. The four moments or occasions are eating, walking, sitting, and sleeping. In Dzogchen, the principal point is not to be distracted (*ma yengs*) and to continue (*skyong-ba*) in the presence of this mindful awareness (*dran-shes*). This is the root of the practice.

(4) Generally, in one's ordinary experience, what revolves continuously is the cycle of day and night. Therefore, there is a practice of the day and the practice of the night.

III. The Practice Of The Day

With respect to the practice of the day, there are two topics: understanding (*rtogs-pa*) and stabilizing (*brtan-pa*) the practice.

A. Understanding

(5) The first of the two topics is understanding the practice. Understanding is not just reasoning (*brtag-pa*) and analyzing (*dpyad-pa*), but it relies upon transmission. One's view (*lta-ba*) is a way of seeing or looking at things and it may include analysis and explanation. But understanding means entering experientially into a knowledge of that view. When we have no concrete knowledge of this sort, we are dependent on the description and interpretations of others, and these may change from day to day. Without real knowledge, all phenomena are merely false images; they do not exist in a real sense, but are like so many reflections in a mirror. A kitten, not knowing the image in the mirror is its own reflection, pursues it as if it were a real playmate. In Dzogchen, all appearances (*snang-ba*) are understood to be the potency (*rtsal*) of the energy of the *bodhicitta* or primordial state. These appearances are the qualities or ornaments of that state. When one enters into knowledge one has no doubt of this. Thus one may conclusively determine that appearances are a magical display of the mind (*sems kyi cho-'phrul*).

(6) The nature of the mind is from the very beginning void or empty and without any self or concrete substance (*bdag-med*). But one should not think of mind as being a mere nothing because it has the clarity and limpidity of a mirror. This clarity (*gsal-cha*) exists unobstructedly and without interruption, just as the moon is reflected in the water in various ways. Thoughts arising in mind are the way in which the nature of mind manifests itself. But just as one must understand the reflections in order to understand the nature of the mirror, so one must examine thoughts to see where they arise, where they abide, and where they go. However, when one looks into this matter, one discovers that there is no place where thoughts arise, abide or go. Nothing can be affirmed and what one finds is void or emptiness. This is the real character of the mind. Now, even though this may be the case, thoughts continue to arise without interruption. Therefore, what one finds is a primal awareness

of pure presence (*rig-pa'i ye-shes*), where there is no duality of emptiness on the one hand and clarity on the other. This primal awareness is natural and spontaneously self-perfected (*rang-bzhin lhun-grub*). At the level of mind one does not find this nonduality because mind operates in time, while the state of pure presence lies beyond the limits of mind.

(7) When one recognizes that appearances are merely ornaments of the real condition of existence (*chos nyid rgyan*), these appearances which arise to the alertly relaxed (*lhug-pa*) six senses are self-liberated into their own condition (*rang sar grol*) whenever they arise. The six sense aggregates are the five senses plus the mind (*yiid*). The presence of appearances prior to forming any conception or judgment is called 'clarity'. Appearances refer to the external world, whereas the passions or afflictions and the karmic traces (*bag-chags*) refer to the world of inner experience. The manifestation of the internal state of pure presence is primal awareness (*ye-shes*). The arising of pure presence never lacks its spontaneous self-perfection, that is to say, its essential qualities, just as the rising sun does not lack its rays. One's passions only grow powerful because one is ignorant of the state of pure presence, and so consequently one follows after one's passions. But when one finds oneself in the state of the pure presence of the passions, one is not dominated by them nor does one have to suppress them because they are like the ornaments of one's primordial state. Thus one's passions are self-liberated into their own condition whenever they arise.

(8) Appearances and pure presence are inseparable (*dbyer-med*). When one recognizes this and finds oneself in this state, then the discursive thoughts arising which grasp at the duality of subject and object are liberated into their own condition. One does not try to block or reject them in any way, but one simply remains aware in the presence of their arising. There are three procedures for self-liberation in this case, depending upon the capacity of the practitioner: 1. self-liberation through bare attention (*gcer grol*), 2. self-liberation upon the arising of a thought (*shar grol*), and 3. true self-liberation (*rang grol*). The

term *gcer* means 'bare or naked attention'. But this is not yet real self-liberation because, in observing oneself, one is still applying some degree of effort. For example, when a thought arises, one looks it straight in the face and it liberates into its own condition. The term *shar* means 'to arise'. At the moment the thought arises, it is self-liberated. For example, when one notices a thought arise, one does not have to make the effort to look it straight in the face, but just as it arises, one finds oneself in the state of presence which is *rig-pa* and it self-liberates. True self-liberation occurs when this capacity is fully developed. At this level, one has arrived at the continuity of the state of *rig-pa*.

(9) This verse gives the essence of the matter. The awareness (*shes-pa*) arising at the first sudden instant (*thol-'byung skad-cig dang-po*) of sense contact is that pure presence (*rig-pa*) which is manifested without modification or correction (*ma bcos*) by the mind and which is not created or produced by any causes. What is this state of presence? It is a condition of existence (*de-bzhin-nyid*) transcending the limitations of both subject and object; it is a natural or authentic (*gnyug-ma*) self-originated primordial awareness of pure presence. The term *de-bzhin-nyid* indicates the state characterized by both primordial purity (*ka-dag*) and spontaneous self-perfection (*lhun-grub*).

(10) Within this state of pure presence, the three aspects of the state of Samantabhadra (*kun-bzang dgongs-pa*) are wholly present. These three are termed the Essence, Nature, and Energy. With respect to the state of pure presence, its Essence (*ngo-bo*) which is the *dharmakāya* (*chos-sku*) is emptiness. This Essence is one, the essential Ground in which all phenomena are identical. *Dharma* (*chos*) means the whole of existence and *kāya* (*sku*) means the dimension of that. Since there do not exist any karmic traces or residues in this state, one speaks of its Essence as being emptiness. *Karma* is always something which belongs to the level of mind, while pure presence lies beyond the limited functioning of the mind. Thus we speak here not of mind, but of primordial awareness (*ye-shes*). Its Nature (*rang-bzhin*) which is the *sambhogakāya* (*longs-sku*) is luminous clarity (*gsal-ba*). *Sambhoga* (*longs-spyod rdzogs-pa*) means possessing rich-

ness, enjoying all the qualities of Enlightenment in their perfection. *Kāya* (*sku*) means the dimension of that. Luminous clarity indicates that there is a manifestation as energy from the primordial Ground which is emptiness; this manifestation is not yet material but it is differentiated and finds expression as the five primordial lights or awarenesses. This dimension is beyond all conceptual constructions created by the finite intellect. Its Energy (*thugs-rje*) which is the *nirmāṇakāya* (*sprul-sku*) is unobstructed and uninterrupted. *Nirmāṇa* (*sprul-pa*) means manifestation or emanation and *kāya* (*sku*) means the dimension of that. Here 'manifestation' means something at the relative level, that is to say, in contact with sentient beings in the material dimension. The Buddha Śākyamuni, who manifested in time and history, was just such a *nirmāṇakāya*. However, the *nirmāṇakāya* is not conditioned by *karma* or by the passions. Thus the *trikāya*, as Essence, Nature, and Energy, is wholly present from the very beginning in the self-perfected state of *rig-pa*.

(11) This awareness or pure presence of which we speak here arises at the very first fresh instant before the mind has had a chance to come into operation, functioning dualistically in terms of subject and object. In this case, external appearances arise merely as a manifestation of luminous clarity. Everything that one is aware of arises through the six sense aggregates—the five physical senses plus mind. When sense contact occurs, the presence of sensation is communicated to the mind (*nyid*) and then a mental process ensues which engenders various conceptions and judgments. But when the mind has not yet entered into judgment or conceptualization, this is called '*dzin-med*, or being without grasping at anything. Without entering into any judgments, one remains present in awareness. Thus we say that appearances are present or abide in the real condition of existence itself, the *dharmatā* (*chos-nyid*). *Dharma* (*chos*) means 'whatever exists' and *-tā* (*nyid*) means 'in its own condition'. All things which arise have their own inherent condition or nature (*rang-bzhin*). Different things may arise, yet their inherent condition is the same. For example, wood and water appear to be different and their functions present themselves differently, but their true inherent nature is the same. This level of the

manifestation of the energy of all phenomena is called *dharmatā*. When we speak of the energy of the individual, we use the term *rtsal* to denote this energy of the condition of existence as it is. So one must understand what is meant by *dharmatā*; otherwise one cannot integrate one's own energy with it.

In conclusion, what is meant here is that when a thought arises in the mind, one does not enter into a judgment of it. However, it is not the case that one is sleepy at that moment. One is absolutely present there, and if one finds oneself present in that state, one is beyond all dualistic concepts, yet with the full presence of one's senses. For example, if one remains in this state of presence, even if someone is doing something in one's presence, one can make a mental note of it without following that thought. The functioning of one's senses is in no way blocked, but one does not let the mind enter into judgments about what has happened. Being in such a state of presence one finds oneself in what is called the *dharmatā*, the real condition of existence.

(12) Since this natural state of initial instantaneous awareness (*skad-cig-ma yi shes-pa rnal-ma*) encounters as its own Mother the real condition of existence, we can say that, in truth, it is the *dharmakāya*. What does this meeting with its own Mother mean? This Mother *dharmatā* (*chos-nyid ma*) means the real condition of existence as it is, and from this all phenomena (*chos*) arise, just as children are born from their mother. In Tantra, we speak of everything arising out of *śūnyatā* or emptiness, as for example, the wind element or *vāyumaṇḍala* arises, followed by the other elements in succession. Thus *śūnyatā* or emptiness is the condition of things as such and we speak of this as 'pure from the very beginning.' In general, the individual is conditioned by his or her conceptions and by a dualistic view of the world. Moreover, one has no real understanding of what is meant by *śūnyatā* without entering into reasoning and dualistic judgments. But here there is a meeting face to face with the Mother Wisdom of the *dharmatā* and this does not involve any functioning of the mind, reasoning or discursive thinking. One experiences just this dimension of

existence in itself which is the *dharmakāya*. *Dharmakāya* does not mean an image of the Buddha, meditating with folded hands and crossed legs; the image of the Primordial Buddha Samantabhadra exists only to give the finite limited human intellect some idea of the meaning of the *dharmakāya*. This image is a symbol, but the *dharmakāya* in itself is actually beyond conception and expression in terms of form, color, etc. It is the all-pervasive dimension of existence itself.

What is meant by mind (*sems*)? It must be distinguished from what is called the nature of mind (*sems-nyid*). To clarify matters, there is the example of the reflections in a mirror. The thoughts which arise in the mind are like the reflections, while the mirror itself, which has the capacity to reflect, is like the nature of mind. When thoughts arise, one does not follow after them and enter into judgments and conceptions (*dmigs-pa*), but one simply remains present and this quality of the nature of mind is called *rig-pa*. *Rig-pa* means this state of presence, which is also *lhun-grub*, that is to say, spontaneously self-perfected in all its qualities right from the very beginning. It is not a question of acquiring something one does not now possess. Rather, when one finds oneself in a state of presence, this state manifests all its inherent qualities spontaneously and this is what is meant by *lhun-grub*. This is the original, natural, authentic state of spontaneous, self-perfected pure presence, which is the natural state of the Great Perfection (*rdzogs-pa chen-po'i dgongs-pa rnal-ma*). What does Dzogchen, 'the Great Perfection,' mean? It is not some text or tradition or sect or philosophical system. Rather, it is the primordial state of the individual, pure from the very beginning and spontaneously self-perfected. Finding oneself in this state is called Dzogchen. When one is aware of this state, this is knowledge (*rig-pa*) and when one is not aware of it, this is ignorance (*ma rig-pa*).

B. Stabilizing the Practice

(13) The second topic here is 'stabilizing one's practice' (*brtan-pa*). One has now come to some understanding of the

state of *rig-pa* which was what one had not understood previously. Next, one must train in finding oneself in this state of presence. Being in the state of presence is called *samādhi* or contemplation. In the Sūtras and Tantras, there are many methods given for this, but here there are three essential instructions to be considered: 1. integrating (*bsre-ba*), 2. relaxing with presence (*lhug-pa*), and 3. progressing in the practice (*bogs dbyungs*). These three are concerned with bringing presence into daily life.

1. Integration

As for the method of integrating or remaining in presence: taking a comfortable position and being relaxed (*khong lhod*) both externally and internally, not being charged up in any way, one integrates one's awareness into the open space of the sky in front of oneself. This practice is called *nam-mkhar ar-gtad*. If one looks at a fixed point, this is called 'fixation' but it is not *ar-gtad* or integrating. Here there is no actual point in space on which one fixates. Rather, when one gazes into the sky, in one's way of looking it seems as if any sense of 'I' vanishes into the openness of the sky. The openness of space is integrated with one's state and one continues in that manner. If one is just looking into the sky, this is called 'looking into the sky'; but the term *ar-gtad* indicates that a process of re-integration of one's energies is occurring, and that even though there's nothing to be done with the mind, the mind is simply present there with bare attention in the moment of looking.

(14) When one settles in this way into an alert relaxed state (*lhug-par bzhag-pa*) without distraction and without constructed meditation (*sgom-med*), this initial awareness which is like the sky is also a condition where one is without any attachments or grasping at conceptions and judgments. Meditation involves the functioning of the mind, and so it is not contemplation which is beyond the mind. With respect to integrating into space, there is nothing to be done with the mind, nothing to be visualized or recited. One is not thinking

about anything; what is present is simply a bare attention. This awareness which is present there is like the sky and has nothing in it relating to mental creation or attachment. It is just a simple presence of clarity and one continues in that.

It is similar to a moment of surprised astonishment (*had-de-ba*); for example, when one hears a loud sharp sound nearby, all thought processes cease for a moment of surprised astonishment. This pure presence arises in a bare and naked fashion (*rig-pa rjen gcer shar*) without duality or distinction between the calm state (*gnas-pa*) where no thoughts arise and the movement of thoughts. *Zhi-gnas* (*śamatha*) is a calm state where discursive thoughts are not present; however this condition is not what is meant by contemplation itself. *Zhi-gnas* is only an experience of calmness. When thoughts arise, this is the experience of the movement of thoughts. The state of pure presence is neither this calm nor this movement, but it is the presence which is found in either of these states.

(15) While continuing in a period of contemplation (*mnyam-bzhag*), without falling under the power of either drowsiness or agitation, one finds oneself in a state which is present in profound lucidity and vividness (*sal-le hrig-ge ting-nger gnas-pa'i ngang*). There exist many types of *zhi-gnas* practice and also defects in the practice, such as drowsiness and agitation. In the Sūtra system, antidotes are given for these defects, but here it is explained that being in the state of *rig-pa* is beyond all such defects. In the state of *rig-pa*, right from the very beginning there have never been any defects. Thus, the principle here is that one should find oneself perfectly in that state. When this state is present, there is no drowsiness or agitation; so it is not a question of applying antidotes to the defects. This is an important principle taught in the Dzogchen Upadeśa. When one continues in this state of presence, even though one deliberately calls up thoughts or represses them or causes them to repeat or expands upon them, they will remain in their own condition (*rang sar gnas*). Whenever they arise, without being distracted or moved from the state of presence, they will be self-liberated. Even though all these thoughts may occur, this will in no way change or modify one's state of presence.

(16) The period while one continues in a state of contemplation is called *mnyam-bzhag*, while the time subsequent to attaining that state is called *rjes-thob*. When coming out of a period of contemplation, the measure of one's stability in the practice is the discovering whether or not one is subject to the power of conditioning thoughts. Until one comes to remain all of the time in the Great Contemplation, a period of contemplation will always be followed by a period of noncontemplation. However, even when one comes out of contemplation, one's pure presence or intrinsic awareness will not be conditioned by discursive thoughts. For example, if one sits there and thinks, "I want a drink of water", then one is distracted and one's awareness becomes conditioned by that cause. But when one does not become distracted immediately and finds oneself in the presence of that moment, this is the measure of the stability of one's practice. Also, while one is engaged in practice, there are various kinds of meditational experiences (*sgom nyams*) which may arise through vision, sound, sensation, and so on. They arise spontaneously and are not conditioned by one's conceptions or judgments. There may occur experiences of visions, such as lights, colors, auras, etc. or experiences of sensation, such as lightness of body, cessation of breathing, etc. These experiences are merely manifestations of one's elemental energies. There is nothing to fear in them. Since one has become relaxed, one's energies are released and experiences of vision and sensation arise.

(17) These experiences not only arise in contemplation, but also after the session of practice is completed. Through developing one's capacity for practice, one comes to feel that everything is unreal, perceiving everything as being an illusion. This represents a diminishing of one's attachments. One may have an experience of emptiness. This experience is very different from merely reading about *śūnyatā* in a philosophy book or arriving at an understanding of *śūnyatā* through an exhaustive intellectual analysis. One may develop a fear of the void; or one may be capable of remaining in a state of pure presence and it seems that no thoughts arise; or, it may seem that the practitioner has developed to a level where he or she need not do any specific practice anymore, as if one could make

no mistake. Yet all these are only experiences in practice, and therefore they are not something bad.

(18) If one wants to observe the rays of the sun, the clouds which obscure the face of the sun must be removed first. Then the sun will be visible and the qualities of its self-perfectedness will begin to manifest themselves just as they are. This is what 'attainment' means; it is not a case of acquiring something which one does not already possess or of artificially producing or constructing something. The practitioner who finds her or himself in the state of pure presence does not simply remain at the level of a mere intellectual understanding of *śūnyatā*, but actually enters into the dimension of *śūnyatā*. This is the attaining of the supreme *dharmakāya* which is the nature of mind. The term *kāya*, usually translated as 'body', means one's entire dimension. Thus the *dharmakāya* is the dimension of all existence. Realizing this, whenever thoughts arise, they never become something concrete for one, but always remain in a condition of emptiness. Since one is no longer conditioned by thoughts and concepts, one attains the primal awareness of nondiscursiveness (*rnam-par mi rtog-pa'i ye-shes*). By this means one diminishes one's obstacles and obscurations.

(19) Since one's obscurations (*sgrib-pa*) and one's karmic traces have been entirely purified, one's passions no longer manifest to disturb one. They are no longer out of control (*bag la nyal*), jumping up at one like wild untamed horses. Even though one may be an ordinary person, living in the human dimension of flesh and blood, if he or she is capable of finding oneself in the state of *rig-pa*, one has overcome the limitations of transmigration in *saṃsāra*. This means one is no longer conditioned by what arises. A true practitioner of Dzogchen, finding her or himself in the state of Dzogchen, even though engaged in the concrete material world, is not conditioned by what surrounds her or him. Therefore, one does not suffer like an individual who takes everything to be solid, substantial, and real. We may say that such a person has overcome transmigration and karmic vision. Thus he or she belongs to the Family of the Āryas or Exalted ones (Arhats).

2. Relaxing with Presence

(20) The second consideration concerns the instructions for relaxing alertly with presence (*lhug-pa*). The usual term for being relaxed is *glod-pa* or *lhod-pa*. However, one may be relaxed and yet drowsy. The term *lhug-pa* means being relaxed, but alert and present. Thus, being alertly relaxed, whenever appearances arise, in whatever fashion they may arise, then, without the mind making any correction or modification of them, they are seen to exist as mere ornaments or embellishments of that state itself (*rgyan gyi ngang-nyid*) which is the real condition of existence. In the Dzogchen Upadeśa there is the practice of leaving what appears just as it is (*snang-ba'i co-bzhag*). One does not enter into reasoning or altering what appears with judgments. Thus, whenever appearances arise, they are left just as they are, and they in turn in no way condition the individual. These appearances are like the ornaments of the individual's energy (*rtsal*). The individual finds her or himself in the true condition of the mirror. Anything which arises as an appearance is like a reflection in a mirror. These reflections, whether beautiful or ugly, in no way condition the mirror. Therefore, whatever arises creates no problems for the individual. As the Master Phadampa said: "The individual is not conditioned by appearances but by his or her attachment to appearances; this attachment originates within the individual and not in the object." Internally, there exists a state of pure presence which is uncorrected, clear, vivid, and naked (*ma bcos sal hrig rjen-ne-ba*). It is uncorrected and unmodified because it is unconditioned by discursive thoughts or the working of the mind. 'Naked' means that, in the instant when the thought arises, one is right there present and does not enter into any judgment or reasoning. Thus, being alertly relaxed when thoughts arise, one relaxes them into their own condition such as it is in itself.

(21) 'Relaxing with presence' means that when the senses have contact with an object, one does not enter into any conceptualizing, reasoning, or judging with respect to that object. Normally, when one sees something, the mind makes a

judgment with respect to it, and in reaction to this a passion may arise. Then entering into action, one accumulates more *karma* and continues, because of the passion, to transmigrate in *samsāra*. However, by the phrase “not entering into reasoning or analysis” (*mi dpyod-pa*), it is not meant that one tries to block thoughts. In Zen practice, for example, one enters into a nondiscursive state (*mi rtog-pa*) where one experiences emptiness or void without blocking thought. For example, there is a book on this table. One could take this book away or one could leave it there as if it were not important. To block means that one is taking something away and trying to eliminate it. But not entering into reasoning and judgment means leaving something just where it is, without being disturbed by it. Even though one does not enter into reasoning and judgment, thoughts continue to arise in a state of clear presence without interruption or obstruction. When one finds oneself in a state of *rig-pa*, then its inherent qualities manifest themselves in what appears, so that there is nothing to be interrupted nor constructed. The sun’s rays are the inherent nature of the sun when it shines. In the same way, everything arises as an ornament of one’s energy, and this presence is self-perfected (*lhun-grub*) in this state. The idea of spontaneous self-perfection is a very important one in Dzogchen. If we were only to speak of primordial purity (*ka-dag*), then Dzogchen would be no different than Zen. But this understanding of *lhun-grub* sets Dzogchen apart from Zen. When one is present in the state of *rig-pa*, everything one sees is a manifestation of one’s own individual energy, like a reflection in a mirror. The whole dimension around oneself is spontaneously self-perfected in the potency of pure presence (*rig-pa’i rtsal*). As it says in the text: when appearances, which are objects of the six sense faculties, arise as mere ornaments of one’s state in a lucid fashion without any obstruction and without any analyses, then they are entirely perfect and complete just as they are. They are experienced as the potency of pure presence without any grasping or entering into conceptions and judgments. So one enters into this nondual state and continues in it present and relaxed. This is what is meant by *lhug-pa*.

(22) When we speak of a period of contemplation or *mnyam-bzhag*, this means being present in the state of *rig-pa*. The term *rjes-thob* refers to the time after the period of contemplation has been concluded. "Great Contemplation" (*ting-'dzin chen-po*) means that the practitioner has reached a level of development where his or her contemplation is no longer limited by formal periods of practice. But for the beginner, there are always these two moments of contemplation and non-contemplation. So, while continuing in the period of contemplation, without engaging in any analysis of or reasoning about the objects of the five senses, appearances are allowed to arise clearly and luminously in an alert relaxed fashion without any distraction or grasping at conceptions and judgments. The term *mi g.yo-ba* means 'unmoving' or 'not distracted'. When the state of *rig-pa* is interrupted, this is distraction. Śākyamuni Buddha is said to have been many times in a state of unmoving *samādhi* or undistracted concentration. But this did not mean that his physical body was necessarily immobile. Rather, it meant that he was in a state of pure presence and he did not move from that, becoming distracted by mental activity. He was neither distracted nor conditioned by thoughts, and yet he performed all actions perfectly, moving and speaking and reasoning. Then, after this period of contemplation is concluded, even when something concrete appears to the senses, it seems as if it has no inherent reality in itself. The case is the same with the passions; they have no inherent reality or self-nature. In this way, whatever arises to the senses becomes a means for remaining in primal awareness (*ye-shes*).

(23) Having considered external appearances, we now consider the subjective side of things, that is to say, the individual her or himself. The five poisons are the five passions of delusion, anger, desire, pride, and envy. Whenever discursive thoughts engendered by these five passions arise, one alertly relaxes in the face of them without entering into conceptions or judgments. On the other hand, one should not try to block them by means of some antidote (*gnyen-pos spang-ba*) as one does in the Sūtra system or transform them by means of some method

(*thabs kyis bsgyur*), as one does in the Tantra system. For example, in the Sūtra system the antidote to desire or attachment is meditation on the repulsiveness of the flesh, the antidote to anger is meditation on loving-kindness, the antidote to envy is rejoicing at the merit of others, and so on. And again, in the Tantra system, one transforms the passions into primal awareness, as for example, anger is transformed into the anger of a Heruka. Since they are neither blocked nor transformed, the passions which arise during practice are self-liberated and a primal awareness is present.

When one is not in the state of *rig-pa*, the passions become poisons; since they interrupt and hinder our realization, they are called demons (*bdud*). They compel one to continue in transmigration. If one chases after a discursive thought and enters into mental activity, this thought may become a poison for that individual. In this way, one becomes a slave to one's passions. But if one remains present, one will not be conditioned by one's thoughts in any way and whatever arises will be merely like a reflection in a mirror. Thus, one need not apply some antidote to block the passion because the passion will self-liberate of itself. We are not even speaking here of *gcer-grol*, self-liberation through bare attention, when one looks into the face of the discursive thought which arises and it self-liberates. This still involves a kind of effort. But here this is not what we have said to do. *Lhug-pa* means to relax. If one feels a passion arising, one then relaxes that passion without blocking it or applying an antidote. One does not leave that passion any old way, as it were; it is simply that the passion is governed by one's presence of *rig-pa*. With this relaxed presence one's passions themselves become like the inherent qualities of our primordial state manifesting themselves.

(24) Now we consider the experiences which arise during meditation practice. Manifesting as clarity and emptiness, they are found present in a state of vision and emptiness (*snang la stong-pa'i ngang du gnas-pa*), or in a state of the continuing movement of thoughts and emptiness (*'gyu zhing stong*), or in a state of pleasurable sensation and emptiness (*bde la stong*), etc.

Thus, there may arise various kinds of conscious experiences of the presence (*shes nyams*) of pleasurable sensation (*bde-ba*), of clarity (*gsal-ba*), and of nondiscursiveness (*mi rtog-pa*). All of these experiences are linked to the condition of the individual.

(25) The term *sku* means the entire dimension of one's existence. Having understood all phenomena as the *dharmakāya*, the entire dimension of existence, one enters into a state of knowledge or awareness of the real condition of things such as they are, without any modifications made by the mind. This non-dual self-perfected awareness is present like a perfect sphere (*thig-le*) which is whole, uniform, and without duality (*gnyis-med mnyams rdzogs*). Such a sphere has neither angles nor limits. Around this center, one's energy manifests spontaneously self-perfected. Thus, we may speak of attaining the whole dimension of primordial awareness or the *jñānakāya* (*ye-shes sku*), and a primal awareness of clarity (*gsal-ba'i ye-shes*) is present.

(26) Objects and their contact with the senses are many, but here the individual is no longer conditioned by these objects. Now one has a living experience: whatever arises has no inherent reality, but is like a reflection in a mirror. Since the objects which one perceives are present as manifestations of the real condition of existence, one's passions and obscurations become purified. In this way, one overcomes the obstacle of the passions and is liberated. Because a primal awareness of pure presence is present within oneself, the individual can disentangle her or himself from engaging in negative behavior. One is no longer limited by having to learn what to do and what not to do. One has overcome the limitations of the passions and has developed clarity. One is no longer a slave to external appearances, but governs oneself autonomously with one's own awareness. Negative attitudes and action cannot arise. Why? Because all that arises in the individual which is negative arises through a lack of clarity and awareness. As the individual is liberated from his or her passions, karmic traces, and obscurations, he or she is now said to belong to the family of the noble Bodhisattvas.

3. Progressing in the Practice

(27) We now come to consider the third topic: progressing in the practice (*bogs dbyung*); the previous two topics were integrating and relaxing with presence. In order to benefit from and progress in this practice, from the very first instant one's awareness remains present and unmodified (*skad-cig shes-pa ma bcos lhan-ner bzhag*). It is a nondiscursive pure presence which is lucid and vivid. The state of *rig-pa* is not conditioned by discursive thoughts. However, nondiscursiveness does not mean that discursive thoughts do not arise at all, only that one is not conditioned by their arising. *Rig-pa* is spacious; there is always room for thoughts to arise. If this were not the case, then there would exist no way to integrate contemplation with daily life in terms of the activities of body, voice, and mind. However, the state of *rig-pa* is outside of and beyond time. Therefore, it is beyond the mind. One may find oneself in a state of *rig-pa* and yet enter perfectly into all activities of body, voice, and mind. In this state it is possible for all kinds of thoughts to arise with no harm whatsoever, and moreover, there is the possibility of putting these thoughts into action. All that is required is that one must be clearly present in a state of presence. In this way, one's continuity of awareness (*shes rgyun*) will remain stable and undistracted. This is how one progresses in the practice. It is important to understand what we mean by 'not being distracted' in the Dzogchen teaching. It does not involve a mental policeman who keeps coming up inside one, saying, 'Pay attention!'

(28) While continuing in the period of contemplation, one is neither influenced by drowsiness nor agitation, for in the genuine state of *rig-pa* there can be no defects. Moreover, everything manifests itself as emptiness which is the real condition of existence. The whole of one's vision arises as an ornament of the state of the individual. Since this is the case, there exists a way to reintegrate one's energy. After the conclusion of a period of contemplation, without being conditioned by thoughts one should continue in the state of the nature of mind, which exists just as it is in itself.

(29) Then, with respect to experiences arising during meditation practice, one finds oneself in a nondual state whether one is meditating or not meditating. 'Meditation' (*sgom-pa*) here does not mean a mental activity, such as visualization or analysis, but simply finding oneself in a state of presence. In this case, no conceptions or judgments, no mental limitations whatsoever, occur. Whatever appearances arise, whatever vision surrounds one, they will arise as an expression of the energy of the individual's contemplation (*ting-'dzin rol-pa*). The real condition of existence of all phenomena just as they are presents itself without moving from the naturally occurring primordial situation (*ye-babs gnas-lugs ngang las g.yo-med*).

(30) As for one's entire dimension (*sku*): whatever phenomena arise, whether visible or invisible, all of them are entirely self-purified in the state of the real condition of existence. 'Purified' does not mean that one eliminates phenomena by some mental activity, but rather that the individual finds her or himself in his or her condition as it is and in this sense everything is 'purified.' There is no need to remove the reflections from the mirror; indeed, the only way to get to the nature of the mirror is through the reflections. Here the individual finds her or himself in the actual capacity of the mirror to reflect, and so all these reflections are inherently pure. Thus, it is said that one attains the supreme dimension of nonduality (*gnyis su med-pa'i sku mchog*), where there is no longer a division between subject and object, and a primal awareness which is in no way clothed in mental activities is present.

(31) Through completely purifying one's obscurations to knowledge (and these may be very subtle), one thus attains a knowledge of all phenomena as they are in the real condition of existence (*chos-sku chos-nyid ji bzhin mkhyen-pa*). This obstacle could be even the slightest trace of a thought about contemplation during contemplation. Since the individual is liberated from all dualistic considerations with respect to the one who knows and that which is known, he or she is said to belong to the family of the omniscient Tathāgatās.

IV. *The Practice Of The Night*

(32) Now, with respect to the practice of the night, there are two practices: the first is done in the evening just before falling asleep; the second is done in the morning just when one awakens. When one is asleep, the senses are dormant. Therefore the individual must practice just before falling asleep, so that all his senses are present. One relaxes all the senses into a state of contemplation (*mnyam-par bzhag-pa*). One does not allow one's senses to enter into a conditioned state; one just lets things be as they are without becoming charged up in any way. Also, the individual must integrate one's practice of concentration with sleep. What does concentrated meditation or *dhyāna* (*bsam-gtan*) mean? When one fixates sharply with great attention on an object and then slowly relaxes one's attention, this practice is called *śamatha* (*zhi-gnas*), 'calming the mind.' When one works more with the movements of thoughts, this is called *vipaśyanā* (*lhag-mthong*). *Dhyāna* means meditating in this way. In this practice of the night there does exist at least a minimum of attention and holding one's mind in check. Then one must integrate this concentration with one's sleep, so that one falls asleep with the presence of concentration.

(33) How does one do this? Just before falling asleep, visualize a white letter A or a small round bead (*thig-le*) of five colored rainbow light in the space between one's eyebrows. This is visualized clearly and is about the size of a pea. In the Dzogchen Upadeśa, this letter or tiny sphere of white light is visualized in the heart center because visualizing it between the eyebrows gives a sense of too much presence and one may not be able to fall asleep. But here one does visualize it in the forehead center because this gives automatic control of all one's vital energies or *prāṇa* (*rlung*). If it is difficult to visualize the white A here, adjustments should be made. The practitioner must proceed with awareness; the individual regulates the practice, not the practice the individual. It is of no use if one can do the visualization and then is not able to fall asleep. Nor should the visualization be overly brilliant, since this would inhibit falling asleep easily. The visualizing of a bindu (*thig-le*) or

bead of multicolored rainbow light, resembling a peacock's egg, is an alternative practice. If one should succeed in visualizing this five colored *bindu*, this is very good for realizing control over the elements. First, one fixates (*gtad-pa*) one's attention on this object of meditation, and then one relaxes one's awareness a bit; otherwise, one will not be able to fall asleep.

(34) When one falls asleep in a state in which one's six sense aggregates are alertly relaxed into their own condition, one's awareness will not become polluted by the grime of discursive thoughts and the natural clear light (*rang-bzhin 'od-gsal*) appears. When we are concentrating or fixating on a single object of meditation, there is no room for extraneous thoughts to arise. But when we relax a bit, it is easy for them to arise and for the individual to become conditioned by them. One should not try to block these thoughts, but if one is not sufficiently present, one will become distracted. One will then get caught up in these thoughts and sleep will not come right away. But if one continues in the presence of a relaxed state, sleep will come easily. This means that one has integrated this pure presence with sleep and this is called the natural clear light. Then one will find oneself in the presence of the real condition of existence, undistracted by discursive thoughts.

(35) However, if one is able to do the visualization and yet cannot fall asleep, what is one to do then? When one goes to bed, thoughts continue to arise because the mind continues to function. So when a thought arises, at that instant of awareness, one finds oneself present with bare awareness with respect to whatever arises. One continues in this limpidly clear presence, even if other thoughts intrude. But one does not see anything whatsoever in them which can be identified as the calm state or the movement of thought. This procedure will in no way impede the individual from falling asleep. But if one charges up the mind by thinking and getting caught up in many different things through distraction, then one will not be able to fall asleep. However, a state of presence will in no way damage one's sleep. Thus, finding oneself in a state of alert vibrant presence (*seng-nge-ba*), one settles into a quiet awareness (*shes pa tsan-ner bzhag*) and falls asleep.

(36) The process of falling asleep is itself the cause of one's being able to enter into the clarity of the real condition of existence. The functioning of all one's senses, in a state of presence, finds itself absorbed entirely into the *dharmadhātu*. Until one has fallen asleep entirely, one can find oneself present in that state of contemplation.

(37) When one falls asleep, one becomes disengaged from the karmic traces of the material body (*lus kyi bag-chags*), the karmic traces of vision (*snang-ba'i bag-chags*), and the karmic traces of mental functioning (*yiid kyi bag-chags*). These karmic traces, during the waking state, manifest as one's material body, the external appearances which one perceives, and the functioning of one's mind, respectively. Why do we speak of being disengaged? For example, the solid walls of a room present material limitations. One cannot pass freely through them. But when one is present in the state of *rig-pa*, then one is not conditioned by the material body. When one is present in this state, there is a way to overcome these limitations and one finds oneself in the real condition of existence. How is this? From one's falling asleep right up to the moment when one begins to dream, there is no functioning of the mind (*yiid mi 'byung*) and one finds oneself in the presence of the real condition of existence. In this one will experience to a certain degree a merging with what is called the natural clear light. This being the case, one will be able with no further effort to experience lucid dreams and control their contents. Moreover, at the moment of death, one will be able to die with complete presence and awareness. When one dies with presence, then in the *chos-nyid bar-do*, all the apparitions which appear will simply arise as the manifestation of spontaneous self-perfection and one will recognize them as such. These spontaneously self-perfected qualities which appear are those of the *sambhogakāya*. Falling asleep is an analogous process to dying, and so attaining mastery over the dream state in this life will allow one to realize mastery over death and the *bar-do* state. Falling asleep in a state of the natural clear light is equivalent to the experience of the *chos-nyid bar-do*.

The next phase is the onset of dreaming. The dream state is analogous to the *srid-pa'i bar-do*. The latter is called 'the *bardo* of becoming' because it represents the onset of the rebirth process. When one is aware that one is in the *bardo*, there are many things which one can do to better one's situation. As in the case with the dream state, in the *bardo* one is not conditioned by a material body, and yet all the sense faculties function. Thus, a practitioner, because of his or her practice during a lifetime, will be in a much better position and will have developed far greater clarity than the ordinary individual who finds him or herself in the after-death experience. Because of greater clarity, in the *bardo* the practitioner will have the capacity to understand his or her condition and what is happening. One will not be helplessly and blindly driven hither and yon by the wind of *karma*. But this capacity will only come about if one is aware and present while in the *bardo*. This is analogous to lucid dreaming and so one can use the dream state to realize this capacity in daily practice. In the waking state, one can only go out of a room by way of the door, but in the dream state, one can pass through seemingly solid walls. This experience of the dream state is very favorable for the overcoming of attachments in daily life, because one experiences directly the insubstantiality and unreality of everything.

(38) When one finds oneself in the state of the natural clear light, discursive thoughts which create distractions do not arise. One's state of presence is absorbed into its Mother (*rig-pa mar thim*) which is the natural clear light and one finds oneself present in the state of the *dharmatā*, the real condition of existence. It is like an only son meeting his mother after a long separation. Thus we speak of the 'Son Clear Light' which is experienced in practice during one's lifetime and the 'Mother Clear Light' which is experienced here upon falling asleep, and more especially, at the moment of death. This is the principle of the reintegration of energy. As the result of the natural clear light practice, in the period subsequent to contemplation (in this case, the dream state) one begins to experience awareness in dreams, recognizing dreams to be dreams while one is still sleeping. Therefore, with the practice of the natural clear light,

one does not need any other special dream practice or yoga. Finding oneself freed of all illusions and delusions (*'khrul bral*), dreams will arise as a helpful friend to manifesting our entire dimension of existence and its primordial awareness.

There are two ways to look at this overcoming of illusions. First, through recognizing dreams to be dreams while one is yet asleep, one becomes aware of the illusory nature of the dream state, and during the waking state one becomes more conscious of the illusory nature of everything in daily life. Second, one is no longer the slave of dreams and sleep. While sleeping, one tends to be conditioned by dreams through the same factors that condition one in daily life. So, by means of this practice dreaming becomes a way to discover true knowledge and this becomes a way to develop the manifestation of one's primordial dimension and its inherent awareness. This sums up the practice of the night.

V. The Practice Of The Morning

(39) But there is also a practice for the morning when one is awakening from sleep. What does one do here? When one wakes up in the early morning after having done the practice of the night, a primal awareness arises which is uncorrected by the mind and which is present in its own condition. Then one usually enters again into the functioning of the mind and senses, just like a dead person finding him or herself reborn into a new body. However, if, on the other hand, one remains in this natural state of pure presence without any distraction and without any constructed meditation, then one will find oneself quietly present in one's own inherent nature, undisturbed by any discursive thoughts (*rang-bzhin mi rtog lhan-ner gnas-pa*). An individual who finds him or herself in that state cannot be conditioned by any external appearances or by discursive thought. This is known as the state (*dgongs-pa*) of the supreme Guru Samantabhadra. Samantabhadra represents the true primordial state of the individual, one's 'inner Guru'. Here also is a way to practice an essential Guru Yoga. One must

understand that this very state of *rig-pa* is identical with the state of the Guru or Master, and is not other than one's own innate primordial state. Therefore, Guru Yoga is not a matter of uniting or merging two separate entities, the Master and oneself; rather, from the very beginning they have been inseparable. Experiencing the recognition of the inseparability of the state of the Master and one's own state is the way to practice the supreme Guru Yoga.

(40) Thus, when one awakens, finding oneself in a state of presence, one looks with a bare attention (*gcer gyis bltas-pa*) into the face of that very state of presence to see what may be there. However, in this moment of being present, one does not find anything at all recognizable or confirmable (*ngos bzung bral-ba*). Moreover, one does not find any meditator, that is, any one who is meditating. Thus this lucid and naked self-originated primal awareness, which arises upon awakening and which does not find anything confirmable, self-liberates as it arises. Thereby, a nondual primal awareness becomes present. This is a very important point in practice. Here we may be speaking of waking in the morning, but in fact one should try to do this practice at every moment. The reason for this is that even if one believes that one is very present in the state of *rig-pa*, a kind of sleepiness could still be there. To deal with this, one should not have some kind of strategy: first I must do this, then that. Rather, in being present there is a state in which one is directing oneself, so to speak, towards that state of *rig-pa*. This does not involve any thinking, but is a way of finding oneself in a state of presence in which there is more clarity. This is a way to 'refresh' one's contemplation, and is referred to by the famous term, 'self-originated primal awareness'.

(41) Thus, this nondual primal awareness arises, and arising, it liberates itself by itself. At that moment, finding oneself beyond one's karmic vision of an objective world (*snang yul bral*) and transcending all dualistic thoughts, a primal awareness of nondiscursiveness becomes clearly manifest. The individual remains present in this awareness which is in no way conditioned by thoughts. Since one is aware in this way, a

primal awareness of clarity unsullied by the taint of discursive thoughts becomes clearly manifest. Also, since one does not remain at the dualistic level of subject and object, a primal awareness of pleasurable sensation becomes clearly manifest.

(42) Thereupon, there arises a supreme primal awareness which is in no way mistaken, because one has understood that all phenomena are in themselves the real condition of existence. Then, since a primal awareness of quantity (*ji snyed ye-shes*) which knows each thing in its individuality, becomes clearly manifest in its entirety, the inherent nature of the three dimensions of one's existence becomes supremely manifest.

VI. Results Of Familiarizing Oneself With The Practice

(43) When one practices in this way both day and night, the whole of the dimension of one's life enters into contemplation (*ting-'dzin khor-yug chen-po*). Slowly the individual's degree of capacity develops, so that one becomes familiar with this. Thereupon, one's passions will arise as something useful on the path. Moreover, one will develop a certain measure of capacity to help others by way of the three dimensions of one's existence.

(44) The degree to which one becomes familiar with the practice can be measured by the extent of one's control over the dream state, recognizing one's dreams to be dreams while still dreaming. Through practice, day by day one overcomes attachments and so sensations of pleasure and pain no longer condition the individual. One finds oneself in a state of integration which is in no way clothed in conceptions and judgments (*ma gos mnyam-nyid ngang*). Because primal awareness is present, all appearances arise as friends who can help one on the path. In fact, everything encountered along the path can now be something utilized to help develop one's practice. Therefore, one can interrupt the continuity of illusory visions (*'khrul-pa'i rgyun chad*) and one finds oneself in the state of the *dharmatā*, the real condition of existence.

(45) The accomplished practitioner of Dzogchen finds him or herself in the state of the real condition of existence and remains there without moving from it both day and night. Unmoving (*ma g.yos*) means stability in this state of presence. Thus, Buddhahood may be realized even in the instant between two breaths.

(46) How can the passions be utilized when they arise on the path? Without categorizing phenomena as either good or bad, one finds them present in the state of the real condition of existence. This is what is usually meant by *ro-gcig*, of single taste. Because all of them are present in total awareness without there being any conceptualization with regard to them, one recognizes the passion of delusion itself as being nothing other than nondiscursiveness. All phenomena manifest as the real condition of existence just as it is in itself. Emptiness and spontaneous self-perfection are both present simultaneously in this primal awareness.

(47) All phenomena which present themselves as objects to the six sense aggregates are present in luminous clarity and lacking in any inherent nature. Although lacking in any inherent nature, they are present as the real condition of existence. At the moment when it arises, one recognizes the passion of anger to have the character of clarity and this passion manifests as the primal awareness of clarity.

(48) Everything which appears externally, all one's external vision, is none other than the state of the real condition of existence, while internally the state of pure presence is itself primal awareness. However, one should not think that these two (the *dharmatā* and *rig-pa*) are ultimately distinct and separate. If such were the case, integration would not be possible. One does not remain at this level of distinguishing external as against internal. This realization of their inseparability gives rise to a manifestation of great bliss or *mahāsukha*, which is nondual in nature. Since it has the nature of Energy or compassion (*thugs-rje'i bdag-nyid*), the passion of desire is recognized to be in actuality the potency of great bliss (*bde-chen rtsal*).

Thus there manifests a primal awareness of the sensation of great bliss which is spontaneously self-perfected without any limitations. This is how the passions can be utilized on the path.

(49) The capacity to benefit all other beings is realized by way of developing the three dimensions of one's existence. The individual has three levels of existence in terms of the functioning of body, voice (or energy), and mind. When one fully realizes oneself, there are various ways in which this realization can manifest, and this represents the manifestation of the three dimensions of one's existence. The term *nirmāṇakāya* indicates one's material dimension or body, the term *sambhogakāya* indicates the subtle dimension of one's energy, and the term *dharmakāya* indicates the dimension of existence and its inherent awareness. Here the three poisonous passions are no longer called poisons; because the individual has attained realization, these very same poisons manifest themselves entirely as one's dimension of existence and its inherent primordial awareness. Because of that, whatever arises from them is also present as our whole dimension of existence which has as its inherent character infinite primordial awareness.

(50) Since there no longer exist any passions as such and since the causes of the passions have been entirely eliminated, one has transcended transmigrating in *saṃsāra*. One has arrived at that condition which is called *nirvāṇa* (*myang-'das*), which literally means 'having gone beyond suffering.' But, even though it is given the name *nirvāṇa*, as if one has arrived somewhere or attained something, in truth there has been no arrival and nothing attained. Rather, it is the case that the inherent qualities of the state of the individual have spontaneously manifested themselves as self-perfected without any corrections or modifications made by the mind. Nothing has to be changed, corrected, or modified; everything is perfect just as it is in being the spontaneous manifestation of the primordial state of the individual. It is simply the case that what was inherent from the very beginning has now manifested, just as the sun appears in the sky when the clouds dissipate. This is what is meant by 'clarity'.

VII. For Whom This Practice Is Suited

(51) With respect to this practice, in the supreme vehicle of Dzogchen Atiyoga, it is said that this practice is well suited to the practitioner who possesses five capacities: 1. willingness to participate or faith (*dad-pa*); 2. diligence in practice (*brtson-'grus*); 3. presence or mindfulness (*dran-pa*); 4. concentration (*ting-nge 'dzin*); and 5. intelligence or wisdom (*shes-rab*). One needs all of these five capacities. Being wise and acting in an intelligent fashion, one should set about to realize the harmonious conditions for cultivating a capacity when it is lacking or needed. Thus one will not lose the supreme opportunity to practice Dzogchen.

VIII. Dedication Of Merit

(52) When one does something according to the Mahāyana Sūtra system, the altruistic intention to benefit others must be present. Moreover, the understanding of emptiness and of the illusory nature of everything must not be lacking. Then at the conclusion, one must dedicate any merit accumulated by the action to the benefit of other beings. Here, a little of the essential nectar of the teaching of the Master Garab Dorje has been presented with the wish that all who will have contact with it will come to realize for themselves the state of Samantabhadra, the primordial state of the individual.

Biographical Sketch of the Author

The author of this text on rDzogs chen practice, Nam mkha'i Norbu Rinpoche, was born in the village of dGe'ug, in the lCong ra district of sDe dge in East Tibet, on the eighth day of the tenth month of the Earth-Tiger year (1938). His father was sGrol ma Tshe ring, member of a noble family and sometime official with the government of sDe dge, and his mother was Ye shes Chos sgron.

When he was two years old, dPal yul Karma Yang srid Rinpoche¹ and Zhe chen Rab byams Rinpoche,² both recognized him as the reincarnation of A'dzom 'Brug pa.³ A'dzom 'Brug pa was one of the great rDzogs chen Masters of the early part of this century. He was the disciple of the first mKhyen brtse Rinpoche, 'Jam dbyangs mKhyen brtse dBang po (1829-1892), and also the disciple of dPal sprul Rinpoche.⁴ Both of these illustrious teachers were leaders of the *Ris med* or non-sectarian movement in nineteenth-century eastern Tibet. On some thirty-seven occasions, A'dzom 'Brug pa received transmissions from his principal master, 'Jam dbyangs mKhyen brtse, and from dPal sprul Rinpoche he received the complete transmissions of the *kLong chen snying thig* and the *rTsa rlung* precepts. In turn, A'dzom 'Brug pa became a *gter ston*, or discoverer of hidden treasure texts, having received visions directly from the incomparable 'Jigs med gLing pa (1730-1798) when the former was thirty. Teaching at A'dzom sgar in eastern Tibet during summer and winter retreats,⁵ A'dzom 'Brug pa became the master of many contemporary teachers of rDzogs chen. Among them was Norbu Rinpoche's paternal uncle, rTogs ldan O rgyan bsTan 'dzin,⁶ who was his first rDzogs chen teacher.

When he was eight years old, the sixteenth Karmapa,⁷ and dPal spung Situ Rinpoche⁸ both recognized Norbu Rinpoche to be the mind-incarnation⁹ of Lho 'Brug Zhabs drung Rinpoche.¹⁰ This latter master, the reincarnation of the illustrious 'Brug pa bKa' brgyud master, Padma dKar po (1527-1592), was the actual historical founder of the state of Bhutan. Until the early twentieth century, the Zhabs drung Rinpoches were the Dharmarajas or temporal and spiritual rulers of Bhutan.

While yet a child, from rDzogs chen mKhan Rinpoche,¹¹ from his maternal uncle mKhyen brtse Yang srid Rinpoche,¹² and from his paternal uncle rTogs ldan O rgyan bsTan 'dzin, Norbu Rinpoche received instruction in the *rDzogs chen gsang ba snying thig* and the *sNying thig Yab bzhi*. Meanwhile, from gNas rgyab mChog sprul Rinpoche,¹³ he received the transmissions of the *rNying ma bka' ma*, the *kLong gsal rdo rje snying po*, and the *gNam chos* of Mi 'gyur rDo rje. From mKhan Rinpoche dPal ldan Tshul khriims (1906-) he received the transmissions from the *rGyud sde kun btus*, the famous Sa skya pa collection of tantric practices. And in addition, he received many initiations and listened

to many oral explanations¹⁴ from famous Ris med pa or nonsectarian masters of eastern Tibet.

From the time he was eight years old until he was twelve, he attended the college of sDe dge dbon stod slob grwa at sDe dge dgon chen Monastery, where, with mKhen Rinpoche mKhyen rab Chos kyi 'od zer (1901-), he studied the thirteen basic texts¹⁵ used in the standard academic curriculum designed by mKhan po gZhan dga'.¹⁶ Norbu Rinpoche became especially expert in the *Abhisamayālaṅkāra*. In addition, with this same master he studied the great commentary to the *Kālacakra Tantra*,¹⁷ the *Guhya garbha Tantra*, the *Zab mo nang don* of Karmapa Rang byung rDo rje, the Medical Tantras,¹⁸ Indian and Chinese astrology,¹⁹ as well as receiving from him the initiations and transmissions of the *Sa skya'i sgrub thabs kun btus*.

From the age of eight until he was fourteen, at the college of sDe dge Ku se gSer ljongs bshad grwa, from mKhan Rinpoche Brag gyab Blo gros (1913-), he received instructions in the *Prajñāpāramitā sūtras*, the *Abhisamayālaṅkāra*, and three tantric texts: the *rDorje Gur*, the *Hevajra Tantra* and the *Samputa Tantra*.²⁰ By his tutor mChog sprul Rinpoche²¹ he was instructed in the secular sciences.²²

Also, from the age of eight until he was fourteen, having gone to rDzong gsar Monastery in eastern Tibet, he received teachings from the illustrious rDzong gsar mKhyen brtse Rinpoche²³ on the *Sa skya'i zab chos lam 'bras*, the quintessential doctrine of the Sa skya pa school and, in addition, on the three texts: *rGyud kyi spyi don rnam bzhas*, *lJon shing chen mo*, and the *Hevajra Tantra*.²⁴ Then at the college of Khams bre bshad grwa, with mKhan Rinpoche Mi nyag Dam chos (1920-) he studied a basic text on logic, the *Tshad ma rig gter* of Sa skya Paṇḍita.

Then, in the meditation cave at Seng-chen gNam brag, he made a retreat with his uncle the rTogs ldan O rgyan bTan 'dzin for the practices of Vajrapāṇi, Siṃhamukha, and White Tārā. At that time, the son of A'dzom 'Brug pa, 'Gyur med rDo rje (1895-), returned from Central Tibet, and staying with them, the latter bestowed the cycle of *rDo rje gro lod*, the *Klong chen snying thig*, and the cycle of the *dGongs pa zang thal* of Rig 'dzin rGod ldem 'Phru can.

When he was fourteen years old in 1951, he received the initiations for Vajrayogini according to the Ngor pa and Tshar pa traditions of the Sa skya. Then his tutor advised him to seek out a woman living in the Kadari region who was the living embodiment of Vajrayogini herself and take initiation from her. This woman master, A yo mKha' 'gro rDo rje dPal sgron (1838-1953), was a direct disciple of the great 'Jam dbyangs mKhyen brtse dBang po and of Nyag bla Padma bDud 'dul, as well as being an elder contemporary of A

'dzom 'Brug pa. At this time she was one hundred and thirteen years old and had been in a dark retreat²⁵ for some fifty-six years. Norbu Rinpoche received from her transmissions for the *mKha' 'gro gsang 'dus*, the mind-treasure²⁶ of 'Jam dbyangs mKhyen brtse dBang po, and the *mKha' 'gro yang thig*, in which the principal practice is the dark retreat, as well as the *Klong chen snying thig*. She also bestowed upon him her own mind-treasures, including that for the Ḍākinī Siṃhamukha, the *mKha' 'gro dbang mo'i seng ge gdong ma'i zab thig*.

Then in 1954, he was invited to visit the People's Republic of China as a representative of Tibetan youth. From 1954 he was an instructor in Tibetan language at the Southwestern University of Minor Nationalities at Chengdu, Sichuan, China. While living in China, he met the famous Gangs dkar Rinpoche.²⁷ From the master he heard many explanations of the Six Doctrines of Nāropa,²⁸ Mahāmudrā, the *dKon mchog spyi 'dus*, as well as Tibetan medicine. During this time, Norbu Rinpoche also acquired proficiency in the Chinese and Mongolian languages.

When he was seventeen years old, returning to his home country of sDe dge following a vision received in dream, he came to meet his Rot Master,²⁹ Nyag bla Rinpoche Rig 'dzin Byang chub rDo rje (1826-1978), who lived in a remote valley to the east of sDe dge. Byang chub rDo rje Rinpoche hailed originally from the Nyag rong region on the borders of China. He was a disciple of A 'dzom 'Brug pa, of Nyag bla Padma bDud 'dul, and of Shar rdza Rinpoche,³⁰ the famous Bonpo teacher of rDzogs chen who attained the Rainbow Body of Light.³¹ A practicing physician, Byang chub rDo rje Rinpoche headed a commune called Nyag bla sGar in this remote valley; it was a totally self-supporting community consisting entirely of lay practitioners, yogins and yoginis. From this master, Norbu Rinpoche received initiation into, and transmission of, the essential teachings of rDzogs chen *Sems sde*, *Klong sde*, and *Man ngag gi sde*. More importantly, this master introduced him directly to the experience of rDzogs chen. He remained here for almost a year, often assisting Byang chub rDo rje Rinpoche in his medical practice and serving as his scribe and secretary. He also received transmissions from the master's son, Nyag sras 'Gyur med rDo rje.

After this, Norbu Rinpoche set out on a prolonged pilgrimage to Central Tibet, Nepal, India, and Bhutan. Returning to sDe dge, the land of his birth, he found that deteriorating political conditions had led to the eruption of violence. Fleeing first toward Central Tibet, he finally emerged safely in Sikkim as a refugee. From 1958 to 1960 he lived in Gangtok, Sikkim, employed as an author and editor of Tibetan text books for the Development Office, the Government of Sikkim. In 1960 when he was twenty-two years old, at the invitation of Professor Giuseppe Tucci, he went to Italy and resided for several years in Rome. During this time, from 1960 to 1964, he was a research associate at the Istituto Italiano per il Medio ed Estremo Oriente. Receiving a grant from the Rockefeller Foundation, he worked in close collaboration with

Professor Tucci, and wrote two appendices to Professor Tucci's *Tibetan Folk Songs of Gyantse and Western Tibet* (Rome, 1966), as well as giving seminars at IsMEO on yoga, medicine, and astrology.

From 1964 to the present, Norbu Rinpoche has been a professor at the Istituto Orientale, University of Naples, where he teaches Tibetan language, Mongolian language, and Tibetan cultural history. Since then he has done extensive research into the historical origins of Tibetan culture, investigating little-known literary sources from the Bonpo tradition. In 1983, Norbu Rinpoche hosted the first International Convention on Tibetan Medicine held at Venice, Italy. Although still actively teaching at the university, for the past ten years Norbu Rinpoche has informally conducted teaching retreats in various countries, including Italy, France, England, Austria, Denmark, Norway, Finland, and since 1979, the United States. During these retreats, he gives practical instruction in rDzogs chen practices in a non-sectarian format, as well as teaching aspects of Tibetan culture, especially Yantra Yoga, Tibetan medicine and astrology. Moreover, under his guidance there has grown up, at first in Italy and now in several other countries, including the United States, what has come to be known as the Dzogchen Community.³² This is an informal association of individuals who, while continuing to work at their usual occupations in society, share a common interest in pursuing and practicing the teachings which Norbu Rinpoche continues to transmit.

The above information was largely extracted by John Reynolds from a biography in Tibetan appended to Professor Norbu's *gZi yi Phreng ba* (Dharamsala: Library of Tibetan Works and Archives, 1982).

Notes to the Biography

1. Kun-bzang 'gro 'dul 'od gsal klong yangs rdo rje, 1898- .
2. sNang mdzod grub pa'i rdo rje, 1900- .
3. 'Gro 'dul dpa' bo rdo rje, 1842-1924.
4. rDza dPal sprul Rin po che, O rgyan 'jigs med chos kyi dbang po, 1808-87.
5. During summer retreats he taught rDzogs chen and during winter retreats he taught *rtsa rlung*, the yoga of the channels and energies.
6. The term *rtogs ldan* means "one who has attained understanding," and is more or less synonymous with *rnal 'byor pa*, "a yogin."
7. rGyal ba Karmapa, Rang 'byung rig pa'i rdo rje, 1924-81.
8. Padma dbang mchog rgyal po, 1886-1952.
9. thugs kyi sprul sku.
10. Ngag dbang rnam rgyal, 1594-1651.
11. Kun dga' dpal ldan, 1878-1950.

12. 'Jam dbyangs chos kyi dbang phyug, 1910-73.
13. 'Jam dbyangs blo gros rgya mtsho, 1902-52.
14. dbang dang khrid.
15. *gzhung chen bcu gsum*. These texts are:
 1. *Prātimokṣa sūtra*
 2. *Vinaya sūtra* by Gunaprabha
 3. *Abhidharmasamuccaya* by Asaṅga
 4. *Abhidharmakoṣa* by Vasubandhu
 5. *Mūlamadhyamakakārikā* by Nāgārjuna
 6. *Madhyamakāvātāra* by Candrakīrti
 7. *Catuhśatakā* by Āryadeva
 8. *Bodhicaryāvatāra* by Śāntideva
 9. *Abhisamayālaṅkāra* by Maitreya/Asanga
 10. *Mahāyānasūtrālaṅkāra* by Maitreya/Asanga
 11. *Madhyāntavibhaṅga* by Maitreya/Asanga
 12. *Dharmadharmatāvibhaṅga* by Maitreya/Asanga
 13. *Uttaratantra* by Maitreya/Asanga
16. *gZhan phan chos kyi snang ba*.
17. Dus 'khor 'grel chen.
18. *rGyud bzhi*.
19. *rtsis dkar nag*.
20. *gur brtag sam gsum*.
21. Yongs 'dzin mchog sprul, Kun dga' grags pa, 1922- .
22. *rig gnas kyi skor*.
23. rDzong gsar mkhyen brtse Rin po che, Jam mgon mkhyen sprul Chos kyi blo gros, 1896-1959.
24. *spyi ljon brtag gsum*. The *Hevajra Tantra* is also known as the *brtag gnyis* because it is divided into two parts.
25. *mun mtshams*.
26. *dgongs gter*.
27. Gangs dkar Rin po che, Karma bshad sprul Chos kyi seng ge, 1903-56.
28. Na ro chos drug.
29. *rtsa ba'i bla ma*.
30. Shar rdza bKra shis rgyal mtshan, 1859-1935.
31. 'ja' lus pa.
32. *rdzogs chen 'dus sde*.

Books by Namkhai Norbu

1. *Manuale di lingua tibetana* (Naples: Comunità Dzogchen, 1977): an introductory grammar and reader of Tibetan language (in Italian).
2. *Zhang Bod Lo rgyus* (Naples: Comunità Dzogchen, 1981): a collection of texts dealing with the ancient history of Zhang Zhung and Tibet (in Tibetan and Italian).
3. *Bod kyi lo rgyus las 'phros pa'i gtam nor bu'i do shal* (Dharamsala: Library of Tibetan Works and Archives, 1981): a new interpretation of ancient Tibetan history and culture (in Tibetan).
4. *The Necklace of gZi: A Cultural History of Tibet* (Dharamsala: Library of Tibetan Works and Archives, 1981): an investigation of the origins of Tibetan culture in the ancient civilization of Zhang Zhung.
5. *gZi yi phreng ba* (Dharamsala: Library of Tibetan Works and Archives, 1982): Tibetan text of the above.
6. *Yantra Yoga* (Naples: Comunità Dzogchen 1982): a treatise on the classical system of Yantra Yoga of Vairocana (in Tibetan).
7. *A Journey Into the Culture of the Tibetan Nomads* (Arcidosso: Shang Shung Edizioni, 1983): an account of the culture of the nomadic tribes of North Tibet (in Tibetan).
8. *On Birth and Life: A Treatise on Tibetan Medicine* (Venice: Shang Shung Edizioni, 1983): a summary of Tibetan medicine.
9. *The Mirror: Advice on Presence and Awareness* (Arcidosso: Shang Shung Edizioni, 1983): an introduction to Dzogchen practice.
10. *Primordial Experience: Mañjuśrīmitra's Treatise on the Meaning of Bodhicitta in rDzogs chen*, with K. Lipman, in collaboration with B. Simmons (Delhi: Motilal Banarsidass, in press).
11. *The Small Collection of Hidden Precepts: A Study of An Ancient Manuscript on Dzogchen from Tun-huang* (Arcidosso: Shang Shung Edizioni, 1984): a study of Buddhagupta's *sBa pa'i rGum chung* (in Tibetan).

*Glossary of Technical Terms***English-Tibetan**

after a period of contemplation	rjes thob
analysis, analyze	dpyod pa
appearance, to appear	snang ba
awareness	shes pa
clarity, clear	gsal ba
contemplation	ting nge 'dzin (<i>samādhi</i>)
concentration	bsam gtan (<i>dhyāna</i>)
conception, imagination	dmigs pa
continuity of awareness	shes rgyun
dimension of existence	sku (<i>kāya</i>)
discursive thought	rnam rtog
drowsiness and agitation	bying rgod
Energy	thugs rje
essence	ngo bo
experience after meditating	rjes nyams
experiences during meditation	sgom nyams
experience of clarity	gsal ba'i nyams
experience of non-discursiveness, emptiness	mi rtog pa'i nyams
experience of pleasurable sensation	bde ba'i nyams
free of illusion	'khrul bral
Great Perfection	rdzogs chen
integrate, mix	bsre ba
integrate into space	nam mkha' ar gtad
intelligence	shes rab
intention, state	dgongs pa
just as it is	de bzhin nyid
karmic traces	bag chags
karmic traces of material vision	snang ba'i bag chags
karmic traces of mental functioning	yid kyi bag chags
karmic traces of the material body	lus kyi bag chags
knowledge of things as they are	ji bzhin mkhyen pa
instantaneous awareness	skad cig shes pa
liberated into its own condition	rang sar grol
lucid	sal le ba
mind, mental functioning	yid (<i>manas</i>)
naked	rjen ne ba
natural, original, authentic	gnyug ma
natural clear light	rang bzhin 'od gsal
natural state	rnal ma
nature, inherent condition	rang bzhin

nature of mind	sems nyid
mindfulness, presence	dran pa
natural situation	gnas lugs
obscurations due to the passions	nyon mongs gyi sgrib pa
obscurations to knowledge	shes bya'i sgrib pa
period of contemplation	mnyam bzhag
passion	nyon mongs (<i>kleśa</i>)
potency	rtsal
potency of pure presence	rig pa'i rtsal
present	hrig ge ba
present in its own condition	rang sar gnas
primal awareness	ye shes
primal awareness of pure presence	rig pa'i ye shes
primal awareness of quantity	ji snyed ye shes
Primordial Yoga	gdod ma'i rnal 'byor (<i>Atiyoga</i>)
primordially occurring	ye babs
proceed along the path, to make (<i>something</i>) the path	lam khyer
progress in the practice	bogs dbyung
pure presence	rig pa
quietly	ting nger, lhan nger, tshan ner
real condition of existence	chos nyid (<i>dharmatā</i>)
to relax	glod pa, lhad pa
relax with presence	lhug pa
to recognize	ngo shes pa
self-liberation	rang grol
self-liberated as it arises	shar grol
self-liberated through bare attention	gcer grol
self-originated pure awareness	rang byung rig pa
settle into the natural state	rnal mar bzhag pa
sphere, bead	thig'le (<i>bindu</i>)
stabilize, stable	brtan pa
surprised astonishment	had de ba
the state of, condition	ngang
state of being an ornament	rgyan gyi ngang
state of integration	mnyam nyid ngang
subject and object	gzung 'dzin
undistracted	yengs med
uncorrected, unmodified	ma bcos pa
understanding, to understand	rtogs pa
unmoving (<i>from the primordial state</i>)	g.yo med
vibrant	seng nge ba
whole dimension of one's life	'khor yug chen po
willingness to participate	dad pa

Tibetan-English

ka dag	primordially pure
skad cig shes pa	instantaneous awareness
sku (<i>kāya</i>)	dimension of existence
'khor yug chen po	the whole dimension of one's life
'khrul bral	free of illusions
glod pa	to relax
dgongs pa	intention, state
sgom nyams	experience during meditation
rgyan gyi ngnag	state of being an ornament
ngang	the state of, condition
ngo bo	essence
ngo shes pa	to recognize
gcer grol	self liberated through bare attention
chos nyid (<i>dharmatā</i>)	real condition of existence
ting nge 'dzin (<i>samādhi</i>)	contemplation
ting nger	quietly
rtogs	understanding, to understand
brtan pa	stabilize, stable
thig le (<i>bindu</i>)	sphere, bead
thugs rje	Energy, compassion
ji snyed ye shes	primal awareness of quantity
ji bzhin mkhyen pa	knowledge of things as they are
rjen ne ba	naked
rjes nyams	experiences coming after meditation
rjes thob	after a period of contemplation
nyon mongs kyi sgrub pa	obscurations due to the passions
nyon mongs (<i>kleśa</i>)	passions
gnyug ma	natural, original, authentic
mnyam nyid ngnag	state of integration
mnyam bzhag	period of contemplation
dad pa	willingness to participate
de bzhin nyid	just as it is
dran pa	presence, mindfulness
gdod ma'i rnal 'byor	the Primordial Yoga, Atiyoga
bde ba'i nyams	experience of pleasurable sensation
nam mkha' ar gtad	integration into space
gnas lugs	natural situation
rnam rtog	discursive thought
rnal ma	natural state
rnal mar bzhag pa	to settle into the natural state
snang ba	appearance, to appear, to manifest,
	karmic vision
snang ba'i bag chags	karmic traces of material vision
dpod pa	analysis, to analyze, examine

bag chags	karmic traces
bogs dbyung	to progress in practice
bying rgod	drowsiness and agitation
ma bcos	uncorrected, unmodified
mi rtog pa'i nyams	experience of non-discursiveness, emptiness
dmigs pa	conception, imagination
rtsal	potency
tshan ner	quietly
rdzogs chen	the Great Perfection
gzung 'dzin	subject and object
yid (<i>manas</i>)	mind, mental functioning
yid kyi bag chags	karmic traces of mental functioning
ye babs	primordially occurring
ye shes	primal awareness
yengs med	undistracted
g.yo med	unmoving (from the primordial state)
rang grol	self-liberation
rang byung rig pa	self-originated pure awareness
rang bzhin	nature, inherent nature
rang bzhin 'od gsal	natural clear light
rang sar gnas	to be present in its own condition
rang sar grol	liberated into its own condition
rig pa	pure presence, intrinsic awareness
rig pa'i rtsal	potency of pure essence
rig pa'i ye shes	primal awareness of pure presence
lam khyer	proceed along the path, make (<i>something</i>) the path
las kyi bag chags	karmic traces of the material body
shar grol	self-liberated as it arises
shes rgyun	continuity of awareness
shes pa	awareness, to know
shes bya'i sgrib pa	obscurations to knowledge
shes rab	intelligence
sal le ba	lucid
seng nge ba	vibrant
sems nyid	the nature of the mind
gsal bal	clarity, clear
gsal ba'i nyams	experience of clarity
bsam gtan (<i>dhyāna</i>)	concentration
bsre ba	integrate, mix
had de ba	surprised astonishment
hrig ge ba	present
lhan ner	quietly
lhug pa	relaxed with presence, alertly relaxed
lhun grub	spontaneously self-perfected

1. རྟོག་ཏུ་སྒྲོ་ལྗོན་རྣམ་པའི་སྐྱུང་སྐྱུང་ཞིང་།
2. རང་རྟོག་སྐྱུང་མཚམས་པའི་རྣམ་འཁྱོེར་དང་།
3. རྣམ་ཡང་མི་འགྲུལ་དུས་པའི་ཡེངས་མེད་དུ།
4. རྟོག་ཞེས་སྐྱོང་པ་རྣམ་འཁྱོེར་རྩ་པ་ཡིན།
5. རྟུན་གྱི་འཁོར་ལོར་ཉིན་ཞག་ལྷན་གཅིག་གོ།
6. འཕམ་ཁྱེར་གཙོ་བོར་ཉིན་དང་མཚན་དུ་ངེས།
7. རུས་གསུམ་དབང་ཁྱེད་ཉིན་མའི་རྣམ་འཁྱོེར་གོ།
8. རྟོག་ས་དང་བརྟན་དང་བོགས་དཔྱུང་གསུམ་དུ་འདུ།
9. རྟོག་མཚམས་མ་རྟོགས་རྟོགས་པར་བྱ་བ་གོ།
10. རྩི་སྟེང་སྐྱུང་ཞིང་གྲགས་པའི་ཚེས་རྣམས་ཀུན།
11. རྣམ་ཚེས་སྐྱུང་ཡང་བདེན་མེད་གཟུགས་བརྟན་པའི་ལ།
12. རེམས་གྱི་ཚོ་འཕྲུལ་ཉིད་དུ་ཁོ་ཐག་ཚོད།
13. རེམས་ཉིད་ཡེ་ལྟས་སྐྱོང་ཞིང་བདག་མེད་ལ།
14. རེད་བཞིན་གསལ་ལ་ཚོ་འགགས་མེད་ལྷ་ལྷ་ལྟར།
15. རགས་ལ་སྐྱོང་གཉིས་མེད་རྟོག་པའི་ཡེ་ཞེས་མཚན།
16. རང་བཞིན་ལྟུན་གྱི་བ་ཉིད་དུ་རྟོགས་པར་བྱ།

1 ལྷང་བ་ཚོས་ཉིད་ཀྱི་དྲུང་དྲུང་དྲོས་ཟེེན་པས།

1 ཚོལ་ས་དྲུག་ལྟུག་པའི་ལྷང་བ་རང་སར་གྲོལ།

1 རིག་པ་ཡེ་ཤེས་ཉིད་དྲུང་དྲུང་དྲོས་ཟེེན་པས།

1 ཉོན་མེད་ས་བཀ་ཆགས་ལྷང་བ་རང་སར་གྲོལ།

1 ལྷང་རིག་དཔྱེར་མེད་ཉིད་དྲུང་དྲུང་དྲོས་ཟེེན་པས།

1 ཀའི་ས་སྤུ་རང་ཉོན་པའི་རྟོག་པ་རང་སར་གྲོལ།

1 དེ་ཡང་གཙུག་གྲོལ་ཤར་གྲོལ་རང་གྲོལ་ལྷུལ།

1 རྣམ་པ་ལྱེད་ལྟོ་དང་བསྐྱེད་ཏེ་ལམ་དུ་ལྱེད།

1 རྣམ་པ་ལྱེད་སྐད་ཅིག་དང་པོའི་ཤེས་པ་ནི།

1 མ་བཅོས་སྐྱེ་མེད་ཤར་བའི་རིག་པ་སྟེ།

1 ཀའལ་རང་ཉོན་མཚན་ལས་རང་ས་པའི་དེ་བཞིན་ཉིད།

1 ཀའལ་མ་རང་ལྷང་རིག་པའི་ཡེ་ཤེས་ཡིན།

1 དེ་ལ་ཀུན་བཟང་དགོངས་པའི་ཚོས་གསུམ་ཚོལ་ས།

1 བཀ་ཆགས་བྲལ་ལྱེད་ཚོས་སྐྱེ་ལོ་ལོ་སྐྱེ་ད།

1 དམིགས་བསམ་བྲལ་ལྱེད་ལོངས་སྐྱེ་རང་བཞིན་གསལ།

1 ཞིན་ཆགས་བྲལ་བས་སྐྱེ་ལྟུག་ལྟུག་པ་མེད།

1. དེ་ལྟར་ཤེས་པ་སྐྱེས་ཙམ་དེ་ཉིད་དུ།

1. གཟུང་དང་འཇོམ་པའི་གནིས་རྟོག་ཡོངས་བུལ་ཞིག

1. འཇོམ་མེད་སྐྱེས་པ་ལྟེ་སྤྱི་གསལ་ལ་འཇོམ་ཏེ།

1. སྐྱེས་པ་ཚོས་ཉིད་ངང་དུ་གནས་པ་ལོ།

1. སྐྱེས་པ་ཚོས་ཉིད་ངང་དུ་གནས་པ་ལོ།

1. སྐྱེས་པ་ཚོས་ཉིད་ངང་དུ་གནས་པ་ལོ།

1. སྐྱེས་པ་ཚོས་ཉིད་ངང་དུ་གནས་པ་ལོ།

1. སྐྱེས་པ་ཚོས་ཉིད་ངང་དུ་གནས་པ་ལོ།

1. སྐྱེས་པ་ཚོས་ཉིད་ངང་དུ་གནས་པ་ལོ།

1. སྐྱེས་པ་ཚོས་ཉིད་ངང་དུ་གནས་པ་ལོ།

1. སྐྱེས་པ་ཚོས་ཉིད་ངང་དུ་གནས་པ་ལོ།

1. སྐྱེས་པ་ཚོས་ཉིད་ངང་དུ་གནས་པ་ལོ།

1. སྐྱེས་པ་ཚོས་ཉིད་ངང་དུ་གནས་པ་ལོ།

1. སྐྱེས་པ་ཚོས་ཉིད་ངང་དུ་གནས་པ་ལོ།

1. སྐྱེས་པ་ཚོས་ཉིད་ངང་དུ་གནས་པ་ལོ།

1. སྐྱེས་པ་ཚོས་ཉིད་ངང་དུ་གནས་པ་ལོ།

1. ਮਨਮ ਬਭਗਾ ਉਦੈ ਕੋਦ ਦਬ ਦ ਦੁ ਮੀ ਰਗੋ ਬਰ।
 2. ਸਾਧ ਯੋ ਠੀਕਾ ਕੋ ਠੀਦ ਦੇਰ ਗਰਸ ਪਰਿ ਦਦ।
 3. ਦੇ ਯ ਦਗੁ ਕਾ ਸੁਦ ਵਕਰ ਬੁੱਝ ਸ ਚੀ ਭੁ ਸ ਭੁਦ।
 4. ਗਯੋ ਮੇ ਦੇ 2 ਦ ਸਰ ਗਰਸ ਯੀ ਦ 2 ਦ ਭੁ ਯ ਯ।
 5. ਫੇ ਸ ਬੈ ਵ ਠੀ ਦ 1 ਠੀ ਕ ਦੇ ਯ ਸ ਯੁ ਦ ਕ ਯ ਦ।
 6. ਜੇ ਸ ਯ ਭੁ ਕੇ ਦ ਬ ਦ ਮੀ 1 ਠੀ ਕ 2 ਯ ਕੁ ਕ ਪ ਰਿ ਠੀ ਦ।
 7. ਸ਼ੋ ਮ ਨ ਮ ਸ 1 ਠੀ ਦ ਦ ਮ 1 ਠੀ ਕੁ 1 ਠੀ ਕ 2 1 ਠੀ ਦ ਦ।
 8. ਸੁ ਦ ਵ ਦ ਗੁ ਕਾ ਸ ਸੋ ਕ ਸ ਦ ਮੀ ਕ ਸੁ ਮੇ ਦੇ ਪ 1 ਠੀ ਦ।
 9. ਫੇ ਸ ਨ ਮ ਸ ਗੁ ਕ ਸੁ ਦ ਸੁ ਮ 2 ਮ ਬੈ ਦ ਵ ਦ ਦ।
 10. ਯ ਦ ਕ ਗ ਦ ਸੁ ਦ ਸੁ ਦ ਪ 2 1 ਠੀ ਕ ਸੁ ਮ 2 ਦ ਦ।
 11. 1 ਠੀ ਕ ਯ ਮੀ ਠੀ ਕ ਯ 2 1 ਠੀ ਕ 2 ਵ 1 ਮ।
 12. ਸੁ ਦੇ ਪ 2 ਕੋ ਯ ਵ ਮੇ ਦੇ ਪ 2 1 ਠੀ ਕ ਸੁ ਮ 1 ਠੀ ਦ।
 13. ਸੁ ਕੀ ਯੁ ਯ ਦ ਸੁ ਦੇ ਸੇ ਮ ਸ ਠੀ ਕ ਸੁ ਦ ਮ ਬੈ ਦ ਠੀ ਦ।
 14. ਸੇ ਮ ਸ ਠੀ ਦ ਠੀ ਕ 1 ਸੁ ਮ ਠੀ ਕ ਬੈ ਵ ਯ ਦ ਦ।
 15. ਯੇ ਜੇ ਸ ਮ ਠੀ ਕ ਠੀ ਕ ਗ ਦ ਕੀ ਸ ਮ ਵ ਸੁ ਦ ਪ ਸ।
 16. ਕੁ ਮ ਯ 2 ਮੀ ਠੀ ਕ ਯੇ ਜੇ ਸ ਬੈ ਵ ਪ 2 1 ਠੀ ਦ।

। वकालकसः क्वीवः पः यदसः सुदकः पः योसा
। त्रैवः मेटसः मेटवः दुः मी सुवकाः पः रुपा
। दे सुरः कटः चकाः यीवः तुदः रः यिरः कवसः पसा
। कौदः दुः रः यकासः पसाः रः यकासः परिः रीकसुः मेसा
। लुकाः पः रीमः वः टकाः सुरः सुदः मः वरुसः पसा
। द्वैः लुः रः मरः वः कुवः सुदः रीदः देरः ।
। वदः रीकाः मः वरुसः कसपः सुकाः द्वैवः वेसा
। देः वविवः रीदः दुः रदः सरः कौदः देः लुका
। लौकाः सुदकाः पुः पाः पाः मी दयुदः सपाः पोसा
। रकाकसः मेटः कुवः दुः मरः वः देः विः वः ।
। रद्वैवः मेटः रीकाः पः रीः कः पाः दुः यदसः द्वैकाः पसा
। कः रीसः मेटः रदः दुः सुदः वः लुकाः पः यीवः ।
। मः कः मः वः कः कौः लुः रीः पुः पाः पाः मी दयुदः पसा
। कसपः दुदसः मीकाः यीः रद्वैवः मेटः लुकाः पः रः मरः ।
। द्वैसः रीवः कः कुकासः सुदः मेटः वविवः सुदः वः रीकासा
। लौकाः सुदकाः पुः पाः पाः वद्वैवः पः रीः योः मेसाः सुदः ।

1. ॐ नमो भगवते वासुदेवाय ॥
2. ॐ नमो भगवते वासुदेवाय ॥
3. ॐ नमो भगवते वासुदेवाय ॥
4. ॐ नमो भगवते वासुदेवाय ॥
5. ॐ नमो भगवते वासुदेवाय ॥
6. ॐ नमो भगवते वासुदेवाय ॥
7. ॐ नमो भगवते वासुदेवाय ॥
8. ॐ नमो भगवते वासुदेवाय ॥
9. ॐ नमो भगवते वासुदेवाय ॥
10. ॐ नमो भगवते वासुदेवाय ॥
11. ॐ नमो भगवते वासुदेवाय ॥
12. ॐ नमो भगवते वासुदेवाय ॥
13. ॐ नमो भगवते वासुदेवाय ॥
14. ॐ नमो भगवते वासुदेवाय ॥
15. ॐ नमो भगवते वासुदेवाय ॥

।नेस'त्रुरी'ञ्जिव'प'रुम'पर'दण'परि'श्रुत।
।ळेंस'त्रुव'ळेंस'तेद'द्वी'व'विव'म'त्रुव'प'दद।
।हेंक'म'त्रुहेंक'म'त्रुद'क'तेस'म'द'य'द'स'श्रु'य'य'स।
।रुम'म'त्रुव'दे'व'विव'क'नेक'म'परि'रु'क'सु'नेस।



।मळव'म'रि'रु'प'रु'र'प'म'दु'त्रु'व'वी।
।श्रु'द'द'द'श्रु'द'स'रु'प'रु'र'क'तेस'प'य'स'स'वा।
।श्रु'द'प'द'व'द'य'म'रु'म'पर'व'व'ग'प'द्वी।
।दे'य'द'य'स'म'क'र'क'तेद'द'द'य'सु'व'र'त्रु।
।क'तेद'दु'रु'क'।प'र'द'द'की'रु'व'म'ळ'म'स'सु।
।अ'य'क'द'क'र'य'र'म'र'द'रु'रि'श्रु'क'।प'वी।
।सु'र'म'रि'की'द'वु'र'म'दु'क'स'प'व'।प।
।नेस'प'क'र'द'रु'द'रु'द'दे'क'तेद'दु'रु'क'।
।त्रु'व'दु'रु'क'परि'द्वी'म'स'म'सु'क'स'।द'।
।ळें'क'स'दु'क'द'द'स'र'रु'क'परि'द'द'तेद'दु।
।क'तेद'दु'य'व'स'र'द'द'य'व'व'र'द'क'स'प'द्वी।

।मीं हेंकळेंस'तेद'दद'दु'गरस'परा'एतुरा।
।यद'र'रु'द'रेंक'जेस'पा'प'व'पु'स'पसा।
।गरस'एतुरी'रद'दें'क'द'य'द'म'रें'द'मे'द'पा।
।मे'द'दे'व'रेंक'एतुर'व'दे'गरि'दद'।
।जेस'पा'र'र'वे'र'व'र'क'रें'द'क'ते'द'दु'र'प'क
।क'ते'द'दे'स'ळेंस'ते'द'क'स'प'व'रि'कु'र'कु'म'र'सा।
।रेंक'पा'ळेंस'द'कु'द'स'दद'प'प'द'स'श्री'म'हो।
।द्वि'सु'द'क'ते'द'दु'र'प'क'पा'रि'कु'र'दे'सु'द'।
।ळेंस'ते'द'।र'र'र'रि'दद'दु'गरस'पा'एतुरा।
।पु'स'श्री'व'क'ळ'क'स'सु'द'व'रि'व'क'ळ'क'स'दद'।
।र'प'द'श्री'व'क'ळ'क'स'र'म'स'दद'प'द'स'पु'प'र'सा।
।र'प'द'मी'एतुर'रि'द'ळेंस'ते'द'दद'गरस'पा।
।दद'व'रि'र'रि'द'क'स'प'ए'स'पा'रि'ळ'द'दु'जेस'।
।क'ते'द'श्री'हेंक'पा'क'द'य'द'मी'एतुर'रि'द'।
।रेंक'पा'म'र'श्री'म'ळेंस'ते'द'दद'दु'गरस'।
।द्वे'स'श्री'व'श्री'प'म'ते'द'दु'दें'जेस'पि'द'।

1 ལྷ་གསུམ་རང་བཞིན་མཚོན་ཏུ་གསལ་པ་བར་འགྱུར།
1 དེ་ལྟར་རྣམས་འགྱུར་སྟེ་པོ་ཉིན་མཚན་དུ།
1 ཏིང་འཛིན་ཤོར་ཡུལ་ཆེན་པོར་བརྒྱུ་མ་མ་པ་བ།
1 འགྱུར་མ་དང་ཉིན་མོངས་ལམ་སྟོང་ལྷ་གསུམ་གྱིས།
1 མཁའ་མཉམ་འགྲོ་དོན་གཉེན་པའི་ཚད་ངེས་འགྱུར།
1 འགྱུར་མ་ཚད་ཟླི་ལམ་ཉིད་དུ་ངོ་ཤེས་ཤིང་།
1 བདེ་སྤྱི་གཞི་ལམ་མ་གོས་མཉམ་ཉིད་ངང་།
1 ཡོ་ཤེས་སྐྱེ་ལྗོངས་ཀྱི་ལྷ་ལྷ་ལྷ་ལྷ་གསུམ་གྱིས།
1 འགྱུར་པ་པའི་རྒྱུ་ཚད་ཚོས་ཉིད་ངང་ལ་གནས།
1 གཏི་ལོ་གའི་ཉམས་ལེན་པ་དེ་ནི།
1 ཉིན་མཚན་ཚོས་ཉིད་ངང་ལས་མ་གཡོས་ལྱིས།
1 དཔལ་གསུམ་གྱི་བར་མ་དོན་སེལ་འཚང་གུ་ལེས།
1 བདེ་ཉིད་ཆེན་པོ་དཀར་རབ་དོ་རྗེས་གསུམ་ལ།
1 ཉིན་མོངས་ལམ་སྟོང་ཚོས་ཀྱི་དཔེ་མེད་པ།
1 ཚོས་ཉིད་ངང་གནས་ཀྱི་རིག་དམིགས་མེད་ལྱིས།
1 གཏི་ལྷ་གསུམ་མི་རྟོག་པ་རུ་ངོ་ཤེས་པས།

1. ཚོས་ཉིད་དེ་བཞིན་ཉིད་དུ་སྒྲུང་བ་ཡིན།
1. ཚོས་ཉིད་དུ་གཡུ་ལ་དུ་སྒྲུང་བའི་ཚོས་ཚམས་ཀྱིས།
1. ཀམ་ལ་ལ་རང་བཞིན་མེད་པར་གནས་པའི་ལྗིད།
1. ཞི་སྒྲུང་གསལ་པ་བའི་རང་བཞིན་ངོ་ཤེས་པས།
1. ཀམ་ལ་བ་ཡོ་ཤེས་ཉིད་དུ་སྒྲུང་བ་ཡིན།
1. ལྗིད་སྒྲུང་ཚོས་ཉིད་རང་རིག་ཡོ་ཤེས་ཏེ།
1. ཀམ་ཉིས་མེད་བདེ་ཆེན་ལྷན་ལས་ཇི་ལོ་བདག་ཉིད་ལྗིད།
1. འདོད་ཚོས་བདེ་ཆེན་རྩལ་དུ་ངོ་ཤེས་པས།
1. ལྷན་ལྷན་ལྷན་ལས་བདེ་ཆེན་ཡོ་ཤེས་སྒྲུང་བ་ཡིན།
1. ལྷན་གསུམ་སྒྲོ་བས་འགྲོ་དོན་ལྷན་བ་ཡིད།
1. ཉོན་མོངས་དུ་གསུམ་སྒྲོ་དང་ཡོ་ཤེས་སུ།
1. ཡོངས་སུ་སྒྲུང་ལྗིད་དེ་ལས་ལྷན་བ་ཀྱིས།
1. ལྷན་དང་ཡོ་ཤེས་ཉིད་དུ་གནས་པ་ཡིན།
1. ཉོན་མོངས་མེད་པས་འཁོར་བའི་རྒྱ་བུ་ལ་བ།
1. དེ་ལ་ལྷན་འདས་ཞེས་སུ་བསྒྲུང་མེད་ལྷན།
1. མ་བཟོས་ལྷན་གྱི་བ་ངོ་སྒྲུང་ཡོན་ཏན་ཚོས།

སྐྱེ་ཡི་མཚོ་མས་དགུ་ལྷོགས་པ་འི་ཚེ་
ལྷོ་དུ་དམིགས་ཏེ། ལྷོགས་ཆེན་པ་
ནམ་མཁའ་འི་འོད་ཟེངས་ལྷོ་མོ་ཡན་གྱི་ལོ་
འོད་ལྷོ་བརྒྱན་པ་འི་ཚེ་སྐྱེ་བ་ལྷོ་བརྒྱ་མེས་
འི་མའི་འོད་ལྷོགས་པར་སྐྱེ་བ་དགོ།

