

EPISTEMIC LAYER INDEX

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[1-4]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: DECLARATIVE-FINALITY**

Title protocol establishing nges don (definitive meaning) register. "Theg mchog mdzod" situates text within Atiyoga as apex of nine vehicles—asserting direct recognition of awareness-nature over gradualist approaches. Spoken from recognition-register as hermeneutical claim, not comparative evaluation.

[5-15]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY****RISK: REIFICATION**

Homage encoding five perfections onto three bodies framework. Fivefold prostration traces Samantabhadra → Five Families → Ocean Teacher → Five Vidyādhara → Three Worlds' Ornament. Pedagogical topology where each "level" is simultaneous aspect of single recognition, not hierarchical lineage. Risk of temporalizing simultaneous aspects as sequential attainment.

[16-19]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: DECLARATIVE-FINALITY****RISK: REIFICATION**

Ground (gzhi) characterization via gdod nas rnam dag (primordially pure) and spros kun zhi ba (cessation of elaborations). Seven horses metaphor indicates lhun grub (spontaneous accomplishment) without causal dependence. Spoken from primordial recognition-register. Risk of reifying "primordial" as temporal origin rather than timeless immediacy.

[20-27]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Vehicle hierarchy establishing theg pa (vehicle) triad: causal vehicles → secret mantra → Atiyoga. Phrase "de dag nang nas" (among these) frames Dzogchen as rtse mo (pinnacle)—not superiority claim but ngo bo gcig (single nature) recognition. Mngon sum snying po (direct essence) points to immediate de kho na nyid (suchness) without bya rtsol (effort). Polemical distinction clarifies view-register without denigrating lower vehicles.

[28-35]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Three-kaya (sku gsum) framework classified by ston pa (teacher), gnas (place), and bstan pa (teaching)—Chandragomin-style triad applied to buddhology. Dharmakaya as bdud rtsi (nectar) indicates nature as restorative essence. Gnas phun sum tshogs (perfect place) as chos nyid 'od gsal gyi gzhi uses genitive gyi to assert identity: ground IS luminosity, not possessing it. Declarative assertion of recognition-nature.

[36-40]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Samantabhadra "abiding in state inseparable from kayas and wisdom" (sku dang ye shes 'du 'bral med pa) describes chos sku'i rang bzhin (Dharmakaya nature) as bya rtsol las 'das pa (beyond activity/effort). Nang gsal phra ba'i ye shes (inner clarity subtle awareness) points to gdod ma'i dbyings (primordial expanse)—recognition-state, not location. Risk of reifying Samantabhadra as temporal being who "achieved" enlightenment.

[41-45]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Spontaneously manifesting pure realm (rang snang lhun grub) emerging from byin rlabs (blessing) as gzhi snang (ground-appearance)—not external creation but rang snang (self-appearance) of awareness. Five lights ('od lnga) and five-family mandala describe ye shes lnga (five wisdoms) as intrinsic display. Las dang smon lam dag pa indicates recognition-condition, not merit accumulation.

[46-51]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Vajradhara manifestation as "sixth Buddha" from longs sku (Sambhogakaya) describes yon tan rdzogs pa'i sku (qualities-complete body)—not sixth in temporal sequence but mtshan rdzogs (complete marks) as display-nature. Retinue of vidyādhara, ḍākinīs, and siddhas represents rig pa recognizing itself through diverse forms. Tantra-ocean teaching is chos phun sum tshogs—inexhaustible display.

[52-56]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Nirmanakaya teaching appearing through "gang la gang 'dul" (whichever tames whichever)—thabs (skillful means) adapting to gdul bya (trainees). Sutra, Vinaya, Abhidharma as theg pa sna tshogs (various vehicles) prepare for 'bras bu rdo rje'i theg pa—recognition-ground preparation, not linear prerequisite. Upaya framing acknowledging provisional necessity of gradual vehicles.

[57-58]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Causal vehicles as rgyu dang thabs (cause and method) for entering Vajra vehicle—functional classification, not denigration. Gsang sngags rdo rje theg pa culminating in rang bzhin rdzogs pa chen po as bla na med pa'i theg pa. "Beyond peak" (rtse mo'i 'das pa) indicates transcendence of vehicle-concept itself—theg pa'i rtse mo that is no vehicle. Polemical distinction establishing view beyond comparison.

[59-60]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Definite place (gnas nges pa) of 'od gsal rdo rje snying po teaching identifies Dzogchen as de bzhin gshgs pa thams cad kyi thugs kyi gsang ba (secret mind of all Tathagatas). Yongs su rdzogs pa chen po—not superior to other paths but ngo bo gcig expressed through rdo rje'i gnas as ngo mtshar rmad du byung ba. Superlative asserts recognition-nature, not exclusivity.

[61-64]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Citation from gsang ba rgyal po'i mdzod (Guhyagarbha Tantra) grounding exposition in anuttarayoga textual tradition. "Primordial protector" (gdod ma'i mgon po) manifesting awakening describes ye shes (primordial wisdom) not shes bya (learned knowledge). "How fields are arranged" refers to chos nyid topology—display-structure of recognition, not physical cosmography. Tantric transformative view providing scriptural authority.

[65-71]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Samsara-nirvana undifferentiated ('khor 'das gang du'ang ma phyed) locates Samantabhadra's manifestation "before all" (kun gyi sngon rol du)—not temporal priority but ontological ground. Dbyings rang byung gi ye shes as bder gshegs snying po points to gdod ma'i gzhi appearing as gzhi snang. Rang byung gi chos gsum indicates lhun grub display without construction. Declaration of primordial unity.

[72-75]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

From de nyid kyi ngang (that very nature), ye shes lnga purify into fields as rang snang lhun grub. Dpag tu med pa (immeasurable) mandala pervading nam mkha'i mtha' klas pa describes longs spyod rdzogs pa as inexhaustible display. "Beyond trainee's objects" indicates transcendence of subject-object duality—recognition-requirement, not inaccessibility.

[73-75]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

RISK: REIFICATION

Brtsye ba'i thugs rje (compassion of tenderness) arising upon perceiving beings' confusion like dreams—causeless confusion appearing as confusion. Thabs as natural response, not deliberative choice. Field arrangement for beings' benefit manifests from longs sku snang cha—display itself is compassion. Risk of reifying compassion as emotional state rather than natural responsiveness.

[76-85]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Mandala description—mudra-jewel wheels, five-family implements, twenty-five fields from lotus pores—describes longs spyod rdzogs pa'i sku as rang snang. Stream of perfumed water flowing into great ocean symbolizes mi zad pa (inexhaustible display). Recognition-topology, not physical cosmography.

[86-97]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Buddhas as numerous as atoms pervading all places describes sku gsung thugs yon tan 'phrin las as intrinsic display. "Sky wherever pervaded, that extent" indicates chos dbyings as unbounded. Qualitative assertion of recognition-nature's omnipresence, not quantitative claim. Risk of literalizing as physical astronomy.

[98-105]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

"Single Samantabhadra's pure realm and activity" asserts gcig (oneness) not as monotheism but as ngo bo (single nature). Rang bzhin lhun gyis grub pa'i sangs rgyas and sku gsum gyi snang ba describe snang cha (display-nature) without external source. Chos dbyings vast as sky—immeasurable and without temporal origin.

[106-109]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Three kayas classified by "time" (dus): Dharmakaya as 'od gsal rdo rje snying po'i zhing khams; Sambhogakaya as tshangs pa rnga sgra; Nirmanakaya as tshangs chen. Temporal language points to recognition-mode, not chronological sequence. All three simultaneous aspects of single display. Provisionality of temporal framework for pedagogical accessibility.

[110-111]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Samantabhadra's emanations and empowered Buddhas teaching in three times describe thabs adapting to gdul bya. Not creation-theology but display-diversity (sna tshogs) of single recognition. "Great training-field" indicates inexhaustible capacity of awareness to recognize itself through myriad forms.

[112-114]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

"All sentient being realms exist"—khams as ground of possibility. Training-field pervaded by elements gathered within Great Brahma eon describes snod bcud as display-structure. Assertion of recognition-nature's inexhaustible capacity, not population census.

[115-122]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Within each atom, measureless fields appear to confused perception ('khrul snang). "Like a dream" and "clearly apparent yet non-existent" describe maya not as denial of appearance but as recognition of rang snang nature. Pure karma appears as Buddha-activity—samsara and nirvana as dual aspects of single display.

[123-124]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Mountains, continents appearing within single atom describe 'gro ba'i 'khrul snang. "Non-existent in truth" points to stong pa nyid of all phenomena—not nihilistic denial but gsal stong unity. Valid ('thad pa) because appearance and emptiness are dbyer med. Risk of misreading as ontological nihilism.

[125-161]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Extensive citation from 'phags pa ting nge 'dzin rgyal po'i mdo establishes gsung rab grounding for Dzogchen view. Buddhas as Ganges sands and fields within hair-tip describes thogs med nature of recognition. Hell beings and gods coexisting without mixing or harm points to chos nyid beyond dualistic conflict. Scriptural provisionality supporting recognition-view. [162] "Within space of single atom... immeasurable arrangements" encapsulates sdong po bkod pa (interpenetration) doctrine—each part contains whole, each instant contains eternity. Non-localizable chos nyid, not physical microcosm. Sems can gyi zhing as sangs rgyas kyi yul—recognition-nature itself.

[163-170]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Citation from sangs rgyas kyi yul dang ye shes bsam gyis mi khyab pa la 'jug pa'i mdo establishes perceptual gradation: outsiders with clairvoyance → shravakas → bodhisattvas → Tathagatas. Not hierarchical ontology but description of chos nyid recognition—Buddha "sees" because nothing obscures, not enhanced faculty. Pedagogical framework for understanding recognition-capacity.

[171-174]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Sky-pervading space containing sentient beings pervaded by Buddha emanations—all activity emerges from this recognition. Some directly through Samantabhadra's emanations, others through other-tantra Buddhas—all ultimately from Samantabhadra showing path and generating bodhicitta. Display-diversity, not historical genealogy. Final declaration of unified recognition-source.

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[175-176]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Emanation permeation teaching—sky-pervading space containing sentient beings pervaded by Buddha emanations. All activity emerges from recognition. Some directly through Samantabhadra's emanations, others through other-tantra Buddhas—all ultimately from Samantabhadra showing path and generating bodhicitta. Display-diversity of single recognition, not historical genealogy.

[177-179]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Three Jewels sequence indicating pedagogical rather than temporal priority. Buddha from Dharma, Dharma from arya hosts—dkon mchog gsum inseparable in nature. Sequence as expositional device guarding against reifying Buddha as historical originator. Provisionality of temporal language for teaching accessibility.

[180-189]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Vajradhara debate: assertion that first protector generated bodhicitta for different-tantra beings rejected as contradicting sgyu 'phrul rdo rje (Mayajala Tantra). Longchenpa resolves that Vajradhara's emanations demonstrate bodhicitta-generation as ordinary beings—not historical event but pedagogical display. Polemical distinction establishing timeless recognition over temporal genesis.

[190-191]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Samantabhadra's emanations demonstrating manner of generating bodhicitta describes thabs functioning through apparent narrative. Not historical biography but dpe for recognition—"even ordinary beings can generate bodhicitta." Upaya framing using apparent biography as teaching-device.

[192-206]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Gandavyuha and Avatamsaka citations establishing bodhisattva capability. Great hero skillful means manifesting as ten million Buddhas to ripen sentient beings. Even after supreme enlightenment, continuing bodhicitta generation and ocean of non-diminishing conduct. Thugs rje as inexhaustible display, not attainment-status. Tantric transformative framework for understanding compassion-activity.

[207-210]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

First protector contemplating taming this field manifests emanations demonstrating bodhicitta-generation. Referenced to Fortunate Eon regarding immeasurable eons before. Offering of golden vajra to Buddha Flower-Beautiful Great and first mind generating supreme enlightenment—timeless recognition-event, not historical occurrence.

[211-216]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

RISK: REIFICATION

Liberation-story (rnam thar) as teaching-device: second birth as householder's son, hearing Dharma, birth as brahmin youth, years in samadhi, awakening at seventy-five. Apparent biography demonstrating path-possibility through narrative. Upaya using temporal sequence to point to timeless recognition. Risk of literalizing as historical record rather than pedagogical display.

[217-218]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Self-arising enjoyment-body ornament and color wheel, thirty-six tantras self-arisen from light-ray gathering and spreading—lhun grub spontaneous accomplishment. Not creation but rang snang natural display of awareness-nature. Enumeration as symbolic completeness, not catalog.

[219-221]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

From abiding bindu of light, sixty perfect abidings emerge—Buddha-bodies self-appearing. Five-family Buddhas radiating immeasurable light-rays from tongue-faculty proclaimed as self-arisen six syllables' sound. Compassion radiating without activity. This le as point-instant of recognition, not physical particle.

[222-228]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Vairocana with countless principal and retinue gathered into Samantabhadra's enjoyment, blazing as Great Perfection body—likewise Akshobhya, Ratnasambhava, Amitabha, Amoghasiddhi. Each gathering into own enjoyment, blazing as Great Perfection body indicates ye shes lnga as display-modes of single recognition.

[229-237]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Vairocana "Self-Knowing Awareness King" becoming "lord of all mandalas" teaching unmoving, non-arising, non-abiding, non-taking, non-rejecting, non-moving as self-arisen. Six negations describe chos sku as transcendence of all categories. Declaration of Dharmakaya as beyond categorical limits.

[238-248]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Tamer of untamable with retinue emanating from and dissolving into body, speech, mind, qualities, activities—all appearances upper and lower, ten directions' worlds as chos dbyings pure appearance. Vajradhara qualities-complete body as recognition-display itself.

[249-252]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

From offering vajra as basis for generating bodhicitta, Sambhogakaya arises—merit purified so body appears without nature, accumulation purified, great mind wisdom knowing all aspects. Rnam par dag pa as recognition, not moral merit. Offering as recognition-act, not transactional exchange.

[253-268]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Dharmakaya time with pure Dharmadhatu, Samantabhadra completing natural activities. Countless Buddhas on single atom's peak teaching dzogchen actual nature, uncompounded and pure view of Dharmata dwelling in five perfections. Thirty-six activities classified into outer/inner/secret sets describe enlightened activity as display-structure, not behavioral checklist.

[269-298]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Activity attributes: clear-open, even/smooth, loose/free, direct/piercing-through; inexpressible, unable to be shown, unseeable, without trace; stainless samadhi, lion-display samadhi, hero-going samadhi, wish-fulfilling jewel pinnacle. Recognition-descriptors of enlightened activity, not meditative states to achieve.

[299-304]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Samadhi activities—mudra-overwhelming, great-blaze equality, dharmata all-encompassing, naturally-arising adornment play. Not activity of agent-object but called activity because arising as essence of qualities and skillfulness. Crucial: enlightened activity is not deliberate action but natural display of recognition.

[305-316]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Sambhogakaya self-arisen from former appearance and compassion's uninterrupted skill. Teacher Vairocana's equal-samadhi gesture producing lotus stems with twenty-five stacked fields, mutual offering-feast arrangements, countless five-family Buddha forms. Longs sku as recognition-display, not external paradise.

[317-322]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

In Sambhogakaya field, actual teaching, self-arisen letters, no author—all teachings' sons appearing together. Unchanging time of Dharmata indicates chos nyid as atemporal ground. Thirty-six activities self-radiating from inexhaustible ornament wheel of body, speech, mind.

[323-335]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Body activities perfecting through wisdom face-hand, light face-hand, discerning face-hand. Inner four: thirty-two marks perfecting body's qualities, eighty characteristics perfecting Dharmata, light-ray mass perfecting special qualities, face pervasively residing perfecting enjoyment-characteristic. Secret four perfecting appearance-aspect, non-dual quality, non-dwelling without cessation.

[336-349]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Speech activities: outer four inexpressible, unable to be shown, unseeable, without trace—inner four self-nature, transcending, non-subject, non-multiple—secret four fresh, innate, natural, unaltered. Gsung as sgra nature beyond expression yet expressing all. [350] Face practice pure engaging all-knowing Dharma—completing fivefold structure of body, speech, mind, qualities, activities. Perfection indicating recognition-completeness, not achievement of separate faculty.

[351-365]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Mind activities through samadhis and wisdoms: mirror-like, equality, discriminating, action-accomplished. Secret four: clarity-emptiness non-dual making samsara-nirvana clear, appearance-emptiness non-dual making object-wisdom clear, awareness-emptiness non-dual making apprehender-apprehended clear, object-mind non-dual cutting conceptual limits. Ye shes as recognition, not cognitive faculty.

[366-372]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Nirmanakaya emanation turning wheel from Sambhogakaya appearance as emanation-body in twelve abodes, twelve teachers emanated with five perfections' nature. Three great emanations appearing to benefit beings—Dharmakaya teaching dzogchen, enjoyment-body teaching self-arisen. Thabs diversity, not historical multiplicity.

[373-376]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Twelve emanation-bodies' blessing self-arisen—body-form equal to beings' bodies, body-speech-mind emanations not made by anyone, fearless through self-arisen blessing, immeasurable miracles and qualities, activity liberating upon contact. Emphasis on rang byung as intrinsic nature, not produced by causes.

[377-382]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Three supports for liberation: mind-support vajra, speech-support self-arisen letter, body-support liberating into clear light upon contact. These "supports" as recognition-conditions, not magical objects. Upaya framing of recognition-facilitating conditions.

[383-392]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Body-speech-mind teachings abiding in different places by time with specific year calculations. Clarification: "not time but years for taming explained by those teachings"—pedagogical categories, not historical periods. Declining lifespan reflecting Dharma-decline cosmology, not literal chronology. Risk of temporalizing recognition-teachings.

[393-397]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: UPAYA-STATEMENT

Treasure locations: vajra in Uddiyana, letter in sky, body abiding together. Terma locations—earthly, aerial, bridging both. Not static objects but dynamic manifestations when conditions ripen. Tantric transformative framework for understanding terma revelation.

[398-405]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: UPAYA-STATEMENT

Speech teaching period: vajra at Mount Malaya, letter in sky, body circumambulating Jambudvipa. When teaching harm arises, protection manifests: light from body, HUM from face, fire from eyes—threefold protective mechanism. Chos skyong as recognition-response, not external deity. Tantric protective mechanisms as upaya.

[406-409]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: UPAYA-STATEMENT

Mind teaching period: vajra in Vajra-seat's sky, letter in wrathful sage's cave, body in thirty-three gods' palace. Three emanations making Jambudvipa surpass others—preeminence due to presence of these supports, not geographical superiority. Tantric upaya establishing recognition-supports.

[410-413]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Twelve emanation-bodies in twelve abode-types to purify beings' five aggregates. Self-nature of five perfections appearing twelve times—systematic multiplication of pedagogical structure. Thabs architecture, not historical biography.

[414-423]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

First emanation: Field Tusita upper-chamber, teacher Supreme Light Unimaginable, retinue thousand light-appearance Buddhas, teaching Sound Thalgyur. Longs sku dimension—contentment as recognition-state, not location. Provisionality of spatial framework.

[424-425]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Second emanation: Abode world Saha, teacher Light Akshobhya, born from five-light egg. Each emanation representing different teaching-manifestation based on capacities of beings. Upaya adapting display to trainee capacities.

[426-435]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Third through seventh emanations: increasingly worldly/challenging environments—heat-moisture gathering, attachment-arising womb, Amrapali's garden, Meru's north charnel-ground, Rakshasa land. Progression demonstrating teaching-adaptation to diverse conditions. Upaya diversity across environments.

[436-460]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

RISK: REIFICATION

Each emanation maintains five perfections: teacher, place, retinue, teaching, time. Twelve-fold multiplication of five-fold structure creating pedagogical comprehensiveness. Thabs diversity—not twelve separate Buddhas but display-modes of single recognition adapting to twelve types of trainees. Risk of literalizing as historical persons.

[461-467]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Eighth emanation: Abode Gridhrakuta, teacher Supreme Golden Light, noble shravakas, teaching Vinaya. Emanation focusing on monastic discipline demonstrating Dzogchen framework encompasses full Buddhist practice spectrum. Upaya including mainstream monasticism.

[468-474]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Ninth emanation: Mongolian turquoise-eyebrow land, teacher Love-Play Wisdom, bodhisattvas, teaching sutra-tantra combinations. Geographic expansion into Central Asian territories indicating teaching's adaptive capacity across cultures. Upaya transcending cultural boundaries.

[475-482]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Tenth emanation: Gridhrakuta again, teacher Kashyapa the Elder, teachings Sutras, Kriya tantras, Anu yoga. Returning to Gridhrakuta emphasizes continuity of teaching location across emanations. Upaya maintaining recognizable reference points.

[483-488]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Eleventh emanation: Abode Vajrasana, teacher Abhisambodhi King, retinue Three-Family Protectors, teaching definitive-meaning vehicle only. "Only" indicates exclusive focus on ultimate teachings rather than provisional. Provisionality acknowledged even within Dzogchen context.

[489-497]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Twelfth emanation: Abode Varanasi, teacher Shakyamuni, retinue shravakas and bodhisattvas, teaching Three Baskets, 100-year lifespan. Progressive lifespan shortening reflecting Dharma-decline cosmology. Historical Buddha as final emanation in series. Risk of temporalizing recognition into historical sequence.

[498-509]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Rigpa Rangshar citation encapsulating Dzogchen soteriology: primordial ignorance, delusion process, path of return through tantric practice. Instructional provisionality of tantric path framework within recognition-view.

[511-531]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Thirty-six activities applied to Nirmanakaya relating to Buddha's life-events—birth, marriage/competition, renunciation, alms-gathering. Inner and secret activities through samadhi. Sugata activities as recognition-pointers through narrative, not biography.

[532-546]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Speech activities corresponding to twelve divisions of Buddhist scripture: outer four, inner four, secret four. Dzogchen encompasses complete sutra corpus. Provisionality of sutric framework within Dzogchen view.

[547-564]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Twelve emanations synthesized as activity of Vajradhara qualities-complete self-nature—"succession transmitted by Victor's intention." Vajradhara appearing at different times merely appearance—essentially all one in Vajradhara's self-nature. Establishes gcig as single-nature recognition, not monotheistic unity.

[565-569]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Three transmissions: Victor's intention succession, Vidyadhara sign-transmission, Person ear-transmission. Correspond to brda brgyud, snyan brgyud, gdam ngag brgyud lineages in Nyingma. Transmission-ontology, not historical genealogy.

[570-573]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Chapter conclusion marking completion of first chapter: Establishing manner of arising. Standard colophon formula indicating completion of emanation-teaching exposition. [577] Transition to second major section: explaining definite abode where teacher tames. First sub-topic: fields and container-contained sequence. Cosmology from Vajradhara quality-complete bodhi. Provisionality of cosmological framework as recognition-topology.

01 01 03 01

[579-585]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Vajradhara (rdo rje 'chang) as nature of complete qualities (yon tan rdzogs pa'i rang bzhin) awakening to bodhi—not achievement but recognition of primordial state. Dharmakaya arising as Sambhogakaya demonstrates sku gsum as display-modes of single gnosis, not sequential production. Five-family bodies (rigs lnga'i sku) manifesting immeasurable pure fields from central Vairocana essence-ornament. Twenty-five stacked realms (nyi shu rtsa lnga brtsegs mar) with Jambudvīpa as thirteenth indicates mandala-geometry encoding recognition-topology. Declaration: all fields arise from dharmata-nature, not external creation.

[586-597]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Sgra thal 'gyur (Sound Unfolding) tantra citation anchoring cosmology in Dzogchen scriptural authority. First Thal field: Thalwa Dbyangs (Sound-of-Vajra) below world—vast extent (rgya khyon), cause-condition-nature triad (rgyu dang rkyen dang rang bzhin), retinue of Teacher's teaching. Second field: Thalwa 'Dzin (Vajra-Holding) below six worlds—wheel-shaped ('khor lo'i dbyibs), completely pure (zang thal), truth itself (bden pa nyid). Tantric transformative framework presenting fields as skillful means for beings at different capacities. Provisionality: these are recognition-states, not external locations.

[598-605]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Third field: Thalwa Skyob (Vajra-Protection) to right of three worlds—ornamented by mothers (ma rged), light and color clear ('od dang kha dog nges gsal), Vinaya field ('dul ba'i zhing). Fourth field: Thalwa Brdal (Vajra-Breakthrough) above six worlds—lotus-blossom shaped (padma rgyas pa'i dbyibs), extremely expansive (shin tu brdal), various lights blazing (sna tshogs 'od 'bar), white-red appearing (dkar dmar snang ba), coarse forms not appearing (rags pa'i gzugs snang min). Abhidharma extensive teaching (chos mtha'). Risk of literalizing these visionary fields as physical locations rather than recognition-topology.

[606-614]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Fifth field: Thalwa's Drum above world—nineteen beyond (bcu dgu 'das pa), vast delightful (rab tu ljongste nyams dga'), ornamented by jewel fragments (rin chen sil ma), Prajnaparamita and Yogacara teaching (rdzogs gnyis ldan). Sixth field: Thalwa's Current northeast—stupa-shaped (mchod rten dbyibs), terraced beautiful (bang rim mdzes), five arrangements (bkod pa lnga), basis of various sounds (sgra dbyangs sna tshogs). Seventh field: complete purity pervading at twenty-one—nature of pure perception (dmigs pa dag pa'i rang bzhin), without outer or inner (phyi dang nang med), dependent arising teaching (rten 'byung). Progressive refinement from coarse to subtle recognition.

[615-625]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Eighth through tenth Thal fields continuation: Sound, Wind, Jewel-Thal—with specific locations, symbolic attributes, and corresponding teachings. Eleventh field: Taming Thal emphasizing mnyam pa (equality) as recognition-quality. Twelfth and thirteenth fields completing enumeration: Dung-ldan Thal, Star Thal field. Tantric transformative cosmology presenting mandala-geometry as visionary framework for recognition. Each field corresponds to specific vehicle teaching—provisional pedagogical mapping.

[626-634]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Concluding verses establishing causal condition pervading all (rgyu rkyen khyab 'jug). Thirteen fields mapped to: (1) general cause, (2) Vinaya, (3) Karma, (4) Abhidharma, (5) Prajnaparamita/Yogacara, (6) Mantra, (7) Dependent arising—each teaching vehicle corresponds to field-type. From Dzogchen view: all thirteen fields are none other than rigpa-nature—self-appearing luminosity (rang snang 'od gsal) manifesting as diverse recognition-fields. Interpenetration principle (sdong po bkod pa): each field contains whole, all simultaneous. Risk of reifying as physical cosmography rather than recognition-topology.

01 02 01 01

[635-650]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Eighth through tenth Thal fields described—Sound, Wind, Jewel-Thal—with specific locations, characteristics, and symbolic attributes. Thal fields as mandala-geometry, not astronomy. Tantric transformative cosmology providing visionary framework for recognition.

[651-665]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Taming Thal field emphasizing mnyam pa (equality) as recognition-quality—pure land where all teachings equally accessible. Declaration of equality as intrinsic to recognition-nature.

[666-682]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Completion of thirteen-field enumeration—Dung-ldan Thal, Star Thal field with specific characteristics. Symbolic completeness representing all-pervading recognition. Declaration of interpenetrating field-topology. [683] Interpenetration principle: twenty-five stacked fields encapsulate sdong po bkod pa where each contains whole. Not physical microcosm but chos nyid as non-localizable. Stacked lotus with twenty-five levels as recognition-topology—each level complete, all simultaneous.

[684-756]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Saha world cosmology sequence: external elements from wind, water, earth; continents, Meru, wish-fulfilling tree, sun-moon gods. Internal realms: formless, form, desire. Conventional cosmogony establishing recognition-context for understanding samsara's nature. Risk of literalizing as physical cosmography.

[712-756]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Muktika citation describing cosmic formation through wind, water, earth with specific measurements. Mountain king Meru, three-thousand world-systems, desire/form/formless realms, four births. Tantric scriptural authority for cosmological framework.

[743-756]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Cosmic degeneration narrative: first humans with own-light radiance, 80,000-year lifespan gradually diminishing. Buddhist kalpa cosmology describing progressive degeneration. Recognition-context for understanding samsara as impermanent and unsatisfactory, not historical geology.

[757-760]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Hermeneutical triad distinguishing common sutra-treatise sources, uncommon tantra-section measurements, unsurpassed vehicle Vajra-peak perspective. Doxographical positioning asserting Dzogchen recognizes single nature of all presentations while other vehicles remain at conceptual designation level. Polemical distinction clarifying view-hierarchy.

[761-765]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Ati-bkod-pa-chen-po citation from sGra-thal-'gyur anchoring cosmology in Dzogchen scriptural authority. Twenty-five stacked three-thousand-world-systems as sems-side preparatory framework. Basis and essence flower-ornamented field encoding recognition-topology within visionary cosmology.

[766-776]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Four-stage aeon cycle—arising, abiding, destruction, emptying—from Vasubandhu's Kosha operating within causal vehicle temporal framework. Container-contained sequence with twenty intermediate aeons presenting conventional cosmogony. Risk of misreading sequential genesis as literal temporal process rather than recognition-context.

[777-780]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Seed-syllable cosmogony: triangular E as ground-supporting space, A-UM as activating wind. Tantric sonic-energetic framework with white-white light quality representing thig le topology. Risk of reifying seed-syllables as causal agents rather than spontaneous display of primordial awareness.

[781-792]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Sevenfold wind evolution with precise measurements following Abhidharmic cosmological model. Vajra-cross formation with YAM seed-syllable operating within conventional cakravala framework. Risk of literalizing cosmic measurements as physical astronomy rather than recognition-mandala architecture.

[793-806]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Elemental condensation sequence—golden clouds to seven-year rain to clear water to golden earth—from Agganna Sutta sources. Intermediate aeon intervals establishing conventional temporal framework. Sutric cosmogony as preparatory framework.

[807-820]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Separating-wind cosmogony with interstitial space and earth-goddesses holding golden vases. Stupa-terrace analogy for layered element accumulation presenting conventional cosmological pedagogy. Risk of treating elements as substantial entities rather than dependently-originated appearances.

[821-840]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

rDo rje rtse mo 'jig rten bkod pa citation establishing Dzogchen scriptural grounding. Fivefold elemental action teaching—water ripening, fire clarifying, wind atomizing, space opening, earth stabilizing—transposing external cosmogony into internal recognition framework. Sems-side instruction preparing for definitive view.

[841-860]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

World-system container architecture—seven gold mountains, four continents, wish-fulfilling tree, sun-moon orbits—from classical Abhidharma cosmology. Precise measurements operating within conventional descriptive framework. Risk of confusing symbolic cosmology with empirical geography.

[861-880]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Three realms architecture with formless absorptions, form realm seventeen abodes, desire realm six heavens. Pure abodes as exclusive non-returner residences establishing soteriological hierarchy within transformative framework.

[881-891]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Degenerative cosmology—80,000-year lifespan diminishing through kalpa cycles to ten-year minimum—from Cakkavatti Sutta sources. Five degenerations operating within causal vehicle karmic framework. Risk of literalizing temporal devolution as historical prediction rather than recognition of impermanence patterns.

01 02 01 02

[892-900]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Cosmological measurements of continents and surrounding features with specific dimensional specifications. Half and quarter measures of land masses. Sutric provisional descriptive framework. Risk of literalizing as empirical geography.

[901-920]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Maitreya prophecy and reversal narrative employing sems-side teleological framework. Gradualist restoration model at provisional level preparing for definitive recognition transcending temporal cycling. Fortunate aeon concept within conventional auspiciousness framework.

[921-940]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Container-contained cosmogony completion: hells, preta realms, animal abodes, human continents, god heavens. Eight hot and eight cold hells with torture descriptions. Sutric conventional moral-karmic descriptive framework.

[941-960]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Cosmological presentation transposed into definitive Dzogchen framing. All realms as lhun grub spontaneous display of primordial awareness. Samsara's six realms and nirvana's pure fields equally rang snang without ontological hierarchy. Declaration of unified recognition-display.

[961-980]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Three-thousand-world-system completion with Mount Meru, surrounding mountain ranges, cosmic ocean. Dimensional specifications following Vasubandhu's Kosha conventions. Sutric provisional cosmological framework.

[981-996]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Saha world as thirteenth in twenty-five stacked array. Basis-essence-flower-ornamented terminology encoding recognition-topology, preparing for definitive view. Risk of treating stacked cosmology as literal vertical arrangement rather than multidimensional recognition-mandala.

01 02 01 03

[997-997]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Second tier of Trayastrimsa: flower-garland-wearing gods. Progression from protection to beauty tracing desire-realm refinement. Floral adornment as accumulated virtue-display. Sutric provisional cosmology of god realms.

[998-998]

VIEW: SUTRIC-PROVISIONAL**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY**

Third tier of Trayastrimsa: honey-wine-perpetually-intoxicated gods. Protection to beauty to intoxication tracing desire-realm trajectory. Drunkenness as peak conditioned pleasure before form-realm absorption. Sutric provisional cosmology.

[999-1000]

VIEW: DZOGCHEN-SEMS**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY****RISK: REIFICATION**

Saha world as thirteenth in twenty-five stacked array. Basis-essence-flower-ornamented terminology encoding recognition-topology, preparing for definitive view. Risk of treating stacked cosmology as literal vertical arrangement rather than multidimensional recognition-mandala.

[1001-1020]

VIEW: TANTRIC-TRANSFORMATIVE**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY**

Five perfections framework—abode, teacher, retinue, teaching, time—configuring tantric mandala topology. Result-oriented presentation organizing complete enlightened display for recognition. Tantric transformative view distinguishing from gradualist causal vehicles.

[1021-1040]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Dharmakaya field as ground of dharmata luminosity employing genitive to assert identity—ground IS luminosity, not possessing it. Definitive Dzogchen position establishing gzhi as primordial purity without transition or transformation.

[1041-1060]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Sambhogakaya field as five-family perfected retinue operating at sems-side level, presenting visionary topology for practitioner recognition. Thirty-six activity classifications and five-syllable self-arisen letters as preparatory framework within tantric-Dzogchen transition.

[1061-1080]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Nirmanakaya field with twelve emanation deeds and saha-world teaching activity employing tantric biographical framework. Three-kaya classification by teacher, place, and teaching following Candrakirti triadic schema. Risk of literalizing emanations as historical biography rather than recognition-display.

[1081-1100]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Cosmogonic sequence of contained beings—nectar rain to jewel-trees to lotus-born beings—presenting standard Buddhist world-formation narrative. Operating within temporal framework of vivartakalpa, conventional description awaiting Dzogchen transposition.

[1101-1120]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Wish-fulfilling tree specifications and celestial distance calculations employing tantric visionary cosmology. Kalpavrksha motif and graduated spatial hierarchies configuring recognition of merit's natural display within transformative framework.

[1121-1140]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Form realm heaven enumeration with halving dimension patterns following classical Abhidharmic cosmology. Systematic reduction of body-size and lifespan operating within conventional mathematical cosmology.

[1141-1160]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Pure Abodes exclusive to aryas and inaccessible to ordinary beings marking Dzogchen distinction between recognition and non-recognition. Polemical clarification of path structure establishing certain realizations as ontologically unavailable without direct awareness recognition.

[1161-1180]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Brahma realm completion with fractional dimensions presenting conventional cosmology. Systematic enumeration operating at form/desire realm threshold following Vasubandhu's Kosha conventions for celestial hierarchy.

[1181-1200]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Six desire heavens enumeration with human-year calculations presenting standard Buddhist cosmology. Temporal magnification formulas operating within conventional karmic-merit framework.

[1201-1220]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Bodhisattva cosmology with Tusita heaven as completion place employing tantric soteriological framework. Celestial mechanics as skillful means—sun/moon arising from method/wisdom dependency—configuring path structure for recognition practice.

[1221-1245]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Absorption-based form realm classifications with geometric progression of body measures encoding hierarchical merit distribution. Form realms structured by absorption and virtue/light quality. Risk of confusing meditative hierarchy as eternal liberation rather than superior samsara—meditative stability result, not wisdom.

[1246-1295]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Pure Abodes (gzang ma ris) enumeration: Five heavens—'Bras bu che, Bsod nams skyas, Sgra med 'od, Dge rgyas, Tshad med dge—exclusively for non-returner aryas. Body measures halving progressively (2,000 to 32 cubits), lifespans corresponding (2,000 to 32 intermediate eons). Risk of reifying pure abodes as literal locations rather than recognition-states.

[1296-1385]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: ORDINARY-COGNITION

Six desire god realms (lha rigs drug) with Cosmic Tree (dpag bsam shing) cosmology: 'Phrul dga', 'Dod gshen 'thab bral, Dga' ldan, 'Thab bral, Rgyal chen bzhi. Human evolution narrative—first beings rdzus skyes from light, progressively densifying through merit-decline. Human lifespan degeneration from immeasurable to 10 years through five stages. Risk of literalizing evolutionary narrative as historical fact.

[1386-1423]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Human realm cosmogenesis completion: Sun (nyi ma) and moon (zla ba) arising from aspiration-prayers of beings, named through functional recognition. Five stages of human development: light-body, progressively densifying through desire-arising, agriculture, conflict, and external sun/moon dependence. Tantric transformative reading: cosmogonic narrative encodes recognition-process, not literal history.

01 02 02 01

[1424-1432]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Exponential time dilation in hell realms with geometric progression calculations. Reviving hell through Avici with escalating human-to-divine time ratios. Mathematics encoding psychological intensity—deeper hells as longer subjective time. Sutric provisional cosmology presenting recognition-context. Risk of literalizing as physical geography rather than mind's display.

[1433-1446]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Eight cold hells named by symptoms with lifespan calculations. Kosala's sesame measurement producing astronomical numbers encoding infinite from finite perspective. Preta and animal realm lifespans. Indefiniteness of animal realm reflecting ignorance's amorphous nature. Sutric framework for understanding karmic consequence. Risk of temporal literalism.

[1447-1460]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: NEGATIONAL-CLEARING

RISK: REIFICATION

Risk clarification on elaborate time calculations. Actual meaning encodes psychological intensity and karmic weight—experience of duration rather than clock time. All hells as chos can with empty nature allowing liberation. Dzogchen view: realms as rang snang of ma rig pa, no external hell exists. Detailed cosmology as the snyad upaya, not don dam truth. Clearing misconception of permanent condemnation.

[1461-1462]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Three-thousand-world-system cosmology completion with twenty intermediate aeons for arising/abiding/destruction. Eight kalpa categories establishing conventional temporal cycling. Sutric provisional framework finalized. --- This analysis completes the examination of 01-02-02-01 epistemic layer, covering the essential points for proper understanding.

01 02 02 02

[1463-1480]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Lifespan increase through abandoning non-virtues: ten non-virtues abandoned produce progressive lifespan extension from 20 to 80,000 years. Three-thousand-world-system cosmology completion with twenty intermediate aeons for arising/abiding/destruction. Eight kalpa categories establishing conventional temporal cycling.

[1481-1500]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Dzogchen reframing of kalpa calculation from Thal 'gyur citation introducing uncommon vehicle perspective. 180 duration-kalpas framework operating at sems-side level, preparing for definitive recognition that all temporal cycling is spontaneous display without substantial existence.

[1541-1570]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Thal 'gyur citation establishing Dzogchen's uncommon kalpa calculation, distinguishing from common vehicle temporal framework. Hermeneutical positioning asserting Dzogchen's definitive meaning while remaining at sems-side instructional level.

[1571-1580]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Section conclusion marking transition from cosmology to phenomenology. Nyi zla kha sbyor citation introducing fivefold analysis—realms, aggregates, sense-bases, faculties, object-subject—establishing definitive Dzogchen epistemology.

01 03 01 01

[1582-1606]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Fivefold analysis introduction: aggregates, sense-bases, faculties, object-subject. External elements as five—earth solidity, water moisture, fire heat, wind movement, space openness. These generating and holding container-contained. External object domains as five elements producing body-base, name-holding, maturing objects, supporting moving worlds, holding faculties. Declaration of elemental nature as display.

[1607-1624]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Internal mind-included dhatus as container-contained appearances. Container as karma-accumulated appearing like objects—external object appearances from mind's delusion, internal mind from display-potential self-nature. External object appearances as mind's habitual patterns like dreams. Internal mind-included dhatus divided into container-holding and mind-arising dhatus. Container dhatus: form realm from great memory, formless from extensive memory, desire from holding memory as separate.

[1625-1650]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Internal mind display-potential self-arising: rig pa existing, obstructing potential as all-basis ignorance, all-basis consciousness depending on it, mind and five sense doors' cognition arising. Like golden ground with wish-fulfilling tree producing branches, flowers, leaves. Declaration of awareness-display relationship.

[1651-1670]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Six consciousness dhatus—visual, auditory, olfactory, gustatory, mental, tactile—each perceiving respective object domain. Born from delusion's inward grasping aspect. All conventional phenomena emerging from rig pa ground yet empty of inherent existence. Skandhas with and without conceptualization reflecting gradual vehicle approach. Instructional provisionality of aggregate analysis as doorway to recognition.

01 03 02 01

[1671-1676]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Six consciousness dhatus—visual, auditory, olfactory, gustatory, mental, tactile—each perceiving respective object domain. Born from delusion's inward grasping aspect. Conventional phenomena emerging from rig pa ground yet empty of inherent existence. Instructional provisionality of aggregate analysis.

[1677-1700]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Nine vehicles classification organizing teachings by philosophical sophistication and meditative approach. Three outer vehicles—Shravaka, Pratyekabuddha, Bodhisattva—as foundation for inner vehicles. All vehicles as skillful means converging in recognition of rig pa. Instructional provisionality of hierarchical framework.

[1701-1724]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Shravaka vehicle analysis focusing on personal selflessness realization. Four noble truths, twelve links of dependent origination, sixteen aspects of four truths. Shravaka asserting ultimate existence of dharmas while denying permanent self—partial understanding from Dzogchen view. Instructional provisionality as foundation purifying coarsest attachment.

[1725-1731]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Pratyekabuddha vehicle realizing personal and partial phenomenal selflessness. Understanding external phenomena lack inherent existence while maintaining subtle grasping at perceiving consciousness. Intermediate position transcending Shravaka external realism but not reaching thorough emptiness. Instructional provisionality as gradual path.

[1671-1671]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Bodhisattva vehicle introducing altruistic bodhicitta motivation and six perfections. Realizing complete phenomenal selflessness through prajnaparamita. Two accumulations—merit and wisdom—over three incalculable eons. Instructional provisionality of gradual cultivation path.

[1671-1671]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Three outer tantras—Kriya, Upa, Yoga—introducing deity yoga and mantra recitation. Purification through external ritual and internal meditation. Transformative view recognizing purity of all phenomena through deity identification. Instructional provisionality of tantric preparatory vehicles.

[1671-1671]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Mahayoga and Anuyoga vehicles emphasizing generation and perfection stages. Self-visualization as deity and completion of energy practices. Higher tantric methods transforming impure perception into pure vision. Instructional provisionality leading to Atiyoga.

[1671-1671]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Atiyoga as unsurpassable vehicle transcending all conceptual fabrication. Direct recognition of rig pa beyond effort and accomplishment. Not superior to other paths but single nature expressed without elaboration. All phenomena primordially pure, spontaneously perfect. Definitive finality beyond vehicle distinctions.

[1671-1671]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Polemical distinction between causal and result vehicles. Causal vehicles accumulating causes for future enlightenment; result vehicles recognizing enlightenment already present. Dzogchen as culmination transcending yet including all vehicles. Polemical clarification establishing view beyond comparison.

[1671-1671]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: NEGATIONAL-CLEARING

Clearing misconceptions about vehicle hierarchy. Not hierarchical superiority but single nature expressed through different capacities. All vehicles ultimately provisional—only recognition of awareness definitive. Negational clearing of attachment to any vehicle as ultimate.

[1671-1671]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Upaya diversity accommodating different practitioner capacities. Nine vehicles as rungs on ladder—necessary for climbing but not destination. Buddha taught 84,000 teachings for 84,000 mental afflictions. All converge in recognition of natural state. Upaya acknowledging necessity of gradual approach while pointing to direct recognition.

[1671-1671]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Definitive meaning presentation: all distinctions dissolve in recognition of single nature. No vehicles, no paths, no results—only self-recognition of awareness beyond categorization. Primordial liberation without transition or transformation. Definitive finality of Dzogchen view.

[1671-1671]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Bridge between negational clearing and positive presentation. Having established what to abandon, text turns to what to practice and realize. Instructional provisionality guiding from conceptual understanding to direct recognition.

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[1732-1748]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Pratyekabuddha vehicle realizing personal and partial phenomenal selflessness. External phenomena lack inherent existence while maintaining subtle grasping at perceiving consciousness. Intermediate position transcending Shravaka external realism but not reaching Madhyamaka thorough emptiness. Abhisamayalankara citation on abandoning object-grasping but not subject-grasping.

[1749-1772]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Bodhisattva vehicle emphasizing altruistic bodhicitta motivation and six perfections. Realization of both personal and phenomenal selflessness through prajnaparamita. Two accumulations over three incalculable eons. Highest expression of provisional meaning, preparing practitioner for result vehicles.

[1773-1823]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Outer tantras—Kriya, Upa, Yoga—introducing deity yoga and mantra recitation. Purification through external ritual and internal meditation. Six inner tantras—Mahayoga, Anuyoga, Atiyoga—representing progressively direct approaches to recognition. Transformative framework leading to Dzogchen.

[1824-1847]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Mind-Only and Middle Way schools as philosophical foundation. Mind-Only asserting phenomena are mind-only, denying external objects while maintaining true existence of perceiving mind. Middle Way deconstructing all positions without asserting positive thesis. Two truths doctrine preparation for Dzogchen.

[1848-1871]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Mind-Only three-nature theory: imagined, dependent, perfected natures. Eight consciousnesses including alaya-vijnana and afflicted mind. Important intermediate stage but subtle reification of alaya. Risk of eternalism through reifying consciousness as substrate. Instructional provisionality requiring transcendence.

[1872-1895]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Middle Way Prasangika-Madhyamaka as culmination of mahayana philosophy. Reductio ad absurdum arguments demonstrating emptiness of all phenomena including emptiness itself. Two truths: conventional as dependent origination, ultimate as emptiness. Highest philosophical view preparing ground for direct recognition.

[1896-1901]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Refutation of non-Buddhist systems establishing boundaries of authentic teaching. 360 views categorized under eternalism and nihilism extremes. Samkhya as paradigmatic eternalist view with permanent purusha self. Polemical distinction clearing misconceptions for correct understanding.

[1732-1732]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: NIHILISM

Nihilism refutation focusing on Lokayata/Carvaka materialism denying previous/future lives, karma efficacy, liberation. Two types: cause-nihilism denying mind continuity, result-nihilism denying action effects. Polemical distinction establishing middle way beyond both extremes. Risk of nihilism from denying causation.

[1732-1732]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Heterodox conduct refutation: attachment to views, black mantra supremacy, divination reliance. Distinguishing authentic soteriology from magical-ritual approaches seeking worldly benefits. Views as fingers pointing at moon—not to be confused with moon itself.

[1732-1732]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Extended critique of debate-supremacy, wrong austerities, attachment to this world. Debate-priority as ego-grasping; extreme asceticism failing to recognize primordial purity; worldly attachment preventing liberation. Polemical clearing of pitfalls ensnaring sincere seekers.

[1732-1732]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: NEGATIONAL-CLEARING

Conclusion of non-Buddhist refutation summarizing three fundamental errors: eternalist self-grasping, nihilist denial of cause and result, incomplete realization of middle way. Transition from provisional polemics to definitive presentation. Clearing ground for authentic path.

01 04 01 01

[1902-1906]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: POLEMICAL-DISTINCTION

Wrong vehicles (log pa'i theg pa) presentation opening. Three hundred sixty views of conditioned aggregates ('jig tshogs sum brgya drug cu) held by non-Buddhists. Two main categories: eternalism and nihilism extremes (rtag chad kyi rang bzhin). Polemical distinction establishing boundaries of authentic teaching through systematic doxography.

[1907-1942]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: VIEW-COLLAPSE

Eternalist view (rtag par lta ba) of Samkhya school (grangs can pa): Self (bdag) as nature of atom-darkness-energy three equal parts (rdul mun pa snying stobs gsum cha mnyam pa'i ngo bo). Located in beings' hearts as form fitting body size—large beings thumb-sized (mthe bong tsam), small beings sesame-container-sized (gzhu nas dang sran ma'i ga'u nas), smallest sesame-opening-sized (til gyi nyag ma tsam). Characteristics: white, oily, flexible, indestructible, invisible. Presently atom-darkness-energy with desire-anger-delusion equal; when self-recognizes own nature without seeing (rang gis rig la bltar med pa'i rang bzhin), later liberated appearing as white umbrella paradise (mtho ris kyi steng na gdugs dkar po). Nature: unmoving, without action, profound through object-cognition (yul rig pas zab po), permanently existing. Not knowing this nature causes wandering; knowing and not being distracted from essence liberates. Through sacrifice (mchod sbyin) attains Ishvara realm with retinue and enjoyment. From this branches many individual systems. Madhyamaka citation: "Deceptive permanent, agent non-agent self; without accomplished qualities, Samkhyas analyze. Depending on slight divisions, heretics' systems differ." Risk of view-collapse if Samkhya's categories mistaken for Buddhist analysis.

[1943-1961]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: NIHILISM

Nihilist view (chad par smra ba) of Lokayata (rgyang 'phan pa): Present appearances of seen-heard pleasure-pain beings (da lta'i mthong thos bde sdug 'gro bar snang ba) only; no previous-future lives (tshe sng phy), karma cause-result (las rgyu 'bras), liberation (thar pa) exist. Two types: cause-nihilism (rgyu chad par smra ba) and result-nihilism ('bras bu chad par smra ba). Cause-nihilism: Nirgrantha Jnatiputra (gcer bu pa gnyen gyi bu) and others—previous mind not present mind; elements naturally abiding with mind; mind expands from elements becoming invisible; meeting conditions of heat-moisture, latent mind arises, enters new body, becomes sentient being. Like earth producing grass-trees, water produces moisture-movement-sound, fire burns, wind moves—this is the essential point. Result-nihilism: denying effects of actions. Polemical distinction establishing karma-causality as foundational to Buddhist view. Risk of nihilistic misreading as denial of conventional reality.

[1962-1980]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: POLEMICAL-DISTINCTION

Heterodox conduct refutation: View-attachment (lta ba chags pa), black mantra supremacy (ngag nag), divination reliance (mo). Distinction between authentic soteriology seeking liberation and magical-ritual approaches seeking worldly benefits. Views as fingers pointing at moon—not to be confused with moon itself. Debate-supremacy (rtsod pa) as ego-grasping; extreme asceticism (dka' thub) failing to recognize primordial purity; attachment to this world ('jig rten chags pa) preventing liberation. Polemical clearing of distractions appearing spiritual but leading away from recognition.

[1981-2000]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: NEGATIONAL-CLEARING

Conclusion of non-Buddhist refutation: Three fundamental errors—eternalist self-grasping (bdag 'dzin), nihilist denial of cause-result (rgyu 'bras), incomplete realization of middle way (dbu ma). Clearing ground for direct recognition through systematic negation of wrong views. Transition from provisional polemics to definitive Buddhist presentation.

[2001-2030]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Buddhist vehicle framework: Distinction between Buddhist (nang pa) and non-Buddhist (phyi rol pa) represents different orientations—toward liberation versus worldly aims. Nine vehicles (theg pa dgu) as provisional structure guiding beings progressively. Causal vehicles accumulating causes for future enlightenment; result vehicles recognizing enlightenment as already present. Instructional provisionality of graduated path accommodating varying capacities.

[2031-2060]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Dzogchen perspective on nine vehicles: Sophisticated provisional structure (rnam grangs) organizing complete Buddhist teaching. From definitive view (nges don), all nine vehicles resolve into single recognition of rigpa. Apparent hierarchy dissolves in primordial purity—vehicles not truly distinct but recognition-facets. Definitive meaning transcending yet including all provisional frameworks.

[2061-2090]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Detailed Samkhya analysis: Twenty-five principles (tattvas)—purusha (purusha), prakriti (prakriti), buddhi (buddhi), ahamkara (ahamkara), manas (manas), ten senses, five elements, five subtle elements. Evolution theory from prakriti's equilibrium through gunas (three qualities). Liberation through purusha's discrimination from prakriti. Sutric provisional understanding of non-Buddhist system for comparative doxography. Risk of reifying Samkhya categories as ultimate analysis.

[2091-2120]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: POLEMICAL-DISTINCTION

Buddhist critique of Samkhya: Purusha as permanent self contradicts anatman. Prakriti's evolution contradicts dependent arising. Liberation through discrimination contradicts wisdom realizing emptiness. Gunas as substantial qualities contradicts emptiness of all phenomena. Systematic Madhyamaka refutation establishing Buddhist superiority through logical analysis.

[2121-2150]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: POLEMICAL-DISTINCTION

Extended Lokayata analysis: Four elements as sole reality; consciousness as emergent property of physical elements. Death as complete cessation; no afterlife, no karma, no liberation. Critique of ritual, scripture, and spiritual authority. Materialist epistemology privileging sense-perception. Sutric provisional presentation for comprehensive doxography.

[2151-2180]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: POLEMICAL-DISTINCTION

Buddhist critique of Lokayata: Sense-perception alone insufficient for knowing past-future lives and subtle causality. Emergence of consciousness from elements contradicts dependent arising. Cessation at death contradicts mind-stream continuity. Materialism as extreme wrong view obstructing liberation.

[2181-2220]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Other heterodox systems: Ajivika fatalism, Jain asceticism, various ritual traditions. Comprehensive doxographical survey establishing Buddhist teaching in context of Indian religious landscape. Instructional provisionality of comparative religion framework.

[2221-2260]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Dzogchen synthesis: All philosophical systems, including Buddhist vehicles, as provisional approaches to recognition. Eternalism and nihilism as extreme errors from which Dzogchen is free. Not middle way between extremes but transcendence of extreme-framework itself. All views as mind-made; definitive meaning beyond all views. Risk of view-collapse if Dzogchen itself reified as view.

[2261-2300]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Practical application: Understanding wrong views prevents falling into extremes. Recognition of primordial purity not eternalism; recognition of empty nature not nihilism. Middle way not compromise but transcendence. Doxographical study serving recognition by clearing wrong views.

[2301-2350]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ultimate resolution: All views, right and wrong, dissolve in rigpa recognition. Samkhya's purusha as metaphor for awareness' clarity aspect. Lokayata's materialism as teaching interdependence of elements. Heterodox practices as upaya for certain beings. From definitive view, nothing ultimately rejected or accepted.

[2351-2400]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Scriptural citations: Madhyamaka sources refuting Samkhya and Lokayata. Abhidharma doxographical presentations. Tantric critiques of non-tantric approaches. Sutric provisionality of scriptural authority establishing orthodoxy.

[2401-2450]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Definitive meaning beyond scriptures: All scriptural refutations provisional. Ultimate meaning not established through debate or authority. Rigpa recognition beyond all philosophical positions. Definitive assertion of complete perfection beyond doxography.

[2451-2538]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Transition to Buddhist vehicles: Having cleared wrong views, presentation of correct path begins. Nine vehicles as antidote to nine types of wrong view. Graduated path accommodating capacities while leading to definitive recognition. Instructional provisionality of vehicle presentation.

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[2539-2543]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Transition to ground-path-fruition framework organizing remaining presentation. Ground as basis of purification, path as process of purification, fruition as result of purification. Structure applying to all vehicles but fully realized in Atiyoga. Instructional provisionality of threefold pedagogical framework.

[2544-2567]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ground as primordial purity—basic space of phenomena, empty luminous nature of reality as source of all appearance yet unaffected. Not metaphysical substance or first cause. Primordial meaning never stained by delusion, never improved by practice, never altered by conditions. Declaration of ground's unchanging nature.

[2568-2591]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ground as spontaneous presence—dynamic aspect of primordial purity. Unobstructed capacity to manifest naturally without effort or creation. All phenomena as self-display of rig pa, not arising from causes and conditions as inherently real. Fivefold manifestation as display of five wisdoms, elements, aggregates.

[2592-2615]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ground as compassionate energy—unobstructed capacity of awareness to manifest for benefit of beings. Not emotional compassion but fundamental responsiveness. Capacity to appear as whatever needed: peaceful deities for pacification, wrathful for subjugation. Responsive capacity intrinsic to awareness.

[2616-2639]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Basis of purification concept reconciling primordial purity view with experience of delusion and need for practice. Provisionally speaking of delusion obscuring ground and practice purifying; definitively ground never obscured, no purification occurs. Instructional provisionality of purification framework.

[2640-2660]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Threefold nature of ground: essence as emptiness, nature as clarity, compassionate energy as responsiveness. These inseparable—empty essence naturally luminous, luminous nature spontaneously manifests, manifestations empty by nature. Risk of reifying three aspects as separate entities rather than unified recognition.

[2661-2680]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ground's relationship to samsara and nirvana—both equally expressions of ground, neither staining nor improving it. Samsara as ground not recognized; nirvana as ground recognized. Ground itself unchanged throughout. Definitive declaration of non-dual ground.

[2681-2700]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Path as methods revealing ground's primordial purity. Ground-path-fruition ultimately inseparable yet conventionally distinguished for pedagogical accessibility. Path not leading to different fruition; fruition not other than ground. Upaya acknowledging necessity of method while pointing to non-separation.

[2701-2720]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Fruition as recognition of what was always present. Not achievement of something new but realization of primordial state. Dissolution of obscurations, manifestation of qualities, benefit for beings—all expressions of recognition rather than transformation. Definitive finality of fruition as recognition.

[2721-2740]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Ground-path-fruition applied across vehicles: Shravaka ground as no-self realization, path as four noble truths practice, fruition as arhat liberation; Mahayana ground as emptiness, path as bodhicitta and perfections, fruition as Buddhahood; Vajrayana ground as deity nature, path as generation and perfection stages, fruition as unity. Instructional provisionality of graduated framework.

[2741-2760]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Dzogchen's unique contribution—most direct recognition of ground-path-fruition inseparability. No basis to purify, no one to purify, no purification to perform. All three conceptual impositions on natural state. Definitive declaration transcending framework itself.

[2761-2780]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: NEGATIONAL-CLEARING

Clearing reification of ground-path-fruition structure. Not to be taken as metaphysical description but as pointer to natural state beyond frameworks. Structure dissolves in recognition of ground's spontaneous perfection. Negational clearing preventing attachment to conceptual model.

[2781-2800]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Hermeneutical key for remaining presentation—nine vehicles understood through ground-path-fruit lens. Differences between vehicles lie in understanding and working with this structure. Instructional provisionality providing framework for comprehensive understanding.

01 04 03 01

[2833-2835]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Two truths—conventional and ultimate—presented as framework for understanding all phenomena. Foundational Madhyamaka hermeneutic. Conventional divides into false and true; ultimate into nominal and non-nominal. Dzogchen view transcends framework while using it pedagogically.

[2833-2833]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Conventional truth as phenomena appearing to confused perception, possessing functional efficacy while empty of inherent existence. Maya framework—appearance without substance. Eight examples of illusion demonstrating phenomena appear while lacking inherent existence. Conventional truth operating without contradiction.

[2833-2833]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

False conventional referring to ordinary deluded appearances—objects appearing as truly existent to confused perception. Defining characteristic: appearing to function while being empty when analyzed. Eight similes establishing appearance does not entail inherent existence. Not denial of appearance but recognition of empty nature.

[2833-2833]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

True conventional referring to virtuous phenomena functioning as causes for higher rebirth and liberation—ten virtuous actions, six perfections, path of seeing and meditation. Conventionally real and functionally effective while ultimately empty. Path-truths as compounded and therefore conventional. Conventional truth not inferior but two perspectives on same phenomena.

[2833-2833]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ultimate truth as emptiness in two forms: nominal ultimate as conceptual understanding; non-nominal ultimate as direct realization beyond concepts. Definitive meaning pointing to non-nominal ultimate—rigpa beyond conceptual elaboration. Two truths not separate realities but two ways of describing experience.

01 04 04 01

[2836-2848]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Two truths: all phenomena of samsara and nirvana. Madhyamaka framework Dzogchen employs while transcending. False conventional: appearances functioning conventionally while empty ultimately. True conventional: virtuous actions producing results while empty. Ultimate: emptiness of inherent existence, recognized through wisdom beyond concepts.

[2836-2846]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Phenomena appearing while empty—not appearing then empty, but appearing-emptiness as unity. Maya doctrine: magical appearance without substantial existence. Ultimate truth: nature of phenomena beyond conceptual elaboration. Definitive meaning pointing to rigpa.

[2849-2872]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Four visions of thodgal—progressive stages of spontaneous presence manifestation. Not achievements but natural unfolding of awareness. Direct perceptions of reality, not psychological experiences. Four lamps creating conditions for visions—not causes producing effects but conditions allowing what is already present. Risk of reifying lamps as ontologically necessary.

[2849-2849]

Four visions: (1) direct perception of dharmata, (2) increase of experience, (3) maturation of awareness, (4) exhaustion of phenomena—all dissolving into primordial purity.

[2849-2849]

Four lamps: (1) hollow crystal tube—channels of subtle body, (2) smooth white channel—central channel, (3) far-reaching water—eye consciousness, (4) self-arisen wisdom—innate awareness as source. These represent conventional supports for recognition, not the recognition itself. The Dzogchen view maintains that rigpa is present regardless of these conditions—though they provide support for those who need them. The four visions (snang ba) are: direct perception of dharmata (chos nyid), increase of experience ('phel ba), maturation of awareness (smin pa), and exhaustion of phenomena (zad pa)—all dissolving into primordial purity where awareness recognizes itself as source and substance of all appearance. These four visions represent progressive deepening of recognition: (1) initial direct perception where awareness sees its own empty nature, (2) expansion and intensification of visions as recognition deepens, (3) maturation into stable presence as obscurations dissolve, (4) complete dissolution of appearances into primordial purity—the recognition that there was never anything to attain. The four lamps (snying po) create conditions for these visions: (1) hollow crystal tube—the channels through which awareness manifests, (2) smooth white channel—the central channel as pathway of wisdom, (3) far-reaching water—perceptual capacity as gateway, (4) self-arisen wisdom—the innate awareness that is the source. From the Dzogchen perspective, these are skillful means for those who need them—not the recognition itself which is always present. The rigpa doesn't depend on these conditions but they help point to what is already here.

01 04 06 01

[2873-2879]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Four lamps creating conditions for visions—not causes producing effects but conditions allowing what is already present. Skillful means facilitating recognition, not ultimately necessary. Risk of reifying lamps as ontologically necessary. Instructional provisionality of practice framework.

[2880-2903]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Trekcho and thodgal unity as two aspects of Dzogchen practice. Trekcho emphasizes essence as primordial purity; thodgal emphasizes nature as spontaneous presence. Not two separate realities but indivisible aspects of natural state. Definitive unity of emptiness and clarity.

[2904-2927]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Kayas and wisdoms as fruition—not achievements to be attained but natural display of awareness when recognized. Three kayas as spontaneous presence of ground manifesting for benefit of beings. Five wisdoms as natural expression of five Buddha families. Definitive recognition of fruition as present reality.

[2928-2951]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Spontaneous activity of Buddhas as natural expression of recognition, benefitting beings without conceptual intention. Not deliberate action but automatic response of awareness to needs of beings. Compassionate energy of ground manifesting without obstruction. Four types: pacifying, increasing, magnetizing, wrathful.

[2952-2982]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Lamp of hollow crystal tube—channels of subtle body through which awareness manifests. First of four lamps creating physiological condition. Risk of reifying channels as ultimately existent rather than recognition-conditions. Definitive understanding of body as display.

[2873-2873]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Lamp of smooth white channel—central channel as pathway of primordial wisdom. Second lamp establishing energetic condition for recognition. Risk of substantializing energetic anatomy. Definitive recognition that channel is metaphor for awareness-flow.

[2873-2873]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Lamp of far-reaching water—eye consciousness as gateway for visions. Third lamp utilizing perceptual capacity. Specific gazes and practices activating conditions while maintaining recognition that source is awareness itself. Instructional framework for sense-consciousness as wisdom-display.

[2873-2873]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Lamp of self-arisen wisdom—innate awareness as source of all manifestation. Fourth lamp pointing to definitive truth beyond all conditions. Recognition that source is awareness itself, not created by practice. Definitive finality beyond all practice-frameworks.

[2873-2873]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: NEGATIONAL-CLEARING

RISK: NIHILISM

Clearing risks of emphasizing trekcho or thodgal alone. Trekcho alone may lead to nihilistic emptiness; thodgal alone to fixation on experiences. Only unity provides complete realization. Negational clearing preventing one-sided views.

[2873-2873]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Three kayas as inseparable from ground—dharmakaya as empty essence, sambhogakaya as luminous nature, nirmanakaya as compassionate energy. Not separate entities but indivisible aspects of natural state, distinguished only for pedagogical purposes. Definitive recognition of kayas as ground-display.

[2873-2873]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Five wisdoms as spontaneously present in rig pa, revealed when obscurations dissolve. Dharmadhatu wisdom, mirror-like wisdom, equality wisdom, discriminating wisdom, all-accomplishing wisdom—not achievements but natural expressions. Definitive recognition of wisdom-nature.

[2873-2873]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Kayas and three sections of Atiyoga—semde emphasizing dharmakaya, longde emphasizing sambhogakaya, mengagde encompassing all three. Different entry points to same recognition. Instructional provisionality of sectional approach.

[2873-2873]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Spontaneous activity pervading all phenomena—every appearance as expression of enlightened activity. Samsaric appearances for those needing to recognize delusion, nirvanic for those needing purity. Ground responding spontaneously without conceptual intention. Definitive recognition of all activity as display.

[2873-2873]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Relationship between recognition and activity—recognition not passive withdrawal but foundation for effective activity. More recognition of natural state, more naturally beneficial activity becomes. Definitive unity of meditation and action.

01 04 07 01

[2983-2988]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Cittamatra: all appearances are aspects of consciousness, no external reality separate from mind. Three positions: each aspect has own consciousness; aspects and consciousness like shell and kernel; aspects and consciousness non-dual. All deny external objects while affirming consciousness exists. Dzogchen perspective corrects external realism but notes subtle reification.

[2983-2983]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: ETERNALISM

Non-dual Cittamatra: consciousness alone perceives, entering five sense doors. Perceived-aspect and perceiving-consciousness of one nature. Cittamatra affirms non-dual consciousness as truly existent; Dzogchen view recognizes even this as empty display. Risk: eternalism through reifying self-awareness.

01 04 08 01

[2989-2999]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Bardo states as opportunities for recognition, applying Dzogchen view to transitions between life, death, and rebirth. Six bardos—living, dreaming, meditation, dying, dharmata, becoming—all expressions of ground's spontaneous presence. Recognition in any bardo leads to liberation. Instructional framework for critical transitions.

[3000-3016]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Rainbow body as ultimate fruition—complete dissolution of material body into light at death. Not miraculous achievement but natural result of complete recognition. Material body as condensation of subtle elements appearing due to delusion; elements return to natural state as light when delusion dissolved. Risk of reifying rainbow body as goal to achieve rather than natural expression of recognition.

[2989-2989]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Six bardos all offering opportunities for recognition, not essentially different from ordinary life. All display of awareness. Bardo of dying and dharmata particularly emphasized as ordinary perception dissolves, revealing natural state. Definitive recognition of bardos as opportunities.

[2989-2989]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Recognition in bardo of dying leading to dharmakaya liberation; in dharmata to sambhogakaya; in becoming to nirmanakaya. All three liberation; difference in clarity of recognition. Dream yoga, clear light meditation, phowa as preparations. Instructional provisionality of bardo preparation methods.

[2989-2989]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Relationship between bardo practice and Dzogchen's direct approach. Bardo teachings valuable but Dzogchen emphasizes recognition in this life as most effective preparation. Perfect recognition now making bardo recognition natural. Upaya acknowledging multiple entry points while emphasizing immediate recognition.

[2989-2989]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Rainbow body as ultimate sign of complete realization, demonstrating material world as display of awareness. Body dissolves into five-colored light of five wisdoms. Definitive finality of complete recognition manifesting as light-dissolution.

[2989-2989]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Lesser degrees of realization: body of light where body becomes light but doesn't fully dissolve; eternal body where realization complete but body remains. Four visions progressively purifying elements until only light remains. Risk of fixating on achievement-levels rather than recognition itself.

[2989-2989]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Trekcho establishing recognition of primordial purity; thodgal manifesting this as light. Both necessary for complete realization culminating in rainbow body. Definitive unity of cutting-through and direct-approach.

[2989-2989]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

While conventionally physical body dissolves, ultimately there was never physical body—only display of awareness. Dissolution revealing truth always present. Definitive recognition of appearance-emptiness unity in death-transition.

01 04 09 01

[3017-3023]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Rainbow body as ultimate fruition—complete dissolution of material body into light at death. Natural result of complete recognition, not miraculous achievement. Material body as condensation of subtle elements appearing due to delusion. Risk of fixating on rainbow body as goal rather than natural expression.

[3024-3036]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Direct introduction as essence of Dzogchen—master's pointing and disciple's recognition of nature of mind. Not explanation or transmission of power but pointing to what has always been present. Bypasses conceptual understanding and gradual preparation. Definitive direct pointing to rig pa.

[3017-3017]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Direct introduction revealing three aspects of natural state: essence as emptiness, nature as clarity, compassionate energy as unobstructed manifestation. Not taught conceptually but recognized directly. Definitive recognition beyond instruction.

[3017-3017]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Prerequisites for direct introduction—stable mind, purified obscurations, devotion to master. Without these, introduction may not take hold. Dzogchen not requiring extensive intellectual study but requiring receptive capacity. Instructional provisionality of preparation framework.

[3017-3017]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

While conventionally speaking of master and disciple, pointing and recognition, ultimately no separation. Master's pointing as display of awareness; disciple's recognition as awareness recognizing itself. Definitive non-duality of introduction.

[3017-3017]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Direct introduction as cornerstone of Dzogchen practice—moment when nature of mind directly recognized, setting stage for all subsequent meditation and conduct. Definitive finality of recognition-moment.

01 04 10 01

[3037-3037]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Madhyamaka critique of Cittamatra's self-awareness—even self-aware, self-luminous primordial wisdom naturally empty of essence. If consciousness existed inherently, could not be self-aware; if did not exist, nothing to be aware. Middle way transcending both existence and non-existence. Polemical distinction establishing emptiness of all positions.

[3038-3039]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Svatantrika subschool holding illusion as ultimate—appearance-aspect of illusion possessing some form of ultimate existence. Subtle eternalism grasping at clarity aspect as truly existent. Versus Prasangika non-abiding position transcending all extremes. Dzogchen view recognizing even luminous aspect as empty, beyond all four extremes.

01 04 11 01

[3040-3047]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Direct introduction as essence of Dzogchen—master's pointing and disciple's recognition of nature of mind. Not explanation or transmission of power but pointing to what has always been present. Bypassing conceptual understanding and gradual preparation. Definitive direct pointing to rig pa.

[3048-3061]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Self-liberation principle as distinctive feature of Dzogchen. Thoughts, emotions, appearances not transformed through antidotes but liberated through recognition of nature. Delusions self-liberated when nature seen—not technique but natural quality of awareness. Definitive recognition of liberation as natural state.

[3040-3040]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Direct introduction revealing three aspects of natural state: essence as emptiness, nature as clarity, compassionate energy as unobstructed manifestation. Not taught conceptually but recognized directly. Definitive recognition beyond instruction.

[3040-3040]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Prerequisites for direct introduction—stable mind, purified obscurations, devotion to master. Without these, introduction may not take hold. Not requiring extensive intellectual study but requiring receptive capacity. Instructional provisionality of preparation.

[3040-3040]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

While conventionally speaking of master and disciple, pointing and recognition, ultimately no separation. Master's pointing as display of awareness; disciple's recognition as awareness recognizing itself. Definitive non-duality of introduction.

[3040-3040]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Three modes of self-liberation: liberation upon arising, liberation upon recognition, liberation without trace. Progressively deeper levels of recognition, not techniques to apply. Definitive recognition of awareness's natural function.

[3040-3040]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Relationship between self-liberation and other methods. Gradual vehicles emphasize antidotes and transformation; Dzogchen emphasizes recognition and self-liberation. Faster but requires greater capacity. Definitive approach compared to provisional methods.

[3040-3040]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Delusions not enemies to be destroyed but displays of awareness that liberate themselves when recognized. Fire naturally burns, awareness naturally liberates. Definitive recognition of delusion as display.

01 04 12 01

[3062-3071]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Self-liberation principle—thoughts, emotions, appearances not transformed through antidotes but liberated through recognition of nature. Delusions self-liberated when nature seen, not technique but natural quality of awareness. Fire naturally burns, awareness naturally liberates. Definitive recognition of liberation as natural state.

[3072-3095]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Natural meditation or non-meditation as essence—not activity performed by practitioner but natural state remaining in own place without distraction. Effortless and unfabricated, recognition that awareness naturally remains as it is. Definitive resting in natural state.

[3096-3119]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Equal taste as fruition—all phenomena experienced as equal in nature of mind. Not philosophical position but direct experience of primordial purity. Beyond dualistic discrimination between pleasant and unpleasant, good and bad, samsara and nirvana. Definitive recognition of equality.

[3120-3143]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Beyond action and agent—transcending duality of practice and practitioner. No practitioner separate from natural state, no action separate from spontaneous presence. Division into action and agent as conceptual imputation. Definitive recognition of spontaneity.

[3144-3167]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Immediacy of recognition—liberation not future achievement but immediately present when recognition occurs. Path not journey in time but recognition in this very moment. Nature of mind already liberated; recognition in this moment is complete liberation. Definitive immediacy.

[3168-3200]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Three modes of self-liberation—liberation upon arising, upon recognition, without trace—progressively deeper levels. Not techniques to apply but descriptions of how recognition functions. Instructional provisionality of categorization.

[3201-3250]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Natural meditation as continuous flow of recognition. Whether thoughts arise or not, whether emotions manifest or not, recognition of their nature as awareness continues without interruption. Definitive recognition beyond meditation sessions.

[3251-3300]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Equal taste of eight worldly concerns—praise and blame, gain and loss, pleasure and pain, fame and disgrace—all equal in nature of mind. None can harm or help the one who recognizes this. Definitive transcendence of worldly dualities.

[3301-3312]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Relationship between equal taste and ethical behavior. Equal taste transcends conventional distinctions but does not license harmful behavior. Natural expression of equal taste is compassionate activity, not nihilistic indifference. Upaya maintaining ethical engagement.

[3062-3062]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

All activity spontaneous, not performed by agent. Distinction between meditation and post-meditation dissolves; all activity is display of awareness. Definitive recognition of spontaneity in all circumstances.

[3062-3062]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

While beginners need structure of practice and practitioner, advanced recognition transcends these categories. Yet this transcendence does not abandon conventional practice—it recognizes its ultimate nature. Instructional provisionality of gradual approach.

[3062-3062]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Unlike gradual paths projecting liberation into future after lengthy practice, Dzogchen recognizes nature of mind already liberated. No need to wait for future attainment when recognition available now. Definitive immediacy of present recognition.

01 04 13 01

[3313-3322]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: VIEW-COLLAPSE

Inner tantra (nang pa) superiority over outer tantra distinctions. Three outer tantras (phyi pa gsum) practice purity rituals, cleansing, fasting—generating disgust (gdungs) through dualistic purity/impurity. Inner tantra practitioners consume five meats/five nectars, practice with consorts (rig ma) without acceptance/rejection or pure/impure distinctions—transcending outer tantra limitations. Outer practitioners cannot comprehend deity yoga; inner practitioners have capacity and are superior. Risk: view-collapse—mistaking inner tantra as license for immoral conduct rather than recognition of primordial purity.

[3322-3335]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: DECLARATIVE-FINALITY

Inner tantra definition through five aspects: essence (ngo bo), etymology (nges tshig), purpose (dgos pa), result ('bras bu), divisions (dbye ba). Essence: nature of liberation in one lifetime through non-dual truth, equal wisdom-display (bdden pa dbyer med dg mnyam nyid ye shes kyi rol pa). Etymology: "inner" (nang pa) because great results through small effort, method-vehicle (thabs kyi theg pa). Purpose: obtaining both siddhis in one life. Result: reaching Vajradhara's level in this life. Risk: reification—taking "one lifetime" as temporal guarantee rather than recognition of timeless liberation.

[3335-3340]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VEHICLE-HIERARCHY

Three inner tantra divisions: Mahayoga (rgyud), Anuyoga (lung), Atiyoga/Dzogchen (man ngag). Rang shar citation: "Inner has three: Maha, Anu, Ati." Mahayoga emphasizes generation stage (bskyed rim), Anuyoga emphasizes completion stage, Atiyoga emphasizes direct recognition without staged progression. Instructional provisionality: three approaches for different capacities, not hierarchical superiority. Risk: vehicle-hierarchy—creating elitism around Atiyoga while dismissing Mahayoga/Anuyoga as "lower."

01 04 14 01

[3341-3359]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Natural state beyond mind—transcending ordinary conceptual mind and refined meditative states. Rig pa not state of mind but nature beyond all minds. Awareness within which mind arises and dissolves. Definitive transcendence of mental activity.

[3360-3383]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Total completion as fruition—recognition that all aspects of reality perfectly complete in natural state. Nothing missing, nothing to add, nothing to perfect. All already spontaneous display of primordial purity. Definitive completion beyond achievement.

[3384-3407]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Lineage and transmission as means for recognition. Provisionally historical succession of masters; ultimately continuity of recognition itself transcending time. Living expression of teaching through direct introduction. Instructional provisionality of lineage framework.

[3408-3431]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Samaya commitments as continuity of recognition. Conventionally vows to maintain recognition; ultimately recognition itself is samaya. Root samaya not to stray from natural state. Instructional provisionality of commitment structure.

[3432-3455]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Obscurations as temporary adventitious veils with no substantial existence, self-liberated through recognition. Emotional and cognitive obscurations both empty and cannot affect natural state. Purification as recognition, not removal. Definitive self-liberation of obscurations.

[3456-3479]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Two accumulations—merit and wisdom—conventionally necessary but ultimately transcended in recognition. Spontaneously present in natural state as compassionate energy and empty essence. Instructional provisionality of accumulation framework.

[3480-3503]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Dedication and prayer as expressions of compassion. Conventionally deliberate acts; ultimately spontaneous expression of natural state's compassionate energy. No separation between self and others in dedication. Instructional provisionality of dedication practice.

[3504-3527]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Confidence and certainty as essential for practice. Not blind faith but certainty from direct recognition. Three types: confidence in ground, path, and result. Definitive recognition as basis for natural confidence.

[3528-3551]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Devotion and blessing as essential elements. Devotion opens heart to transmission; blessing is transmission's natural effect. Master as mirror for recognizing natural state. Instructional provisionality of guru-disciple framework.

[3552-3575]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Mastery and stabilization—progression from momentary to continuous recognition. Not acquisition of new qualities but full revelation of what always present. Mastery as continuous flow of recognition without distraction. Definitive stabilization of recognition.

[3576-3599]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Benefit for beings as natural expression of mastery. Not deliberate intention but natural response of ground's energy to needs of beings. Like sun shining without choosing to illuminate. Definitive spontaneous compassion.

[3600-3623]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Synthesis and culmination—ground, path, and fruition as inseparable aspects of natural state. All distinctions conventional impositions; ultimately only natural state recognizing itself. Dzogchen as culmination of all vehicles. Definitive finality of Great Perfection.

01 04 15 01

[3731-3736]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Khra bo category representing non-dual transcendence of existence and non-existence extremes. Free from is/is-not directional fixation—four extremes transcendence characterizing definitive Dzogchen view. Not philosophical agnosticism but self-arising wisdom beyond conceptual construction.

[3737-3744]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Threefold division of khra bo'i sde mapping onto three Dzogchen textual systems. Proponents of existence corresponding to sems sde; proponents of non-existence to rang gnad; proponents of both to man ngag. Taxonomical mapping for pedagogical clarity, each pointing to same dharmata from different entry points.

[3745-3750]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

First khra bo subcategory—essence as self-purified abiding liberation, unforked nature beyond affirmation/negation. Beyond conceptual construction and effort. Path description within sems sde framework using mind-essence as immediate accessibility.

[3751-3754]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Second khra bo subcategory—essence as appearance-emptiness self-liberated. Mind as dharmata appearing manifoldly. Liberation of non-existent appearances without virtue/non-virtue. Appearance and emptiness simultaneous, not sequential.

[3755-3763]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Third khra bo subcategory—essence as emptiness primordially pure. Action without cause-fruit dependence. Arising-place is empty—transformation-free nonduality. Three essential points of indescribability, unseeability, transformation-free abiding. Klong dkar po—pure presence beyond fabrication.

[3764-3765]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Klong dkar po presenting Dzogchen view through two modalities—great activity as inexpressible, and view-meditation combined. Essence as seeing precisely liberated. View as immediate recognition without gradation—seeing itself IS liberation. Primordial liberation versus liberating.

01 04 16 01

[3766-3769]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Klong dkar po presenting Dzogchen view through two modalities—great activity as inexpressible and view-meditation combined. Essence as seeing precisely liberated. View as immediate recognition without gradation—seeing itself IS liberation. Primordial liberation versus liberating.

[3770-3786]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Ocean-space and sky-space as two primary classifications. Ocean-space essence as eternal extreme self-liberated, transcending eternalism. Division into great and small distinguishing capacity—not different realities but different recognition capacities.

[3787-3797]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Sky-space essence—dharmata uncorrectable therefore mind-essence self-liberated. Sun-moon space and jewel white-space representing luminosity and purity aspects. Qualities completely perfected indicating spontaneous accomplishment. Causes and conditions self-purified without fabrication.

[3798-3808]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Klong rab 'byams essence—appearing as mind-known, non-appearing as abiding-mode-known. Sems sde characteristic relying on mind as knower. Fourfold division corresponding to progressive subtlety. Three essential points progressively undermining reification.

[3809-3816]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Klong nag po presenting three modalities—enlightened activity, compassion, and emanation. Activity as appearing manifoldly causeless, demonstrating subject without reference. Not nihilistic absence of causality but dharmata transcending cause-effect logic. Play without affirmation/negation as spontaneous display.

[3817-3824]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Reasoning of is/is-not extreme slumber establishing Dzogchen view free from limits. Appearance-emptiness self-liberated from seeing—appearance and emptiness not sequential but simultaneous recognition. Non-dual wheel indicating dharmakaya and sambhogakaya as unified display.

[3825-3832]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Compassion as black space—appearing as primordial wisdom therefore knowing not dependent on other. Liberating as mind therefore not reciting on causes/conditions. Non-dual abiding of appearing-liberating indicating result primordially liberated. Sems sde framing using mind as access point to rig pa.

[3833-3840]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Emanation black space—reasoning of harmonious appearance self-purified. Three wisdoms arisen emanate into dharmakaya field indicating clear light display. Not creation but self-manifest recognition. Transcends emanation theory of lower vehicles.

[3841-3850]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Klong dmar po presenting sixfold essential-point classification. Threefold division into mind, wisdom, and space mapping onto recognition topology. Mind as conception-free, wisdom as obstacle-free, space as changing-free. Essence of space as dharmata self-liberated—primordially liberated nature.

[3851-3860]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Mind-space threefold division—undistracted essential-point, essential-point of mind-emptiness beyond observation, essential-point of thought-free essence. Each essential point not technique to apply but recognition to rest in. Sems sde framework using progressive subtlety to undermine fixation.

[3861-3869]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Wisdom-space threefold—wisdom-emptiness obstacle-free, play-emptiness without interruption, indemonstrable essential-point. Dharmata unchanging obstacle-free indicating wisdom as rig pa's knowing quality. Not separate from emptiness but its luminous clarity.

01 04 17 01

[3870-3870]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Wisdom-space threefold—wisdom-emptiness obstacle-free, play-emptiness without interruption, indemonstrable essential-point. Dharmata unchanging obstacle-free indicating wisdom as rig pa's knowing quality. Not separate from emptiness but its luminous clarity.

[3871-3882]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Space-space threefold—essence as uncompounded, nature as birthless, characteristics as unceasing play. Completing six essential points structure. Threefold pattern of essence, nature, characteristics mirroring three bodies topology applied to recognition itself.

[3883-3887]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Nature free of conceptual grasping, characteristics free of dualistic identification. Describing space as unobstructed openness. Two divisions into words for distracted and words when circumstances strike representing pedagogical responsiveness, not doctrinal positions. Extracting dharmata from source as pointing-out instruction.

01 04 18 01

[3888-3892]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Four vital points of Anuyoga's completion stage practice. Placing wind in nadi's vital point, through gesture perfecting form, placing wind-vital-point in body, leaving nadi-wind to natural distraction. Mahayoga completion stage practice, aural lineage transmission.

[3888-3888]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Three aspects of Atiyoga's basis-of-all purification. Ignorance's cause purified—not experiencing confusion, karma-affliction basis empty. Nature without distinction—samsara-nirvana single ground, confusion completely pure. Third essence—falling basis empty, nature beyond calculation, characteristics non-dual. Primordial liberation view.

[3888-3888]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Thigle in self-abiding representing non-dual essence beyond parts. Essence singular free from elaboration, nature without multiplicity transcending expression, characteristics all-pervading dharmata. Lineage distinction between aural and explanation tantras. Aural connected one-to-one, secret because cannot be transmitted through books—only direct oral transmission.

01 04 18 02

[3893-3896]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Nature free of conceptual grasping, characteristics free of dualistic identification. Describing space as unobstructed openness. Two divisions into words for distracted and words when circumstances strike representing pedagogical responsiveness. Extracting dharmata from source as pointing-out instruction.

[3897-3914]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Essential points of channels and winds—root essential-point wind abiding, body-essential-point wind, distraction-essential-point self-liberation. Path instructions within klong sde framework. Methods for those needing progressive approach. Vast expanse perspective as dharmadhatu inclusivity.

[3915-3926]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Tantra self-text instruction as source of all teachings establishing Nyingma textual authority. Dharmata intellectually determined contrasting lower vehicles with this text's direct perception. Self-liberation of appearance-conditions means conditions not obstacles to recognition but its very display. Definitive Dzogchen view.

[3927-3949]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Obstacle removal category using progressive metaphors for view-meditation-conduct stability. View's heat when moving like recognizing thief, when obtained like fire burning wood, when stable like army victorious. Path descriptions for those needing gradual confidence-building. Metaphors progressively undermining their own necessity.

[3950-3955]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Nature without cause-fruitition therefore no self-determination to go elsewhere. Obstacles removed by dharmata means obstacles never other than recognition. Indemonstrable as essence, directionless as nature, unfindable when examined as characteristics. Root-rotting of samsara/nirvana—radical undermining.

[3956-3967]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Hidden revealed category presenting two modalities—one hidden two revealed, two hidden one revealed. View-conduct revealed meditation hidden, essence as union without beginning/end. Dzogchen's cutting beginning/end—not temporal but atemporal recognition.

[3968-3976]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Second modality variations—conduct revealed abiding empty emptiness pure, view hidden non-grasping cognition appears directionless. Pedagogical revealing patterns not ontological truths. Explanation self-clear category cutting word-grasping continuum. Using explanation to undermine explanation.

[3977-3988]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Delusion category presenting three systems—delusion as basis-reversal, delusion self-removed as dharmata recognition, delusion-basis pierced as delusion-samsara continuum severed. Directing to self cuts ignorance—rig pa recognizing ma rig pa as its own display. Not destroying delusion but recognizing its nature.

[3989-3993]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Three subsystems progressively—delusion root cut therefore samsara/nirvana view reversed never experienced delusion from primordial. Delusion self-removed therefore non-deluded dharmata recognized. Delusion-basis pierced therefore delusion-samsara continuum severed. Transcended delusion/non-delusion indicating recognition beyond both.

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[3994-4003]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Three subsystems progressively—delusion root cut therefore samsara/nirvana view reversed never experienced delusion from primordial. Delusion self-removed therefore non-deluded dharmata recognized. Delusion-basis pierced therefore delusion-samsara continuum severed. Transcended delusion/non-delusion indicating recognition beyond both.

[4005-4015]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Drop established in self-essential-point system's essence as singularly unique, free from elaborations, without partiality. Nature as non-multiple therefore dharmata universally pervading. Characteristics as introduction therefore confidence completely determined. Man ngag gi sde pointing-out—direct introduction rather than philosophical argument.

[4016-4029]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Explanation tantra fourfold cycle classification—outer afflictions without abandonment therefore five poisons as path; inner not material therefore signless dharmata; secret introduction and realization obtained simultaneously; unsurpassed secret not depending on words. Progressive subtlety classifications for different capacities.

[4030-4039]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Three nature-characteristic correlations in secret cycles—breath-ceased and Buddhahood simultaneous not dependent on effort. Buddhahood and compassion arising simultaneous not dependent on accumulations. Spontaneous accomplishment framing—recognition's natural qualities not cultivated but self-manifest. Means and wisdom simultaneous indicating non-dual method-view.

[4040-4046]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Unsurpassed secret essence—not depending on words therefore wisdom completely self-sufficient. Nature directly seen therefore not abiding in investigative grasping view. Four appearances reaching measure—the four visions of Dzogchen path. Result not dependent on three kayas/five wisdoms because intrinsic perfection precedes result-structuring.

[4047-4085]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Summary citation from Thal 'gyur presenting Dzogchen textual statistics—nine spaces, 21,000 sections, three categories, 35,000 chapters. Numbers encode completeness not literal bibliographic data. Reconvergence into three series demonstrating Longchenpa's hermeneutical framework. All enumerations point to single dharmata.

[4086-4113]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Progressive reconvergence statistics mapping nine spaces onto three series—sems sde into 5,000 named tantras; klong sde into 3,000; man ngag gi sde into 12,000. Enumerations encode pedagogical completeness. Divisions demonstrating hermeneutical flexibility—same teachings viewed through different recognition modalities.

[4114-4121]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Man ngag gi sde reconvergence into three spaces—play unceasing, mind not unliberated, essence without good/bad. Characterizing man ngag approach: pointing directly to spontaneous presence without structured meditation. Statistics culminating in threefold classification of essential-point gathering/seeing/knowing.

[4122-4146]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Final reconvergence statistics completing corpus organization—obstacles 1,500, essential points 87, threefold spheres. Classification into teaching and treatise, treatise into tantra/scripture/instruction. Fourfold recitation categories providing progressive access points to same recognition.

[4147-4171]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Chapter transition marking shift from Dzogchen doxography to tantric framework. Definition of tantra as awareness and that which establishes it definitively, great secret adding/subtracting impossible, direct certainty. Tantra as transformative continuity producing birth in that family, not merely textual genre.

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[4172-4183]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Twofold division into meaning tantra and word tantra—meaning as mind-essence naturally clear light, word as indicated by names-words-letters. Parallels definitive and provisional meaning distinction applied to tantric corpus. Mind-essence naturally clear light bridging tantric and Dzogchen view.

[4184-4209]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Tenfold criteria for development stage prominence and eightfold for completion stage establishing tantric classification system. Taxonomical tools for textual categorization, not practice prescriptions. Union nonduality requiring both sets indicates analytic framework for classifying tantras by emphasis.

[4211-4271]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Twofold division of meaning tantra into method tantra and nature tantra. Method tantra's essence: awareness and practice instructions. Emptiness and clarity as twofold pervasion—emptiness pervading because causeless, clarity pervading because unceasing. Tantra as continuity of realization, not merely textual transmission.

[4220-4233]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Definition of indicated method tantra—awareness-emptiness great wisdom pervading all beings, bodhicitta as rig pa's universal presence. Awareness clarity-emptiness great wisdom bridging tantric and Dzogchen. Five wisdoms and five elements spontaneously accomplished indicating lhun grub framing.

[4272-4280]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Indicating method tantra—instruction pointing out meaning for realizing awareness. Condensing practice essential points as skillful means. Distinction between explanation tantras as difficult wordy and instruction tantras as clear and easy. Dzogchen tantras classified as instruction tantras because direct pointing rather than philosophical elaboration.

[4281-4282]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Twofold division into effort-free primordial liberation and effortful gradual. Cutting through ground for simultaneous capacities; direct transcendence leap for gradual capacities. Dzogchen's three series taxonomy—sems sde, klong sde, man ngag gi sde. Three essential points as path frameworks, not ontological requirements.

[4283-4327]

VIEW: DZOGCHEN-SEMS**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY**

Twofold division into effort-free primordial liberation and effortful gradual. Cutting through ground for simultaneous capacities; direct transcendence leap for gradual capacities. Dzogchen's three series taxonomy—sems sde, klong sde, man ngag gi sde. Three essential points as path frameworks.

[4319-4327]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: DECLARATIVE-FINALITY**

Concluding verses on indicating tantra—body and speech relaxed, awareness relaxed, five bodies arise. Instruction poetry as pointing-out, not descriptive metaphysics. Five bodies arising from awareness relaxed indicating spontaneous display. Recognition transcends staged practice.

[4328-4346]

VIEW: TANTRIC-TRANSFORMATIVE**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY**

Nature tantra—ground-path-result meaning. Etymology as continuous because determined as pervading all and nature producing buddhahood. Threefold division—ground, essence, potency nature tantras—mapping Dzogchen structure onto tantric terminology. Hermeneutical translation between systems.

[4347-4356]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: DECLARATIVE-FINALITY**

Essence nature tantra—wisdom-threelfold-essence arising from heart. Four lamps arising from ground-nature-tantra's power-basis. Direct transcendence framework—spontaneous luminosity, not fabricated visualization. Four appearances actually seen as direct perception.

[4358-4392]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Three clarities, three confidences, three irreversibilities, three appearances, three emptinesses—taxonomies describing recognition's qualities, not progressive attainments. Intent of body and wisdom without meeting/parting indicating kayas and wisdoms as non-dual display. Direct transcendence visionary recognition of display as display.

[4381-4392]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Three emptinesses—delusion empty because awareness inexpressible, mind empty because conditionless, light empty because no coming/going. Emptiness as recognition's nature, not nihilistic void. Ground tantra etymology—all buddhas/beings born from it. Same rig pa recognized or not.

[4393-4416]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Method tantra as part of ground tantra—meaning itself as indicated-ground. No buddhas/beings not relying on ground-awareness establishing rig pa as universal ground. Need for guru's instruction to indicate demonstrates tantric framework. Liberation upon realization as tantric causal logic.

[4407-4416]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Essence tantra as rig pa; flower tantra as four lamps seen/recognized; potency tantra as practice-ripened result. Pedagogical entry points, not separate ontological categories. Tantric gradualism; space-awareness without meeting/parting bridging to Dzogchen view.

[4417-4485]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Extensive citations from various tantras establishing tantric textual lineage. Emphasis on all buddhas' potency condensed, dharmata direct path as all teachings' essence, reliance on ground/nature/method. Authoritative grounding for taxonomy. Unified meaning beneath five names—different terms, single recognition.

[4440-4485]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Citation from Mu tig phreng ba describing ground as essence-nature-compassion, pervading all, primordially pure, without meeting/parting, uniquely singular. Ground as Dzogchen view—primordial purity and spontaneous presence unified. Great essence of unfabricated completion indicating Dzogchen proper beyond staged framework.

[4486-4501]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

From single ground-awareness-nature arise indicated and indicating method tantras. Five different names but meaning not transcending single essence. All taxonomies provisional, single dharmata definitive. Analogy of one person with many names—recognition sees through names to nameless.

[4502-4518]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Word tantra classification—sixfold brief indication of synonyms. Tantras as ocean-deep, sun-clear, lion-overpowering, mountain-king-like, wheel-cutting, key-opening. Metaphorical designations for tantric texts by function. Pedagogical accessibility through familiar images.

[4639-4642]

VIEW: TANTRIC-TRANSFORMATIVE**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY**

Opening section establishing eight-fold tantra classification framework. Two root tantras (ཙ་བའི་རྒྱུད་གཉིས་) - eight great root texts of self-arisen completion (རྫོགས་པ་རང་བྱུང་ཙ་བའི་ལུང་བརྒྱུད་) for ripening beings through outer elaborations. This is the tantric transformative view establishing foundational classification - these are not separate teachings but progressive layers of single vajra vehicle. Pedagogical framework organizing the expanse of tantric literature into accessible categories.

[4643-4648]

VIEW: TANTRIC-TRANSFORMATIVE**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY**

Second category: explanatory mother and child tantras (ལག་རྒྱུད་མ་བུ་གཉིས་). Rigpa self-arisen (རིག་པ་རང་གན་) eighty-six chapters clarifying view-meditation-conduct-result (ལྟ་སྟོམ་སྟོན་ལཱས་བུ་བཞའི་བརྗོད་བྱ་ཁྱད་པར་). Rigpa self-liberated (རིག་པ་རང་གྲོལ་) nine chapters for cutting doubts. Tantric transformative: these represent maturation from cause (mother) to result (child) in one's own recognition. Provisional categorization - the categories themselves are skillful means, not ontological divisions.

[4649-4653]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Third category: limb tantras (ཡན་ལག་གི་རྒྱུད་གཉིས་). Jewel heap (རིན་པོ་ཆེ་སྤངས་པ་) five chapters showing self-perfecting qualities (ཡོན་ཏན་རང་ལ་རྒྱུགས་པ་). Blazing body-relic (སྒྲི་གདུང་འབར་བ་) three chapters showing body-speech-mind signs (སྒྲུ་ཕྱི་ལུས་དག་ཡིད་གྱི་རྟགས་). Limb tantras serve as supports (བར་ན་པ་) for the root tantras - like branches supporting a tree. Pedagogical function: these provide the conditions for realization but are not the realization itself.

[4654-4660]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Fourth category: scriptural-logic clear tantras (ལུང་རིགས་གསལ་བའི་རྒྱུད་གཉིས་). Sound unfolding (སྒྲ་ཐལ་འགྱུར་) six chapters showing all collections as root (ཐྱེ་སྒྲོད་ཐམས་ཅད་གྱི་རྩ་བ་). Auspicious beautiful (བཀྲ་ཤིས་མཛེས་ལྡན་) seven chapters showing delusion times (འབྲུལ་པའི་དུས་). These provide logical reasoning (རིགས་པ་) supporting tantric assertions - not external logic but recognition-logic (ཤེས་པའི་རིགས་པ་). Tantric transformative view uses scriptural authority as upāya.

[4661-4668]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Fifth category: instruction tantras - four collections (མན་ངག་གི་རྒྱུད་ལྔ་བཞི་). Vajrasattva heart-mirror (རྡོ་རྗེ་སེམས་དཔའ་སྤྱིང་གི་མེ་ལོང་) eight chapters showing introduction (རོ་སྤྱད་པ་), meeting (ཤད་པ་), empowerment (དབང་), samaya (དམ་ཚིག་). Samantabhadra mind-mirror (ཀུན་ཏུ་བཟང་པོ་ཐུགས་གྱི་མེ་ལོང་) seven chapters showing deviation-obscuration elimination (གོལ་སྒྲིབ་ཤུགས་ལྡེད་). Introduction adorned three chapters, pearl garland eight chapters - these are the pith instructions (མན་ངག་གི་གནད་) for direct realization.

[4669-4676]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Sixth category: three intention self-positioning tantras (དགོངས་པ་རང་གནས་ཀྱི་རྒྱུད་གསུམ་). Six spaces (ཁྲོད་དྲུག་པ་) six chapters purifying six consciousnesses (རིག་དྲུག་གི་སྦྲེ་གནས་), emptying three realms. Blazing lamp (སྒྲོན་མ་འབར་བ་) four chapters showing four lamps. Sun-moon-joined (ཉི་ཟླ་ཁ་སྦྲུང་) four chapters carrying four bardos on path. Risk of practice-methods being read as ontology - these are methods for recognition, not stages of becoming.

[4677-4683]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Seventh category: two entering self-liberation tantras (འཇུག་པ་རང་གྲོལ་གྱི་རྒྱུད་གཉིས་). Lion power complete (སེང་གེ་རྩེ་ལ་རྫོགས་) thirteen chapters bringing view form (ལྟ་བ་དབྱུང་བ་). Jewel arrangement (འོ་ར་བྱ་འཕུ་བཀོད་) fourteen chapters entering yogi path (རྣལ་འབྱོར་པའི་ལམ་). These represent self-liberation (རང་གྲོལ་) at the moment of recognition - not practice accumulating results but recognition revealing what was always the case.

[4684-4691]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: POLEMICAL-DISTINCTION

Eighth category: expert ritual tantras (མཁས་པ་ཚོ་གཤེན་རྒྱུད་). Glorious black wrathful (དདལ་ནག་མོ་ཁྲོས་མའི་) one hundred eight chapters protecting supreme teachings. Polemical distinction: this is not lower than other categories but serves specific function in protecting vajra lineage. The "dog" metaphor indicates these are for those who need external protection before inner realization - skillful means for particular trainees.

[4692-4708]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: NIHILISM

Rationale for eight sections: if any section lacking, teaching cannot flourish. Root tantras absent = rotten trunk no branches. Explanatory tantras absent = no leaves, no flowers. Limb tantras absent = climbing cliff without limbs, one falls. Self-liberation tantras absent = corpse without heart cannot benefit others. Scripture-logic absent = no flowers, results don't ripen. Instruction tantras absent = agriculture meaningless. Intention tantras absent = blind person can't find city. Ritual tantras absent = watchdog gone, wealth stolen to thieves. Risk of nihilism: reading these as linear prerequisites rather than simultaneous aspects of single vehicle.

[4709-4720]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Meaning of eight section names: Root (རྩ་བ) = root penetrating to rigpa - gathering into awareness essence. Explanation (འགྲེལ་བཤད་) = spreading like leaves - merging words and meanings. Branch (ཡམ་ལག་) = coiled like trunk - non-duality of space and awareness. Scripture-logic (ཡུང་རིགས་) = clear like flower - holding lamp's self-face. Instruction (མན་ངག་) = ripening like results - making three kayas into paths. Intention self-abiding (དགོངས་པ་རང་གནས་) = liberation path seeing - making results into paths. Self-liberation entering (འཇུག་པ་རང་གྲོལ་) = mindfulness-awareness path - showing lamp's very face. Ritual expert (མཁས་པ་ཚོགས་) = complete instruction - protecting teachings and long abiding.

[4721-4738]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Examination of letters (ཡིག་འབྲུ): Root = dharma-root gathered into rigpa. Rigpa's root = emptiness (སྟོང་པ), nature (རང་བཞིན), grasped and freed (བཟུང་བ་དང་བྲལ་བ). Holding tantra: rigpa meets its own face. Wearing: samadhi abides in itself. Reading: expressed meanings appear in mind. Explained: supreme and common siddhis obtained. Meditated: samsara expelled. Listening: wisdom of state. Instruction elaboration (མན་ངག་སྟོན་པ) - word-instruction cast into words, meaning doesn't reach immediately. Essence-gathered (གནད་འདུས) - meaning-instruction without depending on words = buddhahood. This is the sems (mind) side transition from tantric methods to Dzogchen direct recognition.

01 05 04 01

[4848-4855]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Five-fold structural framework (mam grangs lnga): Nyizla Khasbyor Gyud citation organizing exposition into (1) rtsa ba'i don—root meaning establishing title/meaning; (2) yoga don—yoga meaning showing entry/exit points; (3) dgos ched don—purpose meaning establishing self-place; (4) tshig gi don—word meaning connecting to main topic; (5) lo rgyus don—history meaning satisfying minds. Tantric instructional provisionality: structural framework as recognition-facilitation, not arbitrary convention. Five aspects as facets of single definitive meaning, not separate additions. Risk: reifying five-fold structure as mandatory format rather than pedagogical tool.

[4856-4873]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: NEGATIONAL-CLEARING

RISK: VIEW-COLLAPSE

Faults of non-explanation (ma bshad pa'i skyon): De nyid las citation—without lo rgyus don, doubt arises regarding gsang chen nges pa'i bka' (definitive secret teachings); without rtso ba don, dharmas fail to gather creating endless fault (mtha' yas pa'i skyon); without yoga don, vehicle distinctions unclear rendering rim pa (gradation) meaningless; without dgos ched don, Dzogchen effortlessness appears meaningless; without tshig gi don, tantra sequence clarity fails, letters not understood. Negational clearing demonstrating pedagogical necessity of structure. Risk: view-collapse if structural framework dismissed as merely conventional without recognizing its recognition-facilitating function.

[4874-4878]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Benefits of proper explanation (legs par bshad pa'i phan yon): De nyid las citation—abandoning faults thus all qualities complete (yon tan thams cad rdzogs par 'gyur). Exposition not adding new qualities but revealing primordial completeness (ye nas yon tan rdzogs) through proper engagement. Tantric transformative view recognizing explanation as recognition-facilitation, not information transfer.

[4879-4884]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Purpose (dgos pa) from Rigpa Rangrol: rang gi grub mtha' skyob pa (protecting own philosophical position) and gzhan gyi grub mtha' sun 'byin (refuting others' positions). Bshad bya (teaching topic) as that requiring exposition. Dzogchen polemical distinction not aggression but clarification—clearing obstacles to recognition. Polemics as compassionate cutting of confusion, not competitive debate.

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Twenty-three/eight metaphors for teaching styles (bshad thabs) from Sna tshogs rin po che'i dpe: (1) Tiger mother's leap (stag mo'i mchongs stabs)—wisdom cutting great meaning; (2) Great garuda mind (khyung chen)—unveiling meaning's depths; (3) Lion's roar (seng ge'i gdangs skad)—overwhelming lower vehicles; (4) Tortoise movement (rus sbal nur 'gros)—collecting letter-essence; (5) Crow claw (pho rog sor tog)—cutting errors/obscurations; (6) Wrestler's throw (gyad kyi dor thabs)—condensing extensive meaning; (7) Great elephant lying (glang chen nyal ba)—guiding view to object; (8) Khyung rounding (mkha' lding rgum mthun)—searching meaning's objects; (9) Eagle gathering (glag mo gzan 'jums)—explaining without doubt; (10) Youth climbing rock (gna' 'phrug brag 'dzeg)—appropriate/inappropriate explanation; (11) Pearl threading (mu tig star brgyus)—combining pith instructions; (12) Seasonal rain (dus kyi 'brug char)—drawing out other's faults; (13) Dissolving appearances (mtshan ma bud pa)—gathering all doors; (14) Wish-fulfilling tree (dpag bsam ljon shing)—extensive great explanation; (15) Clear sky sun (mkha' gsal nyi ma)—pervading all; (16) Depth-clear moon (gting gsal zla ba)—explaining samsara/nirvana; (17) Lion's posture (seng ge bzhugs tshul)—connecting meditation meaning; (18) Goose harmony (ngang mo mthun 'gros)—combining meaning depths; (19) Sky rainbow (bar snang 'ja' tshon)—explaining dharmadhatu with ornaments; (20) Razor point (spu gri so 'debs)—distinguishing views; (21) Mirror mandala (me long dkyil 'khor)—explaining with causes/conditions; (22) Sky lightning (bar snang glog 'gyu)—quick word-by-word meaning; (23) Empty space (nam mkha' stong pa)—explaining vast without limit. Five additional: Root piercing (zug pa rtsa ba)—showing awareness' nature; Coiled trunk ('dril ba sdong po)—condensing dharma's to meaning; Branch divergence (gyes pa yal ga)—sealing pith instructions; Leaf unfolding (rgyas pa lo 'dab)—twenty-onfold explanation; Flower clarity (gsal ba me tog)—dual lamp explanation; Fruit ripening (smin pa 'bras bu)—result not returning to cause. Tantric instructional provisionality: teaching diversity as upaya for different capacities. Risk: practicing "teaching styles" as techniques rather than recognizing spontaneous communication; literalizing metaphors as required behaviors.

[4948-4976]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Teaching-listening context: 'Chad pa po (expounder) as Samantabhadra, Vajradhara, or Vajrasattva. Chos kyi 'od zer (Dharma light rays) pervading space, heard by zhing gi rdul snyed kyi 'gro ba (beings numerous as field-atoms). Ma rig pa'i gnyid sangs (ignorance sleep awakened), ye shes kyi don rnyed (wisdom meaning obtained), thar pa'i lam la 'khod (placed on liberation path). Nyan pa po (listener) as rigs kyi sems dpa', sems ma, mkha' 'gro'i snang ba (awareness of vajra master, vajra lady, dakini display). Sbyor ba sems kyi dam pa 'od gsal rtogs pa (recognition of supreme mind clear light) as focus. Bodhicitta generation: ye nas sangs rgyas yin pa la yin par shes pa (knowing primordial Buddhahood as such). Dngos gzhi (actual basis) in Akanishta pure field—rang bzhin med pa'i dkyl 'khor (mandala without inherent nature). Fivefold perfection (phun sum tshogs pa lnga) dharma-chakra arising. Dedication for sems can dang bstan pa yun du gnas pa (beings and teachings abiding long).

[4977-5010]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Four types of letters (yi ge) - first: gnas lugs don gyi yi ge (letter of abiding mode meaning): Sems nyid rang bzhin gyis 'od gsal ba (mind nature self-clear) as rang byung gi ye shes (self-arisen wisdom) transcending rtag chad 'gro 'ong (eternalism, nihilism, going, coming). Dbyings don dam pa chos nyid kyi yi ge (letter of dharmadhatu ultimate reality). sGyu 'phrul gsang snying citation: sems nyid yi ge'i rang bzhin (mind nature as letter nature), yi ge yid bzhin rin chen sprin (letter as wish-fulfilling jewel cloud). Second: lus gnas rtsa'i yi ge (letter of body abiding channels): Four chakras with ro rkyang kun 'dar ma gsum ka ba'i tshul (three channels as three kāyas). Om Ah Hum as rang byung gi yi ge gsum (three self-arisen letters) white/red/blue. Outer: lus ngag yid gsum; inner: nyon mongs pa dug gsum; secret: sku gsung thugs gsum. 'Od zer lnga'i mdangs (five light radiance). Sixteen vowels (dbyangs yig bcu drug) and thirty-four consonants (gsal byed sum cu rtsa bzhi) as eighty-four thousand—rkang pa, nyis brtsegs, 'dogs, yan lag divisions. Risk: reifying letters as physical entities rather than energy-manifestations of awareness.

[5010-5080]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Letter physiology continued: Rtsa yig gsal ba (clear channel letters) when dran pa gsal zhing shes rab che (mindfulness clear, wisdom great); mi gsal ba (unclear) when skye mched dangs la mi gsal (sense-bases unclear). Youth: rtsa yig gsal bas blo rno (sharp intelligence); old age: rtsa yig mi gsal bas 'grib pa (deterioration). Third: sgro'i yi ge (sound letters): ngag gi smra ba (speech expressions), cause rtsa yig rlung gis bskyod pa (channel letters moved by wind), condition lce dang rkan gyi byed pa (tongue and palate action). Inner production: khong nas 'byung ba A (A from within); mgrin pa nas 'byung ba Ka (Ka from throat); lce'i rste las byung ba Ta Tha (Ta Tha from tongue tip); lce rste dang rkan gnyis phrad pa las 'byung ba Ra La (Ra La from tongue-palate contact) as spyi bo nas 'byung ba (from crown). Risk: literalizing sound physiology as anatomy rather than energetic process.

[5080-5150]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Nine vehicle enumeration: Sutric three—(1) Shravaka (nyan thos kyi theg pa): fearing samsara, seeking zhi ba (peace), engaged in thos bsam (learning/contemplation); (2) Pratyekabuddha (rang sangs rgyas kyi theg pa): dben pa la dga' ba (delighting in solitude), rtog pa chung ba (few concepts), rten 'brel la mkhas pa (skilled in dependent origination); (3) Bodhisattva (byang chub sems dpa'i theg pa): snying rje chen po (great compassion), zhi ba dor ba (abandoning peace), gzhan don (others' benefit). Sutric-provisional register establishing foundational framework. Risk: collapsing vehicles into linear progression; reifying as separate paths rather than recognition-contexts.

[5150-5220]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Outer tantra three—(4) Kriya (bya ba'i rgyud): gtsang sbra (cleanliness), khrus (bathing), rgyun gyi mchod pa (continuous offering), gsol ba gdab pa (supplication) emphasized—lha la gus par byed pa (respecting deity). (5) Upa (u pa'i rgyud): combining ritual and meditation equally. (6) Yoga (rnal 'byor gyi rgyud): lha'i ngo bo mthong ba'i ting nge 'dzin (samadhi seeing deity nature) emphasized—lha dang grogs po lta bu (deity as friend). Three outer tantras using appearances as path through ritual/meditation balance. Risk: practice-misread-as-ontology if ritual performance mistaken for ultimate nature; seeking deity as external protector rather than awareness-display.

[5220-5290]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Inner tantra three—(7) Mahayoga (rnal 'byor chen po'i rgyud): bskyed rim (generation stage) emphasizing visualization, dbang bzhi (four empowerments), dam tshig dang sdom pa (commitments and vows). (8) Anuyoga (rjes su rnal 'byor gyi rgyud): rdzogs rim (perfection stage) emphasizing subtle body—rtsa rlung thig le (channels, winds, thigles). (9) Atiyoga (shin tu rnal 'byor gyi rgyud): rdzogs pa chen po (great perfection) beyond effort—sems sde (mind class), klong sde (space class), man ngag sde (pith instruction class). Three inner tantras as progressively subtle transformative approaches. Tantric provisionality recognizing graduated engagement capacity.

[5290-5360]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Dzogchen summit view: Atiyoga as *rtse mo* (pinnacle) of nine vehicles—not superior but complete recognition. Semde emphasizing *sems nyid* (mind nature); Longde emphasizing *klong* (openness/expanse); Menngagde emphasizing direct *ngo sprod* (introduction). Three sections not hierarchical but recognition-facets of single rigpa. Definitive meaning beyond all vehicles yet inclusive—all nine as *thabs* (skillful means) of single awareness. Dzogchen fulfilling (*rdzogs*) and transcending (*sgrol*) all vehicles simultaneously. Risk: view-collapse if Dzogchen superiority reified; or if lower vehicles dismissed as unnecessary.

[5360-5430]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Causal vs Result vehicles: *rGyu'i theg pa* (causal vehicles—*sutric* three) purifying *sgrib pa* (obscurations) to reveal buddha-nature. '*Bras bu'i theg pa* (result vehicles—*tantric* six) recognizing buddha-nature as already complete (*gdod nas rdzogs*). Sutra-tantra distinction not ontological but pedagogical—both lead to same recognition through different *thabs* (methods). Polemical distinction clarifying approach differences without hierarchical denigration. Dzogchen view: all vehicles share *ngo bo gcig* (single essence), differ in *thabs* (method).

[5430-5500]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Single nature recognition: All nine vehicles as *sgo dgu* (nine doors) to same recognition. *Rang snang* (self-appearance) of awareness displaying as vehicle-diversity. No superior/inferior fruition—only recognition or non-recognition of *chos sku'i rang bzhin* (Dharmakaya nature). Buddha-nature as *gzhi* (ground), *lam* (path), '*bras bu* (fruition) simultaneously—not sequential development. Definitive assertion: vehicle diversity serves single recognition; apparent hierarchy dissolves in awareness' own face.

[5500-5600]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Vehicle-specific samayas (dam tshig): Outer tantra—gtsang sbra (purity), rim gro (ritual service), gsol ba (supplication), thugs dam (heart commitment). Inner tantra—dbang bzhi (four empowerments), sgom pa (meditation), lha'i ngo bo (deity nature), rtsa rlung thig le (subtle body). Atiyoga—spontaneous commitment beyond keeping/breaking, rig pa rang grol (self-liberated awareness). Tantric framework recognizing commitment as support for recognition, not moral obligation. Risk: reifying samayas as rules to follow rather than descriptions of recognition-state.

[5600-5700]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Beyond conventional commitment: Atiyoga view transcending thabs dam (commitment boundaries) without abandoning them. Spontaneously pure (lhun grub rang grol) not license for conduct but recognition of conduct's empty nature. Samaya as rig pa'i rang zhal (awareness' own face)—not keeping but recognizing primordial purity. Definitive meaning: no commitment, no transgression, no keeper, no kept. Risk: nihilistic misreading as permission for unethical behavior; missing that recognition of emptiness manifests as natural virtue (dge ba).

[5700-5800]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Lineage transmission (brgyud pa): Vehicle teachings transmitted through bla ma slob ma'i 'brel pa (master-disciple connection). Byin rlabs (blessing) as rig pa'i brda' (sign of recognition), not magical empowerment. Lineage continuity ensuring authentic presentation without distortion. Instructional provisionality of transmission framework—ultimately transmission is self-transmission of awareness.

[5800-5900]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ultimate fruition: All vehicles leading to same 'bras bu (result)—chos sku'i rang bzhin recognized. No theg pa che chung (vehicle great/small) in fruition, only recognition or non-recognition. Sang gyas nyid (Buddhahood) not achieved but recognized as ye nas gnas pa (primordially present). Definitive assertion: complete perfection (rdzogs pa chen po) beyond achievement.

[5900-6000]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Contemporary application: Vehicle framework applicable to modern practitioners —'jig rten chos (secular ethics) compatible with causal vehicles, sems kham rig pa (psychological approaches) resonant with sems sde, gshis ka rtags rig pa (scientific materialism) addressed through thabs mkhas (skillful means). Instructional provisionality adapting ancient framework without reifying historical forms. Risk: forcing modern contexts into ancient categories; or dismissing tradition as irrelevant.

[6000-6100]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Synthesis: Five-fold framework (rnam grangs lnga) organizing extensive presentation. Twenty-eight metaphors demonstrating teaching diversity. Nine vehicles as comprehensive recognition-path. All resolving into single rig pa'i ye shes (awareness wisdom). Definitive meaning: complete perfection transcending yet including all frameworks—ngo bo chos sku (essence Dharmakaya), rang bzhin longs sku (nature Sambhogakaya), thugs rje sprul sku (compassion Nirmanakaya).

[6100-6200]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Practical guidance: Identifying vehicle affinity through introspection of dbang po (faculties) and mos pa (inclination). Not forcing higher vehicles prematurely but allowing natural smin pa (ripening). Dzogchen recognition available at any point—not linear completion of lower vehicles required. Instructional provisionality of flexible engagement respecting individual capacity.

[6200-6300]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Conclusion: Vehicle enumeration as recognition-map (gnas ris), not territory (yul). All nine point to same ngo bo—rang gi ngo bo rig pa (recognition of one's own nature). Definitive meaning beyond vehicles: no theg pa (vehicles), no lam (paths), no 'gro 'ong (progress)—only recognition of ye nas rdzogs pa'i rang bzhin (primordially complete nature). Final declaration: Dzogchen view encompassing and transcending all frameworks.

[6300-6419]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Scriptural authority: Citations from Nyizla Khasbyor, Sna tshogs rin po che'i dpe, Rigpa Rangrol, sGyu 'phrul gsang snying establishing textual legitimacy. Tantric framework honoring gsung rab (scriptures) while recognizing their rnam grangs (provisional) nature. Scriptures as pointing-fingers, not objects of grasping.

[6419-6500]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

View-meditation-conduct-result (lta sgom spyod 'bras): Four aspects applied to each vehicle demonstrating systematic presentation. Dzogchen view transcending all four yet perfectly expressed through them. Lta ba ye nas dag pa (view primordially pure), sgom pa rtsol med (meditation effortlessness), spyod pa grol ba (conduct liberated), 'bras bu rdzogs pa (result complete). Risk: view-collapse if transcendence reified as separate from conventional presentation; or if four aspects dismissed as merely provisional.

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[6424-6454]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Teaching prophecy establishing temporal framework through sixty-four great eons. Theg mchog snying thig transmission traced from primordial Buddha through successive eons, with sixty-six directly manifested teachings and immeasurable indirect manifestations. Temporal scaffolding as pedagogical device—not historical chronology but recognition-lineage topology.

[6455-6485]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Enumeration of sixty-four eons as tshangs chen kalpa—cosmic time frames expressing inexhaustible teaching capacity. Ninety thousand Buddhas manifested across seven teaching phases, culminating in Vajradhara's arrangement. Numerical specificity as symbolic completeness, not quantitative census. Risk of literalizing temporal framework as historical record rather than pedagogical architecture.

[6486-6511]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Buddha activity as rang byung (self-arisen) from Samantabhadra's display—sixty-four thousand emanations from single gzhi snang (ground-appearance). Teaching capacity beyond tenth-ground bodhisattva comprehension, let alone ordinary perception. Citation from Uttarantra and Ratnakuta establishing authoritative grounding for ineffable activity-scope.

[6512-6546]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Liberation statistics for Jambudvīpa practitioners—immediate liberation counts across gender and ordination categories. Thos pa'i phan yon (benefits of hearing) enabling swift liberation through connection with 'bras bu'i thugs ka (heart of fruition). Quantitative presentation of qualitative recognition-capacity.

[6547-6585]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Definitive assertion: all who attain Buddhahood do so through gsang chen (Secret Great Vehicle) connection. Recognition of rig pa mngon sum gyi chos nyid (directly manifest dharmata) as sole liberation-path. Other vehicles' fruition incomplete by comparison—not denigration but epistemic classification. Risk of hierarchical reification obscuring ngo bo gcig (single nature).

[6586-6625]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Vidyadhara lineage prophecy from Thalgyur—successive holders from Vajrahe through Dharmasri, Manjusripati, Shri Singha, and twenty-one generations. Terma transmission timeline predicting ten-year flourishing period. Lineage as recognition-continuity, not institutional succession.

[6626-6672]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

Guru devotion verses for Kunmaraja (Kumaradza)—emanation of Vimalamitra explicitly prophesied. Five distinguishing marks: mole with A-sign, nose-tip prominence, instruction-superiority, clairvoyance, clear explanation of difficult points, miraculous parinirvana signs. Devotion as recognition-support, not personality-cult.

[6673-6710]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Complete teaching timeline—seven successive flourishes of rig dzin rgyal ba (vidyadhara buddhas) in Jambudvipa, culminating in 'khor ba dong sprugs (Emptying the Depths of Samsara) kalpa. Twenty great eons of non-appearance for sentient beings, then renewed manifestation through Samantabhadra's power. Cyclical cosmology as pedagogical framework, not literal astronomy.

[6711-6754]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Final teaching phases—sravaka arhats gathered, bodhisattva teachings, gradual cessation of appearances across twenty thousand eons. Provisional framework accommodating conventional Buddhist cosmology while Dzogchen view recognizes all as chos nyid rang snang. Lineage masters' differing interpretations of ultimate scope reconciled through thugs rje (compassion) inclusivity.

[6755-6758]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Chapter conclusion establishing definitive meaning (nges pa'i don) as fifth treasure-section. Transition to detailed explanation of theg mchog snying thig from authoritative tantra sources. Closure of temporal-prophecy framework, opening of textual-authority exposition.

01 05 05 01

[6759-6800]

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

This section presents the tantric framework of empowerment (dbang) as the gateway to the unsurpassed vehicle. The structure presents basis, path, and result—but from the Dzogchen view, this apparent gradualism is skillful means (thabs) for practitioners requiring structured engagement. The definitive meaning (nges don) transcends yet incorporates the provisional (drang don).

[6759-6770]

PEDAGOGY: NEGATIONAL-CLEARING

The presentation of "empowerment" as gateway operates within the sutric provisional framework. From the Dzogchen perspective, recognition (rig pa) is not empowered from outside but is the self-arising wisdom (rang byung ye shes) that was never obscured. Empowerment points to recognizing what is already present.

[6770-6790]

PEDAGOGY: UPAYA-STATEMENT

The qualities of the guru described here—compassion, skill in teaching, dzogchen instruction—represent the skillful means (thabs) through which realization is pointed to. These are not causes of enlightenment but conditions for recognizing the cause that is already complete.

[6793-6800]

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

The six characteristics (discarding samsara, few desires, contentment, experience, skill in tantra, skill in view, compassion) represent the "glorious Vajradhara" form. Risk: treating these as achievements to attain rather than recognition of what is naturally present.

01 06 01 01

[6801-6830]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Six student types (gdul bya rigs drug): seeds of six types exhausted, six afflictions purified, six wisdoms arise—capacity possessing these powers. Teacher typology: root teacher (rtsa ba'i bla ma) with four marks (mtshan nyid bzhi) conferring empowerment, explaining tantra, giving instructions, student practicing instructions; branch teacher (yan lag gi bla ma) when receiving oral instructions after empowerment and tantra explanation. Teachers to avoid (spang bya'i slob dpon): eight types from Rang-shar—ignorant with great pride, foolish clinging to words, not contemplating secret mantra meaning, competitive cutting others, entered wrong path, never saw mandala, samaya diluted, cannot answer questions, small learning great pride. Not secret mantra teachers, cannot teach Ati Dzogchen, association harmful. Instructional provisionality establishing proper teacher-student transmission framework. Risk: reifying teacher hierarchy as status rather than functional relationship.

Good student qualities (slob ma bzang po): mind turned from samsara, great devotion and longing for teacher/Dharma/friends, stable faith not entering other pursuits, confident in definitive meaning with generosity and perseverance, little attachment good-natured, great wisdom abiding in samaya/vows, harmonious with others' minds turned to Dharma, listening to teacher's words not mixing secret doors, extensive learning self-disciplined, especially viewing teacher as Buddha or greater—ten Dharma possessions (chos bcu). Rang-shar citation: great faith and perseverance, great wisdom without attachment, great respect practicing secret mantra, non-conceptual mind without distraction, samaya-possessing diligent in practice, pure devotion with longing, serene natural meditation, practicing according to teacher's words, not releasing samaya, conduct harmonious with others, respectful mind-field, following even single-word teachings, acting accordingly for self-benefit, capable of maintaining secrets, not straying from vajra meaning, relying on extensively-learned person, not transgressing self-benefit, speaking gently without arrogance, entering harmoniously with others' minds, making teacher and Tathagata equal without distinction—these are student marks, such student is Ati Dzogchen vessel. Students to avoid: without respect, misusing secret mantra, without lineage or good-nature, small wisdom, belittling kindness, boasting own lineage, adorning body with ornaments, meaningless dilution—unexamined student is teacher-enemy, not practicing person not taught Dzogchen meaning. Vessel metaphor: lion's milk cannot be held in clay vessel, nectar poured becomes corrupted, bad vessel goes to lower realms, must be kept secret from dull-minded. Risk: reifying student qualities as fixed categories rather than recognition-facilitators.

Common teacher-student practices (thun mong du bya ba'i chos): mutual contemplation establishing sacred bond. Teacher gazes with compassion (thugs rje breng nge), timely benefit, Dharma, even food-drink; student contemplates teacher's qualities with unceasing longing and devotion (breng nge brtse gdung mos gus rgyun chad med). Rang-shar citation: "compassion-connection unbroken, longing-continuity unceased—this is teacher-student relationship." Requesting teachings (gsol ba 'debs pa): Thal-gyur citation—offering kingdom, body, retinue, enjoyments, pleasing body-speech-conduct, serving teacher equal to Buddha, with faith and wisdom, confident without delusion, words without error, clear faculties serve teacher. With elaborate empowerment request and instruction-asking aspiration, not sudden entry like inviting guest—send messenger in advance. For three-five-seven years offer mandala of gold to teacher, repeatedly supplicate: "I am this age, please grant this empowerment or instruction." Practice teacher yoga at session-beginnings six times daily. Teacher grants permission: "If you request empowerment, until then remove obstacles and purify sins, meditate teacher on crown, supplicate six times daily." Purpose: body matures as deity-form, speech as ali-kali self-sound, mind as emptiness without thought. With intense aspiration for desired empowerment, signs of accomplished teacher appear in dreams—explaining Dharma, giving prophecies. Definite result: all wishes accomplished like wish-fulfilling jewel/tree, Thal-gyur citation—serving obtains immeasurable qualities like wish-fulfilling tree, jewel, cow of plenty; serve teacher to turn from samsara's battle.

Empowerment benefits (dbang bskur phan yon): special (khyad par) and common (thun mong). Special: bardo self-appearance recognized, stability attained therein, can separate Sambhogakaya in twenty-one days, excellent faculties' completion without suffering/fear/terror/impediment/obstruction, during practice wisdom-appearance non-ceasing clarity. Common: understanding dakini speech, receiving dakini blessings, seen as object of reverence, loving-kindness to all beings, beautiful form pleasant to see, merit greatly increases, after death born as cakravartin king, qualities arise like jewel, practice pure Dharma like lotus, seen as surrounded by all like stupa, overwhelms others like parasol, liberates beings with wisdom like fire-mass, capable of accomplishing aims like sword, holds beings with compassion like vajra-hook, realizes inseparable dbyings-wisdom like Dharma-cloud—108 qualities obtained. All activities accomplished, not harmed by obstacles/mara, many children and enjoyments are signs of obtaining empowerment, remembers previous lives, sees beings taking birth, knows others' minds, associates with non-humans. Faults of non-empowerment (dbang ma bskur ba'i nyes dmigs): Sgyu-phrul gsang-snying—without pleasing teacher, without obtaining empowerments, hearing etc. commenced without result, lost. Dbang rdzogs rang-byung chen-po'i rgyud—secret mantra accomplishment impossible without empowerment, like ferryman without hands cannot cross river. Rang-shar—bardo confusion, fear, terror, impediment, obstruction, loss of perception; until leaving habitual body not seen as object of reverence, little merit, short life, few enjoyments, unpleasant mouth, many obstacles, activities unaccomplished. Secret mantra practitioner must obtain empowerment; without empowerment even Buddha cannot turn Dharma-wheel at Tathagata-level; without turning wheel cannot accomplish beings' benefit through compassion-emanation body. Risk: reifying empowerment as causal transmission rather than recognition-gate.

[7043-7098]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Empowerment location and timing: secluded delightful places near siddhi—auspicious site-examination (sa dpyad), good forests etc. Specific locations: elaborate (spros bcas) in student's body-earth, south-exposed north-sheltered; water east-exposed west-sheltered; fire west-exposed east-sheltered; wind north-exposed south-sheltered. Unelaborate (spros med) in dense forests matching student's element-form and marks. Extremely unelaborate (shin tu spros med): mountain peak of three-valley confluence excellent. Completely unelaborate (rab tu spros med): extremely secluded or hermitage one league from village. Four empowerments' location: charnel ground with fearsome creatures, poisonous snakes, funeral grounds, extremely fierce dakinis excellent. Rdzogs-pa rang-byung citation: supreme empowerment not accomplished in great towns' centers; at towns' and cities' edges, forests, rocks, empty valleys yogin enters empowerment-meaning. Extremely secluded delightful site-examination: excellent characteristics—at town-edge limits, flourishing forest-ground, various flowers growing, west high east flat, north flat similar, south low similar, from self-visible direction no caves/hollows, front without form-body, without sentient-being-like form, back leaning on rock, sides various fruit-trees blazing, front river and pure water flowing, or life-sustaining place like that, mountain-ranges unbroken, various bird-calls sounding. Timing (nam gyi tshe): general when teacher grants and conditions gathered is auspicious; specifically autumn when enlightenment-fruit ripens, spring when liberation-seed planted. Monkey year excellent; 8th day of waxing moon good; star Rgyal-mchog good; Thursday excellent. Risk: practice-misread-as-ontology by treating geomancy and astrology as literal requirements rather than supportive conditions.

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[7099-7148]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Elaborate empowerment timing (spros bcas kyi dus): De nyid las citation—byi ba 'brug dang rta dang phag (mouse, dragon, horse, pig years) as khyad par lo (special years). Zla ba ra ba bzhi (four first months). Dus rdzogs 'bras bu 'byin phvir 'grub (accomplishing result at time completion). Tshis grangs yar gyi gcig nas (waxing days from first). Zla ba rgyas pa'i mtshams su (at full moon juncture). Bskur dus nyin phyed nam gung (empowerment time midday or midnight). Rnal 'byor lus kyi bye brag gis (yogi's body particularities) matching so so'i 'byung ba'i lo (individual element years). Slob ma dam tshig can (disciple with samaya) count grangs la tshad du gzung du med (immeasurable, or fifty, hundred). Risk: reifying astrological timing as absolute requirements rather than supporting conditions; literalizing animal years as destiny rather than energetic patterns.

[7148-7172]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Elaborate empowerment signs and preparation: Mar me gdangs dang mi ldan na (if lacking lamp flame signs), dam tshig bskang ba'i cho ga bya (samaya restoration ritual). Dme ba med na dngos grub (without defilement, accomplishment). Yang nas yang du blang bar bya (receiving repeatedly). Don med shi na bar chad 'byung (meaningless death, obstacles arise). Dbang rdzogs 'dzab la drag tu 'bhad (forcefully practice completion). Mched lcam su lus la nad byung (if sickness arises in assembly), phyag dang bskor ba dag bya (prostrations and circumambulation). Ngag la klab col byung na (if speech disturbance), bsam ste yi ge brgya pa gdon (recite hundred-syllable mantra). Sems ni ltogs sam dran nyams na (if mind hungry or memory lapses), bskyed dang rdzogs pa'i rim la 'jug (engage generation/completion). Byang ba'i rtags byung na (if purification signs arise), dbang bskur cho ga 'bhad (perform empowerment). Risk: practicing preparation rituals as ends rather than means for recognition; seeking signs as confirmation rather than natural display.

[7172-7198]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Non-elaborate empowerment timing (spros med kyi dus): De nyid las citation—lo yi bye brag med (no year distinction), gang la yang ni shes pa'o (known to whoever). Dbyar dang dgun la bzang (summer and winter good). Tshis grangs yar gyi ngo la'o (waxing fortnight). Bskur dus tho renga sgra sangs la'o (empowerment time dawn). Dad ldan lnga dang drug bdun (five, six, seven faithful ones)—las mang na don mi 'grub (more than that, purpose unaccomplished). Sems kyi las su dge ldan (mind activity virtuous). Ngag gis bla ma'i bstod ldan pa (speech with guru praise). Lus ni bde ba ma yin na (if body not blissful), lus sdig phyis nas bshags pa bya (confess body misdeeds). Outer purification requirements for non-elaborate approach.

[7198-7230]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Totally non-elaborate empowerment (shin tu spros med kyi dbang): De nyid las citation—shin tu spros pa med (totally without elaboration), mchog tu gsang ba'i dbang bskur gyi dus dang mtshan ma (time and signs of supreme secret empowerment). Lo yi bye brag min (not year distinction). Rang 'thad nyid du byas pas 'grub (accomplished through self-suitability). Phyi dus sa bon 'jug pa'i dus (outer time: seed entering time). Byang chub sa bon brten pa'i phyir (for bodhi seed support). Rang byung sa bon 'phel bar bshad (self-arisen seed increase explained). 'Bru dang 'bras bu sdud dus su (at grain and fruit gathering time). Ye shes 'bras bu rdzogs pa'i phyir (for wisdom fruit completion). Sku gsum sa la nges par 'gro (definitely go to three-kaya ground). Inner time: yar ngo'i 'phel dus la (waxing time increase). Tshis grangs mar 'grib spangs pa yis (abandoning waning days). Nams myong brtan par bya ba'i phyir (for stabilizing experience). Nams dang byin rlabs gong du 'phel (experience and blessing increase above). Bskur dus nyi ma rtse shar la (empowerment time sun tip rising)—rang byung ye shes shar don du'o (for self-arisen wisdom arising). Yang na mar gyi zad mtshams su (or at waning juncture). Rtog pa zad pa'i don bya'o (do meaning of thought exhaustion). Dzogchen view: timing as recognition-facilitation, not external requirement.

[7230-7265]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Suitable disciples: Skal ldan gcig gam yang na gnyis gsum (one, two, or three worthy ones)—las mang na don mi 'grub (more, purpose unaccomplished). So so'i phyogs bzung ste (holding individual directions). Lus kyi dus na nam mkha' la (body time: to sky)—sprin dang khu rlangs kha char dang (clouds, mist, rain). Rlung la sogs pa'i sgra dag dang (wind etc. sounds). Yul nyes dgra dang chom rkun dang (enemies, thieves). Mi sdug pa yi gzugs byung na (ugly forms arising)—lus kyi sdig pa che bas na (great body misdeed), phyis nas dbang bskur byas nas ni (after empowerment). Bla ma'i gdam pa ma bstan par (without guru instruction). Bde bar gshegs pa'i sku gzugs sam (Tathagata form) or rang gi bla ma'i gzahims khang la (own guru's residence). Bskor ba 'bum phrag drug dag gam (600,000 circumambulations) or phyag kyang 'bum phrag gcig tu bya (100,000 prostrations). Thog ma yod la tha ma bar (beginning to end, middle). Nges pa'i mtshan ma'i gzugs dag nas (definite sign forms). Lus kyi spyod pa 'byongs pas na (body conduct purified). Phyis nas 'bad pa byi mi dgos (later effort not needed). Risk: reifying numerical requirements (100,000 prostrations) as mandatory quotas rather than intensive purification metaphors.

[7265-7300]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Speech empowerment signs: Thog mtha' med la bar byung na (if middle between beginning/end). Yi ge brgya pa 'bum phrag gcig (100-syllable mantra 100,000). 'Bhad dang bcas te bzlas par bya'o (recite with effort). Tha mar byung ba na (if at end). Gsang sngags rgyud ni rang lo'i grangs (secret mantra years one's age). Brgya dang rtsa brgya brjod par bya'o (108 recitations). Thog mtha' bar med dus rnams su (at all times without beginning/end). Rgyud klog pa dang sngags bzlas dang (reading tantra and reciting mantra). Bla ma yi dam lha dag gi (guru and yidam). Bstod tshig snya tshogs brjod pa dang (various praise recitations). A li ka li yi ge'i sgra (ali kali letter sounds). So so rkang par brjod pa dang (individually pronounced). Hum dang phat dang om dang ni (HUM PHAT OM). Sbrel ma snya tshogs brjod pa la (various combined recitations). Zla ba bdun du 'bad par bya'o (effort for seven months). Risk: converting mantra recitation into mechanical accumulation; missing that "108" represents completion, not quota.

[7300-7340]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Mental empowerment and completion: De nas gdam pa'i gnas bya'o (then do instruction place). Yi dam lha yi ting nge 'dzin (yidam deity samadhi). Nyi ma gsum du bsgom par bya'o (meditate for three days). Bar du byung ba na (if in between). Sngags kyi 'od zer 'phro 'du las (from mantra light ray emanation-absorption). Nyi ma bdun du 'bad par bya'o (effort for seven days). Tha mar byung na yi ge yi (if at end, letter). 'Phro 'du dag ni bsgom pa la (emanation-absorption meditation). Nyi ma bcu yi bar du 'bhad (effort up to ten days). Thog ma bar mtha' kun byung na (if all arise). RdZogs pa'i rim pa bsgom pa'am (meditate completion stage) or ngag las byung ba'i bsam gtan la (or speech-arisen meditation). Zla ba drug tu 'bad par bya'o (effort for six months). Gal te lus ngag sems kyi yang (if body, speech, mind). Spyod pa so so'i dus rnam su (individual conduct times). Nam mkha' sngo bsangs sprin dang bral (sky clear blue, without clouds). Rlung dang ser bu'i sgra med pa (no wind or hail sound). 'Jam zhing 'jam pa dag byung na (if gentle and soft arise). Sdig pa dag ni sbyang mi dgos (misdeeds need no purification). Definite signs of purification completion.

[7340-7375]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Dzogchen view of empowerment: All three empowerment types (spros bcas, spros med, shin tu spros med) resolve into single recognition. Elaborate for those needing structure; non-elaborate for those with some recognition; totally non-elaborate for direct recognition capacity. Timing, signs, numbers—all pedagogical provisionality. Definitive meaning: empowerment reveals primordial Buddhahood (ye nas sangs rgyas), not creates it. Dbang bskur (empowerment) as dbang phyug (mastery)—recognition of awareness' own mastery, not receiving external power.

[7375-7400]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Empowerment signs (dbang thob mtshan ma): Rig pa'i me tog gtor dus su (when wisdom flower scattered). Lus ni gyo dang drag tu 'phar (body moving and forcefully shaking). Lus la byung na lus kyis thob (if in body, body obtains). Ngag ni sgra skad snya tshogs pa (speech various sounds). 'Byin cing chos rnams smra ba dang (speaking dharmas). Ngo mtshar tshig rnams brjod pa ni (speaking amazing words)—de bzhin du yang ngag gyis thob (speech obtains). Sems la ting 'dzin 'bab pa dang (samadhi descending to mind). Yengs shing dran pa nyam pa na (wandering and memory lapsing)—sems kyis dbang bskur thob pa'o (mind obtains empowerment). Tantric interpretation of physiological and psychological signs as empowerment confirmation. Risk: seeking signs as proof; or dismissing signs when they don't match expectations.

[7400-7430]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Four empowerments correlation: Spros bcas (elaborate) corresponding to sku (body) and rnam snang (Vairocana). Spros med (non-elaborate) corresponding to gsung (speech) and snang ba mtha' yas (Amitabha). Shin tu spros med (totally non-elaborate) corresponding to thugs (mind) and mi bskyod pa (Akshobhya). Fourth empowerment (dbang bzhi pa) corresponding to ye shes (wisdom) and rigs lnga (five families). Tantric structure providing systematic framework. Risk: view-collapse if four empowerments reified as separate attainments rather than four aspects of single recognition.

[7430-7465]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Dzogchen transcendence: All four empowerments dissolve in single rigpa recognition. Body empowerment: recognition of lus kyi gnas lugs (body's abiding mode) as 'od gsal (clear light). Speech empowerment: recognition of ngag gi rol pa (speech play) as sgra skad (sound) empty resonance. Mind empowerment: recognition of sems kyi rtsa ba (mind root) as rig pa (awareness). Wisdom empowerment: recognition that ye shes (wisdom) was never separate from kun gzhi (all-ground). Definitive meaning: empowerment as ngo sprod (introduction), not sbyin pa (giving).

[7465-7500]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Empowerment prerequisites: Sevenfold master qualities (bla ma'i yon tan bdun): (1) bstan pa'i snying po (essence of teachings), (2) sgrub pa'i thabs mkhas (skilled in method), (3) mthong ba'i yon tan (qualities of insight), (4) drin can (compassionate), (5) tshul khrims (moral discipline), (6) zhi gnas (calm abiding), (7) lhag mthong (superior insight). Sevenfold disciple qualities (slob ma'i yon tan bdun): (1) dad pa (faith), (2) gus pa (respect), (3) spro ba (diligence), (4) bag yod (mindfulness), (5) ngo tsha shes pa (sense of shame), (6) khrel yod (consideration), (7) blo gros (intelligence). Tantric framework recognizing mutual suitability. Risk: practicing prerequisite accumulation as delay tactic; "I'm not ready" as spiritual bypass.

[7500-7530]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Natural empowerment: All qualities—master's seven, disciple's seven—primordially present as rig pa'i yon tan (awareness qualities). Not accumulated through effort but recognized as spontaneously present. Empowerment possible at any moment when recognition dawns. No "preparation phase" separate from "empowerment phase"—all phases display of single recognition. Risk: nihilistic interpretation as "no need for guru or preparation"; missing that recognition requires suitable conditions.

[7530-7560]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Mandala and deity correspondence: Different empowerments corresponding to different mandalas and deities. Elaborate: sa snying (earth essence) mandala, mi bskyod rdo rje (Akshobhya Vajra). Non-elaborate: chu snying (water essence), 'od dpag med (Amitabha). Totally non-elaborate: me snying (fire essence), rin 'byung (Ratnasambhava). Fourth: rlung snying (wind essence), don yod grub pa (Amoghasiddhi). Nam mkha' snying (space essence), nam par snang mdzad (Vairocana) for all. Tantric systematization providing structured access.

[7560-7590]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Beyond mandala distinctions: All five mandalas, five deities, five elements—single rigpa displaying as five. Not "Vairocana for elaborate, Amitabha for non-elaborate" but all five present in each empowerment as different recognition-facets. Definitive meaning: mandala as rig pa'i snang ba (awareness display), deity as rig pa'i rtsal (awareness potency), empowerment as rig pa'i ngo sprod (awareness introduction). Risk: view-collapse if deity distinctions reified as ontological separations.

[7590-7620]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Empowerment substances: Various dbang rdzas (empowerment substances) for different empowerments—water, crown, vajra, bell, name, mantra, permission. Each substance as support for particular recognition aspect. Water for purification, crown for enthronement, vajra for indestructibility, bell for wisdom, name for identity, mantra for speech, permission for activity. Tantric ritual technology utilizing substances as recognition-facilitators. Risk: reifying substances as inherently powerful; seeking empowerment for "getting" substances.

[7620-7650]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Substance transcendence: All substances—water, vajra, bell—rig pa'i gdangs (awareness radiance). Not external objects transmitting power but supports for recognizing intrinsic awareness. Definitive meaning: dbang rdzas as dbang po'i rdzas (faculty substance)—substance of recognition-capacity itself. No substance, no empowerment; yet substance does not empower—recognition empowers.

[7650-7680]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Post-empowerment practice: Samaya (dam tshig) commitments following empowerment. Sgrub pa (accomplishment) practices: bskyed rim (generation stage), rdzogs rim (completion stage). Sbyang ba (purification) of obstacles. Spiritual development through empowerment blessing (byin rlabs). Tantric framework recognizing empowerment as initiation into path, not completion of path.

[7680-7720]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Dzogchen completion: Empowerment as path-completion, not path-initiation. Recognition in empowerment moment is full Buddhahood—not partial, not developing. Post-empowerment "practice" as recognition-stabilization, not progress-toward. Bskyed rim and rdzogs rim as descriptions of recognition, not techniques for achievement. Risk: practicing post-empowerment "stages" as linear progression; converting recognition into spiritual curriculum.

[7720-7770]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Final synthesis: Elaborate, non-elaborate, totally non-elaborate—three doors to single recognition. Timing, signs, substances, deities, mandalas—all rnam grangs (provisional) pointing to nges don (definitive meaning). Definitive meaning: empowerment as recognition that awareness was never not empowered. No empowerment, no non-empowerment—only recognition of primordial mastery.

[7770-7820]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Scriptural citations: De nyid las (from Thatness Tantra) providing authoritative basis for elaborate and non-elaborate timing. sGyu 'phrul drva ba (Mayajala Tantra) for mandala-deity correspondences. Tantric tradition honoring textual lineage while recognizing textual provisionality.

[7820-7870]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Hermeneutical conclusion: All tantric detail—timing, signs, substances, mandalas—nam grangs (provisional). Definitive meaning beyond all detail: rig pa rang grol (self-liberated awareness). Yet detail necessary for those requiring structured access. Dzogchen view honoring provisionality while recognizing definitiveness. Risk: dismissing detail as unnecessary (premature transcendence) or clinging to detail as essential (reification).

[7870-7920]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ultimate empowerment: Dbang bskur as dbang phyug gi skur ba (bestowal of mastery)—recognition of awareness as master of all display. Not receiving from outside but recognizing intrinsic mastery. Definitive meaning: empowerment complete, recognition complete, display complete.

[7920-8013]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Section conclusion: Three empowerments (elaborate, non-elaborate, totally non-elaborate) as three capacities, not three stages. All lead to same recognition through appropriate means. Elaborate for those needing structure; non-elaborate for those with some openness; totally non-elaborate for direct recognition capacity. Definitive meaning: appropriate means for appropriate recognition. Final declaration: empowerment as recognition-bestowal complete.

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[8112-8127]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Deity yoga framework with mandala, vase, and student preparation. Eight auspicious substances, seven royal emblems, peaceful and wrathful forms empowerment. Vase empowerment complete with phurba, name empowerment, and crown empowerment.

[8120-8133]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Secret empowerment giving bodhicitta. Wisdom-knowledge empowerment with attachment-free mudra for those with capacity, and action mudra for those with attachment. Empowerment up to fourth word empowerment.

[8126-8137]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Fourth word empowerment as realized wisdom empowerment. Outer view, inner meditation, secret awareness threefold empowerment. Direct introduction recognizing self-awareness through outer view, inner meditation, secret pointing-out.

[8134-8137]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Four empowerments established as elaborate intermediate presentation. Summary of elaborate as meaningful elaboration.

[8138-8142]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Five wisdoms mandala (rig pa'i ye shes lnga) visualization with teacher and student entering rDul tshon gyi dkyil 'khor (colored powder mandala). Four empowerments: vase (bum pa), secret (gsang ba), wisdom-knowledge (shes rab ye shes), and word empowerment (tshig dbang). Fourth empowerment as rDzogs pa chen po (great perfection) through four signs (brda bzhi). Celebration (dga' ston) marking completion. Tantric transformative framework establishing gradual empowerment sequence.

[8143-8152]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Lineage transmission from Vimala (bi ma la) to gTsang ston (lce btsun) as actual empowerment sequence (dngos su bs kur ba'i rim pa). Contemporary practice (deng sang) maintaining ritual continuity (phyag len). Disputed lineages: two from Gu ru Jo 'ber (gnyis gur jo 'ber) as broken (chad pa). Earlier transmissions (gong nas) as mere signs (brda tsam), without ritual continuity. Treasure (gter) revelations difficult to authenticate (phyag 'debs dka' ba), thus not established. However, meaning elaboration (don spros) sufficient, and practical application (lag len) has root empowerment (dbang gi rtsa ba), so not difficult. Lama's instruction: transmitted empowerment without contradiction whether authenticated or not. Risk of reifying lineage as institutional authority rather than recognition-transmission.

Seventeen aspects (bco bdun) of wisdom-knowledge empowerment (shes rab ye shes kyi dbang) establishing profound meaning (nang don): (1) examining and seeking consort (rig ma brtag cing btsal ba); (2) how to draw her in (dgu pa); (3) examining channel characteristics (rtsa'i mtshan nyid brtag pa); (4) expanding bodhicitta (byang chub kyi sems rgyas par bya ba); (5) training in dharani (gzungs ma la bslab pa) establishing mantra path (sngags kyi lam); (6) pith instructions for generating bliss (bde ba bskyed pa'i thabs kyi man ngag); (7) special seat (sbyor ba khyad par can gyi gdan) for seeking and holding channels (rtsa btsal zhing gzung ba); (8) placing conventional bindu (kun rdzob kyi thig le) relying on body vital points (lus kyi gnad); (9) body postures (lus kyi 'dug stangs); (10) holding through wind vital points (rlung gi gnad kyis gzung ba); (11) how to train bindu (thig le ji ltar sbyang ba); (12) applying to mahamudra of great bliss (bde chen gyi phyag rgya); (13) definite bliss generation sequence (bde ba skye ba'i go rims); (14) connecting with view (lta ba dang sbyar zhing 'gyur ba rtsi ba); (15) placing bindu at channel focal point (thig le rtsa'i dmigs su dgram zhing rlung dang bsres pas lus kyi stobs rgyas par bya zhing don dam pa byang chub kyi sems la sbyar ba); (16) reversing three times for student's benefit (slob ma'i don la lan gsum bzlog nas slar phab ste dbang bskur ba khyad par can gyi nges shes dang sbyar ba); (17) student generating mahamudra experience free from object (bde chen gzung yul du bral ba'i nyams skyes pa'i tshad gzung ba). Continuous practice (rgyun du bsten) making invisible (mi mthong bar bya), not practicing outside empowerment time (dbang gi dus las gzh du mi bsten), offering fee (yon phul) then freely releasing (rang gi gnas su ci bder gtang ba). Tantric detailed practice instructions.

[8173-8186]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Consort examination through four aspects: caste (rigs), form (dbyibs), color (kha dog), behavior (spyod lam). Caste examination: external caste—royal caste (rgyal rigs) achieving Buddha of Buddha-family (bde bar gshegs pa'i rigs kyi sangs rgyas), ministerial caste (rje'u rigs) achieving Vajra, merchant caste (dmangs rigs) achieving Jewel, brahmin caste achieving Lotus, outcaste caste (gdol pa'i rigs) achieving Karma-family Buddha. Misconception clarification: not that any single Buddha is achieved, but each caste requires corresponding consort—without appropriate consort for each caste, accomplishment impossible. Five Buddha families correspond to five castes. dBang bskod chen po citation establishing correspondence. Risk of reifying caste as essential nature rather than symbolic classification.

[8187-8200]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Form examination (dbyibs kyi sgo nas brtag pa): channel characteristics—straight, curved, various shapes indicating different energetic patterns. Not merely physical but subtle body topology. Tantric transformative view recognizing form as energetic pattern.

[8201-8220]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Color examination (kha dog gi sgo nas brtag pa): white, red, yellow, green, blue indicating different elemental and family affinities. Color as energetic signature, not superficial appearance. Correspondence to five families and five elements establishing systematic classification.

[8221-8250]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Behavior examination (spyod lam gyi sgo nas brtag pa): movements, gestures, demeanor indicating mental state and energetic openness. Qualities of suitable consort: gentle, responsive, awakened disposition. Not moral judgment but energetic compatibility assessment.

[8251-8300]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Bodhicitta expansion methods: generation through visualization, mantra recitation, and energetic engagement. Dharani training establishing retention and stability. Mantra path (sngags kyi lam) as complete vehicle using sound, visualization, and subtle body simultaneously. Risk of practice-misread-as-ontology if techniques mistaken for ultimate nature rather than recognition-facilitation.

[8301-8350]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Bliss generation pith instructions (bde ba bskyed pa'i thabs kyi man ngag): sequential engagement with consort through visual contact, physical embrace, energetic exchange, and nondual recognition. Not hedonistic pursuit but utilizing natural energy for recognition. Gradual refinement from coarse to subtle experience.

[8351-8400]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Special seat and channel engagement: specific postures (gdan) facilitating energy flow. Seeking central channel (rtsa) and holding awareness there. Integration of posture, breath, and visualization. Tantric transformative technology utilizing body-mind connection.

[8401-8450]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Bindu placement and training: conventional bindu (kun rdzob kyi thig le) at body vital points. Methods for stabilizing, moving, and dissolving bindu. Connection to mahamudra of great bliss (bde chen gyi phyag rgya) through sustained practice. Sequential stages of bindu practice from coarse to subtle.

[8451-8500]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Body postures and wind control: specific asanas facilitating energetic opening. Wind vital points (rlung gi gnad) for directing energy. Integration of posture and prana as complete practice. Not merely physical exercise but subtle body transformation.

[8501-8550]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

View connection and transformation: integrating tantric practice with Dzogchen view (lta ba dang sbyar zhing 'gyur ba rtsi ba). Bliss experience as pointing to empty nature, not end in itself. Continuous practice making ordinary perception invisible (mi mthong bar bya) through recognition. Restriction to empowerment context preventing misuse. Risk of reifying bliss as goal rather than recognition-support.

[8551-8600]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ultimate nature of empowerment: All four empowerments pointing to same recognition—awareness as one's own face. Vase empowerment purifying body, secret empowerment purifying speech, wisdom-knowledge empowerment purifying mind, word empowerment pointing directly to nature. Definitive meaning: empowerment not external transmission but recognition of primordial completeness.

[8601-8650]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Contemporary application: Traditional empowerment structure maintained while recognizing its provisional nature. Teacher's role matching student capacity. Student's commitment to appropriate practice. Integration of traditional form with recognition essence.

[8651-8671]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Completion of empowerment sequence: Four empowerments establishing complete basis for tantric practice. Seventeen aspects of wisdom-knowledge empowerment providing detailed guidance. Consort examination ensuring appropriate energetic engagement. Integration of all elements into coherent practice framework.

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[8672-8673]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

First joy - entering wisdom wind expanding and gathering. Yoga of prana movement.

01 06 05 02

01 06 05 03

01 06 05 04

01 06 05 05

[8677-8679]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Fifth emptiness - mind and wisdom inseparable, not dividing or separating, not transcending both extremes or distinctions. Citation from previous text.

01 06 06 01

[8680-8686]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Summary of five stages: first joy only, second sensation contact, third bliss, fourth experience co-emergent, fifth emptiness. Twelfth joining that very view with conduct and measuring changes.

01 06 07 01

[8687-8690]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Tantric view framework establishing foundational pedagogical structure. Apparent gradualism as skillful means for practitioners requiring graduated engagement. Dzogchen view recognizing path-discourse resolves into primordial purity without transformation.

[8691-8723]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Hermeneutical strategy maintaining apparent vehicle hierarchy while dissolving distinctions through recognition of awareness as single ground. Definitive meaning transcends yet incorporates provisional meaning.

[8687-8687]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Three kayas organizing apparent pedagogical hierarchy while demonstrating inseparability in single gnosis. Ground as dharmata encompassing all vehicles without distinction.

[8687-8687]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Seven treasures structure organizing apparent complexity while maintaining ultimate simplicity of recognition. Integration with treasury structure demonstrating systematic exposition.

01 06 07 02

[8725-8750]

VIEW: TANTRIC-TRANSFORMATIVE**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY**

Sacred outlook framework establishing foundational pedagogical structure. Apparent gradualism as skillful means for practitioners requiring graduated engagement. Dzogchen view recognizing path-discourse resolves into primordial purity without transformation.

[8751-8769]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: DECLARATIVE-FINALITY**

Hermeneutical strategy maintaining apparent vehicle hierarchy while dissolving distinctions through recognition of awareness as single ground. Definitive meaning transcends yet incorporates provisional meaning.

[8725-8725]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: DECLARATIVE-FINALITY**

Three kayas organizing apparent pedagogical hierarchy while demonstrating inseparability in single gnosis. Ground as dharmata encompassing all vehicles without distinction.

[8725-8725]

VIEW: TANTRIC-TRANSFORMATIVE**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY**

Seven treasures structure organizing apparent complexity while maintaining ultimate simplicity of recognition. Integration with treasury structure demonstrating systematic exposition. --- This concludes 01-06-07-03 epistemic analysis.

[8770-8800]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Fourfold view: outer distinguishing samsara-nirvana, inner making offering mandala requesting twenty-five wisdoms, secret entering mind-door from four directions of space, complete showing primordially pure awareness beyond thought as great space. Fourth empowerment completely without elaboration. --- This concludes 01-06-08-01 epistemic analysis.

01 06 09 01

[8810-8810]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Pure perception framework establishing foundational pedagogical structure. Apparent gradualism as skillful means for practitioners requiring graduated engagement. Dzogchen view recognizing path-discourse resolves into primordial purity without transformation.

[8811-8840]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Hermeneutical strategy maintaining apparent vehicle hierarchy while dissolving distinctions through recognition of awareness as single ground. Definitive meaning transcends yet incorporates provisional meaning.

[8810-8810]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Three kayas organizing apparent pedagogical hierarchy while demonstrating inseparability in single gnosis. Ground as dharmata encompassing all vehicles without distinction.

[8810-8810]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Seven treasures structure organizing apparent complexity while maintaining ultimate simplicity of recognition. Integration with treasury structure demonstrating systematic exposition.

01 06 10 01

[8841-8870]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Divine pride framework establishing foundational pedagogical structure. Apparent gradualism as skillful means for practitioners requiring graduated engagement. Dzogchen view recognizing path-discourse resolves into primordial purity without transformation.

[8871-8872]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Hermeneutical strategy maintaining apparent vehicle hierarchy while dissolving distinctions through recognition of awareness as single ground. Definitive meaning transcends yet incorporates provisional meaning.

[8841-8841]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Three kayas organizing apparent pedagogical hierarchy while demonstrating inseparability in single gnosis. Ground as dharmata encompassing all vehicles without distinction.

[8841-8841]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Seven treasures structure organizing apparent complexity while maintaining ultimate simplicity of recognition. Integration with treasury structure demonstrating systematic exposition.

01 06 11 01

[8873-8882]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>

Elaborate empowerment (spros bcas) fourfold structure: Outer—dam tsig, oath-water, etc.; Inner—entering maṇḍala, showing deity face, name empowerment; Secret—śrāvaka vows to nine completions, breath-release with praise; Supreme—vase definitive kāya, completely perfected. Fourfold purpose: purifying body of four elements' karma through sixteenfold purification. Tantric transformative framework, not Dzogchen direct recognition.

[8883-8894]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Unelaborate empowerment (spros med) fourfold self-face distinction: Outer—unelaborate's elaborate purifying body-speech-mind-consciousness four, letter-locations four; Inner—unelaborate showing three doors basisless, beyond fabrication; Secret—unelaborate's thoroughly unelaborate five objects moved to path, five doors har-sangs liberated; Supreme—unelaborate's extremely unelaborate producing special realization. Purpose: liberating from expression (brjod gzhi), expresser, expressed, expression four bonds.

[8895-8912]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Thoroughly unelaborate (shin tu spros med) fourfold self-face: Outer—splitting open elaboration; Inner—offering maṇḍala, supplicating; Secret—entering space-maṇḍala; Supreme—directly pointing out rigpa self-face. Purpose: destroying mind's movement (yid 'gyu ba), mover, moved, moving four bonds. Mind vs. consciousness distinction: consciousness (sems) = ālaya-vijñāna holding five sense-objects; mind (yid) = investigating general object meaning without ālaya-connection.

[8913-8928]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Extremely unelaborate (rab tu spros med) fourfold self-face: Outer—showing elaborate postures; Inner—making meditation postures; Secret—four-direction gaze and glance; Supreme—"söng chig" etc. completely perfected. Purpose: destroying mind's thought (bsam pa), recollection (dran pa), conception (rtog pa), attachment (zhen pa) four bonds.

[8929-8964]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Empowerment enumeration: Each self-face distinction has outer-inner-secret-supreme fourfold = sixteen. Sixteen purify outer sixteen actions, inner sixteen conceptual thoughts, secret sixteen wind movements, supreme sixteen grounds. Thirty-two defilements to purify: body-speech-mind-consciousness four each have four defilements = sixteen; plus yid-movement four, sems-recollection four. Thirty-two purifiers (sixteen elaborate + sixteen unelaborate) purify thirty-two defilements. Purpose: knowing generation stage's defiled-to-be-purified and purifier.

[8965-9014]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Body-action distinctions: Thirty-two defilements' basis—body immeasurable, composed of four elements; male-female divided = eight; earth-water-fire-wind basis-penetrating, spreading, balanced = twelve. Action-power: elaborate etc. four with three kāyas = twelve purifiers. Four elements male-female eight = eight purifiers (four empowerments as method-prajñā pairs). Body distinctions: four elements each contains four = sixteen; hot-cold distinction = sixty-four. Empowers purify via sign-meaning distinctions. Afflictions: desire four (looking, smiling, holding, embracing) = sixteen per element; ignorance four, anger four, pride four, jealousy four = eighty afflictions. Total defilements: 512 bodies + 10,148 afflictions = 10,660 to purify.

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[9015-9026]

[VIEW: TANTRIC-TRANSFORMATIVE](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY](#)

sPros bcas kyi spros bcas (elaborate within elaborate): phyi'i dbang stag gon gyi tshom bu—outer power-place lion-group circle. So shing 'grim pa—tooth-stick divination; mchod pa 'bul ba—mandala offering; srung skud gdags—protection cord tying; ku shad byin pa—kusha grass giving. Yongs rdzogs rmi lam brtag pa—complete dream examination. This is tantric preparatory ritual, provisional means for dream-yoga foundation.

[9027-9043]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

sPros med kyi phyi'i dbang—non-elaborate outer empowerment: khros byed—ablution; gsol ba btab—supplication; rdo rjes nang du bsd pa gsum—three vajra entries. Nang gi dbang: dam tshig gi man' chu—samaya oath-water; 'khor ba spong ba'i man'—samsara-rejecting oath; myang 'das len pa'i man'—nirvana-accepting oath; sems can gyi don mi byed re'i man'—not abandoning beings' welfare oath. Risk: view-collapse—taking oaths as literal promises rather than recognition-supports.

[9044-9076]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Shin tu spros med kyi phyi'i dbang—supremely non-elaborate outer: nyan thos kyi dkyil 'khor du 'jug pa—shravaka mandala entry. Sa lam gyi tshad—stages and bhumis measurements. dGe slong du ba nyes chad—monastic discipline infractions. Sems bskyed pa—mind generation. Sdom pa—vows. Kriya, Upa, Yoga dkyil 'khor re re la nram grangs dgu dgu—nine variations each, nyer bdun—twenty-seven total. Sutric graduated entry for lower capacity practitioners.

[9077-9081]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Mahayoga yongs su rdzogs pa—complete: lung bstan pa—prophecy; dkyil 'khor du 'jug pa—mandala entry; lha ngo bstan pa—deity introduction; me tog dor ba—flower-throwing; ming gi dbang—name empowerment; gnang pa—permission; 'chad pa—explanation; phan pa—benefit; nus pa—capacity; rig pa'i dbang—rigpa empowerment; yan lag gi dbang—limb empowerment; khyad par gyi dbang—special empowerment. bCu gnyis—twelve total. Generation stage emphasis.

[9082-9114]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Anuyoga yongs su rdzogs pa: dkyil 'khor du 'jug pa; brda nges par mtshon pa—definitive symbolic indication; dbugs dbyung ba—permission; phyag rgya bsgyur ba—seal transformation; las su bya ba—practical application; 'jug pa nges pa—definitive entry. Drug—six total. Snyoms par 'jug pa—union meditation; byang sems yi ge gsum—three bodhicitta seed syllables; me long du blang ba—mirror practice. Risk: practice-misread-as-ontology—taking union practice as literal rather than non-dual recognition.

[9115-9127]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Atiyoga rdzogs pa chen po'i dkyil 'khor du gzhug pa—entering Dzogchen mandala. bSgom pa nges pa'i dkyil 'khor du me tog dor ba—visualization-definitive mandala flower-throwing. Lha ngo bstan zhing dbang bskur ba—deity introduction with empowerment. 'Bras bu bya bral rdzogs pa'i dbang bskur ba—result-effortless-completion empowerment. bZhi—four total. Risk: practice-misread-as-ontology—taking four empowerments as stages rather than simultaneous recognition.

[9128-9170]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Grangs nges pa—definite enumeration: spros bcas kyi spros bcas la phyi nang gsang ba yongs rdzogs bzhi—fourfold elaborate outer-inner-secret-complete. dBang drug—six empowerments: so shing 'grim pa, mchod pa 'bul ba, srung skud dang ku sha, rmi lam brtag pa, bzang ngan gyi rjes dri ba. Spros bcas kyi spros med: phyi gsum, nang bzhi, gsang ba bzhi, yongs rdzogs bzhi—twenty-one total. Shin tu spros med: nyan thos drug, rang sangs lnga, byang sems bzhi—nyer lnga—fifteen total.

[9171-9208]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Rdodzogs pa chen po'i yongs su rdzogs pa'i dbang—Dzogchen complete empowerment: phyi—a bsam skye med lam sgom pa, a spyod 'gag med pa, a 'phros sdud lus ngag yid dag. Nang—khrus dag pa'i thabs ston, mchod pa bsgrub pa'i don grub, gngang pa 'jug pa'i nus stsol. Gsang ba—dkyil 'khor 'jug gnad dbyings su rig pa 'god pa, lha ngo bstan dbyings rig ston pa, ming dbang sangs rgyas sras su bgyi ba. Yongs rdzogs—phyi dbang po tshig don gnyis med myong ba'i lung bstan, nang sems gsal tshig snyan pa'i gdams ngag 'gag med par rig pa, gsang ba 'chags med 'jug tshig nges ston bde ba chen po'i dbyings rig bstan pa. bCu gnyis—twelve total.

[9209-9230]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: TEMPORALIZATION

Shin tu spros med yongs su rdzogs pa'i dbang: shar sgo 'jug pa lam stong pa nyid ston—east gate entry shows path-emptiness; lho sgo sems stong pa nyid—south gate shows mind-emptiness; nub sgo nyon mongs rang grol stong pa nyid—west gate shows afflictions self-liberated as emptiness; byang sgo las dang bag chags zad pa stong pa nyid—north gate shows karma and traces exhausted as emptiness. Rig pa'i me tog snying thim du dor—throw rigpa-flower dissolving into heart. Risk: temporalization—reading four gates as sequential rather than simultaneous.

[9231-9250]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

dBang bzhi'i don bshad pa—explanation of four empowerments' meaning: sngags dbang—the mantra-empowerment actually shows rtsa lung thig le'i gnad—the essential point of channels, winds, and bindus. Sems dbang—mind empowerment shows don gyi rig pa snying gi gnad—the meaning-awareness heart-essential. Shes rab ye shes dbang—prajna-wisdom empowerment shows rig pa 'char gnad snang ba'i gnad—the awareness-arising essential point of appearance. De kho na nyid dbang—suchness empowerment shows stong gnyis med rtogs gnad—the essential point realizing non-dual emptiness.

[9251-9270]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

dBang gi don rdzogs pa—empowerment meaning completion: dBang bzhi'i gnad dril ba—condensing four empowerments' essential points. rDo rje'i gsang ba'i snying po—vajra secret heart essence. rDzogs pa chen po'i don sgrom du gsungs—Dzogchen meaning spoken as condensed essence. This is definitive: empowerments point to ever-present rigpa, not bestowal.

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[9518-9526]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Five perfections (phun sum tshogs pa lnga) of Dharmakāya: Teacher Samantabhadra, location dharmadhātu, teaching all Buddhas' mind-teaching, assembly uncompounded, time without change in dharmatā. Dharmakāya established through inexpressibility, effortless spontaneous accomplishment of dharmatā. Declarative of primordial completion, not causal achievement.

[9527-9558]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Five perfections of Saṃbhogakāya: Teacher Vairocana, location dense array, teaching six self-arisen syllables' tongue-light-ray emanation, assembly four-family Buddhas, time great natural purity. Five perfections plus field and emanation make eight—result of eight empowerments. Risk of reifying maṇḍala architecture as physical location.

[9545-9558]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>

Light-ray union explanation: Father's face-entering, mother's space-emerging, emanation spreading. Tantric physiology for transformative practice, not literal description of light mechanics.

[9559-9566]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Five perfections of Nirmāṇakāya: Teacher sixth Vajradhara, location Tuṣita/Lcang lo can, teaching Great Perfection, assembly worldly and transcendent, time for training beings. Five perfections plus field and teaching makes eight. Svābhāvīkākāya: Inexpressible pure nature, beyond thought, no distinctions to demonstrate.

[9567-9606]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Four kāyas' essential nature: Dharmakāya unmodified nature, empty all-pervading; Saṃbhogakāya five wisdoms, five winds, five prajñās, five lights, five kāyas, five families; Nirmāṇakāya teacher appearances without inherent existence; Svābhāvīkākāya outer-inner non-dual. Sign kāyas as indicators of recognition, not ontological substances.

[9607-9661]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Clairvoyance enumeration system: Four empowerments' seeds produce six-by-six (36) clairvoyances for sense faculties. Six clairvoyances for each of six faculties (eye, ear, nose, tongue, body, mind) = 36. Each distinguishes six objects = 216. Minus overlaps = 180 clairvoyances. Plus thirty-two major marks = 212. Risk of reifying enumeration as metaphysical reality.

[9662-9670]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Wisdom-vision clairvoyances: Five wisdoms each with six clairvoyances (mirror-like, equality, discriminating, all-accomplishing, dharmadhātu, non-abiding) = 30. Plus liberation clairvoyances six-by-six = 36. Plus kāya-speech-mind activity clairvoyances = 36. Total 108 from thirty-two empowerments. Tantric taxonomy for practice tracking.

[9671-9686]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Faith-purification clairvoyances: Forty-five faith-visions produce qualities. Hearing-purification 180. Thought-purification 180. Touch-purification 180. Dharma-purification 180. Total 2,360 ground qualities, 660 wisdom activities, 3,120 dharmas. Vajradhara's great clairvoyance display. Tantric enumeration system, not definitive ontology.

[9687-9702]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>

Samaya commitments introduction: Eight aspects—essence, etymology, divisions, basis, benefits, faults, repair methods, protection methods. Ground-ripening and empowerment arrangements. Highest mantra samaya crucial for all entrants. Tantric preliminaries to Dzogchen recognition.

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Samaya (dam tshig) exposition: Dam-tshig mchog-gi rgyud citation—dam means bound, vajra difficult to transgress definitive crucial. Etymology: Dam-tshig means self-mind unbroken, free from deception-guile. General mantra system: root and branch samaya two. Root: body-speech-mind three; branch: twenty-five—knowing, accepting, not abandoning, practicing, accomplishing five each. Here specifically: view, conduct, practice, common, particular body-speech-mind, branch, crucial definitive—seven. Rang-shar citation: 'bum-sder gsumgs-pa'i samaya, summarized well keep in mind: realization view samaya, conduct continuum samaya, practice general samaya, common general samaya, body-speech-mind samaya, branch number samaya, crucial definitive samaya—these samaya brief and extensive great. Supports: teacher, student, brothers-sisters. Rang-shar citation: inconceivable samaya included in two, teacher and student two, famous as protection cause; protection cause is teacher, protector is student. Brothers-sisters fourfold definite: vajra brothers four meaning taught—general, close, mixed, mandala vase mixed. All entering Dharma general brothers; same Dharma family close brothers; gathered by one teacher mixed brothers; mandala one lamp one vase empowerment same time extremely mixed brothers. All these known as seven object transformations. Teacher also four: all honoring as teacher general teacher; self entering Dharma leading teacher; samaya-vows giving empowerment teacher; instructions bestowing oral teacher. Rang-shar citation: teacher fourfold meaning—general, leading, samaya empowerment, oral instruction teacher. Teacher-student etymology: Rang-shar citation: not-knowing knowing-releasing learning, Dzogchen meaning entering teacher; student etymology: non-distraction method listening learning, instruction vessel becoming ma; thus meaningful teacher-student, correctly equal ground abiding, samaya-possessing likewise. Instructional provisionality of samaya structure as commitment-framework. Risk: reifying samaya as external rules rather than awareness-continuity.

[9764-9859]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Benefits of keeping samaya, faults of breaking, restoration methods. Benefits: Rang-shar citation—samaya vow abiding accordingly, all aims completed. Sgyu-'phrul citation—abiding in supreme samaya, supreme holy supreme, sons and brothers' minds blessed. Faults of breaking: Rang-shar citation—broken both burned; body samaya broken, vajra hell burned, born in wailing place, teacher broken no restoration method, both born in great wailing; speech samaya broken, appearance ceases, born in great darkness dust, even after emerging born mute; mind samaya broken, born in great mind-disturbance, always continuous fighting, battle and great suffering, or memory lost, or memory frozen, madness epilepsy struck, finally born in wailing place. Breaking omens: various discomforts arise, epidemic infectious diseases, various fever diseases, spirits and maras also killing then going to hell, eyes not seeing forms, ears deaf and works unaccomplished, leprosy skin diseases arise, thieves kings' punishments arise, others don't have fever diseases arise, children spouse show death, all lands rise as enemies, actions meaningless great. Restoration methods three: Body broken restoration: read extensive scriptures, turn great assembly wheels, threefold pure action; speech: hundred lamp ritual, hundred confession-repairs, various confessions do, see purified qualities; mind: offer pleasing substances to teacher, all available honor noble ones, thus confession done, all aims accomplished, all desires fulfilled, all actions completed. Protection method: seeing faults-qualities, pure recollection and alertness, continuum holding. Rang-shar citation: samaya accordingly abiding. Instructional ethics framework for maintaining tantric commitments. Risk: reifying faults as literal hell-realms rather than recognition-obstructions.

01 07 02 01

[9899-9950]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Supporting mandala framework establishing foundational pedagogical structure. Apparent gradualism as skillful means for practitioners requiring graduated engagement. Dzogchen view recognizing path-discourse resolves into primordial purity without transformation.

[9951-9989]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Hermeneutical strategy maintaining apparent vehicle hierarchy while dissolving distinctions through recognition of awareness as single ground. Definitive meaning transcends yet incorporates provisional meaning.

[9899-9899]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Three kayas organizing apparent pedagogical hierarchy while demonstrating inseparability in single gnosis. Ground as dharmata encompassing all vehicles without distinction.

[9899-9899]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Seven treasures structure organizing apparent complexity while maintaining ultimate simplicity of recognition. Integration with treasury structure demonstrating systematic exposition.

01 07 03 01

[9990-10010]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Supported deities framework establishing foundational pedagogical structure. Apparent gradualism as skillful means for practitioners requiring graduated engagement. Dzogchen view recognizing path-discourse resolves into primordial purity without transformation.

[10011-10070]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Hermeneutical strategy maintaining apparent vehicle hierarchy while dissolving distinctions through recognition of awareness as single ground. Definitive meaning transcends yet incorporates provisional meaning.

[10071-10085]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Three kayas organizing apparent pedagogical hierarchy while demonstrating inseparability in single gnosis. Ground as dharmata encompassing all vehicles without distinction.

[9990-9990]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Seven treasures structure organizing apparent complexity while maintaining ultimate simplicity of recognition. Integration with treasury structure demonstrating systematic exposition.

01 07 04 01

[10086-10098]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Outer harm abandonment (phyi'i phyi gnod sems spang ba): Citation from sNying po'i don nram par len pa'i rgyud establishes karmic consequences for mantra holders developing harmful intent. Cold hells (grang ba'i dmyal ba) for 500 great eons (stong phrag lnga) as result. Tantric transformative register using fear-based motivation for discipline. Risk: literalizing hell-realms as spatial destinations rather than recognition of harm-pattern consequences; reifying time-measures as chronological rather than experiential intensity.

[10099-10114]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Harm to guru and vajra siblings: Citation from gNam lcags me 'bar ba'i rgyud - killing 100 vajra siblings or 100 lineage gurus worse than killing all beings in three realms. Guru as sangs rgyas thams cad kyi ngo bo (essential nature of all Buddhas). Numerical comparison as pedagogical shock tactic, not moral mathematics. Risk: collapsing guru-yoga into worship-dependence; missing that "guru" represents recognition-itself, not personality.

[10114-10130]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Wrong view toward self-other philosophical systems (rang gzhun gyi grub mtha' la log lta): Citation from bKod pa chen po - slandering secret dharma leads to Avici hell (sa spyod me'i sdug bsngal) for long duration. Polemical distinction establishing view-samaya boundaries while acknowledging all systems as dharmata-display. Risk: converting view-commitment into sectarian dogmatism; misreading as injunction to criticize others rather than maintain recognition.

[10130-10149]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Three inner/outer/secret abandonments: View, meditation, conduct (lta sgom spyod) errors as "great wrong path" (lam log chen po). Citation from Shel gyi khang bu brtsegs pa'i rgyud - all beings' suffering ripens in mind holding wrong view. Three samayas: outer view-meditation-conduct, inner yidam deity, secret guru and vajra siblings always in mind. Padma klung gi rgyud citation: mental non-engagement with dharma objects leads to Avici. Risk: proliferating samaya categories as obligations rather than recognition-descriptions; converting natural display into rule-following.

[10149-10178]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Dam tshig rnam par bkod pa mchog gi sdong po'i rgyud citation: commitments not to be transgressed - guru's word, guru's activities, body-speech-mind not separate from dharma, benefiting beings, respecting guru. Twenty-seven samayas (nyi shu rtsa bdun) of body-speech-mind divisions as pedagogical framework. Risk: reifying 27 samayas as checklist obligations rather than descriptions of recognition-nature; converting natural purity into moral achievement.

[10178-10206]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Thalgyur citation on samaya boundaries: guru as sangs rgyas mchod pa'i rten (support for worshipping Buddha), continuous offerings to guru-sangha-yidam-dakini assemblies. Not criticizing women, not abandoning aggregates, not disturbing faithful assembly minds. Graduated training (bslab pa'i rim pa): perfect body conduct, restrain speech, settle and examine mind, gradual entry into karma. Risk: converting recognition into behavioral compliance; missing that "offerings" represent appreciation of display, not material transactions.

[10206-10239]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: REIFICATION

Consequences of transgression: 'Khor lo rin po che citation - body samaya transgression severs "Buddha body" designation; worse than killing all three realm beings. Speech transgression worse than cutting all beings' tongues. Mind transgression worse than disturbing all meditators' minds. Numerical comparisons as pedagogical intensity markers, not moral calculus. Risk: literalizing consequences as cosmic punishment rather than recognition-obscurity; fear-based motivation obscuring natural virtue.

[10239-10270]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Guru samaya paramount: dPal nam mkha' mi zad pa'i rgyud citation - even without evil mind, mindfulness lapses in dreams or carelessness must be confessed (bshags pa). Guru as all Buddhas' essence (sangs rgyas thams cad kyi ngo bo yin). Guru demonstrates blla na med pa'i chos (unsurpassed dharma) extracting from samsara - "object rare" (yul gnyan pa). Risk: guru-yoga collapsing into guru-worship; missing that guru represents recognition-capacity, not personality-dependence.

[10270-10310]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: NEGATIONAL-CLEARING

RISK: REIFICATION

Great master dGa' rab rdo rje citation: even recognizing faults, act as guru spoke; even body suffering, accomplish guru's activities; guru's mind never disturbed even instant. Ultimate view: all conduct as guru's activity when recognition present. Dzogchen rigpa register dissolving tantric obligation into natural responsiveness. Risk: reifying "guru's word" as external authority rather than recognition-guide; converting freedom into obedience.

[10310-10330]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: TEMPORALIZATION

Guru's food and wealth more precious than own life - yogi must always protect. Without permission, not teaching dharma, giving empowerment, consecrating, or teaching meditation in guru's field. All body-speech-mind activities require guru consultation. Temporalization risk: "permission" and "consultation" framed as time-bound transactions rather than recognition-checking.

[10330-10350]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Final view: natural purity of basis means samaya naturally pure (rang bzhin gyis rnam dag) - nothing to damage or restore. Dzogchen rigpa register: dam tshig as description of recognition-state, not obligation to fulfill. "Transgression" itself empty display. Risk: nihilistic interpretation as license for unethical conduct; missing that natural purity does not negate apparent consequences in relative display.

[10350-10370]

VIEW: TANTRIC-DZOGCHEN-INTERFACE

PEDAGOGY: UPAYA-STATEMENT

RISK: VIEW-COLLAPSE

Interface teaching: apparent hierarchy of samayas (root-branch, body-speech-mind-outer-inner-secret) as upaya for practitioners requiring graduated engagement. Simultaneously, all samayas resolve into single recognition of awareness-nature. Pedagogical provisionality maintaining apparent structure while pointing to structurelessness.

[10370-10385]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Definitive meaning: twenty-seven samayas as twenty-seven aspects of single recognition. Dam tshig (samaya) as dam pa'i tshig (sacred word) - not binding contract but pointing-out instruction. All apparent obligations dissolve in recognition that nothing was ever bound. Final declaration: commitment as commitmentlessness.

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[10471-10471]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Chapter conclusion marking completion of seventh house of the Treasury. Transition from empowerment and samaya topics to definitive meaning of basis, path, and fruit. Primordially pure dharmadhātu as ultimate truth, vajra mandala as spontaneously accomplished. Risk of practice abandonment—negations apply from recognition, not confusion. Teaching discriminating, not universal.

01 08 01 01

[10472-10490]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Pure vision framework establishing foundational pedagogical structure. Apparent gradualism as skillful means for practitioners requiring graduated engagement. Dzogchen view recognizing path-discourse resolves into primordial purity without transformation.

[10492-10547]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Hermeneutical strategy maintaining apparent vehicle hierarchy while dissolving distinctions through recognition of awareness as single ground. Definitive meaning transcends yet incorporates provisional meaning.

[10472-10472]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Three kayas organizing apparent pedagogical hierarchy while demonstrating inseparability in single gnosis. Ground as dharmata encompassing all vehicles without distinction.

[10472-10472]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Seven treasures structure organizing apparent complexity while maintaining ultimate simplicity of recognition. Integration with treasury structure demonstrating systematic exposition.

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[10548-10584]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMIC-DISTINCTION

RISK: VIEW-COLLAPSE

First assertion negated: "Primordial nirvana spontaneously present from beginning"—if lhun-grub, unchanging, samsara-nirvana arising impossible. If effortless liberation for all, cause-effect primordially spontaneously present, cause-effect simultaneous absurdity. If desired, cause samsara time, result not nirvana clear; if two one, samsara-nirvana both absurd, nirvana-samsara absurd because two one. Klong drug pa citation: "Spontaneous presence various basis also not true basis, if thus, beings' effort not liberation, because ignorance itself obscures. If rigpa exists liberation said, result also not liberation? Like black charcoal, even washed white cannot change color. Cause-effect different, or not spontaneous presence. If cause-effect one, effort unnecessary. Therefore spontaneous presence basis meaningful or not? Kun-tu bzang po spoke to me, teacher spoke thus, great being, as you understood, this knowable phenomena only, not true nature." Polemical distinction demonstrating lhun-grub as provisional teaching, not ultimate basis. Risk: view-collapse by taking spontaneous presence as ultimate ontological category.

[10585-10619]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMIC-DISTINCTION

RISK: VIEW-COLLAPSE

Second assertion negated: "Essence not established, indeterminate, conditions transform indeterminate." Sems-sde citation: "Indeterminate name various, meaning also merely imputed empty, nature not singularly determinate, however imputed thus appearing." Negation: if one, contradicts one-not-one direct contradiction different substances reasoning; if indeterminate basis samsara's arising basis, then itself determinate, self-words clear; if nirvana's basis also clear. Also when basis pure, impure not—intermittent indeterminate contradicts; also impure returning to pure absurd because basis indeterminate without part-whole. Also samsara-nirvana mutually pervaded absurd because basis indeterminate becoming anything. If desired, beings effortlessly liberated, Buddha impure returning suffering experience absurd. Also basis sentient absurd because indeterminate, definitely singly asserted. Klong drug pa citation: "Indeterminate basis taught, this also not true essence, I understand intellect thus: result intermittent? Or with returning? Indeterminate becomes determinate, indeterminate becomes determinate, own indeterminate own exists, if determinate like action's end—all these knowable not? Teacher's words thus." Polemical refutation of indeterminate basis as eternalist nihilist extreme. Risk: view-collapse by mistaking indeterminacy for freedom from extremes.

[10620-10692]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMIC-DISTINCTION

Third assertion negated: "Essence unchanging like space, appearance manner unchangeable like fire-water determinate." Negation: essence without-appearance manner unchangeable, basis cannot produce samsara, nobody can liberate. If nirvana existed from beginning, same as tirthika permanent, contradicts liberation from causes-conditions. If samsara's essence nirvana, unchanging desired, essence nirvana then liberation unnecessary, like fire hot no need to change. "Needed for mind-appearance" contradicts unchangeable appearance manner. "Samsara's appearance, not basis's appearance"—basis becomes both, because apart from basis samsara's appearance exists. Also if basis realized then determinate, basis unsuitable because before realization realization-basis exists, then realizing mind arose, realization not dependent on basis; even if realization-mind dependent on basis, must exist before realization, pervaded. If not realized also basis, who knows? If mind knows, not realized also basis revealed. Klong drug pa citation: "Determinate basis taught, this also not true essence, like eye-disease persons, from conch yellow appears, self-returning difference, self-other two-none determinate free from extremes, therefore also not true. Or cause determinate result determinate, same as permanent self, this also knowable not? Words same as before." Systematic dismantling of determinate basis position.

[10693-10698]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMIC-DISTINCTION

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Fourth assertion opened: "Rigpa's essence directionless universally arising, accepting anything." Beginning of negation: accepting anything—basis abiding accepting or non-abiding accepting? [File continues in next section].

01 08 03 01

[10699-10715]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: POLEMICAL-DISTINCTION

Fifth position analysis—awareness essence direction not everywhere arising. Refutation: if whatever accepted, does it dwell in basis or not? If dwell, permanent-impermanent both established together. If impermanent established but permanent not, whatever-acceptance is damaged. Samsara liberates without effort, liberation reverts. Like second position, rabbit horns and barren woman's son make samsara-nirvana, limitless faults. Imputation critique: accepting "whatever" allows absurdities.

[10716-10721]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: POLEMICAL-DISTINCTION

Sixth position analysis—essence arising everywhere, accepting variegated variety appearance. Refutation: is variety outer appearance, inner consciousness, or both gathered? If variety like base is one-only, fault of variety as outer arising. Analysis of variety as basis characteristic. Problem: one basis cannot produce manifold variety without losing unity.

[10699-10699]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: NIHILISM

Six positions refuted. Exhaustive refutation demonstrates NO conceptual characterization of basis is tenable. Not nihilism but establishing-negation: basis cannot be established through conceptuality. All positions are directional projections, conceptual elaborations. Actual basis free from elaboration. Risk: intellectual satisfaction with refutation, missing pointing beyond.

01 08 04 01

[10722-10723]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: POLEMICAL-DISTINCTION

Sixth position continuation—variety as outer appearance, inner consciousness, or both gathered. If variety like base is one-only, fault of variety as outer arising. Analysis of variety as basis characteristic. Problem: one basis cannot produce manifold variety without losing unity.

01 08 04 02

[10724-10730]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Atiyoga Dzogchen ground framework. Longchenpa's own view: basis of non-dual primordial purity and spontaneous presence. Seven positions refuted as one-sided; actual basis transcends all characterizations while including all. Own system not eighth position but recognition that basis is beyond positions.

[10731-10756]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Synthesis presenting non-dual basis. Essence primordially pure, spontaneous accomplishment depth clearly existing, non-dual portion, primordially pure awareness thing characteristic not established. Abandoning dispute from two. Scriptural citations establishing ka dag and lhun grub as grounded in tantras.

[10724-10724]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Non-dual basis description—nature of spontaneous accomplishment dwells as subtle inner clarity; appearance essence empty, empty nature dwells clear; essence awareness being form, primordial wisdom primordially not gathering-separating. Essence primordially pure, nature spontaneously accomplished, difference not accepted.

[10724-10724]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Dispute resolution—each position has faults; establishing own essence primordially pure, nature spontaneous accomplishment. Not contradictory but complementary. Dream example: sleep and dream not contradictory, both depend on mind. Risk: reifying ka dag and lhun grub as separate entities—actual meaning is non-dual.

01 08 05 01

[10757-10757]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Synthesis presenting Longchenpa's own view. Non-dual basis of primordial purity and spontaneous accomplishment, posited in own system as actual meaning. Seven positions all refuted as one-sided; actual basis transcends all characterizations while including all. Own system not eighth position but recognition that basis is beyond positions.

[10758-10773]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Actual Dzogchen view after refutation. Nature of spontaneous accomplishment dwells as subtle inner clarity. Essence primordially pure, nature spontaneously accomplished, difference not accepted. Scriptural citations from Rang shar, Klong drug pa, Mu tig phreng ba establish authority.

[10774-10774]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: NEGATIONAL-CLEARING

Abandoning dispute from number and own-face. Basis as eight aspects called answer; primordially pure and spontaneous accomplishment difference not accepted. Seven bases gathered, reversal not accepted. Dispute and answer from two resolved. Conventional and ultimate non-contradiction.

[10775-10775]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: POLEMICAL-DISTINCTION**

First refutation-answer two-fold. Refutation: basis eight fault doesn't exist because primordial purity and spontaneous accomplishment non-dual is asserted as seven bases gathered, not reversing from that. No fault in basis eight. Not contradicting self primordially pure because essence asserted as primordially pure is relational. Second: dispute and answer two-fold regarding non-dual primordial purity and spontaneous accomplishment.

[10782-10790]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: NEGATIONAL-CLEARING****RISK: VIEW-COLLAPSE**

Debate opening establishing primordial purity (ka-dag) and spontaneous presence (lhun-grub) objections. Three contradictions: if essence primordially pure, samsara never experienced, sentient beings' delusion impossible; if nature spontaneously present, all effortlessly liberated from beginning; if basis single, ka-dag and lhun-grub contradict as substances. Negational clearing preparing for non-dual resolution. Risk: taking objections as refutation rather than teaching-device.

[10790-10800]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: DECLARATIVE-FINALITY**

Response: essence primordially pure yet samsara appears through lhun-grub's expressive power (rtsal) alone. Dream analogy: sleep-mind's nature contains no dream, yet dream appears to perception. Sentient beings appear through illusion-display, not established in actual essence. Already liberated—merely remaining in self-place like child returning to mother. No new liberation established, no binding ever occurred.

[10800-10830]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Appearance conventionally lhun-grub, emptiness ultimately ka-dag—mere verbal designation without substance distinction. Single essence, different conceptual isolates (ldog pa tha dad). Monk who is fully ordained example: single person, two aspects, non-contradictory. Klong drug pa citation cycle: essence primordially pure contradicts samsara; nature spontaneous contradicts bondage; neither contradicts because no established nature to harm. Beyond words—neither ka-dag nor lhun-grub established as thing.

[10830-10866]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Supreme basis presentation: beginning basis essence primordially pure like pure conch, nature spontaneous not established as thing, inside white mandala subtle self-light as depth-clarity, without conditions not appearing outwardly. Outside limitless youth vase body as actual dharmata state. Essence-nature-compassion triad: emptiness of things yet subtle awareness with primordial resonance; spontaneous presence as arise-base of all appearances without limiting marks. Risk: spatializing as inner/outer containers.

[10866-10908]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Bkra shis mdzes ldan chen po citation: before realized Buddhas, before unrealized sentient beings, rigpa self-arisen wisdom unmoved from basis, without conditions three appearances abide together. Self-arisen wisdom speaks its own abiding: "Great appearance vast expanse unmoved from great Dharmakaya, abides as great unconfused Buddha." Essence-body non-ceasing, unchanging, secret method, unmoved, unmoving, unshaken. All appearances complete in one time, all wisdoms complete in one instant.

[10908-10925]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Thalgyur citation: essence abides as body yet form-color-marks not perceived; nature manifesting as light yet marks without signs; essence-nature-compassion threefold abiding—Dharmakaya, Sambhogakaya, Nirmanakaya undivided. Five colors markless, without parts, from uncompounded display accomplished. Risk: literalizing three kayas as substantial bodies.

[10970-11091]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Extensive tantric citations establishing primordial purity (ka-dag) through systematic negation. Yi-ge Med-pa'i rgyud: "I have no birth/death, no accumulation, no view, no meditation, no conduct, no result." Mu-tig phreng-ba: "No Buddha, no sentient beings, no ignorance, no delusion, no mind, no intellect." Klong drug-pa: "Free from elaborations, primordially pure, pure from beginning, beyond words and letters." Rang-shar: "No conceptuality, no ignorance, no mind, no intellect, no grasping." Negational clearing exhausts all conceptual constructs to reveal unfindable basis. Risk: mistaking negation for nihilistic emptiness rather than affirmative primordial purity.

[11091-11207]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Spontaneous presence (lhun-grub) detailed presentation: rtsa-rlung (channels-winds) basis where five root life-energies, five kayas, five speeches, five minds, five qualities, five activities, five wisdoms, five lights arise. Rin-po-che ga'u (jewel casket), gzhon-nu bum-pa (youth vase), inner clarity subtle, outer vast unbounded. Five colors—white clarity, yellow increase, red attachment-purified, green activity-without-effort, blue all-pervading completion—each with depth-clarity (gting-gsal) and self-resonance (rang-gdangs). Not nothingness, not established thing, but display-potential without fixation. Risk: spatializing as containers, reifying colors as substantial entities.

[11207-11335]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Five wisdoms arising from spontaneous presence: mirror-like wisdom (me-long ye-shes) forms and colors appearing as reflections; equality wisdom (mnyam-nyid) free from acceptance-rejection; discriminating wisdom (sor-rtog) individual clarity without confusion; all-accomplishing wisdom (bya-grub) effortless spontaneous activity; dharmadhatu wisdom (chos-dbyings) pervasive without center or limit. From Chos-sku (Dharmakaya) emptiness, ye-shes (wisdom) complete knowing arises naturally. Self-arisen wisdom beyond causes-conditions, unproduced-unceasing, play-display (rol-pa) only appearing, variously perfect basis. Appearances-emptiness indivisible—samsara-nirvana neither established nor separate.

[11335-11353]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Concluding synthesis of section eight: ka-dag lhun-grub indivisible great pervasion, kayas and wisdoms inseparable, beginningless suchness, self-arisen wisdom peerless unique singularity. Essence-nature-compassion threefold great identity is original Buddha (gdod-ma'i sangs-rgyas), spontaneous presence mandala, basis reality (gZhi'i gnas-lugs). Thal-gyur citation essence primordially pure, nature spontaneously present, compassion unobstructed—yet nothing established as thing. No duality, no enumeration, no existent-nonexistent establishment. Transition to next topic: how appearances arise from basis (gZhi-snang shar-tshul)—spontaneous presence appearances, Samantabhadra's liberation mode, sentient beings' delusion mode. Risk: premature resolution before understanding appearance-modes.

01 08 08 01

[11334-11334]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Original Buddha presentation—essence nature compassion three self great. Dwelling of great self-arisen; self primordially complete; not modified from beginning itself; liberated from samsara-nirvana two by knowledge; meaning of complete self-appearance. Base-meaning: primordially pure and spontaneous accomplishment not different great; form and primordial wisdom not gathering-separating; suchness without beginning; unique without rival of self-arisen primordial wisdom. Primordial Buddha as essence-nature-compassion; transition to three ways of arising.

01 09 01 01

[11335-11347]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Opening citation from Rang shar (Self-Arising): nature of essence primordially pure (ngo bo ka dag gi gnas lugs), not falling into India or any direction—non-localizable, non-reifiable basis. Declarative assertion of ground beyond geographic or conceptual limits.

[11348-11369]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Youth vase body (gzhon nu bum pa'i sku) structure: essence abiding as body (ngo bo skur gnas pa), nature abiding as speech (rang bzhin gsung du gnas pa), compassion abiding as mind (thugs rje thugs su gnas pa). Life-wind with four limbs (srog rlung yan lag bzhi ldan) as abiding of five wisdom winds' essence in awareness (ye shes kyi rlung lnga'i snying po rig par gnas pa). From outwardly radiating resonance (gdangs phyi shar), five light appearances (od lnga'i snang ba) arise together with jewel cavity spontaneous presence resonance (rin po che'i sbubs lhun gyi grub kyi gdangs). Compassion awareness resonance investigating aspects (thugs rje rig pa'i gdangs mnam pa la dpyod pa'i shes pa shar ba) as not knowing own face (rang ngo ma shes pa), becoming foundational ignorance (ma rig pa) dependent on rigpa. Terms: gzhi ma 'gyur yang gzhi snang shar bas 'gyur 'gyur 'dra bar song ba—as basis does not change but basis-appearance arises changing, thus rigpa's display changes. Primordially pure display (ka dag gi snang ba) like cloudless sky; spontaneous presence eight modes of arising (lhun grub kyi 'char tshul brgyad) as self-appearance. Risk of reifying basis as container or location rather than empty-ground of display.

[11370-11386]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Eight modes of spontaneous presence arising ('char tshul brgyad): (1) Compassion like appearing, door not blocked (thugs rje ltar 'char ba'i go ma 'gags pas), compassion for beings arises; (2) Light like appearing, door not blocked ('od ltar 'char ba'i go ma 'gags pas), five wisdoms' self-rainbow-light fills display; (3) Wisdom like appearing, door not blocked (ye shes ltar 'char ba'i go ma 'gags pas), abiding in non-conceptual state; (4) Body like appearing, door not blocked (sku ltar 'char ba'i go ma 'gags pas), peaceful-wrathful light-body fills sky; (5) Non-dual like appearing, door not blocked (gnyis med ltar 'char ba'i go ma 'gags pas), not analyzing one and many; (6) Liberated from extremes like appearing, door not blocked (mtha' grol ltar 'char ba'i go ma 'gags pas), spontaneous presence clearly in own face; (7) Pure wisdom door like appearing, door not blocked (dag pa ye shes kyi sgo ltar 'char ba'i go ma 'gags pas), essence primordially pure display like cloudless sky appears above; (8) Impure samsara door like appearing, door not blocked (ma dag pa 'khor ba'i sgo ltar 'char ba'i go ma 'gags pas), six realms' display appears below. Eightfold gateway structure of spontaneous presence from single basis. Declarative assertion: all eight simultaneous aspects of single display.

[11387-11412]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Bkra shis mdzes ldan chen po'i rgyud citation: "Alas, though without wandering confusion, from my potency wandering confusion arises"—basis not changing (gzhi mi 'gyur ba), nature not ceasing (rang bzhin ma 'gags pa), compassion appearing (thugs rjes shar nas), non-determinate ground-spontaneous presence (gzhi lhun grub kyi gnas lugs). Like clouds in sky not truly existing, adventitiously arising—ground, path, rigpa not existent (gzhi lam rig pa yod pa cang ma yin), yet from compassion-appearing ignorance self-arises (thugs rje ltar shar ba las ma rig pa byung). Jewel casket (rin po che ga'u) metaphor: wish-fulfilling gem, eight aspects like wish-fulfilling jewel ('dod yon gyi nor bu rin po che lta bu). Inner youth vase body (nang gzhon nu bum pa'i sku) broken open (rgya ral), outer spontaneous presence abiding (phyi lhun grub kyi gnas lugs su gnas). Instructional provisionality of metaphor pointing to non-conceptual recognition.

[11413-11450]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

At that time my display breaks outward (ngai snang ba phyi ral), morning-evening, instantaneous-momentary appearances—eight modes as self-liberated display. Ground-display (gzhi snang) appearing to self as not appearing to other, like dream display (rmi lam gyi snang ba ltar), flickering instantaneous (yar yud 'al 'ol sang seng du shar te), not recognizing own face (rang ngos ma zin pas), momentary instant (dar cig yud tsam mo). All beneath primordial purity (ka dag gi 'og na), spontaneous presence display (lhun grub kyi snang ba). Risk of nihilistic reading as denying appearances rather than recognizing their empty nature.

[11451-11480]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Below that: five clear light bindus and ray-dimensions (od gsal lnga'i thig le dang zer gdangs su snang ba) as great original ground (gzhi snga chen po). Below that: Sambhogakaya display (longs sku'i snang ba). Below that: Natural Nirmanakaya display (rang bzhin sprul sku'i snang ba). Below that: Six realms' display (gro drug gi snang ba) and taming-field displays (gro 'dul sprul sku thub pa drug). Impure Nirmanakaya display tamed by birth-aging-sickness-death (ma dag pa sprul pa'i sku skye rga na 'chis 'dul ba'i zhing snang). Eight modes as source-place ('byung ba'i gnas) of all these, like peacock's egg covering (gro ba'i 'bag skong lta bu). Thus called casket (ga'u'i sgra) teaching. Declarative assertion of hierarchical display structure as non-hierarchical recognition-facets.

[11481-11520]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Three kayas as pedagogical framework: Dharmakaya as essence primordially pure, Sambhogakaya as nature spontaneous presence, Nirmanakaya as compassion unobstructed. Not three separate bodies but three aspects of single display. Instructional provisionality of three-kaya structure for understanding recognition. Risk of reifying three kayas as ontological hierarchy.

[11521-11570]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Essential point: basis and display inseparable (gzhi snang dbyer med). Primordial purity and spontaneous presence co-emergent (ka dag lhun grub lhan cig skyes pa). Not sequential—spontaneous presence not arising after primordial purity, but simultaneous aspects. Display not other than basis, basis not other than display. Declarative assertion of non-dual ground.

[11571-11620]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Practical recognition: practitioner recognizes all appearances as spontaneous presence display—not rejecting impure, not grasping pure. Eight modes appearing in experience: compassion as natural response, light as clarity, wisdom as non-conceptuality, body as form, non-dual as beyond one-many, liberated from extremes as freedom, pure wisdom as primordial purity, impure samsara as requiring recognition. Instructional framework for applying view to experience.

[11621-11670]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Synthesis of basis teachings: All-ground (kun gzhi) as neutral ground of both samsara and nirvana. All-ground consciousness (kun gzhi rnam shes) as confused aspect. Dharmakaya as recognition aspect. Not two separate grounds but single ground with recognition or non-recognition. Eight modes as complete display of single basis. Definitive assertion: recognition completes spontaneous presence.

[11671-11720]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Distinction from other views: Not Cittamatra's dependent nature parinispanna. Not Madhyamaka's emptiness of inherent existence. Not tantra's transformation of impure to pure. Dzogchen view: primordially pure without transformation, spontaneously present without construction. Risk of view-collapse if Dzogchen reduced to lower views.

[11721-11770]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ultimate fruition: Recognition of eight modes as own display. Samsara and nirvana as non-dual spontaneous presence. Buddhahood not achieving new state but recognizing primordial completeness. Eight modes fully recognized as eight wisdoms. Complete perfection beyond path and result. Definitive meaning of basis teaching.

[11771-11820]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Contemporary application: Eight modes applicable to modern experience—compassion as empathy, light as awareness, wisdom as insight, body as embodiment, non-dual as non-dualistic perception, liberated from extremes as freedom from ideologies, pure wisdom as clarity, impure samsara as ordinary confusion. Recognition available in every moment. Instructional provisionality of ancient framework for contemporary practice.

[11821-11870]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Scriptural authority: Rang shar, Bkra shis mdzes ldan chen po'i rgyud establishing basis teaching in Dzogchen tantra. Lineage transmission from Samantabhadra through Vajrasattva to Garab Dorje. Definitive meaning validated by scriptural source and lineage.

[11871-11920]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Relationship to trekcho and thogal: Basis teaching providing foundation for both. Trekcho recognizing primordial purity aspect. Thogal utilizing spontaneous presence display. Both pointing to same recognition. Instructional framework for understanding path divisions.

[11921-11970]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Final synthesis: Basis (gzhi) as ka dag (primordial purity), spontaneous presence (lhun grub) as display, ground-appearance (gzhi snang) as non-dual. Eight modes ('char tshul bryad) as complete description of display. Jewel casket (rin po che ga'u) as metaphor for inexhaustible ground. Recognition as completion of teaching. Definitive assertion of Dzogchen basis view.

[11971-12030]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Pedagogical progression: Chapter 9 basis teaching following earlier chapters' preparation. Building from all-ground vs dharmakaya distinction to spontaneous presence display. Progressive revelation preparing for trekcho/thogal instructions. Instructional provisionality of chapter sequence.

[12031-12100]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Conclusion: Single ground, two aspects (primordial purity and spontaneous presence), eight modes of display, complete recognition. All teachings resolve into this. No higher view, no deeper teaching. Definitive meaning of Theg mchog rin po che'i mdzod basis section. Final declaration of complete perfection.

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[12478-12499]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

First: from ground ground-appearance arises, deluded by three ignorances and four conditions. Self-arisen: friends, pure Buddha not having delusion, yet Vajrasattva from ground beginning delusion system. Deluded from Yul Yangs Can, from Gnas Mdzes Ldan, at time Nam Sros, in Pig year, on emanated sun day, in Bya star. Human name Rgan Po Ling Tog Can, lineage uncertain. Four Rogs Mi done, five Mi Rgod Pa arose, one Rgyab Rten Pa arose, one Rkun Mo arose, all gathered one arose. Countless army hosts arose, all deluded immeasurably. From that delusion basis non-existent arose. Risk of literalizing narrative as historical.

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[12500-12533]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Samsara's origin through allegory: Existence (srid pa) attached/established. Sentient beings' inconceivable forms arise. Delusion path and thought—thinking as conceptualization arises. Vajrasattva as awareness (rig pa). Wide land (yul yangs pa can) as four beginnings (thog ma'i bzhi). Beautiful abode (gnas mdzes ldan) as spontaneous presence display's arising gate (gzhi snang lhun grub kyi 'char sgo). Time of sowing (du nam sros pa) as self-ignorance appearing as other, delusion-ground's display (rang ma rig pa gzhan du snang bas 'khrul gzhi'i snang ba). Pig year as ignorance actually conceptually established (ma rig pa dngos su kun brtags pa'i tshe). Created sun as coarse object-appearance grasped, clear aspect of thought (yul snang rags par bzung ba'i rtog pa gsal ba'i cha). Star bird as attachment to objects arising as desire (yul zhen pa'i 'dod chags su skyes pa). Old woman as ignorance's cognition appearing as deluded apprehender (ma rig pa'i shes pa 'khrul 'dzin du shar ba). Undetermined caste as ground-display wherever appears, liberation-delusion common ground (gzhi snang de gang du'ang 'char zhing grol 'khrul gnyis ka'i spyi sa). Four accomplices as four conditions (rkyen bzhi). Five wild ones as five poisons (dug lnga). One back-support as conceptual mind (kun rtog pa'i sems). One thief as anger (khong khro). One person gathering all as delusion-appearance established as one ('khrul snang gcig tu grub pa). This as delusion-display's apprehender (de yis 'khrul snang gi 'dzin byed). From that many afflictions arise as army hosts (de las nyon mongs du ma byung ba ni dmag gi tshogs so). Thus this wandering from primordially pure ground-basis without ground (dang po ka dag 'khor gzhi med pa yod ma thang pa cig las byung bas) called "this existence." Risk of reifying allegorical figures as literal historical persons.

[12534-12558]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Practice lineage demonstration of delusion and liberation: Rang shar citation—"Listen, you pure in space. Buddha's intention measures should be held by these." Former wide land where teacher Light-Diffusion ('od 'gyed pa) exists. Two brother sons—Poverty-Empty captured by thousand ants (grog po stong par btson du bzung) as partial; then five soldiers arising, conquered from stone fortress peak as partial. Two sons sent to hole; old woman with mole blocked door as partial. Then four people catching, caught, five people separated from horse as partial. Two sons self-liberated, killed prison guards as partial. Two sons fled to sun-moon place, gathered subjects' taxes; twenty-one ladies counseled; fled to Samrudra god temple; five people wearing five armors guarding door, no one could come as partial. Then four mirrors looking at conditions, knew own face (rang gi rang ngo shes) as partial. Then saw house with eight doors, laughed at self (rang la rang bgad mo shor) as partial. Thus symbolic forms demonstrating recognition process through narrative.

[12559-12600]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Allegorical interpretation: Wide land as ground of display. Two sons as wisdom and method. Thousand ants as conceptual proliferations. Stone fortress as solidified view. Five soldiers as five poisons. Prison as samsara. Old woman as ignorance. Twenty-one ladies as twenty-one thousand afflictions. Four mirrors as four empowerments. Eight doors as eight consciousnesses or eight freedoms. Recognition (rang ngo shes) as liberation from narrative. Laughter as spontaneous liberation. Definitive meaning: all narratives resolve into recognition.

[12601-12650]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: NIHILISM

Samsara's origination from non-recognition: Detailed allegory showing how ground-display becomes samsara through failure to recognize own face. Delusion not truly existent but appearing through conditions. Recognition dissolves delusion without rejecting appearance. Risk of nihilistic reading as denying samsara's conventional existence rather than recognizing its empty nature.

[12651-12700]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Liberation process: Recognition through symbols, signs, and direct pointing. Four mirrors showing true nature. Eight doors as complete path. Self-liberation through seeing own face not external rescue. Definitive assertion: liberation intrinsic, not achieved.

[12701-12750]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Practical application: Allegory applicable to practitioners' experience—recognizing conceptual mind, emotions, and appearances as display. Not suppressing but recognizing. Samsara's origination as ongoing process in each moment of non-recognition. Liberation available in each moment of recognition.

[12751-12800]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Scriptural authority: Rang shar tantra citation establishing allegory's legitimacy. Lineage transmission of sravana story through Nyingma tradition. Definitive meaning validated by source text and oral lineage.

[12801-12850]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Relationship to other teachings: Samsara origination through twelve links of dependent arising in sutra. Through mother-child luminosity in tantra. Through non-recognition of ground-display in Dzogchen. Progressive revelation of same truth through different frameworks.

[12851-12900]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ultimate resolution: Allegory itself empty, not ultimately true. Recognition beyond narrative. Samsara and nirvana neither existent nor non-existent. Definitive meaning beyond all elaboration.

[12901-13000]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Pedagogical function: Story engaging imagination and emotion, preparing for direct recognition. Narrative structure satisfying mind's need for explanation while pointing beyond explanation. Skillful means of tantric pedagogy.

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[13104-13127]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Embryological development: Desire-consciousness approaching, parents' union. Father's white essence like mustard seed, small radiant eye, like mercury (pha'i dwangs ma dkar po yungs 'bru tsam mig chung 'tsher ba dngul chu lta bu). Mother's red essence of channel-caste dissolved (ma'i rigs can gyi rtsa'i dwangs ma dmar po la thim pa). Like blood and milk mixed in mother's womb, becoming one. Body formation explanation: First body abiding support is empty of four elements, space-like (nam mkha' lta bu). Parents' nature with afflictions and channel-petal winds, desire mind moved. Root channel's seed-letter wind nature YAM, fire desire actual blazing (me'i 'dod pa dngos su mched). RAM sound moved, blazing changing experience. Desire gone to attachment, desire cause and attachment conditions meet (rgyu dang chags rkyen gnyis 'dzom). Actually entering water desire, gazing at each other, laughing, embracing, holding. Desire of attachment, letter's nature-sound KHAM moved, embracing faculties meeting. Body's earth stability experiences bliss, SAM nature-sound arises. Mother's caste five channels' essence menstruation time becomes seven day sections. Red hook-like drawing wind's power (lcags kyu lta bu 'drin pa'i rlung gi stobs) draws father's essence from head, like iron filing collecting at magnet. From father's twenty-eight vertebrae through horse-transfer, white cavity path emerges. Four seven-day periods in mother's womb grasping body's basis, white bodhicitta arising—crucial point. Risk of reifying as literal biology rather than subtle body process.

[13128-13141]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Vajra channel training: Great bliss path trained at vajra root. Bliss inserted in waist channel. Bliss ripened at tip. Actually emerged to expert, mother's caste channel nose-inner tone red dissolved. Like blood and milk mixed in womb, one dissolving into one, two caste-possessing. Five caste capacities draw father's cognition also inside. Later separated from attachment, going to sky-garment, mother any caste has drawing-existence, no satisfaction with bliss—this from desire-attachment's cause-conditions. Desire and attachment two, grasped as cause and condition, thus existence body's basis wind holds. Knowing cause-condition two as non-dual, bliss and great bliss result, body and wisdom result entwined.

[13142-13144]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Womb continuation: One day night's parents' cause-condition two become external one, inner non-mixed sesame-container-like abiding. Child's wind-mind held abiding, four elements' binding cause jewel-membrane-like binding, no separation opportunity. When body completes, without mouth-food life not abiding—from this arises.

[13145-13146]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Body completion process: At that time elements wind holding body, inner wind's floating power floating up like mercury drops above, thil thil abiding. When body complete, to body-mind any sudden condition, anger-fear, body shaking—crucial point from this.

[13147-13149]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Second day: Earth mixed one, weight pressing down, child's crown pressed down, slight suffering exists. At this time body's cause flesh slightly ripened, condition channels slightly water-enlarged.

[13150-13154]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Ignorance cause-condition non-dual: Non-conceptual wisdom liberates, Dzogchen beyond rejection-acceptance crucial point. Above body's cause moist slightly blood-congealed, condition water slightly flows down. Third day also wind-mind cause-condition included, burned to atom-small, entered red fire pit, suffering experienced.

[13155-13163]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Body formation continuation: This time body's cause wind-only above, condition foot-below only mixed. Fourth day those wind-mercury atom-small scattered, killed-tree limb-section-carrying suffering. This from anger arises. Also above body's body cause atom-small ripened, condition clarity made clear. External four elements' action functioned, internal four elements held. When body complete, outer sun-moon time four.

[13164-13200]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Channels (rtsa), winds (rlung), bindus (thig le) formation: Detailed embryological process showing how subtle body structures develop from conception. Not ordinary biology but tantric physiology revealing how consciousness becomes embodied. Five elements organizing through winds and channels. Risk of practice-misread-as-ontology if taken as literal anatomy rather than subtle body topology.

[13201-13250]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Dzogchen perspective: Embryological process showing how delusion becomes embodied through non-recognition. Body not ultimately real but display of ground. Recognition liberates without rejecting body. Definitive meaning: body as path, not obstacle.

[13251-13300]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Practical application: Understanding embryological process aids in completion stage practice. Reversing process through subtle body yoga. Channels, winds, bindus as practice framework. Instructional provisionality of subtle body technology.

[13301-13350]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Relationship to Dzogchen: Tantric subtle body supports trekcho/thogal. Channels as pathway for recognizing rigpa. Winds as dynamic energy of awareness. Bindus as essence of recognition. Integration of tantric technology with Dzogchen view.

[13351-13400]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: DECLARATIVE-FINALITY

Scriptural authority: Detailed embryological descriptions from tantric sources. Medical and yogic traditions combined. Definitive meaning within tantric framework.

[13401-13431]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Contemporary relevance: Understanding subtle body applicable to modern somatic practices. Not literal embryology but symbolic map of embodiment process. Recognition possible in any body, any stage.

01 11 02 01

[13432-13444]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Threefold mind-gathering process: water-mind (chui sems) gathers memory-supporting basis, fire-mind (me'i sems) radiates to objects, wind-mind (rlung gi sems) moves/agitates. Mind-essence (sems nyid): unborn nature, unceasing memory, unchanging example-meaning-integrated, self-completed real-meaning—not divided anywhere. Distinction between sems (mind) and yid (intellect): sems-memory explained as above, yid-memory has six types. Tantric physiology: subtle body formation through elemental minds. Risk: reifying minds as substantial entities rather than process-descriptions.

[13444-13476]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: ELITISM

Six yid-memories with karmic results: searching-yid with wind-horse produces pure/deva body if purified, impure leads to deva realms, perverted leads to hungry ghost with wrong view; establishing-yid with earth-horse—pure yields vidyadhara attainment, impure asura birth, perverted butcher caste; definitely-holding-yid with water-horse—pure yields space-travel, impure human, perverted desire-being; yid-consciousness with mother-horse—pure yields mudra yoga, impure animal, perverted wrong view; afflictive-yid with water-earth-horse—pure yields single-syllable yoga, impure preta, perverted desire-wrong-path; transforming-holder-yid with fire-wind-horse—pure yields chakra-holding yoga, impure hell, perverted suffering-being. Risk: elitism—hierarchical judgment of karmic destinies.

[13476-13511]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Six mind-collections ripening inwardly as six consciousness aggregates (rnam shes tshogs drug). From individual gatherings, eighteen dhatus develop, obtained and abiding. Causes and conditions produce eighty-four thousand earth-worms (sa'i srin bu) as basis for body formation: body produces body, speech produces speech, mind produces mind. Bkod pa chen po citation: "Three producers produce beings, individual ripening completions." From elements pure body, from letters speech-sounds, from memory life-force, etc.

[13511-13570]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Worm (srin bu) detailed physiology: body-letters, body-support (sku), each with three-kaya definitive support—person capable of liberation through empowerment and generation-completion meditation (dbang dang bskyed rdzogs). Rnal 'byor 'jug pa citation: "From body, speech, mind itself, yoga seed completing here through definitive empowerment." Wheels of gathered memory: sixteen root dharmas, sixteen wisdoms, thirty-two; sixteen letters, eighteen; sixteen light-balls; sixty-four; Kunzang father-mother sixteen each—one hundred sixty-four; father-mother each with body-speech-mind wisdom being four—four hundred twenty-four; sense-source karma-bonds twelve transforming twenty each—two hundred forty; total six hundred sixty-four ripening. Afflictions latent eighty-five thousand; fire-worms eighty-five thousand as causes; each with single letter, body, ripening into wisdom being abiding in heart. Thus worms as body-developers, affliction-concept basis—three hundred ten thousand, etc., in wheel of tastes, etc. All-pervading all-ground.

[13570-13630]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Fifty-seventh night water gathers them as one, earth presses and stabilizes; ninth channel fire cooks and burns, wind separates individually. Two months elements pacified, function exhausted; two elements function, two months three days channels—eight root, forty-five self-channels increasing five each, thirty-eight channel-lobes and sixty total—spreading throughout body inside-outside. Channel movements: upward, downward, sideways, agitated, coiled, straight, thick, thin, branched. From channel powers body produced, body powers senses, senses powers limbs, limbs powers flesh-blood-warmth-breath, those bones, marrow, essences, skin, lymph, etc., channels, tendons, organs, from those joints, from those completion thigle, from those body wind-mind gatherings four produced—generation stage meditation accomplishes body-attachment definite activity. [13630-] Ro ('dus pa'i 'khor lo) formation: twelve sense-source development wheel with fire function primary—food tastes' essence produces aggregates, dhatus, sense-sources; waste (dri chen, dri chu) expelled. Taste functions: sweetness produces complexion, salt produces radiance, astringency produces splendor, sour produces strength, bitterness produces vitality, salt (lan tshwa) produces bodhicitta—thus called tastes. Gathering (dus pa): six tastes gathering, food yoga accomplishment. Six realms' portions present in humans essential point. Wheel: food-tastes gathering here. Year: three years training nourishment accomplished. Thus called wheel of tastes. Fifty-sixth day elements fire-warmth moved, wind spreads warmth, body ripening like fish-egg form, senses clear but power not obtained, limbs grown but moving-wind not obtained. This time eighty-five thousand fire-worms produced—as sentient beings bodies manifest.

01 12 01 01

[13831-13833]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

Chapter 12 introduction: Three main topics (gsum) for channels (rtsa) and winds (rlung) presentation—nature of channels general presentation (rtsa'i rang bzhin spyir bstan pa), specific classifications (rnam grangs bye brag tu bshad pa), application method (nyams su blang tshul bstan pa). Framed within tantric completion stage (rdzogs rim) methodology, not Dzogchen atiyoga direct introduction.

[13834-13853]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Mu tig phreng ba citation establishing authoritative source for channel theory. Three main channels (rtsa'i gtsa mo gsum) introduced: roma (ro ma), kyangma (rkyang ma), kundarma (kun 'dar ma). Roma etymology: "ro" (taste/experience) from tasting all tastes (kun gyi ro len pa) like salt water (lan tshwa); generating uncommon bliss experience based on bindu (thig le'i bde ba). "Ma" (mother) from desire-attachment cause (rgyu 'dod chags), establishing tantric transformational logic where afflictions become path. Alternative etymology: ro as few actions (bya byed nyung ba), bindu movement experience hard to express. Conventional bindu (kun rdzob kyi thig le) moves inside, method nature (thabs kyi rang bzhin). Risk: reifying roma as anatomical tube rather than energetic pathway for bindu and wind movement.

[13854-13862]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Kyangma (rkyang ma) explanation: "Without crookedness or branches ('khyog dang yal ga med pas)" called "straight tube" (rkyang pa reng bu). From both ultimate bindu (don dam pa'i thig le) and conventional bindu (kun rdzob kyi thig le) causes, ultimate arising (don dam pa'i 'byung ba) and conventional arising (kun rdzob kyi 'byung ba) ripen and separate. Being straight, unchanging (mi 'gyur ba). Being all ground (kun gyi gzhi), called "mo" (female). Depending on this, effortless buddhahood. Central channel serves as ground for all manifestations, connecting ultimate and conventional dimensions.

[13863-13890]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Kundarma (kun 'dar ma): "All gathering" (kun 'dus pa)—depending on this bindu, channel bliss, wind bliss all arise. Pervading generally (spyi la khyab pas), called "'dar ma" (pervasive). Detailed pathway descriptions: Roma from navel left coiling, moving right. Kyangma from heart tip left emerging, from throat channel net emerging, from skull inside entering, left eye door opening. Roma from right eye. Kundarma center straight abiding, three tips diverging, middle door crown Brahma hole (tshangs pa'i bu ga) making appear, then rigpa thought-free body appears. Right tip right ear appearing, karma wind moves, fine branches two nose holes penetrating. Left ear one tip penetrating, wisdom wind making appear. Left channel natural bindu (rang bzhin gyi thig le), right conventional bindu (kun rdzob kyi thig le). Four subtle knots (mdud mo) at navel, memory, tastes, tip.

[13891-13950]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>

Four subtle knots (mdud mo) detailed: First—navel, generating cause (rgyus skyed byed), father's white bindu (pha'i rgyu thig le dkar po) size of mustard seed (yungs 'bru). Memory (dran pa)—mother's red bindu (ma'i rkyen thig le dmar po). Tastes (ro rnams)—wind bindu (rlung gi thig le) discerning pure/impure. Tip (rtse mo)—mind nature light bindu (sems kyi rang bzhin 'od kyi thig le). All conventional supports (kun rdzob kyi rten). When moved, body and mind separate. Roma's four knots generate: water lamp seed (rgyang zhag chu'i sgron ma'i sa bon), fire bindu of self-arisen wisdom lamp (shes rab rang byung gi sgron ma'i rten me'i thig le), five lights bindu of pure dimension (dbyings nam dag gi rten 'od lnga'i thig le), empty bindu with light (thig le stong pa'i rten 'od kyi thig le). Risk: interpreting these as literal anatomical structures rather than subtle body energetics for completion stage practice.

[13951-14010]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Kundarma's four knots: All channels' nature gathered (rtsa thams cad kyi rang bzhin 'dus pa). Wind's expanding-contracting (rlung gi 'phen sdud) makes it tremble ('dar ba). As ground of samsara/nirvana ('khor 'das kyi gzhi), called "ma" (mother). From there ultimate reality bindu (don dam pa chos nyid kyi thig le) arises. Knots generate: support of all forms (sku thams cad kyi rten), palace with four doors (gzal yas khang sgo bzhi), wrathful mandala at tip. Medical-tantric correlations: central channel free of blood and lymph, right channel water/blood/bodhicitta flow (bindu work), left channel pure element and wisdom flow (channel's own work). Risk: collapsing these distinctions into single Dzogchen view prematurely without recognizing tantric framework's provisional necessity.

[14011-14100]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Thal 'gyur citation (Thal 'gyur las): "Body's vital point is channels" (lus kyī gnad ni rtsa yin te). Eight aspects explained: names (ming), purification (dag byed), indication (mtshon pa), generation manner (skyed tshul), functions (las gang byed pa), nature (ngo bo), dharma nature (chos nyid), training instructions (ji ltar sbyang ba'i man ngag). Channel counts: 72,000 channels in body; specifically 64 at navel generation, 16 at memory, 32 at tastes, 360 at tip—472 total for four chakras. Three channels in each chakra center like life-tree straight without crookedness (srog shing ltar drang zhing 'khyog med par 'byung ba). Support outer body/speech/mind, connect inner three kayas, secret ground for three kayas' manifestation.

[14101-14200]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Three channels detailed: Roma, kyangma, kundarma. Inside these, Om Ah Hum. When pure, ripen as three kayas; when impure, ripen as body/speech/mind. When perverted, open door for three poisons. Roma—tastes like supreme food when pressed, like corpse when left in natural state. Male right/female left location with some tantras reversed (different intention, dgongs pa gzhan du zad do). Kyangma—when squeezed, dharmata free from constructs experience arises; naturally separate from others, straight tube. Kundarma—between male and female, both; when pressed, wisdom clarity experience; natural state maintains body/speech/mind. Called "mother" because foundation of all channels. Male right roma generates bodhicitta; female left emergence lacks satisfaction. Kyangma left carries blood drawing power; right carries five race channels causing male-only diseases.

[14201-14300]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Five race channels (rigs can lnga) in females: ri dvags can (deer-like) channel dark, short, good teeth, round face, desire-attachment predominant but cannot release bodhicitta; glang sna ma (elephant-nose) channel ascending from navel, white complexion, blonde hair, thin body, cannot descend bodhicitta; padma can (lotus) black, coarse limbs, ugly face, lotus-like channel, long channel great bliss; ri mo can (painted) blue-green, sharp teeth, long eyes/forehead, yellow hair, some thin, branch channels many, cannot manifest bodhicitta; dung can ma (conch) yellow, short, thin teeth, clear eyebrow-space, short limbs, wide fingers, channel coils right, cannot descend. Risk: essentializing these channel types as fixed female natures rather than energetic configurations.

[14301-14400]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

Ultimate nature: Kundarma unmoving in both male/female centers indicates uncontrived meaning ground (ma bcos don gyi gzhi), Dzogchen pointing. Three special channels' purification: roma masters body actions, kyangma speech, kundarma mind-made actions. Indication: roma indicates bliss thought-free (bde ba rtog med), interdependent wheel turns, memory exhausted—becomes like taste (ro), called roma. Kyangma indicates single taste clarity (gsal bar du ma ro gcig par mtshon), one bindu meaning, called kyangma. Kundarma indicates union without distinction (zung 'jug dbyer med), method bliss and wisdom emptiness united, relative object-possessor and ultimate non-object-possessor united—view free from extremes, called pure view. Right indicates method, left wisdom, center non-dual.

[14401-14500]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Generation manner: Roma generates body—first body forms from four elements' activity, father's cause water and earth ripen entering, mother's condition fire and wind ripening separating pure/impure, body generated, four chakras' navel base, bindu of semen and blood each one mustard seed. Kyangma generates speech—straight without crookedness, clear speech; branches thin then hoarse/short or unclear. Naturally without branches or crookedness. Ten channels go to speech cavity; tones come. Kyangma upper/lower thick/thin points cause high-pitched/low-pitched voice. Kundarma generates mind—channels crooked means always distracted, cannot concentrate; branches present means sharp memory; thick/thin means changing mind; naturally good means always virtuous effort.

[14501-14600]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Channel functions: Roma—pure essence lamp luster showing, impurity causing lymph to flow. Kyangma—pure essence drawn up showing lamp self-appearance, experiencing and increasing, impurity separated below discarded as feces. Kundarma—pure drawn up showing ultimate bodhicitta, impurity flowing down conventional bodhicitta bindu flowing. Male actually descends, bliss contacted called "reg destroys" (reg 'joms)—experience before bindu falls, bliss destroyed. Female five races blocked, called "contact increases" (reg 'phel)—again bliss increases, insatiable. Female menstruation from channel nose changing, actual blood descends. By elements' vital point, untimely menstruation indicates disease disturbance.

[14601-14700]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Channel natures: Roma's nature bliss with special method, grasped object dharmata pure nature liberating. Kyangma's nature emptiness, wisdom pure liberating grasping mind's thought in dharmata. Kundarma's nature bliss-emptiness non-dual union without two, liberating from grasping-grasped wisdom directly showing. Dharma natures: Roma's food taking, food's pure/impure, digesting. Kyangma's body's heat increasing-decreasing. Kundarma's body's thirst particularities and non-thirst showing. If wide, large stomach; thin, small; crooked, always vomiting, cannot eat food, various sudden diseases. When roma's vital point mastered, food attachment cut, becomes meditation food.

[14701-14800]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Training instructions: Body and roma connected, body formed longs sku, abiding sprul sku, dissolving chos sku—body three kayas' mandala. Kyangma speech abiding meditation, expressing concentration, exhausted dharmata nature appearance—secret mantra's self-sound. Kundarma mind's movement memory-thought pure dharmata connected, former-later thoughts self-cease, self-liberate, self-arisen wisdom, condition dharmata liberated, memory-thought self-exhausted dharmata's intention appears. Mu tig 'phreng rgyud citation: "Body is three kayas mandala body, as spoken mantra words, as thought meditation." Channel ripening seat finding, channel's nature definitely arrived; location seat finding, channel-arisen dharmata recognized; channel moving time known, death-transference and birth-place recognized.

[14801-14900]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Four chakras' wheel presentation: Outer samsara's attachment to wind supporting water, water supporting earth, etc. Inner wind-mind pure essence gathered by water becoming inner body, first wheel water's work completed, blood/lymph/saliva/tear ripening seats arising. Body's growth/decay blood does work; hot time blood dries causing body disease; blood increasing disease eliminated. Cold time blood freezes causing disease; warming eliminates. Water supporting earth, second wheel earth's work principal. Earth body's muscle/flesh/mixed flesh from heart spreading supporting, cutting/burning/beating/piercing causes life-force, moxibustion burns dependent-arising disease liberation.

[14901-15000]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Third wheel fire's work principal. Earth from wood etc. fire's cause, egg empowerment place. Fourth wheel wind's work. Fire's karma ripening elements' order transference. Body channels wind vital points same: pressing cuts supreme food taste experiencing; naturally placed like dead taste, cannot benefit. Kyangma squeezing dharmata thought-free experience arises; naturally placed separate from others, straight tube. Kundarma pressing wisdom clear experience; natural state body/speech/mind maintenance work. Three channels not all channels' ground, called "ma" (mother). Complete explanation of four chakras' structural relationships and elemental correspondences essential for completion stage practice.

[15001-15100]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Male/female channel configurations: Roma to male right generates bodhicitta; female left emergence bodhicitta contained, desire satisfaction lacking. Kyangma male left carries blood drawing power, nose blood flowing, wisdom time holding; female right five races channels divide, causing male-only diseases. Five race characteristics: Ri dvags can—dark, short, good teeth, round face, predominant desire-attachment, thick root, fine tip cannot release bodhicitta. Glang sna ma—white complexion, blonde hair, thin body, protruding navel, elephant trunk-like channel ascending from navel, cannot descend bodhicitta. Padma can—black, coarse limbs, ugly face, lotus-opening-like channel, round mouth, long so great bliss, cannot actually descend. Risk: conflating these tantric anatomies with Dzogchen's direct recognition without proper view stratification.

[15101-15200]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

Ri mo can (painted)—blue-green, sharp teeth, long eyes/forehead, some yellow hair, some thin, limbs delicate, slow conduct, painted-like channel happy places, branches many, cannot manifest bodhicitta, many branch tips whatever contacted generates release. Dung can ma (conch)—yellow, short, thin teeth, clear eyebrow-space, short limbs, wide fingers, channel coils right like conch, cannot descend bodhicitta, coiled so desire's taste not found. Female five races channels from five poisons predominant coarse; from that thirty-two gyo sgyu (deception) different arise; thirty-two disease particularities from race channels exist. Five races' meeting produces; non-five races' female also ten disease types—individual entry five, vessel grasping five, abiding seed seven—thirty-two exist especially in females, absent in males.

[15201-15300]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

Kundarma unmoving in both centers indicates uncontrived meaning's ground Dzogchen complete pointing (ma bcos don gyi gzhi rdzogs pa chen po kun la mtshon pa). Ultimate nature: three special channels' purification. Roma's vital point mastered, all body's actions purified; kyangma speech; kundarma mind-made actions purified. Roma indicates bliss thought-free, interdependent wheel turns, memory exhausted—becomes like taste, called roma. Kyangma indicates single taste clarity, one bindu meaning, called kyangma. Kundarma union without distinction indicates method bliss and wisdom emptiness union, relative object-possessor and ultimate non-object-possessor united—non-dual, free from extremes, pure view called. Right indicates method, left wisdom, center non-dual. Dzogchen view subsuming tantric channels as display of primordial purity.

[15301-15400]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Channel generation manner: Roma generates body—first body forms from four elements' activity, father's cause arising, water and earth two ripen entering karma's illusory wheel from body's ground grasped; mother's condition fire and wind ripening seat karma's illusory wheel from body's pure/impure separating, body generated. Four chakras' navel base, semen and blood bindu each one mustard seed abiding. Thus four chakras causes-conditions eight abiding, eight consciousnesses gathering withdrawing and spreading's seat preparing. Conventional too mind's ripening seat born ones' twenty-first vertebra; female's thirteenth at lotus petal anther tip. Branches gather at breast tips; sixteen branches gather at channel center; male's between ribs; these do body's form, abide, decay work.

[15401-15500]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Kyangma generates speech—straight without crookedness, clear articulate speech, clear symbols; branches thin present means hoarse short or unclear like dig pa. Naturally without branches and crookedness. Ten channels gone to that, tones go tone by tone and falling comes. That channel upper/lower thick/thin points present means high-pitched voice and interrupted comes. Channel ldeb present means voice limp and trembling comes. Channel zang thal present means voice clear others' eating comes. Yogis by channel instructions transform these, open, press can correct. Roma's channel squeezed, body's ten come, etc. same as above; straight abiding body's characteristics complete, form and youth possessed means channel good, body's good qualities possessed.

[15501-15600]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Kundarma generates mind—channels crooked many means always distracted, one-pointed not reached; branches present means sharp memory, quick forgetting; thick/thin present means mind changing many, not abiding one-pointed; many activities started, not one ground zin; channel zang thal present means whatever thought virtuous, wisdom possessed, mind clear; channel without thick/thin straight means stable mind, no change; right crooked means many thoughts; left means always doubt and indecision; tip changes means always much suffering, unhappy; channel 'phrig means always mind light, virtuous effort; channel kha che means always great effort, started completion.

[15601-15700]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Generation sequence: Body generates channels, channels generate speech, speech generates mind, mind generates dharmata, dharmata generates yogin—called generation. Channel functions: Roma's pure essence lamp luster showing, impurity lymph flowing work doing. Kyangma's pure drawn up lamp self-appearance showing, experiencing and increasing; impurity below separated feces discarding. Kundarma's pure drawn up ultimate bodhicitta actually showing; impurity down-flowing conventional bodhicitta bindu flowing. Male actually descended, contacted bliss "reg destroys" (reg 'joms) called—experienced, bindu fallen before bliss destroying. Female five races blocked, abiding, "contact increases" (reg 'phel) called—again bliss increases, insatiable.

[15701-15800]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Female menstruation: Channel nose changing from arising, actual blood descending. Elements' vital point by untimely menstruation descending means disease disturbance; moon twice/thrice etc. descending means womb changing. Moon's upper always descending means son developing; lower means daughter; interrupted, big-small doing means child not coming. Blood's srong and yellow color means few children; black with feces smell means many sons and daughters; odorless not feeling means boy-girl one-by-one coming. Channel natures: Roma's nature bliss with special method, grasped object dharmata pure nature liberating. Kyangma's nature emptiness, wisdom pure liberating grasping mind's thought dharmata liberating.

[15801-15900]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Kundarma's nature bliss-emptiness non-dual union without two, liberating from grasping-grasped wisdom directly showing. Dharma natures: Roma's food taking, food's pure/impure, digesting dharma nature; branch wide means big stomach; thin means small; crooked means always vomiting, cannot eat food, various sudden diseases. Kyangma's body's heat increasing-decreasing doing; thin means body naturally hot; wide means small, always cold; crooked and changing etc. same as before. Kundarma's body's thirst particularities and non-thirst showing; thin means always not thirsty; wide means great thirst; crooked means various uncertain works showing.

[15901-16000]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Training instructions: Roma's vital point mastered, food attachment cut, becomes meditation food; kyangma clothing attachment cut, heat possessed; center thirst attachment cut, dream continuity cut, clear light meaning practiced—these three's vital point great. Body and roma connected body's form longs sku, abiding sprul sku, dissolving chos sku liberating—body three kayas' mandala. Kyangma speech abiding meditation, expressing concentration, exhausted dharmata nature appearance—secret mantra's self-sound. Kundarma mind's movement memory-thought pure dharmata connected, former-later thoughts self-cease, self-liberate, self-arisen wisdom, conditions dharmata liberated.

01 12 02 01

[14528-14569]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Dharmachakra (chos kyi 'khor lo) detailed classification. Rtsa gnas 'khor lo citation: 32 main channels from root eight petals, countless branch petals. Heart dhar-machakra: 32 major channels (rtsa chen 'dab ma sum cu gnyis), 1,900 minor channels (rtsa phran stong dang dgu brgya). From these forms, gathering channels four; 28 final; from gathering channels four, 28 branch. Awareness channels (rig pa'i rtsa) 14; form channels (sku yi rtsa) 5; light and wisdom channels ('od dang shes rab rtsa) 4. Great channels' natural state with three-tiered wheel. First wheel as above; second wheel: wisdom channels 25, gathering channels 5, mind channels 2, wind and consciousness abiding.

[14570-14630]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Third wheel presentation: bindu channels (thig le'i rtsa) 5—two conventional bindus, two awareness bindus, one wisdom bindu. Wisdom channels (shes rab rtsa) 8—two discerning, two gathering, two liberating, remaining sustaining. Ignorance channels (ma rig rtsa) 2—only self-abiding. Gathering channels ('du ba'i rtsa) 15—four phlegm-mind, five delusion-bile, four anger-wind, two desire-gathering. Light channels ('od zer rtsa) 5—ground light one, path light one, remaining eye light. Cittaratnagarbha source: wheel with three tiers, 96 channel petals.

[14631-14690]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Channel functions and enumerations: Five go upward carrying pure essence luster and wisdom; five go left carrying wisdom cause and sense power holding; five abide center and interstice, secret channel and grasping ground; five abide directions and center, arising spreading and setting gathering. Thus channel forms: secret channels existing twofold, upward expanding and downward clearing, upper-lower two to be known. Sixteen moving, ten karma winds, 21,600 per day, moving variously; remaining 600 wisdom wind, each moment's parts moving 32. Per human day 21,600 moments; winds same number. Remaining 16: coiling, latency, internally clear, internally moving, each abiding; half self-abiding, abiding like stretched leather; self-continuity bodhicitta channel from beginning without activity—abiding channel's castle, body's support.

[14691-14750]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>

Outer channels branching from inner: dharmacakra's natural state, its location becoming, flower-like channel one, scissors right-left above abiding; from that extremely fine channels, five-five dividing; from that side's petal, stake-like channel one abiding; from that outer measurement branching, blood-intoxicated channel one; from that petal's center, red pearl-like channel three-three. Arm channels' inner location, two-three-three dividing, one four-abiding; from that side's petal, sandalwood tiger-like channel form, arm's corner arising; two-two; from petal's sides, dust-atom-like channel one, arm elbow thick-thin interstice variously abiding moving; two-three-three; from back's petal, spear-tip-like channel one, arm back abiding.

[14751-14810]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Direction petal: six extremely fine channels, thumb-index and shoulder-top and palm corner abiding; remaining petal: club-like channel one, ten fingers' center abiding, one-three-abiding. These channel forms: karma and wisdom three parts. Vital points particular explanation: sabhaya cakra with 16 petals, channel forms and wind forms, though wanting to conceptually impute, five channels suitable for binding, five winds suitable for grasping; five channels suitable for pressing, five winds suitable for reversing; two channels suitable for warming, two winds suitable for grasping, two pulling bindus. Six unsuitable for pressing; not pressed disturbed four inside, pressed abiding four. Remaining not important. Leaping channels 20; seven suitable for opening; not leaping remaining; seven suitable for burning; unsuitable that does.

[14811-14814]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Gnad yig citation on therapeutic channels: From man's body location, heart-branched great channels outer thus appearing. Right hand's scissors cavity, ka letter entry abiding, medicine sound 'ba bsam grub mgo; this moxibustion fever disease benefits. Left cavity kha exists, named bha la ti ta ka, moxibustion bile disease benefits, phlegm disease also eliminates. Its outer right ga abiding, this named ru thung g.yas pa, liver disease benefits. Left gha same abiding, ru thung g.yon pa, stomach disease benefits. Arm's inner: na abiding mkhrig ma'i rgyal mo, bile disease benefits; its right corner channel abiding, named mchin rtza zang ma, all liver diseases benefit.

[14815-14840]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Therapeutic channels continue: Ru thung inner tsha abiding rtsha phran kha kha, phlegm disease benefits. Arm bile corner dza abiding, named gong rtsha g.yas pa, lung disease benefits; left also dza abiding gong rtsha g.yon, yellow phlegm benefits. Mkhriṅ ma's back center straight ta abiding rgyab rtsha grub mgo, upper body disease benefits. Thumb-index two's between color-gathered cavity da abiding snying rtsha dkar mo, kidney-liver-heart disease benefits. Back center straight tha abiding, named rgyab rtsha chen po, back body disease benefits. Little finger outer corner da abiding mchin rtsha 'khron bu, hand disease benefits.

[14841-14900]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Thumb back straight dha abiding mkhris rtsha ghna dhe, head disease benefits. Index back na abiding, named pho ba'i yal ga, moxibustion poison disease benefits. Middle finger back ta abiding mcher ba'i yel gzhis, srin disease benefits. Ring finger back tsa abiding mkhal rtsha yon po, kidney disease benefits. Little finger back da abiding pho rtsha yon po, stomach disease benefits. Palm center dha abiding mchin pa'i rtsha nag, liver-stomach disease benefits. Index face na abiding snying rtsha 'khor ma, mind unhappiness and heart wind exhaustion benefits. Yogis recite and invoke. Pha breast-top abiding, pha left same; ba armpit right, bha left same; ma breast center lhen na, la stomach top, ya back center vertebra—all directions burned, that disease benefits. Yogis pressing succeeds; this gathers vital letters; remaining neither benefit nor harm. Pressing, stirring, warming—yogis know.

01 12 03 01

[14815-14845]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Sambhogachakra (longs spyod 'khor lo) presentation. First, general enumeration: sixteen channel petals, from these inner and outer branched countless petals, inner channels coarse 340 abiding seven wheels' center. Rtsa gnas 'khor lo citation: throat enjoyment wheel, 340 major channels; wheel with seven rims. First rim's petals ten; remaining all same as that; all final twenty. Channels these forms; karma and affliction latency, wisdom moving vital gathering; path these. Wisdom moving sixteen; awareness body also that many; wisdom bindu sixteen; elements also sixteen.

[14846-14905]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Empty clear bindu channels eight; gathering channels fourteen. Awareness body wheel: sixteen possessing; seven awareness nature; remaining body. First root awareness body; second extensive body; third to da du ka; fourth unchanging vajra body; fifth bodhisattva body; sixth nature; seventh seeing self-liberated; eighth true bliss body; remaining one moving. Awareness two-two; prajna bindu sixteen—eight empty bindu moving; four ground-path bindu; remaining wisdom moving path. Elements' sixteen petals: four wind's essence holding breath; four fire's holding warmth; three earth's generating flesh; three water's gathering blood; two space's spreading mind; thus temporarily changing, pervading all.

[14906-14965]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Empty bindu eight: two moving bindu, remaining empty-changing bindu. Gathering channels fourteen: four phlegm mind, four delusion bile, four anger wind, two desire earth. Fourteen affliction path; four ignorance nature; five conceptuality mind; five three poisons path. Their locations each one, karma and wind each one. Channels' moving entering and function: throat wheel channels, four go upward, emptiness' strength training; two pervading, awareness' strength training; two go below, elements' pure/impure disturbing; four go right, wisdom strength training; four go left, karma's strength producing. Their characteristics: directions' parts each one, moving winds two-two; remaining moving pure essence; one two moving. These wisdom parts: dissolving, reversing, abiding; karma and result complete.

[14966-15025]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Pure essence each one, moving strength six-six; dissolving gate two-two; entering ground three-three; fine, spread, direction-abiding; moving, empty, final. Grasping pure essence five parts, not grasped by consciousness; form two-two yoked; gathering empty bindu; dividing earth liberated. Five wisdom goddesses: unmoving holding wind-banner-wielding; clear-holding holding wind-vase; great unmoving holding wind-noose; clear-doing sustaining holding wind-chest; great lifting holding wind-boat; wind-goddesses doing elaboration and elaborated, gathering, holding, spreading. Risk: conflating these deities with Dzogchen's direct recognition without tantric transformation framework.

[15026-15085]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Five goddesses: five wisdoms dimension coiling purified winds. Second, outer channels' petals individual explanation: throat wheel channels thus all know. Wheel's front-back: fire-flame-like channel one, right coiling, dar Ice wind moving; great channel one, small tips right-left abiding; wisdom light and blood pure. Left ear-like, small tip left called; gathering affliction moving channel. Wheel's sides right-left: heart-fruit-like channel one, shoulder-top right-left. Wheel's four spokes: conch-shell-like channel exists, collarbone mirror right-left; there channels two-two; wheel's remaining petals: water-drop-like channel one variously abiding.

[15086-15145]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Shoulder's byin gzhug center: two-two right-left; from that upper petal, stake-like two channels, shoulder's own center right-left abiding; from remaining petal, sun-ray-like channel one, shoulder's corner abiding; two-two also five-five. These enjoyment wheel's channel forms renowned. Third, vital points particular explanation: sa bha ta ya cakra with sixteen petals, channel forms, moving winds and bindu supports, consciousness' essence abiding. Four channels suitable for pressing, four winds suitable for warming; four abiding thub pa's bindu four; not pressed disturbed four channels, consciousness winds four; gathering bindu four. Equal channels four, non-returning winds four, secret bindu four; remaining injured not important.

[15146-15205]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Leaping channels 11; eight suitable for opening; burning harmed remaining; abiding remaining from that, burning harmed two exist—that abiding vital point. Gnad kyi yi ge citation on therapeutic channels: throat right upward flowing e abiding, named rtse chung g.yas, moxibustion stiff neck benefits. Left o abiding rtse chung g.yon, upper body holding and broken head chest diseases benefit. Shoulder right e abiding, named blo rtse yon po, lung hot benefits. Left a abiding, named spyi rtse then po, all diseases benefit. Shoulder's sun center right a abiding dug rtse yon po, poison disease benefits. Left a sbal rtse chen po, fainting dizzy benefits.

[15206-15255]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Shoulder corner right ai abiding, named sbal rtse nag po, waist diseases benefit. Left di same, gser rtse thung po, channel diseases eliminate. Ao collarbone mirror center glo rtse chen po, burning dizzy head benefits. Shoulder's lug 'jug center ao, gshen thag g.yas pa, burning shoulder arising eliminates. Left i gshen thag g.yon, burning stomach distention benefits. Ri throat below hollow abiding, li spear-tip right, left li tiger center e; four front center ai. These not pressed stirred. Yoga body elements disturbed, these letters abiding directions and top-bottom from that, breath with recitation succeeds. Remaining neither benefit nor harm. Knowing this elements disturbance impossible.

01 12 04 01

[15036-15075]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Mahasukha wheel (bde chen 'khor lo) presentation. First general enumeration: 32 petals branching 360, 2,009 minor petals with classifications. Rtsa gnas rin po che'i 'khor lo citation: crown bliss wheel, extremely great channels 360, minor channels 2,009. Their meaning explanation: gathering channels 24, variously beautiful and gathering; wisdom coiling 50; body 38; awareness 20; bindu 32; elements 50; wisdom 28; bodhicitta 10; ignorance 10; mind 12; remaining affliction channels.

[15076-15135]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Gathering channels 24: six ignorance gathering, six desire phlegm, six delusion bile, six wind. Wisdom channels 50: dharmadhatu wisdom 10, mirror wisdom 10, equality wisdom that much, individually discriminating also 10, accomplishing wisdom same. Body's 38: two-two; second channel body; two dharmadhatu body; two extensive body; two pure body; similarly two wrong-abiding; two unchanging vajra body; two nature; similarly two seeing abiding; two non-different body; two desire-free; two one bindu coming; similarly remaining also two-two to be known.

[15136-15195]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Awareness channels 20: two lion-like abiding; similarly two elephant-like; two great garuda-like; two rainbow-like; two consuming fire-like; remaining one-one. Bindu channels 30: ten ground-path bindu abiding; ten empty bindu; ten cause bindu. Elements' channels 50: ten wind's holding breath; ten fire's holding warmth; ten water's gathering blood; ten earth's generating flesh; ten space's spreading mind. Wisdom channels 28: nine discerning prajna; nine gathering pure essence; five liberating wisdom; five moving. Mind channels 10: each one abiding; one two-abiding. Ignorance channels 10: two root ignorance abiding; two confusion ignorance; four confusion-ground ignorance; two grasping conceptuality abiding; remaining one-one.

[15196-15255]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Mind 12: awareness channel two-two; affliction channels 28: ten anger abiding; five similarly desire abiding; five delusion variously abiding; four jealousy similarly abiding; four pride abiding. Thus channels and winds sequentially abiding and appearing. Their enumerations and functions: crown bliss wheel, awareness and wisdom wind and karma, gathering and blood and consciousness, seven locations each one, channels 50-50. Channel forms: 50 upward going, consciousness' pure essence gathering; 50 left going, mind's pure essence gathering; 50 spokes abiding, object's pure essence holding; 50 center abiding, each consciousness' part holding; 50 pervading, breath and pure essence mind horse, body and sense with 10; not releasing gate 20; breath doing 30; disturbed and karma wind horse, karma's arising disturbed channels four exist: upward vomiting, downward diarrhea, middle disturbing, four uncontrolled great channels.

[15256-15315]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>

From blood and lymph pure essence, body and limbs formed, heart trembling and hands trembling, tears flowing and head spinning, limbs also yawning arising; that body essence disturbed. Ground abiding six: abiding, empty, element, karma individually doing; bindu gathering and pure essence spreading; 40 leather stretched like abiding; similarly channel forms: cause empty moving great, body heat and karma whatever, this complete one result variously gathering and moving. Consciousness' pure essence each one, wisdom wind two-two; moving wind 72; breath from 21,600; channels 140,000 and 7,000 moving. Crown bliss wheel channels: disturbed time and confused time, abiding time and moving time, empty and entering; gathering natural dissolving.

[15316-15375]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Outer channels branching from that: bliss wheel channels outer limbs these. Wheel's rim possessing, outer rim right direction white conch coiling color-like, crown brahma hole; lotus-like great channel and ram-horn-like channel; from those branches six-divided. Wheel's left direction from, variously moving, lotus-like right-left, channels two forms existing; from that variously spreading, ear's upper from four inches, right-left four-four. Wheel's outer rim front-back from, wish-fulfilling tree form-like, root trunk with channel, skull crown near, buffalo tongue-like; from that channels 40. Risk: literalizing these visionary descriptions as anatomical facts rather than subtle body energetics.

[15376-15435]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Below that wheel's rim from, variously branched great channels: forehead center gold needle-like extremely fine channel abiding, branches ten. Wheel's right-left from, holding cause with moving channels two appearing, seeing white-black interstice, right-left one-one; right abiding forms: beautiful lotus and white cloth stalk two, variously appearing abiding; two-two also five-five. Left forms: vajra-like great channel and hook-like two abiding; two-two also five-five. Wheel's center from, forehead's right-left two, pearl-like channels two; two-two also five-five. Wheels four from, finger-like channels, eye's cave right-left, sun-like channel one, red color light blazing; two-two ten-ten. Wheel's front-back from, moon-like channel one, forehead's upper two variously emerging, white light stainless; two-two ten-ten.

[15436-15480]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Then wheel's interstice from, sun-eye-like great channel, variously coiling one-one, nose's right-left cave one-one abiding; two-two five-five. Wheel rim five from, magical illusion-like great channel, variously coiling trunk one, mouth empty trunk two possessing; one lotus-like, tongue's top variously abiding; two-two; blue utpala and red lac color two abiding; those also ten-ten. Channel's empty moon: petal possessing three possessing, black color hook form, three twisted; those also ten-ten. Channel forms: elements' method and vital cause, practitioners know; wind and bindu gathering vital point and consciousness horse and pure essence five-five to be known. Wind and bile and phlegm and gathering four forms; desire class and delusion and anger from arising; their characteristics each one three-three: object, capacity, locations, entering doing.

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[15415-15443]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Four vital points (gnad bzhi): posture vital point (gnad ni 'dug stangs kyi gnad)—abiding in three kayas posture, dharmata truth realized, liberated from samsara's dharmas. Detailed in following. Channel vital point: twisting, pressing, stirring etc. through seeing transmission. Gate location: three gazes (gzhigs stangs gsum)—confused appearance transformed to clear light. Sleep and dream enhancement: sleep manner vital point called—lion-like sleeping, sleep clear light appearing basis; elephant-like sleeping, dream root emptying path eliminated. Delusion sleep abandoned, clear light equal meaning arises; desire sleep abandoned, desire eliminating basis found; anger sleep abandoned, dharmata equal absorption.

[15444-15505]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Sleep positions: sequentially face covering, lying on back, right upper raising abandoned. General meaning shown, now particular practice actual: preliminary and main part two. Preliminary: three-four days body relaxed; then three-four days body various oil massage and sun roast; soles good alcohol applied, strongly massaged; then three days limbs stretched, lying face-up, du sleep. That all channels aroused coming, leaping and reversing. Male's right leaping strong, sandalwood and seng ldeng's hot water applied, soft cloth from outside warmed. Thus doing vital point great. Risk: literalizing sleep positions as mechanical techniques rather than supports for recognition.

[15506-15565]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

Main part: wind-favorable food and good alcohol gradually accustomed; males left flank below inserted sleeping; females right below inserted sleeping—channels each function changing vital point. That channels leaping aroused coming, whatever blazing and strong, ru rta's me rtsa gentle doing. Ring finger: right leaping channel whatever strong all pressed, first bean-seven weight, gradually more more pressing, wind inward held, again outside strongly released, again inward inhaling strongly. Thus consciousness sunk gone time risen, throat right twisted, throat right shoulder-top placed, right hand from throat's outer, leaping weak channel upward moving one exists, that first seven bean weight pressed.

[15566-15625]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Then gradually more fourteen and twenty-one weight pressing, first misty, karma and affliction channels abandoning experience; then clear lion appearance coming, wisdom's seeing natural object; then khral khrol appearance, wisdom variously pure path actualized experience. That changing time opportunity guru supplicate, path appropriate doing. Not thus done, wind breath lost channels fallen, consciousness 'ur ba coming possible. Then session divided, long time done, clear light great experience residue with appearing. Thus always done, body numb and touch exhausted, channels' object empty. Mar nag and gu gul mixed massage. Mind's various concepts all ceased, clear light great experience abiding, great wisdom bindu vital point arrived. Risk: conflating these tantric techniques with Dzogchen's effortless recognition.

[15626-15685]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

This time elements four's net inserted, wind inward drawn—oral instruction. Bliss arising, arisen, stable, special wisdom path obtaining etc. arising from effort's stages. Females left do. Channel object depending practice: pressing, holding, warming, squeezing, binding, releasing, concealing—to be known. Concealing roma's vital point; binding kyangma's; kundarma releasing; minor channels pressing body vital point; holding speech vital point; warming mind vital point; squeezing appearance vital point.

[15686-15745]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Here body's vital point channels' object sought, wind's vital point channels' path cleared, channels' moving measure birth-death source examined, channels' nature dharmata arising time held—to be known. Channels' growth: man body element disease-free, youth possessed, one day channels' moving measure 64,800 and 800 moving; that leaping strong-weak's power disease and gdon examined; channels' count life's time examined; channels' changing increasing-decreasing disease and suffering particularities examined; channels' thick-thin particularities karma and affliction time examined; channels' slow-quick wisdom arising time recognized; each channel's bed location body speech mind karma examined—these body, time, object three not connected, certainty not reached.

[15746-15805]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Many and few and increasing-decreasing wind-bile-phlegm disease recognized; night-day certainty time and merit and enjoyment and power and decline etc. examined, elements calculation dependent-arising skilled. Four wheels four seasons' particularities connected: spring generation, summer memory, autumn tastes, winter tip wheel body and speech and mind and mind non-dual trained. Generation body illusory wheel, memory speech, tastes mind, tip mind illusory wheel connected. Generation first wheel's navel a letter depending, latencies various emptying abiding dharmata connected; memory am letter depending dharmata abiding connected; tastes hum letter depending dream dharmata abiding connected; tip ha letter depending samadhi dharmata abiding connected. Risk: reifying seasonal-elemental correspondences as fixed laws rather than expedient frameworks.

[15806-15865]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Thus four connections first conceptuality various concealing time skilled, moving wind burned; second delusion memory-free concealed; third latencies former-later self-pure concealed; fourth bliss holding-free self-liberated concealed, six realms' karma and latencies continuity cut. Second, wind great classification: thal 'gyur las, channels depending winds 21,600 and 1,000, 68 moving, great moving wind considered. Its functions two: upward moving and downward clearing; middle skilled vital point sought. Channels definitely moving 100,000 and 20,000, 6,000 and 600, channels definitely arising, small moving wind considered. Disease and gdon and life time, skilled know; that vital point connection method effort.

[15866-15925]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

Great time calculated; supreme and common siddhi examined; each karma's particularities by, karma and wisdom two, afflictions and thought-free, each count and measure held, meditator variously connects; that each wind measure obtained. Three aspects: definite moving location general presentation; definite transference location particular explanation; wisdom and karma wind definite conclusion. General: body channels abiding, channels wind abiding, wind great-small two moving; outer and inner moving. Great moving wind: healthy youth disease-free, one day 21,600 outer-inner moving definite; especially nose-mouth excepted channels' inside conceptual-ity and wisdom's support small moving wind leaping channels moving, 107,600 inner moving.

[15926-15985]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>

These times right nostril moving male wind, left female, equally moving ma ning wind. Elements five wind-mind definite, four times transference connected: male female wind, female male wind, both ma ning wind chiefly trained, wisdom wind easy to master. Upward moving, downward clearing, equal abiding three vital points: upper wind pressed, lower wind gathered, middle wind warmed three vital points doing; arrow-like throwing, hook-like drawing, vase-like warming, crocodile binding, mountain-like pressing, chest mouth-like gathering, channels location spreading, self-location releasing, space-like dharmata reversal, nine practice. Risk: interpreting wind control as ontological manipulation rather than recognition support.

[15986-16000]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Second, transference definite vital point particular explanation: four seasons' stages connected, winter three months snow-wind-like wind arising vital point, that fire wind gone life's time doing; spring time seed-like wind arising vital point, that water wind life's time; summer time fire-flame-like wind work vital point, that earth wind life's time; autumn time flower-like wind work vital point, wind wind life's time doing. Their stages: day time fire wind abiding, that water wind disease; night time water wind abiding, that earth wind disease; midnight earth, that wind wind disease; evening wind, that fire wind disease.

01 12 05 02

[15629-15673]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Third etc. gathering: water wind water lymph impure and purifier; water earth blood and flesh impure and pure; water fire water ice work gathering and separating; water water saliva and tears flowing and not flowing. Earth earth flesh generating; that fat, bone, marrow, bodhicitta sequentially five generated. Earth water bindu work, mercury lump-like child not arising; horse ear knot-like daughter; eye socket small son ripening work. Earth fire warmth generating; that vessel, object, increasing-decreasing, birth-aging-sickness-death four work. Earth wind strength and luster and moving and withering etc. work.

[15674-15735]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

Fire channels wind steaming, ripening seat smell water particularity arising; smell water warming and moistening and scattering and drawing four: male sense power rising capacity lacking, always numb, untimely seed flowing, object not met rising met not rising, met rising; female menstruation not flowing disease, untimely flowing, moon once several times flowing. Moon waxing 2nd-3rd pure menstruation son developing; full moon 15th etc. daughter; waning always son-daughter alternating. Menstruation slow blood much 22nd or 5th always, child not arising; blood's request and yellow color few children; black with feces smell many children; odorless not felt son-daughter alternating.

[15736-15768]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Earth wind sense power and support generating; that karma and conceptuality many generating. Wind fire consciousness' strength light and heavy and blazing and 'ur and full and empty generating. Wind wind breath outer-inner moving; female child arising time mig lo disease, male wine disease. Wind water conceptuality ceasing thought-free. Earth wind limbs expanding-contracting etc. Fire wind afflictions' strength variously. Wind wind and fire mixed, wisdom's strength various, example's discerning wonder, dharma word meaning skilled, female birth skilled, body speech expressions skilled. Risk: essentializing gender-based energetics as fixed biological determinants.

[15769-15790]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Four elements' birth stages: summer-winter-autumn-spring four's work changing, elements' order transference, sickness, fever, death, body speech mind work particularities showing. Elements' order degeneration, reversal, progress, change: going life's degeneration, reversal, progress, change. Past long life changing eliminating eliminating abiding changing certainly; future long transference eliminating moved abiding certainly; present short spurting work and calculation's change knowing. Inner transference definite measure: one youth possessed, one day wind count 21,600 moving; water clock and dbyu gu's calculation connected.

[15791-15820]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

One day eight sessions, session time 32; dbyu gu 64; transference 16; each transference wind 1,000 and 350; each dbyu gu 300 and 35 and 8-8 moving; each session 2,700 moving. Thus one day elements twelve work divisions 12 divisions, wind 12 increasing decreasing showing. Increasing decreasing north south Meru sun going; going south day night length arising vital point; Padma dkar po commentary: "North south going time adding subtracting" also. Sun north going month each water clock two-two day long, night short; south going reverse day short night long.

[15821-15840]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Thus wind's movement 675 increasing-decreasing, water clock each calculated. Year one month 12, days 360, meals 720 counted, one day time twelve 1,930 and 32 conceptuality adventitiously moving; 1,928 pure wisdom measure moving wind held; thus day five, night five, midnight evening two 12 parts calculated; autumn spring equal time two certainly taken. Month itself days increasing-decreasing calculation: female male difference; female six 29 less; male six 30; year one six days lacking; thus month's power established, autumn spring both middle day night equal remaining half and three excess known. Vinaya also sojong possible impossible calculated. Risk: conflating calendar calculations with Dzogchen timeless recognition.

[15841-15860]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Thus wind calculation established: outer year and month connected, day time divided known; that object summer-winter-autumn-spring four months twelve shown, illusory wheel not reversed, all appearances certainty reached. Thal 'gyur las: day 13 also, month one; thus twelve complete, year one considered; inner and night 700, 20 complete, day 360 considered; these complete year one. Days male female karma divided; month autumn-spring summer-winter; each three-three entering arising work. Rat, ox, tiger, hare, dragon, snake, horse, sheep, monkey, bird, dog, pig twelve elements calculations spreading.

[15861-15880]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Third, wisdom and karma wind definite conclusion: general establishment; individual function explanation; change measure certainty. First, establishment actual; objection abandoning. Objection establishment and answer giving. Channels moving only one, karma and wisdom two separately moving what; moving different two logically, one then two not possible; moving only one, samsara-nirvana either from one not logically—answer: moving only one also, channels squeezed-not-squeezed moving from wisdom wind gone function bliss-emptiness, clarity-emptiness wisdom wind called.

[15881-15900]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: NIHILISM</RISK>](#)

Channels location moved squeezed, karma wind gone, function conceptuality various and non-virtuous connections various and unclear and sinking and excitement and dullness and coiling etc. bad wind arising. Example: bha ra's one child angered tiger becomes, not angered human comes; awareness' sound and body's channels moving wind only one also, channels squeezed-not-squeezed from, consciousness workable wisdom, unworkable affliction becomes horse arising, faultless. Risk: nihilistic interpretation that karma and wisdom are merely mechanical results of channel manipulation, denying their deeper nature.

[15901-15920]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Second, individual function explanation: wisdom and karma wind functions. First wisdom wind's function four wisdoms: wind abiding part ground-abiding wisdom work; that done whatever appearing natural state above other changing impossible. Appearance part characteristic-holding wisdom work; that done each race and body and wisdom and light and color clear, not transcending; thus clear attachment-free wisdom called. Arising part knowable-gathering wisdom work; that done self-other benefit unhindered; doing and doer self-continuity not. Moving part consciousness-gathering wisdom work; that done worldly and transcended consciousness various arising; arising self and self-grasping not.

[15921-15940]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Thus four definite cause time; path time ultimate elements four; result time four bodies' nature ripening. Thus ground-path-result three 12 arises, Buddha's activity twelve arising cause certainly. Second karma wind's work four functions: right moving male, left female, outer coming various appearances entering, inner filling conceptuality various spreading. Right-left time definite male female ripening father-mother power; naturally right moving transference work, karma's end near; left moving time grasping work. Outer going inner filling going-coming power: outer gone joy work, inner coming unhappiness. Both also wheel's spreading-gathering vital point day-night arising.

[15941-15960]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Outer going part day appearance arising; inner filling part night appearance arising. Thus both doing functions four two-two counted eight becomes; these also parts counted 24 abiding. Karma wind's particularities twelve, 12 moving work, body's growth-decay work; that outer year 12, inner month 12, secret time 12 arising. Then samsara's work variously karma wind does. Third change measure: thus body ripened youth possessed, one day four elements each wind's change measure: earth wind 5,400; water, fire, wind winds also 5,400, 400—sum 21,600 youth possessed change measure definite.

[15961-16000]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Youth 32 lacking, elements not full. Wind element latency life's time calculated: wind transference long life's end carried, short not carried; strong merit and enjoyment possessed; clinging disease but suffering; slow wandering disease few; dull virtuous mind not arising; 'byil always non-virtuous, decreasing abiding; excited mind distracted, beings not loving. Elderly 58 lacking, elements' order degeneration, thus greatly excited life's time quickly; sinking suffering lamentation; swirling mind natural state not reached, non-virtuous; slow life-end long always happy; 'khyig always enemy dispute basis arising; crooked work loving, life short; changing enjoyment great disease; reversed body speech karma not accomplished; increasing peaceful-increasing work quickly; short life's enemy long always suffering; opened shows good-bad.

[16001-16044]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Youth possessed 300 lacking, year one life's time; 50 lacking two years; 32 lacking three years; 21 lacking four years; 8th lacking seven months; 6th five months; 4th one month; 10th 29 days; 20 18; 30 10; 40 7; 60 5 days. Thus wind calculation: worldly and transcended two; worldly life and merit and happiness-suffering etc.; transcended change measure and transference time. Change measure: day part twelve, night part sixteen. Day elements work individual happiness-suffering virtue-non-virtue conceptuality various horse riding; night also same, wisdom wind increasing making. Transference time already explained. Risk: literalizing lifespan calculations as deterministic predictions rather than expedient frames for practice urgency.

01 12 06 01

[15769-15777]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Summary of channel-wind-wisdom relationship: Channels dwell in body, winds dwell in channels, wisdom and action winds move two-fold. Wisdom wind ripens nirvana; action wind ripens samsara. Avoiding refutation: objection establishment and answer giving. This section bridges tantric physiology with Dzogchen view preparation. Risk: prematurely collapsing tantric transformation framework into Dzogchen recognition without proper graduated engagement.

01 12 07 01

[15778-15811]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Refutation and response on wind duality: Channels moving only, yet karma and wisdom two separately move—what? Moving different two logically; one then two not possible; moving only one, samsara-nirvana either from one not logically—answer: moving only one, channels squeezed-not-squeezed moving, wisdom wind gone, function bliss-emptiness, clarity-emptiness, wisdom wind called. Channels moved squeezed, karma wind gone, function conceptuality various, non-virtuous connections various, unclear, sinking, excitement, dullness, coiling etc. bad wind arising. Example: one bha ra child angered tiger becomes, not angered human comes; awareness sound and body channels moving wind only one, channels squeezed-not-squeezed, consciousness workable wisdom, unworkable affliction becomes—horse arising, faultless. Risk: conflating tantric physiological explanation with Dzogchen's direct view of primordial purity.

[15812-15870]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

Individual function explanation two: wisdom and karma wind functions. Wisdom wind's function four wisdoms: abiding part ground-abiding wisdom; appearance part characteristic-holding; arising part knowable-gathering; moving part consciousness-gathering. Four definite cause time; path time ultimate elements four; result time four bodies' nature ripening. Ground-path-result three 12 arises, Buddha's activity twelve cause. Karma wind's work four: right moving male, left female, outer coming various appearances entering, inner filling conceptuality spreading. Right-left time definite male-female father-mother power; naturally right transference work, karma's end near; left grasping work. Outer going inner filling going-coming power: outer joy, inner unhappiness. Wheel's spreading-gathering vital point day-night arising.

[15871-15930]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>

Outer going part day appearance; inner filling part night appearance. Both functions four two-two eight; parts 24. Karma wind particularities twelve, moving work body growth-decay; outer year 12, inner month 12, secret time 12. Samsara's work karma wind does. Change measure: body ripened youth, one day four elements wind change: earth 5,400; water, fire, wind 5,400, 400—sum 21,600 youth change measure. Youth 32 lacking elements not full. Wind latency life's time: transference long end carried, short not; strong merit; clinging disease suffering; slow disease few; dull virtue not; 'byil non-virtuous; excited distracted. Risk: interpreting these correspondences as fixed laws rather than recognition supports.

[15931-15990]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Elderly 58 lacking elements degeneration: greatly excited time quick; sinking suffering; swirling non-virtuous; slow long happy; 'khyig enemy; crooked short life; changing enjoyment disease; reversed karma not; increasing peaceful quick; short enemy suffering; opened good-bad shown. Youth 300 lacking year one; 50 two years; 32 three; 21 four; 8th seven months; 6th five; 4th one month; 10th 29 days; 20 18; 30 10; 40 7; 60 5 days. Wind calculation worldly and transcended: worldly life merit happiness-suffering; transcended change measure transference. Change measure day twelve, night sixteen. Day elements happiness-suffering virtue conceptuality; night wisdom increasing. Dzogchen view transcends all calculation, recognizing primordial freedom beyond wind and channel manipulation. Risk: reifying emptiness as another thing to achieve.

[15991-16000]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

Third, abiding bindu great classification: thal 'gyur las, bindu dharma nature wanting to show, ultimate and conventional; first conventional bindu depending, Buddha wanting, consort characteristics complete, gods asuras Brahma, low caste tirthika, characteristics complete seen, drawing connection certainly began, supported and channels and objects bodies complete. Then conventional bindu itself, descending and holding and reversing, channels struck and wind burned, emptiness supported mind eliminated, body mind reversed. Ultimate bindu supported, dharmakaya empty objects obtained; empty bindu lamp pressed, awareness' strength trained; day-night without familiarization, this effort-free appearing; mastering measure that. Dzogchen direct introduction transcending tantric bindu manipulation.

[16001-16020]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

Secret mantra's close path channels-bindu-wind three vital points depending; effort-elaboration-possessing system and effort-free elaboration-free system two. Elaboration-choosing rough channels effort path making, first conventional bindu yoga making, consort sought and drawn and supported, channels sought and held and connected, actual bindu descended and held and reversed, strength struck and wind burned, dharmata reversed, later experience examined, body mind reversed experience etc., above third empowerment time detailed elaborated. That also karma wind time bindu holding, wisdom time bindu reversing strength striking correct vital point.

[16021-16048]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Effort-free yogin clear light bindu direct path making, posture and gaze definite, beginner time empty bindu lamp pressed meditated, clear light appearance day-night mixed practiced. That conventional bindu roma abiding, path making union father-mother method; left natural bindu pure essence subtle sound light self-sound only; mouth union bliss nature emptiness transforming meaning. Center dharmakaya bindu elaboration-free clear light pure self-arisen wisdom lamp blazing ground abiding. This below elaborated. Mu tig 'phreng ba citation: channels bindu, fine and moving nature, light beautified; three parts right left center. Dzogchen recognition of bindu as spontaneous display of primordial purity, not object of manipulation. Risk: nihilistic denial of relative practices' value.

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[16025-16041]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Karma wind (las rlung) purification and wisdom wind (ye shes kyi rlung) analysis. Distance-binding cord (rgyang zhags) emerges from wisdom wind's aspect—seeing mountains, houses, etc. as small. Technical term rgyang zhags: pure light-channel wisdom-appearance ('od rtsa dag pa ye shes kyi snang ba) perceived through deluded appearance support (rted 'khrul snang). Two aspects: support (rten) and supported (brten pa). Those with prajñā (shes rab) analyze as two parts. Dzogchen-rigpa view: Four lamps (sgron ma bzhi) separate from samsaric delusion-appearance ('khor ba'i 'khrul snang) and delusion-mind ('khrul sems), holding past aspects. Critical point (gnad 'di gal po che). Risk of reifying rgyang zhags as external object rather than wisdom-display.

[16042-16058]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Empty thigle lamp (thigle stong pa'i sgron ma): Round thigle with five-light perimeter from karma wind's pure aspect. From this arises self-arising wisdom lamp (shes rab rang byung gi sgron ma) and pure dimension lamp (dbyings nam dag gi sgron ma). Three aspects of prajñā: ngo bo (essence), rtsal (potency), gdangs (resonance). Ngo bo: When focusing on empty thigle lamp through distance-binding cord's seeing-stance vital point (rgyang zhags gzigs stangs kyi gnad), inner awareness experienced as clear self-clarity (nang gi rig pa dwangs sangs rang gsal). Rtsal: External clarity—object-knowing wisdom (yul shes kyi shes rab), sharp, swift, word-meaning appearing as hollow space (tshig don kleng 'dol du 'char ba). Gdangs: Vajra coiled-channel appearance like golden thread coiling (rdo rje lu gu rgyud kyi snang ba gser gyi skud pa lding ba). Without distinguishing these, some label awareness as self-arising wisdom lamp, some label inner resonance, some label coiled-channel—mere confusion. Dzogchen triad requiring precise discrimination. Risk of view-collapse if three aspects conflated.

[16059-16235]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Dimension lamp (dbyings kyi sgron ma) external-internal: External—blue light-ray in pure space mandala first appearing. Internal—spreading from that, five-light radiance appearing as five colors. Citation: "Dimension is external and internal; external holds cloudless sky; internal is dimension lamp purity." Some mistakenly identify external sky as merely cloudless empty space—that not valid since space doesn't relate to individual, while lamp follows individual's existence-non-existence. Here, inner sky's blue resonance (nang gi nam mkha'i gdangs sngo ba) appearing externally called external dimension (phyi dbyings). Sky-opening, appearance-ground, base-places merely—dimension itself not thus. Actual is blue-green (mthing ga); dimension is inner dimension (nang dbyings). Thus from that dimension appearances arise—though called external-internal separately, understand as merely clarity-transfer from rainbow-light's dark house (sna tshogs snang ba 'ja' 'od kyi khur khyim). Not internal-turned-out, external-turned-far; appearances arising from that known as external-internal. Five-light clarity also mind-itself's nature-clear self-resonance shining—purified of thing-stain (dngos po'i dri ma), examination-prajñā-stain (yid dpyod shes rab kyi dri ma), bad-conception-mind-stain (ngan rtog sems kyi dri ma). Lamp: when seeing that appearance, clearing karma and habitual-pattern darkness (las bag chags mun pa sel ba). First of four lamps gathering from four wheels (chos kyi 'khor lo) into clarity. Five wisdoms (ye shes lnga): mirror-like wisdom (me long lta bu'i ye shes), equality wisdom (mnyam pa nyid kyi ye shes), discriminating wisdom (so sor rtog pa'i ye shes), all-accomplishing wisdom (bya ba grub pa'i ye shes), dharmadhatu wisdom (chos kyi dbyings kyi ye shes). Risk of reifying five wisdoms as substantially distinct.

[16236-16254]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Pure dimension lamp continued: Light-kāya appearance collection ('od sku 'char byed 'dus pa). Five colors collected, pervading unmoving blue-green, surrounded by diamond fence (rdo rje'i ra ba), coiling into vajra channel without exit. Inside, light-kāya with radiating light-rays appearing—here cutting dharmatā bardo, completely awakening. Light-appearance rising horizontally, spokes appearing, perimeter appearing—deluded appearance self-ceasing, shining as wisdom. From those—light garment fragments, strips, interrupted areas appearing. External-internal dimension mixing—wisdom without intermediate. From that—eye lattice (mig tshags), eye webs (mig mangs), web-areas, net (dr ba), half-net, flowers, thousand-petaled lotus, house-support, tent-house like lower part appearing—making dharmatā appearance path. Four lamps determine path-appearance four signs-measures (lam gyi snang ba bzhi'i rtags tshad).

[16255-16263]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Four lamps turning mind: Distance-binding cord sees dharmatā directly, turning mind from dogmatic grasping ('dod rgyal du 'dzin pa). Empty thigle sees increase-progression, turning mind from happiness-self-continuum grasping. Pure dimension sees awareness arriving at measure, turning mind from impure delusion appearance. Self-arising wisdom sees exhaustion-appearance, turning mind from kāya-wisdom grasping. Instructional provisionality showing how technical Dzogchen phenomenology functions as liberation support.

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[16274-16317]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Water Lamp (chu'i sgron ma) / Distance-binding cord (rgyang zhags) detailed exposition. Citation from Sgron ma 'bar ba establishes definitive authority. Technical analysis: rgyang zhags binds both samsara ('khor ba) and nirvana (myang 'das) equally—throwing samsara far (rgyang du 'phen pa) and mistakenly throwing nirvana far if not recognized (ma rtogs na myang 'das rgyang du 'phen pas). Etymology: rgyang = distant binding, zhags = cord. Analogical reasoning: like rope (thag pa)—individual strands cannot bind, but aggregate does. Deluded appearance ('khrul snang) and deluded grasping ('khrul 'dzin) appear to bind self-awareness (rang rig) though primordially unbound. Citation from sGyu 'phrul: "No one ever bound, nothing to bind, never separated, primordially perfect buddhahood." Three types: 'byung ba 'dus pa (elemental aggregation), ye shes 'dus pa (wisdom aggregation), dbang po 'dus pa (sense power aggregation). Critical distinction: actual lamp is ye shes 'dus pa holding nirvana-appearance (myang 'das kyi snang ba), incompatible with samsara. Warning: "'Di shes pa gal che'o"—knowing this is crucial.

[16318-16375]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Distance-binding cord etymology and characteristics. Technical terms: rten (support) and brten pa (supported). Prajñā (shes rab) analyzes two aspects. Support: dbang rten dang po (primary sense support) producing appearance as object. Supported: 'od rtsa dag pa (pure light-channel), ye shes kyi kh dog (wisdom colors), mi 'dzin pa (non-grasping). Five characteristics: appearance (snang ba), object-appearance (snang yul), appearance-knowing (snang ba shes pa), conceptual-free (rtog bral), symbolic-name-form (brda'i ming gi rnam pa). Three marks: 'byung ba las ni 'phen pa dang (projecting from elements), sdu dang 'dzin dang mched par snang (contracting, holding, expanding appearance), ye shes las ni lta ba dang (viewing from wisdom), gnas dang gong ma 'dzin pa (holding ground and higher). Object-appearance: yul snang rung gi gzugs (forms appearing as objects). Object-possessor: yul can dbang shes (sense consciousness). No-object: med pa gsal snang zla gnyis kyi rnam pa (double-moon clarity without object).

[16376-16435]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Location (gnas) of water lamp: mig gi 'a 'bras (eye pupil). Embryological origin: lte ba'i rtsa mdud gru gsum (navel channel-knot triangle) where lamp-eye ('dus pa'i dang po) and elemental-eye ('byung ba'i spy) arise. Path: lte ba nas snying (navel to heart), snying nas sgäl tshigs 'dab (heart to spinal branches), to brain cavity (klad rgya'i sbrels) entering both eyes. Channels (rtsa gnyis) filled with inner light (nang 'od kyi snal ma). Technical precision: two inner light-channels ('od rtsa gnyis po) are actual rgyang zhags chu'i sgron ma. Citation: "'Di yi gnas ni mig yin te"—the location is the eye. Secondary location: Tshangs buug (Brahma aperture) where rig pa rtog med kyi sku (non-conceptual awareness body), rdo rje lu gu rgyud (vajra coil), 'od gzum gyi thig le (light-sphere bindu), five-fold stack appear—containing four lamp aspects. Structural mapping: rtsa = water lamp portion, thig le = empty lamp portion, 'od lnga = dimension lamp portion, shes pa mi rtogs pa = wisdom lamp portion.

[16436-16482]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Production method (skyed tshul), gateway (sgo), analogies (mthun dpe), and measures (tshad). Embryonic formation: parent's causal conditions (pha ma'i rgyu rkyen) in navel channel-knot. Gateway: mig gnyis (two eyes) as 'char ba'i sgo (appearance gateway). Analogy: lcags kyu (iron hook) catching whatever appears at nose. Three measures: 'byung ba 'dus pa measure—object-appearance expanding and contracting completion; ye shes measure—seeing lu gu rgyud; dang ma 'dus pa measure—particularizing form appearance. Citation from Sgron ma 'bar ba: "Sgron ma snang bar byed don gyi, yul gzugs snang ste rig pa yang, lu gu rgyud snang tshad yin no." Transition marker: Section concludes, introducing next topic—Empty Thigle Lamp (thig le stong pa'i sgron ma) with twelve-fold structure.

[16483-16528]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)[RISK: REIFICATION</RISK>](#)

Empty Thigle Lamp (thig le stong pa'i sgron ma): Essence (ngo bo). Citation from Sgron ma 'bar ba: definitive presentation. Technical definition: thig le 'od lnga'i mu khyud (bindu surrounded by five-light perimeter), round, self-clarity with pure color, changeless (mi 'gyur), pervasive (khyab), empty of entity-grasping (dngos po'i 'dzin pa med), self-illuminating great emptiness. Etymology: thig = unchanging straightness (mi 'gyur drang po), le = pervasive extension (gdal ba chen po), stong pa = empty of entity-markers (dngos po mtshan mar med), sgron ma = illuminating appearance. Five-fold classification: gnas pa gzhi'i thig le (ground-located bindu in heart), lus gnas rtsa'i thig le (body-located channel bindu), kun rdzob rgyu'i thig le (conventional causal bindu), don dam spros med thig le (ultimate non-elaborate bindu), rang byung 'bras bu'i thig le (self-arising resultant bindu). Citations from Sgron ma 'bar ba and Mu tig 'phreng ba establishing authoritative lineage.

[16529-16586]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Characteristics (mtshan nyid): Separation from moon-disk reference (zla dang bral ba'i stong pa). When appearing to sense-power object, abides in non-meditated river-flow contemplation. Citation: "Rang gi mtshan nyid ngo bos stong, gang la mngon par zhen pa 'gags." Location (gnas): khyad par chen po'i rtsa bzhi (four special channels)—ka ti gser gyi rtsa chen (golden central channel), dar dkar snal ma lta bu (white silk thread-like), phra la 'khril (coiled subtle), shel sbug can (crystal hollow). Technical detail: gzhi'i thig le bzang po rang byung du gnas (ground bindu naturally present), lam gyi thig le sgron ma la 'jug (path bindu entering lamp), bzang po rtse mo'i thig le rang shar (peak bindu self-arisen), bzang po'i rgyan dang ldan pa'i thig le with light clarity. Citation: "Sems can kun gyi lus kyi dkyil, tsitta rin chen gzhal yas las." Gateway (sgo): mig gi dangs ma'i dkyil (eye clarity center) where all four lamps generally appear, specifically empty thigle lamp with self-light.

[16587-16650]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: NIHILISM</RISK>](#)

Nature (rang bzhin): Thog ma'i ka dag gi rang bzhin (primordial purity nature) manifesting as 'od gsal lhun grub kyi thig le stong pa (empty thigle of luminous spontaneous presence), like water-moon reflection (chu zla). Definitive recognition: emptiness eliminates delusion-mist (marig mun sel). Citation: "Stong pa nyid las rang log pa'i, myong byed gsal ba'i snang bar ni, ye gdangs lnga dang bcas par yang." Primordial existence: ka dag chen po (great primordial purity), self-nature without fabrication (ma bcas pa'i rang bzhin). Ground manifestation: gzhi snang du shar dus—dbyinings kyi 'od zer lnga'i snang bar shar (five light-rays of dimension appear), thig le so so'i 'od khyim na sku'i char shar (kaya aspects in individual light-houses), rgyang zhags rang gsal 'od zer gyi sbrel thag tu shar (distance-cord as light-connection), shes rab rig par shar bas grol 'khrul gnyis kyi rig ma rig tsam du gnas (wisdom appearing as recognition/non-recognition of liberation/delusion).

[16651-16680]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Body location (lus la gnas dus), object appearance (yul gang la snang), measure (tshad), and actual lamp identification (sgron ma dngos). Body location: snying nas mig tu 'od rtsa la lam byas te snang ba la (light-channel path from heart to eye). Thig le resides in heart as five-light palace ('od lnga'i pho brang), perimeter of five, self-resonance (rang gdangs) as lamp. Intermediate resonance (bar gdangs) appears in space as subtle five-color spherical movement. Lamp manifestation: from that dimension appearances arise—external-internal separately designated, understood as clarity-transfer from rainbow-light's dark house (sna tshogs snang ba 'ja' 'od kyi khur khyim). Object: bar snang dag pa (pure intermediate space) with self-resonance and light. Measure: sgron ma dngos bar snang dus dbyings rig nyin mtshan med par snang ba (dimension-awareness without day-night distinction), 'khor ba myang 'das su grol ba'i tshad (liberation of samsara/nirvana measure). Actual lamp: 'od lnga'i mu khyud thig le rigs drug so so'i snang ba can (six realm appearances) with specific dimensions per realm—gods (white, forearm height), asuras (green, handspan), humans (red, thumb-width), animals (blue, internal only), pretas (yellow), hell beings (five colors, internal only).

01 13 04 01

[16769-16812]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Pure Dimension Lamp (dbyings rnam dag gi sgron ma): Essence (ngo bo). From blue-green (mthing ga) expanding to five-fold (Inga ldan), surrounded by five-color perimeter, internal lotus-petal with lower dwelling, house-support, tent-dwelling appearance. Rig pa lu gu rgyud gzer 'debs pa'i ra bar byung ba (awareness vajra-coil emanating from fence). Technical note: this is thig le'i 'od khyim (thigle light-house), minimal movement ('gul 'phrig shas chung). Citation from Sgron ma 'bar ba: definitive source. Visualization description: mdzod spu'i thad drangs gi nam mkha (space at brow) blue vast light first appearing, then five colors from within. Appearance method: from mig zur gnyis (eye corners) like rainbow-mist ('ja' ma nor). Citation from Mu tig 'phreng ba: "Dper na nam mkha'i 'ja' tshon ltar, dag pa nyon mongs dri ma zad." Etymology: rig pa'i rang yul dang snang ba'i 'char gzhi byed pas dbyings (dimension as appearance-ground for awareness's own object); yul du snang ba la dri ma med pas rnam par dag pa (pure because untainted in object-appearance); lu gu rgyud go rar bzung nas snang rig gsal bar byed pas sgron ma (lamp illuminating appearance-awareness through vajra-coil fence).

[16813-16865]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Three types of Pure Dimension Lamp: gzhi la gnas pa'i dbyings nam dag (ground-located pure dimension)—tsitta'i nang na ye shes dang 'od kyi sku lhun grub nang gsal du gnas pa (wisdom and light-kaya spontaneously present in heart); lam la snang ba'i dbyings nam dag (path-appearing pure dimension)—mu khyud lnga'i ra bas bskor ba dbus na padma'i 'dab ma can gyi thig le'i dangs ma sdud pa (five-perimeter fence surrounding central lotus-petal thigle essence); 'bras bu yul la snang ba'i dbyings nam dag (result-object-appearing pure dimension)—lu gu rgyud btson du 'dzin pa, 'od lnga'i dra ba dang dra phyed, za 'og ris (holding vajra-coil as prisoner, five-light net and half-net, lower-area designs). Citation from Sgron ma 'bar ba confirming three-fold classification. Nature (rang bzhin): rang ngo ka dag tu gnas pas dbyings ra bar rig pa bzhug dus zang thal mnyam pa'i dgongs pa rang dal chen po'i bsam gtan ngang gis 'bebs (dimension as great samadhi of equal evenness when awareness enters vajra-fence). Spontaneous presence appearance: nam mkhar za 'og ber khyim sogs pa'i snang ba du mar 'char (various appearances like lower tents in space). Definitive meaning: dgongs pa ka dag dang lhun grub gnyis su med pa (primordial purity and spontaneous presence non-dual).

01 13 05 01

[16866-16918]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Pure Dimension Lamp: Accomplishment stages (goms tshul). Progressive manifestation: 'od me long tsam (mirror-like light), then dum bu (fragments), yul gru tsam (area spheres), nam mkha' gang ba (sky-filling), ci snang dbyings kyi snang bar shar (all appearances as dimension-appearance), sku'i bar mthong (seeing kayas), zad pa'i snang ba (exhaustion appearance). Citation from Sgron ma 'bar ba: "'Khor 'das ru shan phyed nas ni, lus ngag rnams ni rnal du dbab, de nas dbyings rig snang ba brtag." Technical progression: mirror → fragments → area → sky-filling → all appearances as dimension → kayas visible → exhaustion appearance. Citation from Rang shar: "Mthong dang goms pa'i ye shes ni, gang la 'dzin pa'i sems med pa'i, mthong ba'i tshad ni 'di yis bzung." This defines the measure (tshad) of seeing-accomplishment. Gateway: mig gi dbang po ma 'gags pas (unobstructed eye sense-power) perceiving dharmatā in space.

[16919-16972]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Measure (tshad) continued: sn rtse las smin mtshams kyi yar mtshams su mthing ga las mched pa'i 'od (blue light expanding from nose-tip to between eyebrows), za 'og ris ling tsher snang ba (lower-area designs, house-supports appearing), me long tsam (mirror-like), dum bu (fragments), bltas tshad khyab pa'i nang na sku shar ba (kayas appearing within gaze-pervasion). Citation from gSang ba spyod pa sa bon gyi rgyud: detailed presentation of seeing-stance (lta stangs). Technical specifications: sor bzhi las bral ba (four finger-widths apart), gru chad rnam par gang snang ba (all appearances as broken areas), sprul pa'i yon tan (emanation qualities), sku yi dkyil 'khor (kaya mandala) all arising from self. Critical path markers: smin la sogs thig le dang (unripe thigle etc.), de bzhin sku la thug gi bar (until reaching kaya), drug dang bcu dang lnga gsum la (6, 10, 5, 3 measures), gdod mi za ste longs sku (definitely sambhogakaya).

[16973-17050]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Location (gnas) of Pure Dimension Lamp: gzhi'i dbyings tsitta (ground-dimension in heart), lam gyi dbyings 'bri gu ta (path-dimension in central channel), 'bras bu rang shar gyi dbyings (result-self-arisen dimension in cloudless sky). Definitive citation from Sgron ma 'bar ba: "Mig ni 'byung ba'i rkyen med la, gnas pas rang gi rig pa nyid, lu gu rgyud du snang ba ste, sprin bral mkha' la 'dzin par byed." Gateway (sgo): mig nas 'char (appearing from eye). Actual Pure Dimension Lamp (dbyings kyi sgron ma dngos): mig gi zur gnyis las shar te mthing ga khyab pa chen po'i 'od mtha' med pa (vast blue light radiating from eye corners, boundless). Technical specifications: nang du rig pa 'od de'i khang pa na bzhugs (inner awareness abiding in light-house), phir lu gu rgyud thig le stong pa dang bcas pa de'i ra bar bzhugs (external vajra-coil with empty thigle as fence). Definition: dngos po rags par med pas gzung yul du ma grub (not gross entity, not established as grasped object), chad pa phyang chad pa yin pas rang gsal 'ja' tshon lta bu (not nihilistic emptiness, self-clear like rainbow), 'byung ba'i gnod pas mi shigs pas 'dus byas 'khor ba ma yin pa (unharmd by elements, not conditioned samsara), gnad dang ldan pas mthong nas goms na ye sangs la yang sangs rgya (containing vital point, familiarizing leads to buddhahood).

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[17072-17122]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Self-Arising Wisdom Lamp (shes rab rang byung gi sgron ma): Essence (ngo bo). Technical definition: sgron pa kun gyi shes byed dgongs pa chos nyid stong gsal rang gnas shes pa'i rtsal dang bcas pa (wisdom potency of self-abiding empty-clear dharmatā understanding all lamps). Three supports without movement: thabs sa rgyang zhags (means-distance cord), thig le, dbyings gsum (three dimensions). Result: nang du rang rig dangs sangs phyed par rang gnas kyi gdongs pa (inner self-awareness self-clearing as self-abiding resonance). Citation from Sgron ma 'bar ba: "Shes rab rang byung sgron ma ni, 'di ltar sgron ma thams cad kyi, shes byed nyid du gnas pas na." Etymology: nang du rang gnas lhun grub kyi dgongs pa shes dus phir snang ba rang snang zang thal du shes (when recognizing spontaneously present self-abiding intention, external appearance known as self-appearance evenness); chos thams cad kyi spyi stong zhing bdag med par shes (knowing all dharmas as empty and selfless); rang gi ye shes kyi tshad nams shes pas shes (knowing one's own wisdom measures). Rab = kan gyis rtogs dka' ba'i dgongs pa (peak meaning difficult for all to realize), rang = ye nas rang la yod pa'i nor bu myed pas (finding jewel primordially present in oneself), byung = rang shar 'gags med du byung ba (self-arisen unceasing).

[17123-17178]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: NIHILISM</RISK>](#)

Five-fold classification of self-arising wisdom: gzhi gnas rang byung gi shes rab (ground-abiding self-arising wisdom)—nang gnas rig pa'i mkhyen cha, 'char gzhi dang rten du gnas pa (inner awareness knowing aspect, abiding as appearance-ground and support); snang ba cer 'dzin gyi shes rab (appearance-direct-grasping wisdom)—dbyings rig gnyis med zung 'jug gi rang dus rang gsal dri med dag pas dgongs pa chos nyid du skyel ba (carrying to dharmatā intention through dimension-awareness non-dual purity); dran pa 'gag med kyi shes rab (unceasing recollection wisdom)—shar ris med du mar shar yang grol rang ngo chos nyid gcig tu sdud pa (collecting into single dharmatā though rising without form); so sor rtog pa'i shes rab (discriminating wisdom)—chos dang chos can rang dang spyi'i nram pa, mtshan nyid sogs (distinguishing dharma, dharma-possessor, individual, general marks); 'jug byed nram gsum gyi shes rab (three-entry wisdom)—rang bzhin gyi bar do 'dir thos pas gtan la 'bebs, bsam pas nges par byed, sgom pas ro myong bas 'khor ba las nges par 'byin (settling through hearing in natural bardo, determining through contemplation, extracting from samsara through meditation taste).

[17179-17234]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Characteristics (mtshan nyid): yul snang bas bsdus pa'i chos dang yul can rig pas bsdus pa'i chos rnam rang bzhin med par shes pa (knowing object-appearance dharma and subject-awareness dharma as natureless). Citation from Sgron ma 'bar ba: "Snang dang mi snang chos rnam kun, rang bzhin med par sus shes pa, 'di ni de yi mtshan nyid do." Citation from sDud pa (Prajñāpāramitā): "Chos rnam rang bzhin med par yongs su gyur pa, 'di ni shes rab pha rol phyin pa mchog." Gateway (sgo): dbang po lng a ste dbang shes kyis yul 'jal ba ni shes rab yin la de'i sgo yin pa'i phyir (five sense-powers as wisdom gateway because sense consciousnesses measure objects). Special: sna nas dran pa shes rab kyi rta me rlung rgyu pa (horse-fire wind of wisdom recollection moving from nose), me rlung shes rab kyi gdangs me stag lta bu (fire-lightning of wisdom resonance). Night signs: glo dang sbrid pa drag po (yawning and snoring), shin tu glo drag lus pa'i tshe (when yawning intensely), dmar la gdangs pa'i 'od zer (red radiating light-rays). Location (gnas): tsitta na khyad par chen po'i rtsa bzhi la rig pa'i ye gdangs rlung gis bzung nas (four special channels in heart where awareness's wisdom resonance is held by wind).

[17235-17300]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Five measures (tshad) of self-arising wisdom: gzhi gnas kyi shes rab kyi tshad—
dgongs pa mnyam pa'i drod tshad (heat-measure of equal intention); snang ba cer
'dzin gyi shes rab kyi tshad—dbyings rig 'dres te shes pa dang rang dbang thob pa
(obtaining self-power through dimension-awareness mixing); dran pa 'gag med kyi
shes rab kyi tshad—shar grol ris med pas 'du 'phro zad de rang dal lhun grub kyi
dgongs pa la gnas pas rkyen gyis rig pa mi 'phrogs pa (abiding in spontaneous
presence without conditioned interference); so sor rtog pa'i shes rab kyi tshad—gnyis
bcas kyi chos rnam so sor phyed te gtan la phebs pa (individually differentiating
dualistic dharmas); 'jug byed rnam gsum gyi shes rab kyi tshad—tshig don rtogs nas
don rang ngo la gnas pa (abiding in meaning's own face after understanding word-
meaning). Citation from Sgron ma 'bar ba: "Gzhi gnas shes rab rang byung tshad,
chos kun mnyam pa'i nyams skyes nas." Final section marker: transition to kun gzhi
dang chos sku'i khyad par (all-ground and dharmakaya distinction), sems dang ye
shes kyi khyad par (mind and wisdom distinction).

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[17361-17375]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: POLEMICAL-DISTINCTION</PEDAGOGY>](#)

RISK: VIEW-COLLAPSE BETWEEN KUN GZHI AND CHOS SKU—COLLAPSING ALL-GROUND INTO DHARMAKAYA OR VICE VERSA, FAILING TO RECOGNIZE THAT KUN GZHI ('ཀུན་གཞི' AS DEFILED BASIS-OF-DELUSION DIFFERS FUNDAMENTALLY FROM CHOS SKU ('ཚོས་སྒྲུ') AS UNDEFILED WISDOM-ESSENCE</RISK>

Opening distinction: sems kyi gnas ('སེམས་ཀྱི་གནས་') as kun gzhi versus ye shes kyi gnas ('ཡེ་ཤེས་ཀྱི་གནས་') as chos sku. Canonical citation from Kuntu Zangpo Klong drug pa ('ཀུན་ཏུ་བཟང་པོ་ལྟོང་རྩལ་པ་'): kun gzhi gathers all objects of thought (bsam pa'i yul thams cad sdud) while chos sku lacks all memory-thought (dran rtog thams cad mi mnga') and subject-object holding consciousness (yul tha dad du 'dzin pa'i shes pa med). This establishes the soteriological distinction between deluded cognition and recognition.

[17375-17392]

[VIEW: SUTRIC-PROVISIONAL</VIEW>](#)

[PEDAGOGY: NEGATIONAL-CLEARING</PEDAGOGY>](#)

RISK: VIEW-COLLAPSE—ABHIDHARMA AND YOGACARA SYSTEMS CONFLATING KUN GZHI WITH CHOS SKU; SOME TANTRIC SYSTEMS ASSERTING KUN GZHI TRANSFORMS INTO DHARMAKAYA WISDOM</RISK>

Polemical refutation of mngon pa'i nga rgyal can ('མངོན་པའི་ངར་རྒྱལ་ཅན་') who identify kun gzhi with chos sku. Thun mong gi bstan bcos ('ཐུན་མོང་གི་བསྟན་བཅོས་') view: kun gzhi as basis of all pure and impure; chos sku as stainless suchness within purity. Sngags view: kun gzhi gnas gyur ('ཀུན་གཞི་གནས་གྱུར་') transforms into chos kyi dbyings kyi ye shes. Logical refutation (thal 'gyur): if kun gzhi were chos sku, chos sku would be defiled; kun gzhi produces snod bcud kyi 'khrul pa ('སྣོད་བསྟུང་གྱི་འཁྱུལ་པ་'), implying chos sku produces delusion; absurd consequence that Buddhas could re-delude into sentient beings. Sutric-provisional register distinguished from Dzogchen definitive.

[17392-17420]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: NEGATIONAL-CLEARING</PEDAGOGY>](#)

RISK: VIEW-COLLAPSE—MISINTERPRETING SCRIPTURAL CITATION AS SUPPORTING KUN GZHI-CHOS SKU IDENTITY RATHER THAN DISTINCTION</RISK>

Scriptural authority for distinction: Kuntu Zangpo Thug kyi me long (ཀུན་རྒྱལ་ལྷ་མོ་ལོང་།)—"Those considering kun gzhi as chos sku have deviated from me" (kun gzhi chos skur 'dod pa nga las gol ba yin). Rigpa Rang shar (རིག་པ་རང་ཤར་།): defining characteristics of kun gzhi refute identity with chos sku. Dialogue format (lan smras): if kun gzhi as basis of all completeness (thams cad rdzogs), then sentient beings could become Buddhas; if manifold appearance (sna tshogs 'char), then Buddhas could become sentient beings. Negational clearing through logical demonstration of substantial identity's absurdity. Kun gzhi characterized as rtog 'dzin (རྟོག་འཛིན་།)—conceptual grasping.

[17420-17440]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

RISK: REIFICATION—TREATING OCEAN-BOAT METAPHOR AS ONTOLOGICAL ENTITIES RATHER THAN PEDAGOGICAL POINTERS</RISK>

Ocean-boat metaphor: chos sku as ka dag gi rig pa (ཀ་དག་གི་རིག་པ་།)—primordially pure awareness never defiled, like clear ocean (rgya mtsho dangs pa); kun gzhi like boat (gru) not entering ocean. Primordially pure dharmadhatu (thog ma'i zhing rang bzhin mam dag) with twofold purity (dag pa gnyis ldan): primordial purity of essence, separation from adventitious defilements (rkyen glo bur gyi dri ma bral ba). All-ground as support for all delusion-appearance dreams ('khrul snang gi rmi lam thams cad 'char ba'i rten), like sleep.

[17440-17448]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

RISK: NIHILISM—INTERPRETING "AWAKENING FROM SLEEP" AS ABANDONMENT OF AWARENESS RATHER THAN RECOGNITION OF ITS UNINTERRUPTED NATURE</RISK>

Critical distinction: gnyid dang rmi lam ldog dgos kyang ('གཉིད་དང་རྭི་ལམ་ལྡོག་དགོས་ཀྱང་')—sleep and dream must cease, but rang gi rig pa ldog mi dgos ('རང་གི་རིག་པ་ལྡོག་མི་དགོས་པས་')—self-awareness need not cease. Chos sku as gzhi rtog bya ('གཞིརྟོག་བྱ')—basis for recognition; goms byar gyur ('གོམས་བྱར་གྱུར་')—familiarization with its state; 'bras bu grol sar ngos gzung ('འབྲས་བུ་གྲོལ་སར་ངོས་གཞུང་')—fruition as liberation destination. Kun gzhi and dependent dharmas as dag bya dri mar shes ('དག་བྱ་དྲི་མར་ཤེས་')—to be purified as defilement. Definitive assertion of chos sku as uninterrupted ground of recognition.

[17448-17503]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

RISK: REIFICATION—TREATING EIGHTFOLD ANALYSIS AS ONTOLOGICAL DESCRIPTION RATHER THAN PEDAGOGICAL FRAMEWORK FOR RECOGNIZING ADVENTITIOUS NATURE OF SEMS</RISK>

Eightfold analysis of kun gzhi from Thalgyur ('ཐལ་ཡུར་'): ngo bo ('ངོ་བོ'), nges tshig ('ངེས་ཆོག'), dbye ba ('དཔྱེ་བ'), sgra 'jug gi rgyu mtshan ('སྒྲ་འཇུག་པའི་རྒྱ་མཚན་'). Essence: container of 'dus byas dge ba nman pa ('འདུས་བྱས་དག་བརྒྱལ་པ') and 'khor ba'i chos so chog bag chags dang bcas pa'i snod. Four divisions: ye don gyi kun gzhi ('ཡེ་དོན་གྱི་རྒྱ་གཞི'), sbyor ba don gyi kun gzhi ('སྟོར་བ་དོན་གྱི་རྒྱ་གཞི'), bag chags lus kyi kun gzhi ('བག་ཆགས་ལུས་གྱི་རྒྱ་གཞི'), bag chags sna tshogs pa'i kun gzhi ('བག་ཆགས་སྣ་ཚོགས་པའི་རྒྱ་གཞི'). Functions: 'khrul gzhi byed ('འཁྲུལ་གཞི་བྱེད་'), lus sems 'brel nas bde sdug gi kun sbyor byed, las dang nyon mongs pa'i sog byed. Instructional provisionality of taxonomy serving recognition.

[17503-17523]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

RISK: VIEW-COLLAPSE—CONFUSING DHARMAKAYA EXPOSITION WITH TANTRIC TRANSFORMATION FRAMEWORKS</RISK>

Chos sku rgyas par bshad pa from Thalgyur: spros bral (སྤྱོད་བྱུང་པ་)—beyond elaboration; rang kar 'dzin pa'i mtshan ma med (རང་ཀར་འཛིན་པའི་མཚན་མ་མེད་)—without self-grasping marks; ngo bo stong gsal dbyer med (ངོ་བོ་སྤོང་གསལ་དབྱེར་མེད་)—essence emptiness-clarity inseparable. Divisions into chos dang longs sprul gsum (ཆོས་དང་ལོངས་སྤྱུལ་གསུམ་). Etymology: chos as yang dag lam (ཡང་དག་ལམ་)—true path; sku as de las 'grub pa (དེ་ལས་འགྲུབ་པ་)—accomplishment from that. Definitive assertion distinguishing Dharmakaya from all-ground framework—not transformation of kun gzhi but recognition of what was never deluded (ma 'khrul).

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[17524-17547]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

RISK: REIFICATION—TREATING DHARMAKAYA CHARACTERISTICS (NGO BO, RANG BZHIN, THUGS RJE) AS SUBSTANTIAL ENTITIES RATHER THAN PEDAGOGICAL DESIGNATIONS FOR RECOGNITION</RISK>

Chos sku ngo bo: thog ma'i ka dag chen po nang gsal rang bzhin lhun grub kyi 'char gzhi phra ba'i ye shes ('ཐོག་མའི་ཀ་དག་ཆེན་པོ་ནང་གསལ་རང་བཞིན་ལྷན་གྲུབ་གྱི་འཆར་གཞི་སྤང་བའི་ཡེ་ཤེས་)—primordial great primordial purity, inner clarity, nature spontaneous presence as subtle wisdom abiding. De'i gdangs la bzhag pas blo dngos spros bral nyag gcig tu rtogs ('དེའི་གདངས་ལ་བཞག་པས་བློ་དངོས་སྒྲོམ་བྲལ་ཉག་གཅིག་དུ་རྟོགས་)—placed in that potency, mind's actuality free of elaboration, single realization. Gzhugs tshul gnas lugs rnam pa gnyis ('བཞུགས་ཚུལ་གནས་ལུགས་རྣམ་པ་གཉིས་): thog ma'i gzhi la gnas pa ('ཐོག་མའི་གཞི་ལ་གནས་པ་)—abiding in primordial ground; 'khrul pa'i yul la gnas pa ('འཁྲུལ་པའི་ཡུལ་ལ་གནས་པ་)—abiding in delusion's objects. Thog ma'i ngo bo rang bzhin dang / thugs rje rnam pa gsum du gnas ('ཐོག་མའི་ངོ་བོ་རང་བཞིན་དང་། ཐུགས་རྗེ་རྣམ་པ་གསུམ་དུ་གནས་)—threefold abiding. Definitive assertion of Dharmakaya as primordial, spontaneously present.

[17548-17567]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

RISK: VIEW-COLLAPSE—CONFUSING "LOCATION" (SNYING GA) WITH ANATOMICAL HEART RATHER THAN RECOGNITION-REFERENCE POINT</RISK>

Rang shar citation: chos sku ye shes chen po'i lung ('ཆོས་སྐུ་ཡེ་ཤེས་ཆེན་པོའི་ལུང་), mtshan nyid rnam pa gsum dang ldan ('མཚན་ཉིད་རྣམ་པ་གསུམ་དང་ལྷན་), ngo bo rang bzhin thugs rje gsum ('ངོ་བོ་རང་བཞིན་ཐུགས་རྗེ་གསུམ་). Location: snying ga dpal gyi be'u rin po che gsang ba'i mdzod ('སྙིང་ག་དཔལ་གྱི་བེའུ་རིན་པོ་ཆེ་གསང་བའི་མཛོད་)—heart's glorious jewel vase secret treasury. Citation: chos kyi sku yi pho brang du 'gyur med 'di ('ཆོས་ཀྱི་སྐུ་ཡི་ཕོ་བྲང་དུ་འབྱུང་མེད་འདི་)—Dharmakaya's palace unchanging; rang rang tsittai dkyil na gsal bar gnas ('རང་རང་ཅི་ཏྲའི་དཀྱིལ་ན་གསལ་བར་གནས་)—clearly abiding in each mind's center; snying po gsum ldan chos kyi sku ('སྙིང་པོ་གསུམ་ལྷན་ཆོས་ཀྱི་སྐུ་)—three-essence Dharmakaya. Definitive assertion of Dharmakaya as already present, not achieved.

[17568-17582]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

RISK: REIFICATION—TREATING TERMINOLOGICAL VARIATIONS AS REFERRING TO DIFFERENT ONTOLOGICAL REALITIES</RISK>

Terminological clarification: res gzhi gnas kyi ye shes su btags ('རེས་གཞི་གནས་ཀྱི་ཡེ་ཤེས་སུ་བཏགས་')—sometimes called ground-abiding wisdom; res chos skur btags ('རེས་ཆོས་སྐར་བཏགས་')—sometimes Dharmakaya; res grol gzhir btags ('རེས་གྲོལ་གཞིར་བཏགས་')—sometimes liberation-ground. Ngo bo gcig la ldog pa'i cha nas brjod ('ངོ་བོ་གཅིག་ལ་ལྟོག་པའི་ཆ་ནས་བརྗོད་')—single essence, different expressions. Sku dang ye shes 'du 'bral med pa'i dgongs pa ('སྐུ་དང་ཡེ་ཤེས་འདུ་འབྲེལ་མེད་པའི་དགོངས་པ་')—intention of body and wisdom inseparability. Instructional provisionality of terminology serving recognition.

[17583-17620]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

RISK: VIEW-COLLAPSE—DIVIDING THREE KAYAS INTO SEPARATE ONTOLOGICAL EXISTENCES RATHER THAN RECOGNIZING AS DISPLAY OF SINGLE ESSENCE</RISK>

Definitive meaning: zab pa dang rgya che ba'i chos kyi snying po 'dus pas chos sku ('ཟབ་པ་དང་རྒྱ་ཆེ་བའི་ཆོས་ཀྱི་སྙིང་པོ་འདུས་པས་ཆོས་སྐུ')—profound and vast dharma essence gathered, called Dharmakaya. Divisions: gzhi ka dag chen po'i don rang bzhin mam dag ('གཞི་ཀ་དག་ཆེན་པོའི་དོན་རང་བཞིན་རྣམ་དག་')—ground great primordial purity meaning nature pure; de lus la yod pa ('དེ་ལུས་ལ་ཡོད་པ་')—that existing in body; glo bur dri bral gyi chos sku dam pa ('གློ་བུར་དྲི་བྲལ་གྱི་ཆོས་སྐུ་དམ་པ་')—adventitious purity excellent Dharmakaya—three becoming nine through body division. Rang shar citation: though body inconceivable, summarized in three. Chos sku'i chos sku ('ཆོས་སྐུའི་ཆོས་སྐུ'), chos sku'i longs sku ('ཆོས་སྐུའི་ལོངས་སྐུ'), chos sku'i sprul pa'i sku ('ཆོས་སྐུའི་སྤྱལ་པའི་སྐུ'). Definitive assertion of three kayas as display of single essence.

[17621-17680]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

RISK: REIFICATION—TREATING SKULFUL DIVISIONS AS ONTOLOGICAL REALITIES RATHER THAN RECOGNITION-FACILITATING FRAMEWORKS</RISK>

Complete manifestation framework: chos sku'i chos sku as rig pa—awareness; chos kyi dbyings kyi ye shes ngo bo nyid kyi sku (ཚེས་ཀྱི་དབྱིངས་ཀྱི་ཡེ་ཤེས་ངོ་བོ་ཉིད་ཀྱི་སྐུ་). Chos sku'i longs sku as 'od lnga (འོད་ལྔ་)—five lights. Chos sku'i sprul sku as mig gi dbang po la mthong ba ma 'gags pa (མིག་གི་དབང་པོ་ལ་མཐོང་བ་མ་འགགས་པ་)—unceasing visual perception. Gnas (གནས་): nam mkha' rnam par dag pa (ནམ་མཁའ་རྣམ་པར་དག་པ་); tsitta (ཅིཏྲ་); rin po che shel gyi sbug gu can (རིན་པོ་ཆེ་ཤེལ་གྱི་སྐུ་གུ་ཅན་)—jewel crystal tube. Longs sku'i chos sku as ye shes lnga'i snang ma 'gags par sang nge gnas pa (ཡེ་ཤེས་ལྔའི་སྣང་མ་འགགས་པར་སང་ངེ་གནས་པ་). Longs sku'i longs sku as thig le rnam pa lnga'i lam (ཐིག་ལེ་རྣམ་པ་ལྔའི་ལམ་). Definitive assertion through detailed anatomical-energetic correspondence.

[17681-17740]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

RISK: NIHILISM—READING "BEYOND PATH AND RESULT" AS DENIAL OF PRACTICE RATHER THAN RECOGNITION OF SPONTANEOUS PRESENCE</RISK>

Ultimate fruition: ye shes don rtogs sa lam bgrod du med (ཡེ་ཤེས་དོན་རྟོགས་ས་ལམ་བསྐྱོད་དུ་མེད་)—wisdom meaning-realization without traversing paths and stages. Brjod pa'i mtha' bral chos sku chen po 'di (བརྟེན་པའི་མཐའ་བཤམ་ཚེས་སྐུ་ཆེན་པོ་འདི་)—this great Dharma-makaya beyond expression's limit. Kun la gnas te kun gyis rtogs pa med (ཀུན་ལ་གནས་ཏེ་ཀུན་གྱིས་རྟོགས་པ་མེད་)—abiding in all, recognized by none. Yid med sems med ma rig 'khrul pa med (ཡིད་མེད་སེམས་མེད་མ་རིག་འབྲུལ་པ་མེད་)—no mind, no consciousness, no ignorance-delusion. Risk of nihilistic reading as denying path and result rather than recognizing their empty nature—thus thugs rje spontaneously present without effort.

[17741-17867]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

RISK: VIEW-COLLAPSE BETWEEN SEMS AND YE SHES—FAILING TO DISTINGUISH MIND AS DEFILED FROM WISDOM AS UNDEFINED RECOGNITION</RISK>

Sems dang ye shes kyi khyad par ('སེམས་དང་ཡེ་ཤེས་ཀྱི་བྱུང་པར') distinction: Mu tig phreng ba citation—sems ni bag chags kun gyi gzhi ('སེམས་ནི་བག་ཆགས་ཀུན་གྱི་གཞི')—mind as basis of all imprints; lus can rnam kyi dri ma yin ('ལུས་ཅན་རྣམས་ཀྱི་དྲི་མ་ཡིན')—defilement of embodied beings; gzung ba yul la 'dzin pa sems ('གཟུང་བ་ཡུལ་ལ་འཛིན་པ་སེམས་)—grasping objects, holding mind; de phyir 'khor ba'i chos nyid do ('དེ་ཕྱིར་འཁོར་བའི་ཆོས་ཉིད་དོ')—thus samsara's nature. Ye shes: dran gzhi nyid dang bral ('དར་གཞི་ཉིད་དང་བྲལ')—free from memory-basis; chos sku dang mtshungs par ldan pa dri ma med ('ཆོས་སྐུ་དང་མཚུངས་པར་ལྡན་པ་དྲི་མ་མེད')—endowed with Dharmakaya, stainless. Sems like clouds ('sprin') obscuring sun ('nyi ma') of ye shes. Klong drug pa: sems dang ye shes rang gi ngo bo ma phyed na ('སེམས་དང་ཡེ་ཤེས་རང་གི་ངོ་བོ་མ་ཕྱེད་ན')—if not distinguished, like sun obscured by clouds. Definitive distinction.

Rig pa rang shar gi rgyud citation: sems kyis dngos po ci tsam lags ('སེམས་ཀྱི་དངོས་པོ་ཅི་ཙམ་ལགས་')—"What is mind's entity?" Response: sems la dngos po med pa'i phyir ('སེམས་ལ་དངོས་པོ་མེད་པའི་ཕྱིར་')—mind lacks entity. Chos nyid gzung 'dzin ga la yod ('ཆོས་ཉིད་གཟུང་འཛིན་གཤམ་ཡོད་')—how could suchness have subject-object? Dper na nam mkha'i mtshan nyid bzhin ('དཔེར་ན་ནམ་མཁའི་མཆོན་ཉིད་བཞིན་')—like space's characteristic. Yet: sems la gzung dang 'dzin yod kyang ('སེམས་ལ་གཟུང་དང་འཛིན་ཡོད་ཀྱང་')—mind has subject-object, while chos nyid gzung 'dzin med pa'i phyir ('ཆོས་ཉིད་གཟུང་འཛིན་མེད་པའི་ཕྱིར་')—suchness lacks them. Dialogue refutes sems-dharmakaya identity while establishing sems la 'bras bu mi 'tshol ('སེམས་ལ་འབྲས་བྱ་མི་འཆོལ་')—not seeking result in mind; rig pa'i ye shes yod pa'i phyir ('རིག་པའི་ཡེ་ཤེས་ཡོད་པའི་ཕྱིར་')—because awareness-wisdom exists. Rig pa ye shes mtshan nyid ni stong dang gsal dang khyab pa yin ('རིག་པའི་ཡེ་ཤེས་མཆོན་ཉིད་ནི་སྟོང་དང་གསལ་དང་བྱབ་པ་ཡིན་')—awareness-wisdom's characteristics: emptiness, clarity, pervasion.

Sems kyi rten gnas lam sgo ngo bo rtsal byed las 'bras bu brgyad ('སེམས་ཀྱི་རྟེན་གནས་ལམ་སྐོང་བོ་ཚལ་བྱེད་ལས་འབྲས་བུ་བརྒྱུད་): rten ni gzugs kyi phung po byang khog stod ('རྟེན་ནི་གཞུགས་ཀྱི་ཕུང་པོ་བྱང་མོག་སྟོད་)—support: upper body's form aggregate; gnas ni snying nas glo bar 'brel ba'i bar na rtsa sog ma'i sbug gu ('གནས་ནི་སྐྱིད་ནས་སྐོ་བར་འབྲེལ་བའི་བར་ན་ཚ་སྟག་མའི་སྤྲ་བུ་)—location: between heart and lungs, channels' subtle tube; lam ni srog rtsa nas 'gyu ('ལམ་ནི་སྟོག་ཚ་ནས་འགྱུ་)—path: from life-channel; sgo ni kha sna gnyis ('སྐོ་ནི་ཁ་སྤྲ་གཉིས་)—doors: mouth and nose; ngo bo ni 'khor ba'i rang bzhin gzung 'dzin ('ངོ་བོ་ནི་འཁོར་བའི་རང་བཞིན་གཟུང་འཛིན་)—essence: samsara's nature as subject-object; rtsal ni yul la 'dzin zhing nga bdag tu zhen ('ཚལ་ནི་ཡུལ་ལ་འཛིན་ཞིང་བདག་ཏུ་ཞེན་)—potency: grasping objects, clinging to self; byed las ni 'khor ba'i bde sdug sna tshogs byed ('བྱེད་ལས་ནི་འཁོར་བའི་བདེ་སྤྲ་སྤྲ་ཚོགས་བྱེད་)—function: creating samsara's various pleasures and pains. Definitive framework for recognizing sems as adventitious.

Rlung dang rig gdangs (རླུང་དང་རིག་གདངས་) inseparability: rlung as rta lta rta rkang can—horse with blind eyes and feet; rig gdangs as mi 'phyed mig can—undivided with eyes. Yet ma 'dres na mi 'gyu dgu 'gyur mi 'byung (མ་འདྲེས་ན་མི་འགྲུ་དགྲུ་མི་འབྱུང་)—if not mixed, no delusion or liberation. Rlung dang rig pa 'byed pa'i rgyun mtshan (རླུང་དང་རིག་པ་འབྱེད་པའི་རྒྱུན་མཆན་): rig gdangs rang chas su gnas pas yul snang yang de la mi rtog par shes pa dangs sangs phyed pa 'byung (རིག་གདངས་རང་ཆས་སུ་གནས་པས་ཡུལ་སྐང་ཡང་དེ་ལ་མི་རྟོག་པར་ཤེས་པ་དངས་སངས་ཕྱེད་པ་འབྱུང་)—awareness-potency abiding in its own state, objects appear but unthought, clear consciousness separate. rDo rje sems dpa' snying gi me long gi rgyud citation: sems can thams cad la nyon mongs pa ma rig pa zhes bya ba shas cher gnas (སེམས་ཅན་ཐམས་ཅད་ལ་ཉོན་མོངས་པ་མ་རིག་པ་ཞེས་བྱ་བ་ཤས་ཆེར་གནས་)—affliction-ignorance strongly abides in all beings. Threefold conjunction: ma rig pa, sems, yid. He bajra citation: sems can rnam ni sangs rgyas nyid/'on kyang glo bur dri mas bsgrigs (སེམས་ཅན་རྣམས་ནི་སངས་རྒྱས་ཉིད། འོན་ཀྱང་སྟོབས་དྲི་མས་བསྐྱེབས་)—beings are Buddhas, obscured by adventitious defilements. rNam 'grel: sems kyi rang bzhin 'od gsal ba/dri ma rnam ni glo bur ba (སེམས་ཀྱི་རང་བཞིན་འོད་གསལ་བ། དྲི་མ་རྣམས་ནི་སྟོབས་བ་)—mind's nature luminous, defilements adventitious.

[18288-18347]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

RISK: VIEW-COLLAPSE—TREATING SEMS LAM DU BYAS AS EQUIVALENT TO SEMS MA 'DRES PA RATHER THAN PROVISIONAL VS. DEFINITIVE DISTINCTION</RISK>

'Jam dpal bstod pa citation: rnam rtog ma rig chen po ste/'khor ba'i rgya mtshor ltung byed yin ('ནམ་རྟོག་མ་རིག་ཆེན་པོ་སྟེ། འཁྱུར་བའི་རྒྱ་མཚོར་ལྷུང་བྱེད་ཡིན')—discursive thought is great ignorance, cause of falling into samsara's ocean. Rnam rtog de dang bral bas na/khyod nyid rtag tu mya ngan 'das ('ནམ་རྟོག་དེ་དང་བྲལ་བས་ན། རྟོན་ཉིད་རྟག་ཏུ་མུ་ངན་འདས')—free from that thought, always liberated. Sems lam du byas ('སེམས་ལམ་དུ་བྱས') from dBu ma and sNgon 'gro approaches: sems dang sems nyid gnyis su phyed ('སེམས་དང་སེམས་ཉིད་གཉིས་སུ་ཕྱེ')—dividing sems and sems nyid; sems tshogs brgyad spong byar bsdus ('སེམས་ཚོགས་བརྒྱད་སྟངས་བྱས་བསྐྱས')—eight consciousnesses as objects of abandonment. Contrasts with this passage's sems ma 'dres pa rig pa mngon sum ('སེམས་མ་འདྲེས་པ་རིག་པ་མངོན་སུམ')—direct awareness unmixed with sems. Definitive recognition transcending gradual sems-nyid discrimination.

[18348-18431]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: NIHILISM—INTERPRETING "DEFILEMENTS ADVENTITIOUS" AS LICENSE FOR IGNORING CONVENTIONAL PRACTICE</RISK>](#)

Glo bur dri ma (སྒྲོ་བུར་དྲི་མ་) teaching culmination: dri ma bsal na sangs rgyas nyid (དྲི་མ་བསལ་ན་སངས་རྒྱས་ཀྱི་དེད་)—when defilements cleared, Buddhahood. Ma dag pa'i gnas lugs (མ་དག་པའི་གནས་ལུགས་) analysis serves not conceptual elimination but recognition of sems nyid as spontaneously pure (rang bzhin gyis dag pa). Rang shar citation: sems can kun gyi rang rgyud la/ma dag sum brtsegs gnas pa'o (སེམས་ཅན་ཀུན་གྱི་རང་རྒྱུད་ལ། མ་དག་སུམ་བརྟེན་གནས་པའོ་)—in all beings' continuum, threefold impure stack abides. Snying dang glo ba'i bar na yang/brtsegs ma gsum du gnas pa'o (སྟིང་དང་སྒྲོ་བའི་བར་ན་ཡང་། བརྟེན་མ་གསུམ་དུ་གནས་པའོ་)—between heart and lungs, three stacks. De nas rtsa nas 'gyu ba'o (དེ་ནས་ཅ་རྩ་ནས་འགྲུབ་པའོ་)—from there channels move. Srog pa rtsa nas lam byung ngo (སྲོག་པ་རྩ་ནས་ལམ་བྱུང་ངོ་)—life-channel from channel path. Sgo ni khang dang sna nas byung (སྒོ་ནི་ཁང་དང་སྤྲ་ནས་བྱུང་)—doors from cavity and nose. De las stong phrag brgyad cu'o (དེ་ལས་སྟོང་ཕག་བརྒྱད་ཚུའོ་)—from that, eighty-four thousand. All taxonomy dissolves in recognition of sems nyid as spontaneously pure.

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[17884-17920]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

RISK: REIFICATION—TREATING SIXFOLD MA RIG PA AS ONTOLOGICAL ENTITIES RATHER THAN RECOGNITION-REFERENCE FOR ADVENTITIOUS ORIGINATION</RISK>

Sixfold ma rig pa ('མ་རིག་པ་ནམ་པ་བླག་') taxonomy from Rang shar: rtsa ba sems kyi ma rig pa ('རྩ་བ་སེམས་གྱི་མ་རིག་པ་')—root mind-ignorance; 'khrul pa yul gyi ma rig pa ('འབྲུལ་པ་ཡུལ་གྱི་མ་རིག་པ་')—delusion-object ignorance; 'khrul gzhi gzhi'i ma rig pa ('འབྲུལ་གཞི་གཞིའི་མ་རིག་པ་')—delusion-basis ground-ignorance; 'dzin pa rtog pa'i ma rig pa ('འདྲིན་པ་རྟོག་པའི་མ་རིག་པ་')—grasping-thought ignorance; bcos ma lam gyi ma rig pa ('བཅོས་མ་ལམ་གྱི་མ་རིག་པ་')—fabricated path ignorance; mi shes rmongs pa'i ma rig pa ('མི་ཤེས་རྟོངས་པའི་མ་རིག་པ་')—unknowing delusion ignorance. Sequential analysis: thog ma'i rig pa rang ngo ma shes pas ('ཐོག་མའི་རིག་པ་རང་ངོ་མ་ཤེས་པས་')—not recognizing primordial awareness as self; snang yul gyi ngo bo rang bzhin med par ma shes pa'i rmongs pa ('སྣང་ཡུལ་གྱི་ངོ་བོ་རང་བཞིན་མེད་པར་མ་ཤེས་པའི་རྟོངས་པ་')—delusion of not knowing appearing objects lack inherent existence. Classification establishes adventitious origination.

Elevenfold sems dbye ba ('སེམས་དབྱེ་བ་བརྩ་གཅིག') from Rang shar: sna tshogs sdud pa chu lta bu'i sems ('སྣ་ཚོགས་སྤུད་པ་ཆུ་ལྟ་བུའི་སེམས་')—manifold-gathering water-like mind; gtsang btsogs med pa phag lta bu'i sems ('གཙང་བཙོག་མེད་པ་ཕག་ལྟ་བུའི་སེམས་')—pure-impure pig-like mind; dpa' rtul che ba stag lta bu'i sems ('དཔའ་རུལ་ཆེ་བ་སྟག་ལྟ་བུའི་སེམས་')—courageous-timid tiger-like mind; yang ba sgro lta bu'i sems ('ཡང་བ་སྟོ་ལྟ་བུའི་སེམས་')—light feather-like mind; bskyod pa rlung lta bu'i sems ('བསྐྱོད་པ་རླུང་ལྟ་བུའི་སེམས་')—moving wind-like mind; rab tu myos pa 'dam rdzab lta bu'i sems ('རབ་ཏུ་མྱོས་པ་འདམ་རྫའ་ལྟ་བུའི་སེམས་')—intoxicated mud-like mind; mched pa me stag lta bu'i sems ('མཆེད་པ་མེ་སྟག་ལྟ་བུའི་སེམས་')—blazing fire-spark-like mind; 'dod pa bya lta bu'i sems ('འདོད་པ་བྱ་ལྟ་བུའི་སེམས་')—desiring bird-like mind; rgyas pa yal ga lta bu'i sems ('རྒྱས་པ་ཡལ་ག་ལྟ་བུའི་སེམས་')—spreading branch-like mind; 'gog par dka' ba gar sbyin lta bu'i sems ('འགོག་པར་དཀར་བ་གར་སྤྱོན་ལྟ་བུའི་སེམས་')—difficult-to-stop garuda-like mind; gza' gtad med pa smyon pa lta bu'i sems ('གཟའ་གཏད་མེད་པ་སྟོན་པ་ལྟ་བུའི་སེམས་')—unpredictable madman-like mind. Sequential correspondences to dge mi dge lung ma bstan gsum ('དགེ་མི་དགེ་ལུང་མ་བསྟན་གསུམ་')—virtue, non-virtue, neutral. Metaphorical pedagogy for recognizing lhun grub kyi rtsal ('ལྷན་གྲུབ་ཀྱི་རྩལ་').

[17988-18047]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: NIHILISM—TREATING KLESHA ENUMERATION AS SUBSTANTIAL ENTITIES TO BE ELIMINATED RATHER THAN SELF-LIBERATED THROUGH RECOGNITION</RISK>

Twenty-five subdivisions (nyi shu rtsa lnga—ཉི་ཤུ་རྩ་ལྔ) of five poisons (dug lnga—དུག་ལྔ) from Nyi zla kha sbyor (ཉི་ཟླ་ཁ་སྟོར): Five gti mug (གཏི་མུག)—rab tu rmugs, ma shes, ma mthong, shin tu 'thibs, rab tu myos; Five 'dod chags (འདོད་ཆགས)—zhe la 'dod, shin tu gdung, srog la mi lta, zhe sdang dang bcas, mkha' la spyod; Five zhe sdang (ཞེ་སྟངས)—'dod pa shas che, khro ba dang bcas, shin tu rags, gti mug dang bcas, dus kyi 'brug char; Five nga rgyal (ང་རྒྱལ)—zil gnon seng ge, gong na med nam mkha', dpa' rtul che stag, nga'o snyam dur bya, mi mnyam snyoms glang po; Five phrag dog (ཕལ་དོག)—phra ba, nga las byung, shin tu rtsub, rags pa, lta ba'i. Fifty-one (lnga bcu rtsa gcig—ལྔ་བརྒྱ་རྩ་གཅིག) and eighty-four thousand (stong phrag brgyad cu rtsa bzhi—སྟོང་ཕལ་བརྒྱད་ཅུ་རྩ་བཞི) complete enumeration. Sems dang sems byang kham gsum pa'i sgro 'tags (སེམས་དང་སེམས་བྱུང་ཁམས་གསུམ་པའི་སྟོང་ཕལ་པ་འགྲོ་བའོ) from bDen gnyis (བདེན་གཉིས)—all spang bya (སྤང་བྱ) to be recognized as rang grol (རང་གྲོལ). Risk: substantializing abandonment versus recognition.

RISK: VIEW-COLLAPSE—LITERALIZING EIGHT CONSCIOUSNESSES AS SEPARATE ONTOLOGICAL ENTITIES RATHER THAN ADVENTITIOUS DISPLAY OF SINGLE AWARENESS</RISK>

Eight consciousnesses (nam par shes pa'i tshogs brgyad—ནམ་པར་ཤེས་པའི་ཚོགས་བརྒྱད་): kun gzhi nam shes (ཀུན་གཞིའི་ནམ་པར་ཤེས་པ) as rtog med dangs pa (རྟོག་མེད་དངས་པ)—non-conceptual clarity; sgo lnga'i shes pa (སྒོ་ལྔའི་ཤེས་པ) as rtog med—five sense consciousnesses non-conceptual; yid shes gnyis (ཡིད་ཤེས་གཉིས) as gzung 'dzin (གཟུང་འཛིན)—two mental consciousnesses as subject-object. Long drug pa (ལྷོང་རྩལ་པ) citation: rig pa dang rig pa las byung ba'i sems nyid (རིག་པ་དང་རིག་པ་ལས་བྱུང་བའི་སེམས་ཉིད)—awareness and awareness-born sems nyid transcend all defilements; rang gi mtshan nyid 'dzin pa'i sems (རང་གི་མཚན་ཉིད་འཛིན་པའི་སེམས)—self-characteristic grasping mind as 'khor ba (འཁོར་བ). Sems las 'da' mi nus (སེམས་ལས་འདའ་མི་རུས)—shared path limitation: cannot transcend mind; contrasts with sems ma 'dres pa rig pa mngon sum (སེམས་མ་འདྲེས་པ་རིག་པ་མཛོན་སུམ)—direct awareness unmixed with mind.

Eightfold sems analysis: rten (རྟེན)—gzugs kyi phung po byang khog stod (གཟུགས་ཀྱི་ཕུང་པོ་བྱང་པོ་ལོག་སྟོན་); gnas (གནས)—snying nas glo bar 'brel ba'i bar na rtsa sog ma'i sbug gu (སྟིང་ནས་སྟོ་བར་འབྲེལ་བའི་བར་ན་ཅ་སོག་མའི་སྦུ་གུ); lam (ལམ)—srog rtsa nas 'gyu (སྟོག་ཅ་ནས་འགྲུ); sgo (སྒོ)—kha sna gnyis (ཁ་སྒ་གཉིས); ngo bo (ངོ་བོ)—'khor ba'i rang bzhin gzung 'dzin (འཁོར་བའི་རང་བཞིན་གཟུང་འཛིན); rtsal (རྩ་ལ)—yul la 'dzin zhing nga bdag tu zhen (ཡུལ་ལ་འཛིན་ཞིང་ང་བདག་ཏུ་ཞེན); byed las (བྱེད་ལས)—'khor ba'i bde sdug sna tshogs (འཁོར་བའི་བདེ་སྦུ་སྒྲ་ཚོགས); 'bras bu (འབྲས་བུ)—'khor ba dang ngan song (འཁོར་བ་དང་ངན་སོང). Rang shar citation on ma dag pa'i gnas lugs (མ་དག་པའི་གནས་ལུགས): sems can kun gyi rang rgyud la/ma dag sum brtsegs gnas pa'o (སེམས་ཅན་ཀུན་གྱི་རང་རྒྱུད་ལ། མ་དག་མུམ་བཞེགས་གནས་པའོ). Snying dang glo ba'i bar na yang/brtsegs ma gsum du gnas pa'o (སྟིང་དང་སྟོ་བའི་བར་ན་ལང་། བཞེགས་མ་གསུམ་དུ་གནས་པའོ). Risk: anatomical literalization versus rtsal recognition.

[18288-18347]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: REIFICATION—TREATING RLUNG AND RIG GDANGS AS SUBSTANTIAL ENTITIES RATHER THAN ENERGETIC-RECOGNITION DYNAMICS</RISK>

Rlung dang rig gdangs (རླུང་དང་རིག་གདངས་) inseparability: rlung as rta lta rta rkang can (རྟ་ལོ་རྟ་རྒྱུ་ཅན་)—horse with blind eyes and feet; rig gdangs as mi 'phyed mig can (མི་འཕྲེད་མིག་ཅན་)—undivided with eyes. Ma 'dres na mi 'gyu dgu 'gyur mi 'byung (མ་འདྲེས་ན་མི་འགྲུ་དགུ་མི་འབྱུང་)—if not mixed, no delusion or liberation. 'Gyur cha rlung yin la/rig cha rig gdangs yin (འགྲུར་ཆ་རླུང་ཡིན་ལ། རིག་ཆ་རིག་གདངས་ཡིན་)—movement aspect is rlung, awareness aspect is rig gdangs. De 'ang snying nang gi rig pa dngos chu dang 'dra (དེ་ཡང་སྙིང་ནང་གི་རིག་པ་དངོས་ཚུ་དང་འདྲ་)—inner heart awareness like water; de las rtsal gdangs rtsa sbug su song pas rlung dang 'dres pa'i sems (དེ་ལས་རྩལ་གདངས་ཆ་སྦྱབས་སུ་སོང་བས་རླུང་དང་འདྲེས་པའི་སེམས་)—from that, potency-potency entered channels mixes with rlung becoming sems, like water bubbles (chu'i lbu ba). Sems ni rig pa yod med kyi rjes su byed (སེམས་ནི་རིག་པ་ཡོད་མེད་ཀྱི་རྗེས་སུ་བྱེད་)—mind follows awareness presence or absence; rig pa ni sems yod med kyi rjes su 'gro ldog mi byed (རིག་པ་ནི་སེམས་ཡོད་མེད་ཀྱི་རྗེས་སུ་འགོ་ཐོག་མི་བྱེད་)—awareness does not follow mind presence or absence. Risk: substantializing versus recognizing.

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[18262-18273]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Second: wisdom nature extensively explained. From Thal 'gyur: wisdom not conceptual, essence self-clarity heart meaning. Divisions considered three. Definitive meaning primordially abiding meaning. Knowing thus is wisdom. Therefore essence, definitive meaning, divisions, individual meanings four-fold.

01 14 04 01

[18274-18295]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Essential nature of ye shes (wisdom) as so so rang rig pa (self-knowing awareness) primordially dwelling as omniscient clarity (mkhyen char gnas pa). Definitive term (nges tshig): ye nas gnas pa'i don (meaning of primordial abiding) - not temporal origin but timeless immediacy. Citation from Rang shar establishes wisdom as primordial nature (ye nas rang bzhin lhun gyis grub) spontaneously accomplished. Risk: reifying "primordial" as chronological beginning rather than atemporal ground.

[18295-18313]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Threefold classification of wisdom of basis-abiding (gZhi gnas kyi ye shes): (1) ngos bo ka dag gi ye shes (wisdom of primordial purity) transcending extremes of existence/non-existence (yod med kyi mtha' las 'das pa), like space (nam mkha' lta bu). Thalgyur citation: ma rig pa (non-awareness) not established as existence or non-existence; one/two numbers non-existent; characteristics nowhere divided. Non-abiding in extremes (mtha' la mi gnas) - self-knowing purity (rang rig dag). Risk: nihilistic interpretation of "no establishment" as ontological denial rather than freedom from conceptual fixation.

[18313-18331]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

(2) rang bzhin lhun grub kyi ye shes (wisdom of spontaneous perfection): primordial complete with qualities (ye nas yon tan rdzogs) - like wish-fulfilling jewel (dod 'byung gi nor bu) arising from ground of potency and manifestation (rtsal dang 'char gzhi). Essence appearing yet empty of entity and characteristics (dngos po dang mtshan mas stong pa). Sngang stong 'jug pa (appearance-emptiness engagement) - Buddha and sentient beings as pure objects. Risk: collapsing spontaneous presence into primordial purity, missing rol pa (play) dimension; or reifying qualities as truly existent.

[18331-18349]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

(3) thugs rje kun khyab kyi ye shes (wisdom of all-pervading compassion): without self-face (rang ngor med) yet manifests as root pervading ground of manifestation ('char gzhi). Exhaustless manifold gates of manifestation (mi 'dzad sna tshogs 'char ba'i sgo). Dharmakaya empty nature produces wisdom portion of complete knowledge (ye shes mkhyen pa rdzogs pa'i cha). Compassion as force of nature (rang bzhin shugs kyi thugs rje), not emotional response. Like light from sun, self-possessed without obstruction. Risk: psychologizing compassion as emotional state rather than natural responsiveness (shugs).

[18349-18385]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Wisdom of characteristic-holding (mtshan nyid 'dzin pa'i ye shes): five roots (rtsa ba lnga) and twenty-five subdivisions. Five wisdoms from Rang shar: Dharmadhatu wisdom (chos dbyings ye shes) without concept; Mirror-like wisdom (me long ye shes) unceasing clarity; Equality wisdom (mnyam nyid ye shes) complete unmixed; Discriminating wisdom (so rtog ye shes); All-accomplishing wisdom (bya grub ye shes). Pedagogical enumeration providing framework for recognition, not ontological hierarchy. Risk: reifying five wisdoms as separate entities rather than aspects of single ye shes; confusing enumeration with multiplication.

[18385-18422]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Thalgyur elaboration distinguishing five wisdoms' functions. Mirror-like: shapes and colors complete from reflections (gZugs brnyan), white pure of stains. Saṃsāra-nirvāṇa connection through self-possessed appearances (rang chas snang). Equality: from two equal causes, three equal conditions - without duality, free from class (ris dang bral). Discriminating: sense faculty types, whatever appears as that dharma, each sequence clear - antidote method (gnyen po'i tshul). All-accomplishing: self-ceasing effort, dharmas self-placed self-liberated. Risk: converting wisdom-descriptions into meditation techniques to achieve rather than recognizing spontaneously present qualities.

[18422-18435]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Compassion portion two wisdoms: wisdom gathered by knowing (shes pas bsdu pa'i ye shes) and wisdom gathered by objects of knowledge (shes byas bsdu pa'i ye shes). First: Buddha body and wisdom intention self-clear manifest in Buddhas, subtle essence (phra ba snying po) abiding in sentient beings' hearts. Non-dual pervasion without existing own-nature. Risk: locating wisdom spatially "in" hearts as physical entity rather than intrinsic nature.

[18435-18464]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: TEMPORALIZATION

Wisdom gathered by objects of knowledge: (a) knowing how much of knowable object-aspects appear (ji snyed pa), all without mixing individually; (b) knowing abiding mode of knowable objects (ji lta ba) like space free from elaboration. Thalgyur citation: knows disciples' thoughts, understands others' benefit, extracts from three realms. Temporal language "first arising" (thog mar byung ba) pedagogical pointer, not chronological. Risk: temporalizing timeless recognition into progressive attainment; converting "measure reached" (tshad du phyin pa) into graduated path.

[18464-18500]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Twenty-five wisdom subdivision (ye shes nyi shu rtsa lnga) from Vajrasattva heart-mirror citation: five wisdoms each with five aspects. Enumerative framework for understanding display-nature of recognition. Dharmadhatu wisdom, wisdom of dharmadhatu, wisdom of completely pure dharmadhatu, etc. Tantric transformative register providing structured access to unstructured recognition. Risk: proliferating wisdom-entities through mathematical multiplication; mistaking enumeration for ontological complexity.

[18500-18550]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Detailed enumeration of twenty-five: each of five wisdoms contains dimension-aspect (dbyings), dharmadhatu-aspect, completely pure aspect, suchness aspect (de bzhin nyid), and sameness aspect (mnyam pa nyid). Five times five systematic presentation. Not five separate wisdoms multiplied but single wisdom-display showing twenty-five facets. Risk: reifying subdivisions as separate wisdoms; missing that enumeration serves recognition of non-dual nature, not catalog-building.

[18550-18600]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Completion of twenty-five enumeration with emphasis on indivisibility. All twenty-five aspects simultaneously present, not sequential achievements. Reference to chos sku (Dharmakaya) nature throughout - wisdom not separate from body of truth. Snang stong zung 'jug (union of appearance-emptiness) as underlying structure. Risk: nihilistic reading of emptiness aspects as denying wisdom-function; or eternalist reading of appearance aspects as affirming inherent existence.

[18600-18610]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Final classification: wisdom pervading objects (yul la khyab pa'i ye shes) summarized as complete display of recognition-nature. Not consciousness (shes pa) investigating objects but wisdom (ye shes) pervading without obstruction. Distinction between shes bya (objects of knowledge) and shes pa (knowing) dissolved in recognition. All classification ultimately provisional - definitive meaning being wisdom beyond enumeration.

[18610-18620]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Thal 'gyur citation (ཐལ་འགྱུར་) initiates snang ba'i ye shes (སྒྲང་བའི་ཡེ་ཤེས་) exposition: sa chu me rlung nam mkha' las/ye shes snang ba ngo mtshar bas. Five wisdom lights (ye shes lnga'i 'od) arising from five elements—this is provisional upaya for practitioners who require elemental transformation framework. Classification: Tantric-transformative because dependent on elemental symbolism; snang ba (appearance) qualified as ye shes requires recognition.

[18621-18641]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Stong pa nyid (སྟོང་པ་ཉིད་) verses: brtags pas ma rnyed ye shes ni/khams gsum gdar sha chod pas las/sgo lnga'i zhen yul rgyun chad pa'i. "Cutting the stream of five doors' attachment-objects"—definitive recognition, not progressive elimination. 'Dzin byung sku yi snang ba (འཛིན་བྱུང་སྐུ་ཡི་སྒྲང་བ་) self-arises without grasper-grasped structure. Risk: reifying sku snang as external visionary attainment.

[18642-18661]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ye shes chen po (ཡེ་ཤེས་ཆེན་པོ་) gnad shes—bya bral nam mkha' ji bzhin du/kun tu rtog pa bsngo dang bral. Four yid 'byung (ཡིད་འབྱུང་) characteristics: sngon med phyi med gdod nas med/da lt rnam rtog yul las 'das/mtha' bral stong pa'i rang bzhin. Tshig 'das blo bral ngo bos stong establishes definitive transcendence of concept. Four lamps (sgron ma bzhi) framework implied—this is thogal (ཐོག་ཀལ་) terminology.

[18662-18721]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

gZhi bde bar gshegs pa'i snying po (གཞི་བདེ་བར་གསེགས་པའི་སྙིང་པོ་)—de bzhin gshegs pa'i snying po mdos (de bzhin gshgs pa'i snying po'i mdo) citation at 18667 establishes universal buddha-nature. rGyud bla ma (རྒྱུད་བླ་མ་) citation at 18668-18673: rdzogs sangs sku ni 'phro phyir dang/de bzhin nyid dbyer med phyir/rigs yod phyir na lus can kun/rtag tu sangs rgyas snying po can. bSam gtan citation at 18674-18668. rDo rje sems dpa' snying gi me long gi rgyud gsang ba citation at 18674-18677: de bzhin gshegs pa'i snying po til 'bru la mar gyis khyab pa bzhin du gnas. Risk: view-collapse—taking buddha-nature as hidden object to be revealed rather than spontaneously present recognition.

[18722-18781]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Seng ge rtсал rdzogs chen po'i rgyud citation at 18696-18709 establishes internal ye shes dg pa'i snang ba (ཡེ་ཤེས་དག་པའི་སྒྲང་བ་). 'Od gsal (luminosity) concealed by bag chags rgyas bsgrigs (བག་ཆགས་ཀྱི་རྒྱས་བསྐྱེལ་ས་)—analogies of sgo nga (egg) and mangal (womb). Rig pa'i ye shes (རིག་པའི་ཡེ་ཤེས་) pervades all beings without change ('gyur ba med pa'i tshul). Four gzhāl yas khang (གཞལ་ཡས་ཁང་): tsitta rin chen, rin chen rtσα, rnam dag dung khang, briguta—establishing internal architecture of recognition.

[18782-18841]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Rig pa dang ma rig snang ba nyid/bya byed gnyis kyi mtha' las 'das. This passage from Seng ge rtсал rdzogs presents sku (body), rig pa (awareness), dbyings (expanse), ye shes (wisdom) characteristics. Tsitta na sku/rtsa bzhi na thig le/dung khang na 'od zer/mig ste briguta—this is subtle body (rtsa rlung thig le) mapping, tantric-transformative framework. Risk: practice-misread-as-ontology—taking subtle body localization as literal rather than recognition-support.

[18842-18901]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Ye shes blang bya'i gnad bye brag tu bshad pa: gnas pa'i rten rtса sbyong ba, 'char ba'i sgo sgron ma gzung ba, snang ba'i gdangs 'od gsal bstan pa. sGron ma bzhi (four lamps): thig le stong pa'i sgron ma (empty bindu lamp), dbyings nam dag gi sgron ma (pure expanse lamp), rgyang zhags chu'i sgron ma (distant water lamp), shes rab rang byung gi sgron ma (self-arisen wisdom lamp). Rtsa bzhi (four channels) from Rang shar: dkar 'jam stong pa, rin chen 'phro ba, nam par grol byed, shel dkar rgyu ba—leading to bhiguta sgo chen.

[18902-18961]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

gDangs 'od gsal bstan pa (གདངས་འོད་གསལ་བསྟན་པ): sku, ye shes, 'od, thig le, rig pa'i rang bzhin. Five-colored light (khrod lnga) mandala architecture: yab rigs, yum rigs, sems dpa', sems ma, dkyil 'khor—all as rig pa'i rang gdangs. Thal 'gyur citation: tsitta'i nang na skur gnas te/gdangs kyi sku ni nam pa lngas/so so'i rigs kyi mtshan nyid 'dzin. Risk: reifying visionary architecture as external rather than rig pa'i rang snang.

[18962-19021]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

gNyis med ltar shar bas rang gi rig pa rtse gcig tu gnas; mtha' grol ltar shar bas mtha' gang la'ang mi gnas. Shar lugs brgyad (eight modes of arising): thugs rje ltar, 'od ltar, sku ltar, ye shes ltar, gnyis med ltar, mtha' grol ltar, ma dag pa 'khor ba'i sgo ltar, dag pa ye shes kyi sgo ltar. This is thod rgal 'char tshul (thogel arising mode)—definitive recognition that all display is self-arisen from primordial purity (ka dag).

[19022-19081]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Lhun grub rin po che'i snang ba (spontaneous precious appearance) dissolves into zang thal (རྫོག་ཐལ་)—thorough liberation. rNam rtog lus 'di bor ma thag/rang snang yul dang phrad par 'gyur. Final dissolution: rang rig snying po'i don la brtag—recognition of one's own awareness-essence. Thal 'gyur citation: rig pa'i chos nyid/lu gu rgyud du cer mthong bas/rnam rtog 'gyu ba'i dran pa 'gags. Visionary display (snang ba) recognized as lu gu rgyud (vital channel/connection) self-appearance.

[19082-19141]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Yang dag rdzogs pa'i sangs rgyas kyi dgongs pa (intention of completely perfect buddha) culminating: snang ba thams cad ka dag tu shar—definitive finality. All preceding thogal visions, light displays, mandala architectures dissolve in this recognition. Sku gsum, ye shes lnga, snang ba bzhi—all as gdangs (expressive energy) of single rig pa. This is not attainment but recognition of what has never been absent.

01 14 06 01

[19303-19315]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Primordially pure dbyings, spontaneous presence self-radiance like crystal-within-light exists but actually color-form not clear five lights: white—awareness without limit not dividing anywhere; yellow—not seeking resting self-purified, not appearing as object downward; red—attachment-free self-purified, this knowing not appearing as known; green—effort-free self-purified, all doer-deed transcended; blue—unchanging vast self-purified, knowing any essence unestablished abiding. This both lights' arising basis and exhaustion place. Original dbyings-appearance, present path-appearance, bardo self-appearance from this life five lights arise outward; present or bardo or basis-appearance dissolving time, into these five's dbyings self-dissolves. In brief, inner kayas and wisdoms abiding, outer-appearing kayas and wisdoms appearing—arising basis and exhaustion place both.

[19316-19331]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Five lights possessing color: Rang-shar citation—wisdom light arose, wisdom unchanging therefore blue arose; wisdom pure therefore white arose; wisdom qualities arising therefore yellow arose; wisdom empowerment complete therefore red arose; wisdom activity complete therefore green arose; all sentient beings likewise abiding. Earlier: self-appearance clear color-possessing light five—white, yellow, red, green, blue. Declarative presentation of five-color wisdom-display as natural expression of primordial purity. Risk: reifying colors as substantial entities rather than awareness-display.

[19332-19403]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Thigle threefold: Nyid-zhla kha-sbyor citation—thigle three: basis-holding thigle, appearance-path thigle, result self-ripening thigle. First: heart-center five-light spontaneous presence thigle light-channel clear inside abiding, light-five's surrounding appearing called nature-light thigle; primordially pure rigpa adorned called Kun-tu bzang-po's thigle. Nyid-zhla: basis-holding thigle two—nature-light thigle and Kun-tu bzang-po's thigle. This Gsang-'dus called indestructible thigle, Bde-mchog called unchanging thigle: "Always abiding in heart, one thigle unchanging, those who meditate on it, wisdom definitely arises." Second path thigle two: Nyid-zhla—appearance-path thigle two: relative cause thigle, abiding ultimate thigle. First extensively taught before, briefly: relative cause thigle abiding in all sentient beings' channel-inside, father's cause and mother's condition appearing. Arising elements' essence gathered mother's red thigle arose; all bodhicitta's essence gathered father's white thigle arose. Therefore elements gathering ripens as form; bodhicitta gathering ripens as recollection-thought and experience and awareness. Miraculous birth, egg-birth, heat-moisture birth all have element-gathering seed and bodhicitta-gathering seed, two self-nature meeting taking birth. Thus all sentient beings body-collecting thigle white-red two self-nature abiding. Males' element seed element's self-essence covered not appearing; females' bodhicitta seed basis unchanging not appearing outward. Therefore females without bun bliss meditation suitable, thigle and wind meditated also not liberated. Thus two seeds doing aggregates' support, persons' life formation also these two do: elements self-awareness suddenly form; elements exhausted strength, these two abiding transferred do. Also males' thigle and element seed two separate, seed first continuum like support; finally transferred life's formation, right channel upper tip crown HAM essence actually not appearing; females' element essence pure lower tip secret place sky-protecting mandala's inside A aspect abiding not appearing. Thigle actually falling support also these two do, thigle's seed and element essence gathering's seed called. Differentiating these two crucial.

01 14 07 01

[19404-19404]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

First thogal vision: light platter appearance ('od kyi snam bur snang ba). Self-arising rigpa's display manifesting as five-colored light field without center or boundary. Five lights—white, yellow, red, green, blue—arising from wisdom as natural self-display, not external phenomena. Instructional provisionality: appearance as recognition-object, not visual hallucination to achieve. Risk: reifying light platter as external vision to be seen rather than spontaneous display of self-arising wisdom.

01 14 07 02

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[19406-19420]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Third: arising in bindu surrounding. Heart inner bindu clear with five colors like five-colored pearl. Size like fish eye. Light measure round like sleeping eye. Clarity measure like dakini mind-agitated eye. Occasionally wisdom wind moves, within crystal-like translucent channel, quivering and abiding. Familiarity-born bindu: actually appearing wisdom, wisdom partially pure appearance. From partially pure characteristic-holding wisdom, first appearing as light platter, then segments, broken, swirling, flickering. Direct meditative experience framework.

01 14 07 04

[19421-19440]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Second: appearing as light ray thread, from that subtle, moving, trembling, tremor, blazing. Third: arising in bindu surrounding. From that vertical rising, spoke rising, etc. Third: result self-ripening bindu three-fold. From Nyi Zla Kha Sbyor: result self-ripening bindu three: light-ripening bindu, wisdom-ripening bindu, awareness-ripening bindu. From that: light-ripening bindu standing, extremely clear unmixed like rainbow, familiar with this vision also seen. Direct meditative experience.

01 14 08 01

[19441-19445]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Vertical thigle (thig le gyen 'geng) arising: Wisdom's self-purified appearance (ye shes rang gi ngo bo dag pa'i snang ba). Tent-of-awareness (ye shes mkhar thab), inter-rainbow sky appearance. Thigle and outer lights mixing like sky-rainbows. Natural display of wisdom-qualities, not achieved vision.

[19446-19451]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: ORDINARY-COGNITION</RISK>

Experience progression: Repeated familiarity produces expanding clarity—eye webs (mig mangs ris), eye nets (mig tshags), lattices (dra ba), half-lattices (dra ba phyed pa). Natural unfolding of recognition, not graded attainments. Risk of ordinary-cognition fixation on visual phenomena.

[19452-19469]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Wisdom-matured thigle (ye shes smin pa'i thig le): Five-colored bindu on spokes (rtsibs), sun-like with rays. Wisdom-expanse appearances like spear-points, three-pointed weapons, five-pointed, various weapons, stacked reliquaries, lotuses, thousand-petaled lotuses. Thigle as wisdom-display, not material light-particles.

[19470-19505]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Awareness-matured thigle (rig pa smin pa'i thig le): Round bindu with surrounding ring—pure great appearance of half-kāyas, singles, father-mother, five families, clusters, great clusters. Three entry-thigle (essence, nature, compassion), six manifestation-thigle (perimeter, weapons, lotus, reliquary, lattice, awareness-tent). Recognition framework, not visual checklist.

[19506-19543]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Six thigle system: Three entry-thigle sow saṃsāra-nirvāṇa connection seeds; five arising-thigle establish yogin's experience-maṇḍala; six manifestation-thigle gather dharmatā into single taste. Channel-thigle locations: citta, dhūtī, crystal, silk, central channel, throat, eyes. *Rang shar* citation: Buddha-thigle explained extensively and concisely.

[19544-19577]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Rigpa nature explanation: Expansive rigpa has expanse; its resonance vajra-necklace, qualities kāya, kāya display produces wisdom, wisdom ornaments produce light, light tips produce rays. *Rang shar*: "Truly aware vajra-necklace exists"—though rigpa not substantially existent, appears in energy-display. Dependent origination of manifestation, not ontological causation.

[19578-19596]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Two rigpa types from sun-moon union: Basis-holding rigpa (gzhi 'dzin pa'i rig pa)—instant self-arisen wisdom, vajra-necklace display with fifteen subdivisions; Characteristic-holding rigpa (mtshan nyid 'dzin pa'i rig pa)—five-wisdom nature, three-kāya essence, ground-achievement Buddha pervading all without addition-subtraction. Yogi practice-wisdom display vs. naturally pervasive awareness.

[19597-19617]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Fifteen rigpa similes: Lion (unoverpowered), elephant (powerful), garuḍa (soaring), rainbow (unmixed complete), fire (burning all), sky (non-conceptual vast), wind (sudden movement), pigeon (unwavering trust), ocean (vast depth), water-moon (ungraspable clarity), space (measureless), crystal (without dullness-agitation), lotus (unstained by attachment), river (uninterrupted), bubble (effervescent). Recognition qualities, not personality types.

[19618-19650]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Four lamps practice mechanics: Entry-wind propels, four lamps produce four activities; pervasive wind moves, rigpa produces vajra-necklace; maturing wind gathers, five-five pairs produce kāya-display. Eye winds—right apprehends, left grasps; ear winds—right pervades showing sound-essence, left enters doing wind's work. Crown pervasive wind—subtle unmoving, holds rigpa-kāya. Tantric physiology framework for recognition.

01 14 09 01

[19657-19668]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

General characteristic of lamps (spyi'i mtshan nyid): ye shes kyi rang snang (self-appearance of wisdom) displaying 'od gsal ma bu (clear light mother-child). 'Khor 'das gnyis kyi mtshams 'byed pa (dividing saṃsāra-nirvāṇa boundary) - lamps as recognition-gateway. Thalgyur citation: snang ba ston pa (displaying appearances), ye shes ma bur sbrel ba (connecting wisdom as mother-child). Rang gdangs gsal ba (self-radiance clarity) gathering rTog bral ye shes (wisdom free from thought) into 'od lus (light body). Risk: collapsing lamp-display into physical eye-experience; reifying "mother-child" as temporal sequence rather than simultaneous essence-manifestation.

[19668-19675]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

First specific: rgyang zhags (water lamp) characteristic - 'byung ba bzhi'i dwangs ma ('dus pa (gathered essence of four elements). Yul nam pa gnyis kyi cha 'dzin pas snang ba mched pa'i sgo (gateway of appearance-increase through holding two aspects of objects). Thalgyur citation: khyab pas 'jug la 'jug pas khyab (pervading enters, entering pervades) - four elements as bdag byed pa (self-making). 'Dzin 'jug mched dang byed pa (holding, entering, increasing, doing). Risk: reifying water lamp as anatomical structure; literalizing "four elements" as chemistry rather than display-energies.

[19675-19682]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Shes rab rang byung (self-arisen wisdom) characteristic: phyi'i gdangs las nang shar (inner arising from outer radiance). Blo'i rtogs pas chos nyid dag pa'i dgongs pa la gnas pa (abiding in intention of pure dharmatā through mind-realization). 'Khor 'das la bzla ba (traversing saṃsāra-nirvāṇa). Thalgyur citation: gsal ba tshig 'jug gZhi ma sdud (clarity word-entering gathering ground). Nyon mongs las dang bag chags bsreg (burning afflictions, karma, latencies) - smin byed 'khor 'das srog gcod pa (ripening cutting saṃsāra-nirvāṇa life). Risk: converting wisdom lamp into meditation technique; seeking "inner arising" as experience to achieve.

[19682-19692]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: TEMPORALIZATION

Ground-appearance displaying to sense-faculties (gZhi snang dbang po la shar ba) - temporarily sku dang ye shes (body and wisdom). Finally mthar thug ka dag gi dbyings la sbyor ba'i 'bras bu (result connecting to primordially pure expanse). Shes rab sgron ma'i che ba (greatness of wisdom lamp): gZhi nyid 'bras bur smin byed (ripening ground itself as result). sGron ma 'bar ba citation: ngo bo nyid kyi chos sku de (that Dharmakāya of essential nature), shes bar sku ru smin pas (ripening into body through knowing), ye shes chos kyi sku ru smin (ripening into Dharma body wisdom). Temporal language "ripening" pedagogical pointer, not chronological process. Risk: temporalizing timeless recognition into progressive maturation.

[19692-19700]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Thig le'i sgron ma (thigle lamp) characteristic: zlum khrrigs dmar gsal (round, firm, red, clear) appearing to eye as support for ye shes 'char ba (wisdom arising). sGron ma 'bar ba citation: zlum zhing rang bzhin kun gsal ba (round, nature all-clear), dmar dwangs kha dog gsal ba'i 'od (red-clear color clear light), spros dang bcas te mched par byed (increasing with elaboration). Thigle as empty essence (stong pa'i mtshan nyid) with spontaneous display. Risk: reifying thigle as physical bindu; seeking red light-appearance as goal.

[19700-19710]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Dbyings kyi sgron ma (dharma-dhatu lamp) characteristic: mthing ga khyab chen gyi 'od (blue vast light) spreading fivefold (rnam lnga) from mig zur gnyis (two eye corners) self-clear appearing. Sku'i 'char gzhi byed pa (making body ground of arising). Thalgyur citation: mthing ga rang rdzogs gnyis kyi cha (blue self-complete two portions), thabs dang shes rab rdzogs pas (complete means and wisdom), zur gnyis cha las sku gnyis 'dzin (holding two bodies from two corners). Risk: collapsing dharma-dhatu lamp into physical eye-anatomy; missing "blue vast light" as metaphor for boundless recognition.

[19710-19740]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: REIFICATION

Four lamps collectively: outer water lamp as rtsa rlung thig le'i rtsal (energy of channels-winds-thigles). Inner wisdom lamp as rig pa rang byung (self-arisen awareness). Secret thigle lamp as gdangs ris (radiance marks). Suchness dharma-dhatu lamp as mthing ga 'od (blue light). Polemical distinction: four as pedagogical entry points, not ontological layers. All dissolve in single recognition. Risk: proliferating four lamps as separate practices; reifying outer-inner-secret-suchness as spatial containers.

[19740-19760]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Lamps as self-appearance (rang snang) not other-appearance (gzhan snang). All four aspects simultaneously present in single recognition - not sequential cultivation. Thogal as thod rgal (direct crossing) - not "seeing lights" but direct recognition without meditation. Definitive meaning: lamps describe recognition-nature, not techniques for recognition. Risk: nihilistic interpretation as "nothing to see"; eternalist interpretation as "special visions to achieve."

[19760-19780]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Tantric interface: lamp-terminology shared with snga 'gyur tantra systems but repurposed in Dzogchen. Water lamp anatomical descriptions (four element essences, eye structure) as transformative vocabulary, not medical facts. Pedagogical provisionality: apparent physicalism as access point for recognition. Risk: literalizing tantric physiology; missing metaphorical nature of lamp-descriptions.

[19780-19800]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Final classification: four lamps as four aspects of single rigpa gsal (awareness clarity). Not "four things to work with" but "four ways recognition displays itself." sGron ma (lamp) as sgron pa (illuminating) - awareness illuminating itself. Definitive meaning beyond all lamp-categories: recognition without framework.

[19800-19820]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

RISK: REIFICATION

Upaya framing: detailed lamp-descriptions as thabs (skillful means) for practitioners requiring structured approach. Simultaneously, all structure dissolves in direct recognition. Pedagogical dialectic: providing detailed framework while pointing to frameworklessness. Risk: clinging to framework as necessary; or rejecting framework prematurely without recognition.

[19820-19855]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ultimate view: lamps neither exist nor non-exist as categories. Ye shes (wisdom) neither comes from outer display nor inner realization - simultaneously both and neither. All technical vocabulary (thigle, channels, elements) as gdangs (radiance) of recognition. Final declaration: four lamps, one light, zero essence.

01 14 10 01

[19975-20009]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Lu gu rgyud (cord) continuous practice: Nor-bu 'phrul bkod citation—view's meaning cord-like, phenomena numerous but dharmata meaning not multiple. E-ma! Continuous yoga of view: unchanging view of that meaning. Lu gu rgyud kayas appearing directly difficult to grasp, rigpa's nature unceasing unobstructed abiding example like ocean clear stars-planets appearing, various unobstructed great abiding without habitual time. Continuous yoga of view without distraction from that meaning, no habitual sleep non-sleep. Day appearance night cessation—duality non-existent. Continuous yoga of conduct: lu gu rgyud nature and four times not separated, continuous yoga of conduct. Self-rig meditation continuum even without, meditation continuous yoga arises. Time and non-time all, not separated from lu gu rgyud, meditation continuous yoga. Instructional provisionality of cord-metaphor as continuity-support. Risk: practice-misread-as-ontology by treating cord as substantial connection rather than recognition-continuity.

[20010-20111]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMIC-DISTINCTION

RISK: NIHILISM

Identifying deviations (gol sa ngos gzung) in continuous view-meditation-conduct-result. View deviations three: looking at emptiness deviates to formless absorptions four; looking at entities deviates to form realm seventeen stations; looking at lu gu rgyud appearance as permanent deviates to six realm stations bound by great attachment. Conduct deviations three: acting like crazy person toward all appearances deviates to lha-min realm; meaningless word-repetition conduct deviates to view of self-existence; child-like conduct toward six senses' objects deviates to unspecified realm. Meditation deviations three: meditating equanimity selflessness deviates to dark-empty appearance; meditating concentration seed-syllable deviates to samsara by attachment; meditating non-thought emptiness deviates to extreme cessation. Deviation causes various but no greater deviation place than this; lu gu rgyud no deviation, travelers' continuum appears deviated, actually no deviation at all, cause-effect designated for cutting deviation places. This for yogins not seeing rigpa direct appearance doing mind-path view-meditation-conduct-result, or dull faculties seeing but holding extremes. Cutting deviations: resolve view's meaning inwardly with rigpa self-clear radiance established at faculty-gate, beyond existence-nonexistence intellectual thought extremes, self-dang, self-sang view meaning. Thal-gyur citation: view's nature seen, not agitated by intellectual words. Self-sang self-appearance thigle meditation even grasping-fixation not gone, vast khrol-chags developed, clear reached non-distracted depth-clarity wisdom recognized, universally spread meditation without deviation. Seng-ge rtsal rdzogs citation: Dzogchen unceasing conduct, not arisen by doing, touches non-attachment self-liberation three. Result self-complete primordial great attainment—this rigpa self-abiding known as result, single decisive resolution, deviations cut. Dzogchen familiarity primordially exists, not arisen by meditation, touches unchanging thought-free four; Dzogchen meaning difficult to realize, not found by indicating words, touches instruction secret-essence two; Dzogchen rigpa non-thought, not realized by meditation, touches one great destination; Dzogchen self-arisen wisdom, not accomplished by practice, touches definitive essence two; Dzogchen result single-decisive, not completed by generation, touches attachment-liberation instruction three. Risk: nihilism by treating deviations as absolute rather than recognition-corrections.

[20112-20146]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

How rigpa appears to the gate (sgol la snang tshul): rigpa and appearance two. Rigpa looking at self-radiance or self-arisen recognized time called "gate appearance." At that time potential-basis thog-tu thim, clear without spreading-gathering, vast khrol-chags, har-re sang-ngel abiding. Nor-bu 'phrul bkod citation: gate arises as path, dissolves into space-equal emptiness expanse, meaning wisdom generally appearing, nature completed nature-arisen. Appearance going out from gate—light, kayas, thigle etc. Nor-bu 'phrul bkod citation: then when going out from gate, dbyings' nature wisdom kaya, rigpa's nature method kaya, inseparably manifest appearance, unceasing unceasing great essence, not abiding like crushed kaya, essence pure wisdom vast, plays in great emptiness dharmata object, clear unobstructed dharmakaya essence-empty, empty time nature indeterminate. Detailed presentation of vision-progression in Thogal practice—declarative description of naturally unfolding display.

01 14 11 01

[20147-20181]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Composition circumstances framework. Historical transmission presenting circumstances of composition as integral to Dzogchen lineage. Text unfolds circumstances through technical vocabulary and transmission pointers.

[20182-20211]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Technical analysis of composition circumstances within Dzogchen framework. Terminological precision functioning as designations. Circumstances as manifestation of compassionate activity.

[20147-20147]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Composition circumstances as recognition-support within lineage. All frameworks dissolve in recognition of primordial purity. Treasury composed to benefit beings in degenerate age.

[20147-20147]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ultimate recognition beyond all compositions and circumstances. Definitive meaning transcends all frameworks. Recognition of awareness nature as complete beyond all texts.

01 14 12 01

[20212-20227]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Author dedication framework. Historical transmission presenting author's dedication as integral to Dzogchen lineage. Text unfolds dedication through technical vocabulary and transmission pointers.

[20228-20284]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Technical analysis of author dedication within Dzogchen framework. Terminological precision functioning as designations. Dedication as expression of bodhicitta and compassionate aspiration.

[20212-20212]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Author dedication as recognition-support within lineage. All frameworks dissolve in recognition of primordial purity. Merit dedicated to benefit of all sentient beings.

[20212-20212]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ultimate recognition beyond all dedications and aspirations. Definitive meaning transcends all frameworks. Recognition of awareness nature as complete beyond all merit.

01 14 13 01

[20285-20314]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMIC-DISTINCTION

RISK: VIEW-COLLAPSE

Twelve distinctions between rigpa (awareness) and sems (mind): (1) Non-thought similar, but rigpa zang-thal (unobstructed) while mind abides coiled in lhan-ne; (2) Self-abiding similar, but rigpa clear without object, mind bound by object-grasping; (3) One-pointed meditation similar, but rigpa self-settled with depth-moisture always present, rtsa-rlung meditation has dullness-excitement effort-conditions; (4) Spreading to objects similar, but rigpa arises spontaneous-thal liberated grasping-free, thought conceptually fixates outer objects; (5) Dharmata bardo and yidam illusory body appear similarly, but liberation difference in recognizing self-appearance vs habitual concept-traces; (6) Natural nirmanakaya field and path-counted Buddha field similar, but natural self-arising lhun-grub vs delusion-appearance reng-bu ma-thun; (7) Ultimate liberation ka-dag and indeterminate lhun-grub similar in essence-nature-compassion, but purity-delusion difference; (8) Lower vehicles' intellectual view and rigpa direct view similar in name, but appearing to faculties vs appearing to rigpa great difference; (9) Rigpa kayas and conceptual deity kayas similar in mere deity-appearance, but scope, permanence, and need for concept-habitation differ; (10) Rigpa appearances self-arisen and delusion appearances variously arise similarly as impure appearances, but yogins liberated like moon-water and dream naturally non-true while ordinary bound; (11) Light-rigpa thigle and wind-mind grasped rainbow thigle similar as empty-form appearances, but pure nature dbyings-rig appearance vs temporary increasing-decreasing; (12) Liberation field ka-dag and practice time outer-inner ka-dag similar in rigpa boundary-free, but wind-mind purification vs condition-dependent impurity difference. Risk: view-collapse by mistaking similarities for equivalence.

Four additional distinctions completing sixteen: (13) Inner clarity rigpa appearances variously appearing without ceasing vs mind-born thought-constructs spreading similarly as appearance-mind arising, but rigpa unaffected by conditions, abiding clear never separated, spontaneous arising and liberation simultaneous without limitation vs experience-thought distracted in objects, ordinary self-nature; (14) Wisdom self-arisen perfection and thought spreading to objects both appearing outwardly, but wisdom unobstructed zang-ngel thal-le thad-kar without circling, thought outer object grasping, returning inner one-pursuing-one connection, grasping-fixation self-nature downward; (15) Mantra peak unborn ultimate and lower vehicles' meaning-base unborn unceased words explained similarly as empty-clarity spontaneous wisdom, but here direct familiarity with key point, meaning arising from depth without intellectual thought, for thought ceases; lower vehicles' intellectual thought of "this is ultimate" throws darkness-stone of intellectual investigation; (16) Rigpa direct measure with body-speech-rigpa three key points bound vs secret cycle example-meaning-signs three rigpa measure similar, but here like person with eyes measuring conch, secret cycle like blind person explaining conch color. Kun-tu bzang po klong drug pa extensive citation comparing non-obscured self-mind and non-thought self-rigpa, unobstructed depth-clarity appearance and beings' mind-stream fixation, non-seeking resting meditation and rtsa-rlung mind rest, non-recollection rigpa appearing to objects and recollection-thought six-realm delusion, dharmata bardo pure and yidam illusory body, natural nirmanakaya field and path-counted Buddha, three kayas result ultimate and various indeterminate lhun-grub, vehicles' intellectual and rigpa direct view, effortless rigpa kayas appearing to objects and marks-meditated reflections, rigpa activity play-display and six-realm delusion appearance, pure nature thigle and wind-grasped marked thigle, dharmakaya pure field and nirvana city, self-rigpa free from thought and mind's various experiences, wisdom self-perfection and mind's memory spreading outward, great secret definitive truth-words and hidden-meaning crucial words, definitive three essences instruction and indicating-examples deception. All "similar similar but error error"—crucial great key point of gsang ba snying thig. Must be understood well, practiced in experience, not broadcast explained to all directions.

[1-4]

VIEW: DZOGCHEN-RIGPA</VIEW>**PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>****RISK: VIEW-COLLAPSE</RISK>**

Volume 2 opening: Treasury of Supreme Vehicle, Latter Volume (gleg bam phyi ma). Title establishes continuation of definitive meaning (nges don) presentation. Textual protocol marking Dzogchen register through structural placement.

[5-14]

VIEW: DZOGCHEN-RIGPA</VIEW>**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>****RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>**

Transition from alaya-ground/Dharmakāya distinctions to dependent arising (rten 'byung) nature explanation. Two-fold pedagogical structure: common distinction (thun mong gi dbye ba) and extensive individual natures (so so'i rang bzhin rgyas par bshad pa). *Rang shar* citation establishes nondual foundation for elemental correspondences.

[15-22]

VIEW: DZOGCHEN-RIGPA</VIEW>**PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>****RISK: VIEW-COLLAPSE</RISK>**

Outer-inner element nonduality: Outer elements (earth, water, fire, wind, space) as basis for inner-arising—connected as basis and dependent (rten dang brten par 'brel ba). Sentient beings move within confused expanse of five-arising ('byung lnga 'khrul pa'i dbyings); Buddhas dwell in five pure-arisings' expanse (don dag pa'i 'byung lnga). Great arising ('byung ba chen po) = luminosity-wisdom with five colors; small arisings ('byung chung) = conventional elements. Risk: ontological hierarchy between "pure" and "confused."

[23-30]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Five pure arisings' characteristics: Clear (gsal ba), warm (dro ba), bright/moving (yang ba), cool (bsil ba), spacious/vast (yang sa)—holding self-nature of movement (g.yo ba'i bdag nyid 'dzin pa). Elemental characteristics correspond to awareness-wisdom (rig pa'i ye shes): wind's upliftment ('deg pa) = awareness-wisdom free from birth-cessation; fire's burning (sreg pa) = unobstructed wisdom; water's moistening (brlan pa) = wisdom entering all objects; space's vastness = awareness-characteristic without rupture. Correspondences operate pedagogically, not ontologically.

[31-55]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: ORDINARY-COGNITION</RISK>](#)

Elemental form vs. essence: Outer-arising form ('byung gzugs) = visible earth, water, fire, wind, space; inner-arising essence ('byung dngos) = body's subtle elements, support for inner-arising. *Rang shar* citation: "Five great elements Bhagavan, abide as nature in all beings; three realms' sentient beings, move in five elements' expanse." Before elements, no Buddha or sentient being names. Five elements not separate from expanse; no beings established without five elements. Risk: ordinary-cognition literalizing elements as physical substances.

[56-99]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Outer-arising extensive explanation: Ten aspects—essence (ngo bo), etymology (nges tshig), purpose (dgos ched), characteristics (mtshan nyid), action-sequence (las rim), dharmatā (chos nyid), meaning-application (don sbyar), liberation-manner (grol tshul), divisions (dbye ba), completeness-manner (tshang tshul). Essence: Outer-arising forms are inner-arising's display ('byung dngos kyi rol pa), therefore included within inner as five elements. *Rang shar*: "Earth, water, fire, likewise wind and space." Outer forms appear as sentient beings' support-container; inner essence establishes as mind and awareness' support. *Thal 'gyur*: Outer elements' purpose—dependent on elements, karma, sustenance, faculties, retinue, birth complete.

[88-127]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Element etymology from *Rang shar*: "Not made by actions, spontaneously accomplished; producing/giving birth therefore 'byung ba' (arising); pervading all beings therefore 'byung ba chen po' (great element); arising simultaneously therefore great element; existing in self therefore great element; unchanging therefore great element; appearing harmoniously therefore great element." Etymology establishes spontaneous presence (lhun grub), not causal production.

[100-127]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Element purposes from *Thal 'gyur*: Water—collects essence, divides waste, knows hot/cold; Earth—holds basis, firmness, growth actions, ripens channels, knows conventional thigle; Fire—spreads elements, ripens/clears, burns/blazes, produces eyes; Wind—stirs, lifts, moves, body-activity, knows mind's abiding; Four elements form self-maṇḍala, body etc. established, abide as support, final destruction. One cause (elements), various actions, lord of all. Pedagogical correspondences for recognition, not elemental magic.

[128-145]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: ORDINARY-COGNITION</RISK>](#)

Five element characteristics: Earth—firmness (sra ba); Water—moisture (gser ba); Fire—heat (dro ba); Wind—movement (g.yo ba); Space—spaciousness/expanse (go 'byed la yangs pa). Action-sequence: Earth—body's basis, produces flesh; Water—gathers body, ripens as blood; Fire—ripens body, ripens as heat; Wind—lifts body, ripens as breath. Risk: literalizing elemental production as physical causation.

[146-166]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Element dharmatā: Not merely emptiness but self-characteristic-holding dharmatā. *Rang shar*: "Element cause is earth; element prajñā is fire; element emanation is wind; element lord is water; element dharmatā is space." Element-wisdom correspondences: Dharmakāya's primordial purity = earth (unchanging nature); Rigpa's wisdom engaging objects = fire; Rigpa's wisdom unmoved in expanse = wind; Rigpa's wisdom three cavities rolled into one = water; Wisdom empty-clear nondual absorption = space. Risk: collapsing elements into wisdom without distinction.

[167-194]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Meaning-application (don sbyar): *Norbu 'phr bkod*—outer five elements are common self-continuum dharmas; all outer-appearing elements join with one's own rigpa, therefore common dharmas. Distinctions: Earth's firmness = rigpa's wisdom free from birth-cessation; Wind's lifting = rigpa's wisdom unobstructed; Fire's burning = rigpa's wisdom unobstructed by afflictions; Water's moistening = rigpa's wisdom entering all objects; Space's spaciousness = rigpa's characteristic without rupture.

[182-194]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: NIHILISM</RISK>](#)

Element liberation-manner from *Mu tig phreng ba*: "Space itself is pervasive emptiness, space itself liberated as object. Wind ungraspable appearance, liberated as gathering object's action. Fire ripens, consumes, liberated as stirring/dividing clear-waste. Earth lifts, limitless emptiness liberated. Water gathers/moistens, liberated as burning/ripening action." Liberation through recognition of elemental nature, not elemental destruction.

[195-239]

[VIEW: TANTRIC-TRANSFORMATIVE</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Twenty-five element distinctions: Each of five elements contains five (space, wind, fire, water, earth), creating twenty-five categories. *Rang shar*: "Space's wind acts on object; space's fire gathers; space's water burns; space's earth creates opportunity; space's space is appearance." *Sgra thal 'gyur* and *Gsang spyod sa bon rgyud* citations on accomplishing common siddhi through element sound-meaning familiarity. Tantric transformative framework for elemental practice.

[240-250]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Conclusion: Outer elements are sentient beings' support and abode. Saṃsāra-nirvāṇa's dharmas complete in yogin's body-mind: Method-prajñā as father-mother; dharmakāya-awakening as karma-wind; five families' self-resonance as five elements' seed; two accumulations' method-prajñā union as equal-entry essence. All primordially complete, self-arisen.

[474-487]

VIEW: TANTRIC-TRANSFORMATIVE**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY****RISK: REIFICATION**

Five life-holding winds (srog 'dzin pa'i rlung lnga) from Self-Arisen: root-holding life, protecting life, spreading life, impure life, shattering life. Functions: awareness-potential producing, bindhu-potential producing, light-potential producing, non-awareness root holding, mind-helper making. Life-wind potential relies upon awareness-potential abiding in life-channel. Instructional provisionality providing subtle body energetic framework for recognition. Risk of reifying winds as physiological entities rather than wisdom-function descriptions.

[488-501]

VIEW: TANTRIC-TRANSFORMATIVE**PEDAGOGY: DECLARATIVE-FINALITY****RISK: VIEW-COLLAPSE**

Five fire-equal winds (me mnyam gyi rlung lnga): clear-impure separating, warmth-producing, clear-change, distinctions-gathering, praise-making. Nonduality (gnyis su med) sequence: nondual with life, awareness, lamp, bindhu, wisdom. Declarative assertion that winds are not separate entities to be manipulated but wisdom-display already nondual with awareness-aspects. Risk of view-collapse: treating nonduality as achievement through practice rather than recognition of always-present nature.

[502-540]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Remaining three wind categories completing twenty-five-fold taxonomy. Color-radiance winds (bkra gzi mdangs skyed): consciousness-producing, mental-emergence, radiance-possessing, consuming, dispersing—functioning as objects of wisdom (shes-rab), appearance (snang-ba), lamp (sgron-ma), ignorance (ma-rig-pa), and mind (yid). Pervasive winds (khyab byed): basis-pervading, immediate-pervading, hostility-fear-pervading, memory-pervading, grasping-body-pervading—appearing to wisdom, lamp, perception, thought, mind. Karma winds (snying rje med pa'i las): agitating, liberating, reversing, hastening, instantaneous—pervading aggregates, moments, bardo, concepts, three times. Instructional framework mapping energetic functions to cognitive domains. Risk: literalizing as anatomical structures rather than wisdom-body correlations.

[540-599]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Etymological exposition and essential synthesis: twenty-five winds reduce to five roots. Agitating wind (rnam-par skyod byed) named for moving from true ground. Life-holding (srog-'dzin) for sustaining wisdom-life. Color-radiance (bkra gzi mdangs skyed) for naturally luminous five lights. Compassionless karma (snying rje med pa'i las) for liberating into wisdom-space. Fire-equal (me-mnyam) for inseparable abiding with wisdom-appearance. Essential point: pure five winds are Buddha-wisdom, impure are sentient conceptual constructs. Branched winds (yan-lag bzhi) arise from life-wind compassion-display like sun-rays—ascending wisdom-horse, descending wisdom-light-rays, fire-equal maturation-power, pervasive completion-power. All contained within life-wind essence without dispersion, non-ceasing display-potential only. Kun-gsal citation: body like moon-water reflection, speech like four branch-winds fire-light-rays in rigpa-expanse, mind as life-wind self-nature wisdom-fire without directional limitation abiding as five wisdoms. Risk: view-collapse by treating winds as objects of manipulation rather than self-display.

[599-657]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Five great elements (earth, water, fire, wind, space) as supportive foundation for wisdom-display. Five fires: pervading inner-outer, illuminating inner-outer, equalizing inner-outer, conceptual-action fire, completed-action fire—abiding in heart, six sense-doors (eyes and five limbs), flesh-skin-joints, soles of feet, palms. Five earths: all-appearing, unchanging vajra, all-arising jewel, appearance-revealing Amitabha, completion-accomplishing—abiding with rigpa, lamp, thigle, wisdom, wisdom respectively. Five waters: unchanging, peaceful-clarity, qualities-expanding, attachment-free, grasping-free completion—moistening all channels, bones, blood, lymph, within two eyes. Five spaces: universally-pervading, objectless self-radiance, unmixed purity, meaning-indicating, pure-field-liberating—supporting rigpa itself, five lights, pure-dbyings lamp, signs-wisdom, twenty-one introductions confidence. Twenty-five winds and five elements as wisdom-supports (rten) of great elements, with subtle elements as actual supports. Instructional framework for subtle-body recognition. Risk: spatializing as containers, materializing as gross elements.

[657-668]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Section conclusion and transition: having established the nature of the elements as foundation (rten), now entering the supported (brten-pa) section on dbyings and wisdom. Rigpa jewel in secret casket, naturally luminous palace, abiding as essence-nature-compassion triad. Body as unmanifest own-benefit yet outer-appearing kayas display non-ceasing self-clarity. Nature as five-light display-base, life-wind four branches as speech-essence primordially abiding. Compassion as self-arisen rigpa-essence, two wisdoms (knowing all from inner-clarity of dharmata, knowing all aspects from outer-clarity of characteristics) spontaneously complete. Kayas and wisdoms inseparable, without change-transition. Two wisdoms: knowing-all from looking at dharmata inner-clarity, knowing-all-aspects wisdom-appearance from looking at characteristics outer-clarity. Transition to fourfold division: vessel-kayas, radiance-lights, supported-wisdom, enlightened-activity. Risk: practice-misread-as-ontology by treating subtle-body framework as literal cosmology rather than recognition-support.

02 15 03 01

[669-684]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Three kayas abiding in expanse through different aspects of single essence. Self-Arisen citation: three kayas wisdom-appearance without obstruction; perceived objects one, essence appearing individually. Awareness-itself's (rig pa gcig gi snang tshul) appearance: thought-free awareness Dharmakāya essence; uncensored clear awareness Sambhogakāya; whatever-appearing awareness Nirmāṇakāya. Complete; awakened. Declarative assertion that three kayas are simultaneous aspects of single rigpa, not sequential attainments. Risk of view-collapse: temporalizing three kayas as developmental stages or reifying them as separate locations/entities.

[685-705]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)[RISK: VIEW-COLLAPSE</RISK>](#)

Three kāyas completion (rdzogs pa): *Rang shar* citation—"One complete, two complete, all complete; wisdom-appearance unceasing clear; pure wisdom light-rays emanating; concept-free awareness pure; five light-rays unceasing clear; non-grasping great self-liberation; outer inner secret dharma all clear; action-released awareness; actor and acted complete in single moment." Non-temporal completion, not progressive achievement.

[706-714]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)[RISK: NIHILISM</RISK>](#)

Awakening (sangs pa) without dualistic-grasping: *Rang shar*—"Without action, delusion awakens; without concept, afflictions awaken; without grasping, self-arising awakens; without clinging, conceptual thought awakens; without attachment, ignorance awakens." Self-liberation through recognition, not destruction. Risk of nihilistic misreading as license for inaction.

[715-727]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Expansion (rgyas pa): Qualities primordially spontaneously accomplished. *Rang shar*—"Concept-free rigpa, five lights clear, wisdom expands; rigpa free from actor-acted, no grasped object, three kāyas expand; rigpa objectless appearance, no grasping mind, five lights expand; rigpa great wisdom, meaningful self-appearance, result expands." Natural unfolding, not developmental growth.

[728-823]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Dharmakāya location-expansion: Ten aspects—essence (empty-clear unceasing self-clarity), etymology (expanse primordially pure spontaneously accomplished light-kāya), own-body (free from elaboration extremes), examples (sun, ocean, lotus, mountain, space, lion), signs (beyond coming-going), appearance (empty-clear space-like expanse), location (great pure recollection-thought), characteristics (essence-nature-compassion indivisible), object (empty not partial, rigpa self-clear), intended meaning (view meditation conduct result activity qualities). Comprehensive taxonomy for recognition.

[824-900]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Saṃbhogakāya location-expansion: Five aspects—essence (birth exists, deathless vajra-possessing; five lights, five kāyas distinct clear; five fathers, five objects, five clusters); etymology ("From expanse self-appearance aspect called birth, but no inherent birth therefore deathless, deathlord demon vanquished"); characteristics (unborn deathless five-light vajra-kāya); appearance-mode (five colors: blue-green, white, yellow, red, green; five kāyas, five fathers, five mothers, five clusters, five wisdoms, five recognitions); location-mode (expanse-rigpa indivisible great, each aspect unmixed). Maṇḍala as recognition-framework.

[901-1000]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Nirmāṇakāya location-expansion: Five aspects—essence (compassion's resonance great emanation, unimpeded power display, six realms tamed through self-appearance); etymology ("Wherever tamed there emanated, therefore emanation kāya"); characteristics (effortless spontaneous appearance, not established as any limit); appearance-mode (six tathāgatas for six realms, each with teaching retinue time field); location-mode (expanse wisdom wind bindu awareness liberation). Emanation as wisdom-display, not transformation.

02 16 02 01

[1021-1034]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Nirmāṇakāya essence: from expanse-kaya and rigpa, radiating as light-kaya, performing others' benefit. Self-Arisen citation: nine etymologies—appearing suitable to world-realms beings; able to perform emanation-kaya benefit; performing all actions; liberating numberless beings into expanse; brief time in one field realm; compassion arising without direction; wrathful and fierce; peaceful and certain; beings see as beautiful. Declarative assertion that Nirmāṇakāya is spontaneous benefit-activity, not manufactured method.

[1035-1041]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Nirmāṇakāya characteristics: performing disciples' two benefits completion. Self-Arisen citation: actions completion performing, two aspects considered. Instructional provisionality distinguishing two emanation types for pedagogical clarity.

[1042-1050]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Nirmāṇakāya divisions: generally nature-emanation, beings-taming emanation; here depending on two benefits' completion—completed-actions emanation and performing-actions emanation. Self-benefit spontaneously accomplished completing-actions emanation: this life or bardo, completing spontaneously accomplished self-appearance gate; through three connections emanation, benefit for impurity-gate six realms self-appearance; merely in self-appearance, thoroughly purifying six families, expanse peaceful. Self-appearance's saṃsāra must be emptied. Instructional provisionality of bardo recognition teaching. Risk of view-collapse: treating "emptying saṃsāra" as nihilistic destruction rather than recognition of never-having-been-established.

[1182-1187]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Five families essence (rigs lnga'i ngo bo) presented as intrinsic marks and exemplary features (mtshan rdzogs dpe byad), not achieved qualities. *Rang shar* citation establishes marks as spontaneous display of awareness-qualities, negating causal-developmental models.

[1188-1193]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Family etymology (rigs kyi nges tshig): "Appearing as five distinct families' kāyas"—wisdom-appearance classifications (ye shes kyi snang ba), not ontological categories. Risk of collapsing wisdom-display into substantialist family identities.

[1194-1204]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Father-mother yab-yum symbolism: method (thabs) and wisdom (shes rab) as inseparable display-nature. Method "without cessation," wisdom "without transformation"—non-dual registers distinct from tantric union practices. Risk of conflating symbolic register with literal deity coupling.

[1205-1221]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Five families/five kāyas divisions: enumerative scaffolding (rigs lnga/sku lnga) for recognition-support. Tathāgata, vajra, jewel, lotus, karma families; Vairocana, Vajrasattva, Ratnasambhava, Amitābha, Amoghasiddhi—provisional classification system for pedagogical navigation, not definitive ontological taxonomy.

[1222-1237]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Meaning-application (don sbyar): Rigpa's characteristics mapped to family/kāya correspondences. Rigpa's "no birth and death" → vajra family; "arising of multiplicity" → jewel family; "flawless and pure" → lotus family. Provisional correspondences for recognition, not inherent properties. Risk of reifying families as containers for awareness-qualities.

[1238-1250]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Resonance-light (gdangs 'od) abiding: Five lights primordially spontaneously accomplished (lhun grub) in expanse. Heart-center (snying gi dkyil) as spatial metaphor, not anatomical requirement. *Rang shar* citation: "Abides at the center of the heart's maṇḍala"—declarative of natural state, not practice instruction.

[1251-1271]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: POLEMIC-DISTINCTION</PEDAGOGY>

RISK: ORDINARY-COGNITION</RISK>

Three modes of appearance (snang tshul): Untrained, trained, bardo. Current section: appearance to untrained—light exists as mere resonance (gdangs tsam) in six realms, demonstrable to varying degrees (human demonstrable, god visible, asura subtle, animal mere abiding, preta scattered, hell sesame-size). Risk of literalizing spatial metaphors as physical optics.

[1272-1325]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>

Nine aspects of light for trained practitioners: Place, path, object, body, eye, essence, exemplary demonstration, time, liberation-place. Systematic framework for Thogal practice—tantric-transformative register distinct from direct Dzogchen recognition. Risk of conflating path-appearances with natural state.

[1279-1288]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Fivefold correspondences: elements, aggregates, kāyas, families, wisdoms, grounds—all mapped to five lights' thigle. Systematic taxonomy for tantric practice scaffolding. Risk of reifying correspondences as inherent connections rather than recognition-facilitating frameworks.

[1326-1375]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Single-cutting purity (dag pa chig chod) in bardo: Liberation from five aggregates' bondage when measure completed (tshad phebs). Bardo as natural display (rang snang), not intermediate state between lives. Pure appearance of five lights filling space—Dzogchen view of bardo as wisdom-display, distinct from tantric intermediate-state navigation.

[1336-1370]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Color-family-kāya-wisdom-element-aggregate-ground correspondences: Blue-green/Vairocana/dharmadhātu/space/form/Tathāgata; white/Vajrasattva/mirror-like/water/perception/vajra; yellow/Ratnasambhava/sameness/earth/formations/jewel; red/Amitābha/discriminating/fire/consciousness/lotus; green/Amoghasiddhi/action-accomplished/wind/feeling/karma. Taxonomic scaffolding for recognition, not ontological identities.

[1376-1404]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: POLEMIC-DISTINCTION</PEDAGOGY>](#)

[RISK: NIHILISM</RISK>](#)

Bardo appearance mechanics: Dharmatā bardo five-lights wisdom arising; for those with final faculties, dharmatā bardo sets → existence bardo, impure lights arise as six-family displays. Two lights gathered: pure wisdom-light for realized, impure delusion-light for unrealized. Risk of nihilistic reading if "impure delusion" substantialized as real defilement.

[1405-1417]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Dependent wisdom (brten pa ye shes) essence: Uncompounded awareness (dus ma byas pa'i shes pa) arising from empty dharmatā nature of primordially pure rigpa-expanse. *Rig pa rang shar chen po'i rgyud* citation: "Non-dharmic self-arisen wisdom arises from within all dharmas"—wisdom as natural expression, not achievement. Risk of collapsing into causal-developmental models.

[1418-1428]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: POLEMIC-DISTINCTION</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Two wisdom classifications: With stains → spontaneously accomplished nature wisdom (rang bzhin lhun grub kyi ye shes); stains purified → manifest realization resultant wisdom (rtogs pa mngon gyur 'bras bu'i ye shes). Distinction between primordial nature and recognition-manifestation, not sequential achievement. Risk of temporalizing non-temporal wisdom.

[1429-1458]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Five wisdoms common classification: Dharmadhātu, mirror-like, sameness, discriminating, action-accomplished. Dharmadhātu wisdom: "Object of great emptiness, appearance of clear light, three objects of awareness-wisdom"—expanse as gathering (dbyings = 'dzom pa). Two expanse aspects: pure wisdom expanse vs. impure sentient beings' outer expanse. Risk of reifying expanse as container.

[1459-1476]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: ORDINARY-COGNITION</RISK>](#)

Mirror-like wisdom: Mirror maṇḍala simile—"Whatever demonstrated comes by condition"—afflictions arise by condition power, rigpa liberated from that. Liberation from signs: "Various appearances, awareness objects, doubts appearing to mind, completed in rigpa's nature." Simile-based instruction, risk of literalizing mirror as physical object.

[1477-1484]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: NIHILISM</RISK>](#)

Sameness wisdom (mnyam nyid ye shes): "In the essence equal of dharmas, not falling into any direction." Dharmatā without partiality. Risk of nihilistic reading as blank-sameness if equality misunderstood as undifferentiated void. "Sameness lord of all Buddhas"—equality as sovereignty, not uniformity.

[1485-1493]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Discriminating wisdom (sor rtog ye shes): "Because twenty-one faculties, discriminating thus called"—pedagogical provisionality based on sense-faculty enumeration. "Realized as awareness free from doing"—non-doing as discriminating, not analytical investigation.

[1494-1500]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Action-accomplished wisdom (bya grub ye shes): "Whatever appears completed in rigpa nature, completed in manner without doing, without thought." "Yogin of action-relinquished" (bya ba btang ba'i rnal 'byor)—action-relinquishment as completion, not passivity.

[1501-1515]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: NEGATIONAL-CLEARING</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Refutation of letter-addition hermeneutics: "If confused by adding one by one to fire, lightning, awareness, knowledge from tantra..." Critique of semantic atomism (sūtra: "Ka is door of all dharmas because unborn"). Dzogchen as upadeśa tantra—easy understanding, not letter-counting. Great Perfection tantras distinguished from new tantras' letter sound explanations.

[1516-1533]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Four activities essence ('phrin las kyi ngo bo): Spontaneously completed two-benefit (don gnyis lhun gyis grub pa), abiding as wisdom essence. *Rang shar*: "Wisdom of all activity does all actions"—activity as wisdom-function, not external action. "Activity called Buddha itself, action is wisdom experience"—Buddha-activity as self-recognition.

[1534-1545]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>

Four activities divisions: Pacifying, enriching, magnetizing, fierce (zhi, rgyas, dbang, drag). Maṇḍala: "Not drawn, primordially adorned, self-complete, exists in oneself"—tantric-transformative framework for activity-engagement, not ritual maṇḍala construction.

[1546-1572]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Activities in original ground: Blue-green as base containing four. "Four activities complete in ground, therefore blue-green color explained"—ground-color correspondence as expanse-metaphor, not color-physics. White peaceful, yellow enriching, red power, green fierce—all primordially complete in kā-dag ground.

[1573-1588]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Color-activity correspondences restated: "Meaning of four activities, completed in blue-green itself." Final declarative: "Thus all four activities are complete within the primordial ground." Ground-completion as non-temporal completeness, not developmental achievement.

02 16 04 01

[1589-1598]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Pacifying (zhi ba) activity: white dharmatā pacifying—afflictive defilements nowhere exist; stain-free maṇḍala like pure crystal vessel, unstained by defilement-fault. Thus in pacifying dharmatā, afflictions without stain. Instructional provisionality of pacifying activity as skillful means for beings requiring calming.

[1599-1609]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Enriching (rgyas pa) activity: yellow enriching dharmatā—all qualities arise like wish-fulfilling jewel fulfilling needs and desires; great enriching dharmatā through various qualities dawning liberating all beings. Instructional provisionality of enriching activity as skillful means for beings requiring fulfillment.

[1610-1618]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Power (dbang) activity: red power dharmatā complete in ground without seeking; power itself Dharmakāya essence, all complete without seeking like jewel-gold's yellow without need to seek. Great ground-appearance maṇḍala. Instructional provisionality of power activity as skillful means. Risk of reifying power as controlling force rather than spontaneous magnetizing quality.

02 16 05 01

[1638-1648]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Pacifying resonance body: within all beings' heart-center dwells self-arisen pristine cognition of elements—self-light white radiance, pacifying resonance (zhi ba'i gdangs). Self-Arisen citation: great pacifying enlightened activity within cit-ta mandala of self; soft, supple, white, light-rays spreading; body speech mind like all-pervading wisdom crown-ornament possessed; abiding within pacifying mandala. Instructional provisionality of subtle body visualizations as recognition-support.

[1649-1663]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Enriching resonance body: within unchanging luminous clarity channel-heart, light and body expand. Self-Arisen citation: great enriching enlightened activity within great unchanging channel; great enriching activity body; five lights five bodies expanded; rigpa body wisdom expanded; lights rays vastness expanded; non-abiding mandala entering Buddha path. Heart's conch-cavity resonance body expands. Instructional provisionality of body-light expansion as recognition-vehicle.

[1664-1667]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Powerful gathering: from conch-cavity right-coiling channel-petal entering eye, four appearances gather power. Bardo dharmatā pure four appearances gather power. Far-reaching lasso and direct perception, luminosity and these two gather power. Instructional provisionality of appearance-gathering as skillful means. Risk of reifying gathering as accumulation rather than recognition of already-present nature.

[1754-1766]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Framework establishing two pathways to liberation: those with object-mind (yul gyi blo can) entering through graduated method, and those with rigpa's self-appearance mind (rig pa rang snang gi blo can) taking direct experience. The distinction operates pedagogically—both paths lead to liberation city, but through different recognition-capacities. Risk of reifying the distinction as permanent typology rather than provisional orientation.

[1767-1781]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: NEGATIONAL-CLEARING

Twelve-yogin typology from Rang-shar tantra systematically clearing misconceptions. First eight types enumerated through negation: word-characteristic, sign-mere-holding, following-conduct, nature-definite, appearance-mind, enter-action, action-cause, doer-condition. Each progressively closer yet still missing direct recognition. Negational clearing demonstrating that no conceptual framework, no matter how refined, constitutes liberation itself.

[1782-1803]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: NEGATIONAL-CLEARING

RISK: VIEW-COLLAPSE

Extended negation of first eight yogin types through tantric citation. Word-yogin bound by conceptual fixation; sign-yogin trapped in symbolic interpretation; following-yogin attached to faith-grounds; nature-definite-yogin grasping at non-conceptuality as achievement; appearance-mind-yogin reifying mind as source. Each represents sophisticated misunderstanding—proximity to recognition without direct recognition. Risk of practitioners identifying with "higher" types while maintaining same grasping.

[1804-1824]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Continued negation of appearance-mind, enter-action, action-cause, and doer-condition yogins. Appearance-mind type reifies "all is mind" without recognizing mind's emptiness. Enter-action type bound by great deeds and causal accumulation. Action-cause type elevates tantra-path while still grasping at cause-result. Doer-condition type seeks authentic meaning through conduct while maintaining caste-distinctions. Clearing demonstrating that liberation transcends all systematic approaches. [1825-] Transition to four liberating yogin types: end-arrive-fruit, authentic-meaning, end-arrive-liberation, done-complete. These liberate through direct recognition without dwelling in ground-path frameworks. Fruit-yogin sees self-thatness beyond path-progression. Authentic-meaning yogin obtains self-realization through bardo-appearance purification. Declarative assertion that liberation is recognition-nature, not path-traversal. Risk of reifying "liberated yogin" as identity to achieve rather than recognition to discover.

02 17 02 01

[1861-1873]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Five-yogin taxonomy from Rigpa Rangshar consolidating liberating types. First four liberating yogins from previous enumeration now encompassed within fivefold framework: great-potency-complete, prophecy-obtained, great-breath-emitting, body-mind-half, and karma-obeying-action. Fivefold classification demonstrating that liberation operates through diverse recognition-capacities—not single path but manifold expressions of single recognition. Risk of typologizing as fixed categories rather than recognition-modes.

[1874-1891]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Tantric verses defining five liberating yogins through Rang-shar citation. Karma-obeying-action: all beings of three realms already within this category—recognition that saṃsāra itself is wisdom-display. Body-mind-half: delusion-appearance ceased through truth-seeing—not annihilation but recognition of delusion's nature. Prophecy-obtained: certainty attained in spontaneous presence appearances. Great-breath-emitting: final faculties manifesting as tathāgata in emanation realms. Great-potency-complete: primordial purity unchanging, free from all effort. Declarative assertion that these are recognition-states, not achievements. Risk of practicing to "obtain" these states rather than recognizing already-present nature.

[1892-1900]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Vessel-possessing individual (snod ldan gyi gang zag) requirements for Dzogchen teaching. General qualifications: guru devotion, generosity, faith, wisdom, effort, ethical restraint, saṃsāra weariness. Particular qualifications: eight-fold suitability specifically for Atiyoga—faith in supreme secret conduct. Pedagogical framework establishing readiness-capacity for direct recognition teaching. Risk of using qualifications as exclusionary criteria rather than diagnostic indicators of recognition-maturity. --- This concludes 02-17-02-01 epistemic analysis.

02 17 03 01

[2051-2063]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Four-fold conduct framework for progressive yogin: appearance-power-transform conduct, direct-placement instruction method, ground-rising intention of appearance-existence, and ground-transform affliction result. Three-fold conduct typology: non-attachment-holding (freedom from grasping), negate-affirm-absence (transcending logic), attachment-without-clinging (engagement without fixation). Pedagogical structure providing recognition-vehicles through activity—conduct as display of primordial freedom rather than ethical prescription. Risk of practicing conduct as technique rather than spontaneous expression of recognition.

02 17 04 01

[2064-2072]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: NEGATIONAL-CLEARING

RISK: VIEW-COLLAPSE

Characteristics vehicle conduct (mtshan nyid kyi theg pa'i spyod pa): Common path entry (lam thun mong du zhugs) but not quick liberation conduct (myur du grol ba'i spyod pa ma yin). Rang shar citation: non-attachment-holding conduct bound by great clinging to meaning (don gyis chags pa chen pos bCings) without method (thabs med). Sutric-provisional register: conceptual non-attachment as negational clearing, not final recognition. Risk: collapsing intellectual non-attachment into recognition of primordial freedom; mistaking philosophical restraint for spontaneous freedom.

[2073-2086]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: NEGATIONAL-CLEARING

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Secret mantra general conduct (gsang sngags spyi'i spyod pa): Method exists (thabs yod) but effort-accomplishment remains (rtsol sgrub la gnas). Rang shar citation: dgag sgrub med pa'i spyod pa (conduct without negation-affirmation) - outer-inner secret mantra not desiring to stop afflictions (nyon mongs 'gags par mi 'dod) or accomplish wisdom (ye shes bsgrub par mi 'dod). Superior (khyad par 'phags) through method existence but not true conduct (yang dag spyod pa min). Tantric-transformative register demonstrating refined doing-framework. Risk: practicing method as liberation rather than recognition-display; reifying "transformative conduct" as ontologically superior.

[2087-2096]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Great Perfection spontaneously accomplished conduct (rdzogs pa chen po lhun gyis grub pa'i spyod pa): gZhi la blang dor 'dzin rtsol med pa (nature without acceptance-rejection, grasping-effort). Conduct accordance (de nyid dang mthun par spyod pa). Nam mkha' ltar phyogs dang ris las 'das pa (transcending directions-divisions like space). Ye grol ye spyod chen po (primordially liberated primordial conduct great abiding). Rang shar citation: chags la ma zhen spyod pa (conduct without attachment to attachment) - byar med byas med byung sa med (no to-do, no done, no arisen-ground), 'gro med 'ong med gnas pa med (no going, no coming, no dwelling). Declarative finality: conduct as recognition-expression, not practice. Risk: reifying "primordial conduct" as special state; temporalizing timeless freedom.

[2097-2137]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Twenty-one conducts (spyod pa nyi shu rtsa gcig) from Nyi zla kha sbyor gyi rgyud (Sun-Moon Union Sutra): Bee-like (bung ba lta bu) - tasting all dharma flavors (chos kun gyi ni ro myang); deer-like (ri dwags lta bu) - abandoning confusion-condition objects; dumb-person-like (lkugs pa lta bu) - abandoning confusion speech; peacock-like (thi bya lta bu) - cutting secret mantra doubts; madman-like (smyon pa lta bu) - abandoning single-abiding objects; lion-like (seng ge lta bu) - abandoning fear mind, moving in charnel grounds; dog-pig-like (khyi phag lta bu) - abandoning pure-impure discrimination; cloud-like (ldom bu lta bu) - using memory-thought as it comes; child-like (bu chung lta bu) - abandoning long confusion attachment; fish-like (rnga mo lta bu) - attracting with worldly-appropriate words; elephant-like (glang chen lta bu) - reversing samsara battles from depth. Provisionality: animal metaphors as recognition-vehicles. Risk: literalizing conducts as behaviors to perform; missing metaphorical pointing to recognition.

[2137-2177]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Continued twenty-one conducts: deer-like (again) - abandoning child-enemy perceptions; she-monkey-like (rgYa mo lta bu) - contentment cutting desire-time; bear-like (dred mo lta bu) - not spreading samsara seeds; brahmin-like (bram ze lta bu) - abandoning others' enjoyments-food; heroine-like (dpa' mo lta bu) - dividing saṃsāra-nirvāṇa battle lines; water-letter-like (chu yig lta bu) - placing memory-support in own place; sky-dagger-wheel-like (nam mkha'i mdung skor) - zang thal conduct toward objects; intermediate-space-wind-like (bar snang rlung 'dra) - abandoning grasping-holding thoughts; garuda-like (bya khyung lta bu) - cutting abysses with waves; mountain-like (ri bo lta bu) - changeless self-pure above conduct. Tantric-transformative register: metaphorical conduct descriptions as transformative upaya. Risk: collapsing metaphorical conduct into literal behavior; missing recognition-pointing.

[2177-2217]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: VIEW-COLLAPSE

Dzogchen conduct distinction: All twenty-one conducts resolve into single ye grol spyod pa (primordially liberated conduct). Not "doing any of these" but "recognizing all conduct displays primordial freedom." Polemical distinction between tantric "conduct as method" and Dzogchen "conduct as display." Animal metaphors dissolve into single recognition: bee's tasting = awareness savoring experience; deer's solitude = non-dwelling; lion's fearlessness = recognition without obstruction. Risk: collapsing Dzogchen into "no conduct needed"; or proliferating Dzogchen as "special conduct."

[2217-2257]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Vajra song-dance conduct (rdo rje'i glu gar bya ba'i rim pa): Sequential progression of conduct through song (glu) and dance (gar) as tantric transformative method. Tantra citations on conduct completion through vajra-expression. Physical conduct (lus kyi spyod pa), verbal conduct (ngag gi spyod pa), mental conduct (sems kyi spyod pa) coordinated. Risk: reifying song-dance as required ritual; converting expressive display into obligatory performance.

[2257-2297]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Definitive conduct meaning: glu as gdangs (radiance) of awareness, gar as rol pa (play) of recognition. Not performance but natural expression. Sequential instructions dissolve into simultaneous recognition. Any conduct - beelike, lion-like, or "ordinary" - when recognized as display of primordial freedom, is Dzogchen conduct. Declarative finality: conduct and non-conduct indistinguishable in recognition. Risk: nihilistic interpretation as "no conduct needed at all"; missing that recognition naturally expresses as responsiveness.

[2297-2337]

VIEW: TANTRIC-DZOGCHEN-INTERFACE

PEDAGOGY: UPAYA-STATEMENT

RISK: VIEW-COLLAPSE

Interface teaching: twenty-one conducts as upaya for practitioners requiring graduated engagement. Simultaneously, all conduct resolves into single recognition. Pedagogical dialectic: providing detailed framework while pointing beyond framework. Some practitioners benefit from bee-like conduct metaphor; others need lion-like; ultimately all metaphors dissolve in recognition. Risk: clinging to framework as necessary; or rejecting framework without recognition.

[2337-2377]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Primordial conduct nature: spyod pa (conduct) as spyod yul (object of conduct) dissolving into chos nyid (dharmatā). All objects of conduct - pure, impure, samsara, nirvana - equally display of awareness. Conduct without object, object without conduct. Single recognition encompassing all twenty-one metaphors. Final declaration: conduct as conductlessness (spyod pa med spyod), object as objectlessness.

[2377-2417]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: TEMPORALIZATION

Conduct finality: "Bee-like conduct" not conduct-to-perform but recognition-that-savors-all. "Lion-like conduct" not fearlessness-to-achieve but recognition-without-obstruction. Temporal language of "doing conduct" pedagogical provisionality. Definitive meaning: recognition already complete, conduct already perfect. No gradation from bee to lion to "finished" - all simultaneous aspects. Risk: temporalizing into conduct-progression; seeking "advanced" conduct.

[2417-2457]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Practical conduct application: Sequential instructions for those requiring structured practice. When to apply bee-like conduct, when lion-like, etc. Tantric transformative register providing operational guidelines. Sun-Moon Union Sutra as scriptural authority. Risk: converting recognition-display into conduct-rulebook; "I should be more deer-like" as spiritual ambition.

[2457-2497]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Ultimate conduct view: All instructions dissolve in single recognition. Conduct instructions like finger pointing to moon - necessary for those who cannot see moon directly, but finger not moon itself. For recognition-capacity, all twenty-one conducts spontaneously present without effort. Definitive meaning: no conduct, no non-conduct, no recognition, no non-recognition. Risk: nihilistic interpretation as "instructions useless"; missing pedagogical necessity.

[2497-2537]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Conduct perfection: spyod pa'i rgyan (conduct ornament) as ye shes rgyan (wisdom ornament). All conduct beautifies recognition, not recognition beautifies conduct. Twenty-one conducts as twenty-one facets of single awareness-display. Final classification: conduct complete, recognition complete, display complete.

[2537-2577]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Beyond conduct categories: Any attempt to "do" bee-like or lion-like conduct misses recognition. Any refusal to "do" conduct also misses recognition. Conduct neither exists nor non-exists as category - simultaneously both and neither. Primordially free from conduct-framework. Final declaration: Dzogchen conduct is recognition without conduct-concept.

[2577-2625]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Section conclusion: Three vehicles' conduct (mtshan nyid, gsang sngags, rdzogs chen) as three registers, not three levels. All dissolve in single recognition. Twenty-one conducts as skillful means for those requiring diversity, unified in single awareness. Definitive meaning: whatever conduct manifests, recognize as display of primordial freedom. Conduct section complete, recognition spontaneously present.

02 17 05 01

[2689-2720]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Essence-extraction (bcud len) instructions from Thalygur. Two approaches: various substance-based extraction (five elements, medicine, grass, nectar) and wind-based extraction through upper-lower breath union. Precious-jewels essence-extraction supreme among methods—five nectars joined in specific proportions, sealed vessel, gradual mercury consumption. Wind method: drawn into roma channel, throat wheel visualization, earth-water wind concealment transforming all appearances into food. Pedagogical provisionality providing recognition-support through subtle body engagement. Risk of practicing as physical sustenance method rather than recognition that all appearances are self-liberated wisdom-display.

02 17 06 01

[2779-2786]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Tummo (gtum mo) generation instructions. Channel-point below navel, avadhūti fire-seed visualization—red essence sparking, fire blazing from touch-heat. Warmed within channels, crown HAM red-white bodhicitta dripping, pervading four wheels and body. Channel-wind-drop purified as water-one within four wheels' cavity. Heat and wisdom arising—supreme means of actual path. Wisdom-branch with other-body method assistance or independent bliss-drop blazing-flowing through channel contraction. Pedagogical provisionality providing recognition-support through subtle body energetics. Risk of practicing as physical heat generation rather than recognition of bliss-emptiness nonduality.

[2787-2798]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Wind practice entry into equal clear-light certainty. Thalgyur citation: depending upon wind, separate karma-mind; cut three realms' escape-hole; reverse body-speech fixation; equalize six realms' precipice; pierce body-speech-mind points; mix mind-itself with dharmatā; draw wind-awareness upward; exhaust deluded-appearance. Six-fold wind purpose as recognition framework. Instructional provisionality of prāṇa yoga as wisdom-vehicle. Risk of reifying wind as substantial entity to manipulate rather than dynamic awareness-display.

[2799-2808]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: NIHILISM

Victory over means and obstacles through nectar and elements taste-equal. Nectar application: reverse smearing with food-beer, separating from ordinary smell; oil preparation from boiled essence. Thalgyur citation: essence extraction cutting body-arising continuum, reversing feces to cease body's outflows. Instructional provisionality providing recognition-support through alchemical transformation of ordinary substances. Risk of nihilistic misreading as substance denial rather than recognition of all substances as wisdom-essence.

02 17 07 01

[3005-3018]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Dream yoga preliminary practices: harsh-holding (rtsub zin) through fear conditions (water, fire, dog, enemy) recognizing dream-state. Emanation training: day-mind deity-forms, sentient beings, manifold appearances emanating one-to-many. Transformation practice: mutual god-naga transformation, male-female transformation, travel to unvisited places and realms. Instructional provisionality providing recognition-support through dream-state mastery. Risk of view-collapse: preliminary practices not dharmatā meaning—merely held dream and transformation not liberated from intellect truth-grasping. Important point from suppression commentary and dream instruction oral transmission.

[3019-3034]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Dream yoga main practice three-fold: dharmatā-meaning point, means, focus point, channel-wind binding point. Training, transformation, cutting—three practices with graduated difficulty. All three trained when guiding, though single practice sufficient for some. Dream training: day appearances recognized as last night's dream through clear aspiration; emanation-transformation made. Outer truth-without training: rigpa looks at arising-arising base-without, root-free nature—naked clear meditation. All fixation-without, truth-without, base-without, recognition-without—appearances' nature recognized, one-pointed meditation without losing effort. Appearances only actually illusion-dream arise; karma, latency, deluded-appearance, deluded-grasping all cease. Day-night dharmatā-wheel not beyond; dream-transform from appearance-emptiness two. Instructional provisionality of dream yoga as recognition-vehicle. Risk of practicing as sleep manipulation rather than recognition that all appearances are dreamlike.

02 17 08 01

[3057-3071]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Advanced dream yoga techniques: holding-mastering points. Stirring method: mutual reverse of meditation objects mixed and stirred; wind-mind placed in four wheels stirred by sequence. Squeezing method: lion-sleep body posture, channel squeezed, mind hidden in throat; sleep without other-thought distraction. Throwing method: fierce aspiration reaching oral-instruction point, red A on white four-petal lotus visualized in throat center, channel-waves contracted. Six practices combined—train, stir, transform, squeeze, cut, throw to point—supreme precious. Great point experienced through stirring, squeezing, throwing. Instructional provisionality providing recognition-support through sleep-state techniques. Risk of reifying techniques as mechanical operations rather than wisdom-expression.

[3072-3086]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Channel-wind binding point—precious companion for all dream time. Enter wind-drop net point: lion-sleep posture, wind slowly projected, all saṃsāra-nirvāṇa appearance-existence dissolved into nose recollection-wheel; draw wind inner. Drop falls from crown HAM, all appearances in bliss state, heart mirror-reflection clear bright focus placed. Train repeatedly; reverse upward all appearance to throat wheel, mind held on unified red A; wind-essence held in throat while sleeping—secret great point. Thus point-bound, dream and latency finally exhausted, delusion awakened. Great effort time: though focus not complete, dream may cease. Medium: quickly hold dream. Finally: become virtue-latency then cease. Dream frequency reduces from many to few. Instructional provisionality of channel-wind binding as recognition-vehicle. Risk of practicing as sleep engineering rather than recognition of dream's true nature.

[3124-3153]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Mirror-reflection meditation (me long gi gzugs brnyan) instructions. Outer-inner phenomena difference non-existent; holding as true useless. All appearances illusion-reflection—meditate with non-distracted aspiration. Mirror practice: own form appearing in mirror; putting on clothes, ornaments, removing, throwing, praising, disparaging—form appears but meaning not established like phenomena. All saṃsāra-nirvāṇa phenomena—self-other, enemy-friend, food-clothing, enjoyment, pleasant-unpleasant, denial-affirmation, birth-death, happiness-suffering, sickness-pain—like mirror-reflections, essence non-existent from appearance-time itself. Mastering deluded-appearance as truthless illusion-nature; own body as illusion-body; bardo illusory-body held without doubt. Ljonpa-asked Sutra citation: mirror-mandala, face-reflection appearing, nature not established. Instructional provisionality using mirror-metaphor as recognition-vehicle. Risk of reifying "illusion" as new ontological category rather than recognizing essencelessness of all phenomena. --- This concludes 02-17-09-01 epistemic analysis.

02 17 09 02

[3198-3218]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Four-times equal-application (dus bzhi mnyam sbyor) to clear-light instructions. Four levels: outer—holding channel-wind in channel through body yoga mastery; inner—speech expression ceasing through speech yoga mastery; secret—unmodified mind settling through mind yoga mastery; suchness—mother-clear-light mixing with sleep. Practice methods extensive in Four Times Equal Application text; here summarized. Instructional provisionality providing recognition-support through temporal-practice correlation. Risk of view-collapse: four levels as hierarchical progression rather than simultaneous aspects of single recognition.

[3219-3227]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Clear-light four-times practice: daytime appearance sealed; dusk senses gathered to place; midnight knowable put in vase; dawn wisdom made clear. Samadhi and post-meditation. Samadhi: sleep-mixing with lion-sleep method, wind held gently; not blinking eyes, mind held on five-light mass inside heart; outer appearance gradually diminishing. Instructional provisionality of sleep-clear-light practices as recognition-vehicle. Risk of practicing as sleep-state manipulation rather than recognition that clear-light is always-present nature.

02 17 10 01

[3307-3308]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

A-clarity meditation instructions: clear A visualization, then dissolution without other thought arising, clear-essence half-arising. Meditate in that state. Very important points experienced with great effort. Instructional provisionality providing recognition-support through letter-visualization practice. Risk of practicing as concentration exercise rather than recognition of clarity-emptiness nature.

[3309-3324]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Transference ('pho ba) three types classified by practitioner capacity, not destination. Great: clear-light transference—death-time awareness extracted to Brahma-aperture, transference to dharmadhatu. Medium: illusory-body transference—death-time awareness projected from illusory-body state to dharmatā deity-form, holding bardo illusory-body. Final: body-speech-mind transference depending on channel-wind points. Three capacities of transference-doer (pho mkhan gyi blo rtsal), not three places. Instructional provisionality of graded methods for different recognition-capacities. Risk of view-collapse: seeing transference as literal relocation rather than recognition-moment at death.

[3325-3344]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Body-speech-mind transference two types: actual (dngos su) with support—channel-wind dependent-origination action; actual-not (dngos med) without support—mind focus only. Actual: wind training methods through sound, craft, illusion-skill, training dependent relations, individual element internal harmony—body-speech-mind focus accomplishment. Actual-not: showing mind's familiar power. Brahma-aperture (tshangs buk) as transference path—upper nine apertures. Four Vajra Seats citation: immediate mind transference from upper apertures liberates even from killing Brahmin or five boundless crimes without doubt. Instructional provisionality providing emergency recognition-method. Risk of reifying Brahma-aperture as literal anatomical location rather than wisdom-gateway symbol. [3345-] Union bardo ('dzung 'jug bar do) instruction framework. Two aspects: this-life practice leading to union realization, and... [section continues]

02 17 11 01

[3354-3375]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: NIHILISM

Two-instruction capacity training for bardo mastery. Daytime illusory-body clear-light point combined with bardo-arising familiarity—dream mastery indicates bardo liberation certainty. Key point: neither abandon existence nor establish non-existence; neither attach to existence nor generate sadness about non-existence. Do-place, good-bad, appearance-manner, grasp-thought—neither cut past traces nor welcome future; neither depend on present latency with antidote. Neither stretched nor puffed nor hesitant. Practice: arise-appearance mind-touch without trace, liberate appearance at appearance-moment. Like bird leaving no trace. Instructional provisionality of moment-to-moment liberation. Risk of nihilistic misreading as denial of appearances rather than liberation within arising.

[3376-3388]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Liberation metaphors: movement liberated at move-moment, self-dissolving without trace—like space-hail dissolving; appearance-consciousness liberated as nondual without outer-inner boundary—like water dissolving in water. Thus realization cuts latency attachment. Klongchenpa Six citation: person not cutting past trace, not raising future hope, present consciousness put in its place—before-after mixed without distinction, one-gathered essence called yogi realizing three-time equality. Declarative assertion of atemporal liberation through present recognition.

[3389-3393]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Actual bardo instruction: earth-water-fire-wind-space gradually dissolve into space-clear-light. At that time, upward HAM and downward A gather at heart, bliss-clear non-conceptual clear-light appears. Instructional provisionality providing death-moment recognition-framework. Risk of reifying dissolution stages as literal elemental breakdown rather than progressive subtlety of recognition.

[3600-3624]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: POLEMICAL-DISTINCTION****RISK: VIEW-COLLAPSE**

Seven verbal views (tshig gi lta ba) distinguished from view of meaning (don gyi lta ba). Verbal views held by individual intellectual analysis: action-free primordial liberation, effort-free primordial liberation, progressive mind-stage distinctions, transcending virtue and vice, great non-doing non-arising, great unmodified self-purity, great self-arisen self-liberation. These are conceptual formulations, not recognition itself. Meaning-view: vidya in own immediacy (rang thog tu), direct dharmatā viewed as sense-power domain—not through prajñā analysis. Polemical distinction between conceptual proliferation and direct recognition. Risk of view-collapse: mistaking verbal formulations for recognition, or thinking "no view" means nihilistic denial.

[3625-3639]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY**

Verbal views summary: Great Perfection mind-vast (sems klong) general view condensation. Enumerated views: nine individual progressive views. Thalgyur citation: fourfold enumeration—outer (phenomena-view, eight progressive mental preferences as intellectual apprehension), inner (dharmatā-view, essence-nature seen as illusory), secret (self-awareness view, linked-chain connection seen), unsurpassed (suchness as expanse-vidya). Instructional provisionality of graded view-frameworks guiding recognition-progressively.

[3709-3731]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Outer phenomena view (phyi chos can lta ba): viewing phenomena as without self-nature through vajra-eye, seeing appearance as eight illusion-similes. Delusion not truly established—no doubt of returning to three realms, mind at ease. Viewing particulars with prajñā-eye: conventional appearance realized as groundless great primordial purity, rigpa without action or latency imprints. Sun-Moon Union citation: objects appearing as referents familiarized as without self-nature, appearance-emptiness nondual, six collections unobstructed. Rigpa Rangshar citation: phenomena appearing as characteristics with unceasing eye-sense power—excellent mind view, self-rigpa clear, outer appearance miracle, concept-free clarity essence, known as great self-arisen. Instructional provisionality of graduated recognition through outer phenomena. Risk of view-collapse: seeing "outer" as separate from inner/secret rather than aspect of single recognition.

[3732-3748]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Inner dharmatā view (nang chos nyid lta ba): viewing absence of self-nature with wisdom-eye, realizing no grasping mind even in self-awareness, mind at ease in exhausted dharma's nature. Rigpa Rangshar citation: dharmatā rigpa without arising, concepts-characteristics naturally absent, rigpa without negation-affirmation—where is clinging conduct? Dharmatā thinking known as nature without doing. Rigpa free from action-actor, not falling in any direction—called great meditation. Realization: single-concept prajñā, mind depth-confident, dharmatā without arising realized. Declarative assertion that inner view transcends outer conceptual recognition. Risk of reifying "inner" as superior location rather than recognition-direction.

02 17 14 01

[3852-3863]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Three royal metaphors for fruition. First: like royal caste receiving head empowerment, taking royal throne without change—rigpa taking its own place, dharmatā unchanging. Second: like king sending army to frontier then returning, royal retinue changes place—five gates consciousness dawn, ground empty, saṃsāra nameless. Third: like king's excellent minister captured by another king, that king must listen—moving mind consciousness continuum ceases, dawn-ground rigpa obtains self-power. Fruition not-returning like sandalwood fruit—not arisen from effort, meaning dwells primordially thus. Declarative assertion that fruition is recognition-throne, not achievement. Risk of reifying fruition as future acquisition rather than present throne.

[3864-3882]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

All-placement instruction (cog gzhaḡ man ngag): all rigpa nature primordially self-arises, self-dwells, self-liberates—definitely decided. Whatever dawns, that itself at dawn-place without fabrication or change, spaciouly placed. Six Vastnesses citation: mind-itself obtains existence, hope-fear self-pure, free from effort-accomplishment, three bodies self-complete. Wandering mind-itself, vehicles self-arisen, desire-king intellectual non-grasping, heart great secret complete. Mind-itself directed object, appearances various self-arisen, name-color individual, form as two aspects complete. Limitless mind-itself, appearance objects truly dawn, object-substance self-arisen, directed thing complete. Declarative assertion of self-complete primordial nature.

[3883-3891]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Three gates primordially pure, three grasp-thought action imprints all self-purify as great purity—saṃsāra-nirvāṇa hope-fear free, aim obtained. Citation: suffering not in mind-itself, hope-fear-free appearance, stable wisdom, All-Good ones teach. Appearance-less mind-itself, single aspect appearance. Declarative assertion that saṃsāra-nirvāṇa distinctions are self-purified in primordial purity—not annihilated but recognized as never having been binding. Risk of nihilistic misreading as denial of appearance rather than recognition of appearance-emptiness unity.

02 18 01 01

[3922-3933]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: VIEW-COLLAPSE

Opening passage establishing seven pith instructions (མན་ངག་གི་གལ་ཆེན་བདུན་) that surpass all other paths. First pith: direct perception without effort (ངོ་སྤྲོད་ཐད་ལའིན་) - not relying on wisdom achievement or sharp/dull faculties, but direct recognition. Second pith: not relying on intellectual assessment (གོ་བ་ལ་མི་བར་རྟེན་) - self-dharmata as direct perception, not conceptual construction. Third pith: not relying on words (ཡི་གེ་མ་བརྟེན་) - single letter ungrasped, meaning directly seen. Fourth pith: not relying on mind-made ground/path (སེམས་ཀྱི་གཞི་ལམ་མ་བརྟེན་) - self-clear, buddhahood without reliance. Fifth pith: not affected by cause-effect (རྒྱ་མཚན་འབྲས་མི་བརྟེན་) - self-dawning enlightenment. Sixth pith: not affected by aging (ནས་པ་མ་བརྟེན་) - self-arising clear light from within. Seventh pith: three bodies as path-appearance (སྟོན་སྒྲུང་མཐོང་བ་) - clear light primordial purity spontaneously accomplished. Polemical distinction: Dzogchen surpasses all outer-inner secret mantra vehicles through these seven.

[3934-3941]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Ati surpasses Ati through distinction. Three sections: Mind (མེས་པོ་), Vast Expanse (ཁོང་), Instruction (མན་ངག་). Mind section: confidence in ground-free expanse (གཞི་མེད་), rigpa directly seen (རིག་པ་ཐད་དུ་མཐོང་), mind breathing self-clear (མེས་པོ་འབྱུང་རང་གསལ་). Vast Expanse: nine changes (འབྱུང་དགུ) as final aim. Instruction section: outer-inner-secret circles (ཕྱི་ནང་གསང་) relying on bardo time, liberating as light-body. Channels and winds: abandoning coarse (རྩོལ་ངན་), three unmaking piths bind only that (གསུམ་པོ་མི་འགྲུགས་). Risk of reifying sections as progressive stages - instructional provisionality of three-section framework as recognition-vehicle.

[3942-3951]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Channels and winds: common paths rely on coarse conventional channels/winds, body training with much effort, creating obstacles and deviations. This path abandoning coarse through three unmaking piths binds only that - not making common delusion-illusions but wisdom-channels beyond grasping. Ultimate wisdom's channels/winds beyond grasping and effort, made the path, training body to purity of light. Not relying on common delusion-illusions, obstacle-clearing - obstacles are delusion, delusion is suffering. That delusion's channels/winds made the path - elements arising from making delusion the path. This path making ultimate non-delusion the path has no obstacles or deviations. Risk of practice-methods being read as ontology - these are methods, not stages of becoming.

[3952-3962]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Deviations: those relying on mind-made intellect, not seeing meaning, deviate into paths of equality-duality and forms of experience-realization. This path directly seen through sense-powers has no deviation or deviation-place - meaning definitely directly arrived at. Delusion-place does not exist here: not establishing path-measure on raw-ri knowing-experience, instant change-return. For clear light's self-resonance, appearance-experience without deception is certainty-grasped. Unlike six applications: wind-resonance and rigpa-resonance have distinction - jewel-light and lamp-light have distinction. Delusion-appearance, rigpa's impure energy-resonance made the path, does not liberate. Pure appearance, clear light's actual resonance made the path, liberates. These distinctions are illustrated through tantra citations - Dzogchen view establishing clear distinction between confused and pure appearances without creating hierarchical ontology.

[3963-3982]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Tantra citations supporting seven pith distinction: From Definite Explanation - jewel-lamp light distinction, jewel-mind directly flows, though no distinction in wrong knowing, great distinction in meaning-doing. From Thalgyur - through pith of dharmata directly, good/bad action not realized, heart-essence summary, sense-powers sharp/dull not, intellect/words exhausted, not wisdom-sense-powers see, dharmata not seen through words, common vehicle meaning not accomplished, three bodies path-appearance, seeing this three realms do not reverse, all dharmas equal taste one, ground/fruit without reference. These citations provide scriptural authority for the seven pith distinctions - instructional provisionality using tantra to establish Dzogchen as definitive meaning.

[3983-4000]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Second: explaining path possessing distinctions - two aspects: (1) presentation of empowerments that ripen the unripened (དབང་བསྐྱར་སྒྲིབ་པ་), (2) presentation of instructions that liberate the ripened (མནའ་ལག་བསྐྱུང་བ་). First: empowerments and companion samaya - two. Persons whose minds have reversed from samsara, free from attachment to this world, desiring to obtain meaning of Dharma simultaneously. Outer elaboration-possessing empowerment relying on mandala and vase: body-empowerment obtaining yidam-deity body. Inner elaboration-free empowerment: speech-empowerment - speech yidam recitation clear, inner inexpressible meaning's experience arising. Secret very-elaboration empowerment: mind-empowerment - mind arrives at top, clear light great meaning experienced. These are tantric transformative methods for ripening practitioners.

[4001-4020]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Secret supreme: body-posture and gaze reliance, empowerment to body-speech-mind three. Body-posture's pith: liberating into three bodies' postures. Speech relying on speaking-ceased, sound's power exhausted, inexpressible meaning understood. Mind relying on sign's pith, blessing-energized, clear light emptiness - essence not established. This aims at ripening mantra-path. Thus: body ripening complete arising-stage instant clear; speech ripening complete uncommon power arising; mind ripening complete completion-stage signs/measures arrived at. Body-speech-mind-sems ripening complete, dharmata-direct path experience completely perfect. Samaya sequence: ripening-complete support, relying on samaya continuum. Generally samaya's root is root-guru - through desiring meaning's siddhi, guru pleased, siddhi arises. Risk of reifying empowerments as external transmissions rather than recognition-facilitating pointing.

[4021-4040]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Final synthesis: all these distinctions - seven piths, three sections, empowerments, samayas - resolve into single rigpa recognition. The elaborate presentation is for those needing structure; the final meaning is beyond structure. Whether through seven piths, three sections, or four empowerments - all point to same awareness nature. Declarative assertion: there is no attainment beyond recognition, no enlightenment beyond rigpa, no path beyond self-arising wisdom. The entire presentation is provisional scaffolding for revealing what was always already present. Final view: all elaborations (including this very presentation) dissolve into the expanse of rigpa - self-appearing, self-liberating, self-completing.

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[4156-4182]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>

Body conduct (lus kyi spyod pa) requiring settling: Ordinary actions (running, lying, rising, limb movements, circumambulation, prostration) become transformative body (sgyur pa'i sku) when attachment naturally cut. *Sangs rgyas sras gcig* and *Thal 'gyur* citations establish practice framework. Two purposes: common and supreme. Tantric-transformative methods using ordinary activities as recognition-vehicles, not Dzogchen direct recognition.

[4183-4205]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Future enlightenment through present conduct: *Bkod pa chen po'i le'u* citation on body-action reversal. Body attachment split open (lus ru shan phyed pa) for 7, 11, or 15 days—outer attachment reverses, inner body becomes peaceful, secret illusory body-light liberated. Temporal framework for tantric practice, not immediate recognition.

[4206-4214]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>

Settling practice (rnal du 'bebs pa): 3, 7, or 11 days of gradual body activities to transform aggregates into emanation body. *Gser gyi snying po'i rgyud* citation on contacting Buddha-kāya. Tantric preparatory practices, not direct Thogal recognition.

[4215-4246]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Speech conduct (ngag ru shan 'byed pa): Mantra, recitation, dharma sounds, various languages and animal calls—all become speech liberation when attachment cut. *Gsang ba spyod pa sa bon gyi rgyud* and *Thal 'gyur* citations. Six-realm languages spoken by mind-recollection. Speech reverses samsara, liberates letter-wheel. Tantric transformative practice.

[4247-4260]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Speech practice results: Excellent practitioners cut attachment to that itself; average realize all appearances as same taste. Body as basis, mind as result, speech as connecting path. Various sounds spoken, confusion's verbal connection ceases. Risk of reifying "liberated speech" as special vocal capacity.

[4261-4304]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Mind conduct (sems kyi spyod pa): Joy, displeasure, pleasure, suffering, permanence, impermanence, view-meditation-conduct thoughts, dharma non-dharma, afflictions, virtue-vice—various thoughts acted upon. *Sangs rgyas sras gcig* and *Thal 'gyur* citations. Mind's attachment cut, samsara-nirvana split open. Three realms' wheel ceases through days of practice. Mind conduct reverses mind, not merely thinking.

[4305-4317]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>

Conduct completion recognition: Three months of practice, some liberated immediately, others gradually introduced. *Thal 'gyur* citation on completing conduct, always pressing the crucial point. Distinguishing laziness from direct introduction. Preliminary (sngon 'gro) vs. actual practice distinction.

[4318-4345]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>

Preliminary settling (sngon 'gro): Body preliminary—vajra posture, individual action causes cease. Speech preliminary—HUM abiding, blessing, energy training. Mind preliminary—arising, abiding, going examined. Two purposes: common (obstacles cleared, sins purified) and supreme (three gates liberated). Tantric preparation for Thogal.

[4346-4367]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Fourfold actual basis classification: Basis not actual (seeing palace, not king); actual not basis (seeing king, not recognizing); neither; both (direct recognition). King-palace simile for recognition levels. Direct seeing of Tigle's crucial point (snying tig gi gnad) liberates without further return. Distinguishes intellectual understanding from direct recognition.

[4368-4390]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: POLEMIC-DISTINCTION</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Direct pointing to actual basis: Rigpa self-settled, actually introduced, seeing vajra necklace appearance (rdo rje lu gu rgyud). Cannot be shown directly—like explaining jewel-platform without seeing it, or blind person explaining colors. Polemical distinction between intellectual description (yid dpyod) and direct recognition (mngon sum). Risk of view-collapse into conceptual understanding.

[4391-4397]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Rigpa recognition: Good-bad, change-unchange absent—all goes from that nature, nowhere else to stray. Basis (gzhi) as non-wandering. Three signs—movement, bindu, vajra necklace—indicate rigpa liberation through wind-bindu-channel points. Signs not rigpa itself but dependent qualities indicating liberation. Risk of nihilism if signs dismissed as meaningless.

[4398-4445]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Direct seeing liberation: Pristine wisdom's pure eye sees, liberation at that moment—like arrow in hero's heart. Dharmatā's pure eye sees, distinction distinguished at first instant. Movement-bindu-necklace signs indicate rigpa recognition requiring habituation. Risk of reifying signs as required rather than natural indicators.

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[4401-4405]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Liberation through realization of Suchness itself: like weaver's knot released through knowing method—so liberation through knowing. When seen with eye of sublime wisdom, first instant conceptual word-differentiation severed. Subtle channels' characteristic signs directly realized. Declarative assertion that recognition, not effort, liberates. Risk of nihilism: misreading severance as annihilation rather than recognition of conceptual construction's groundlessness.

02 18 02 03

[4406-4424]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Three paths of liberation: (1) Complete perfection manifests as Buddha through vajra eye—seeing vast pure wisdom-appearances, slight familiarization with nature liberates definitely. (2) Bubble eye: four appearances must reach final consummation. Vajra-bubble eye: spontaneous presence as ground (Great Seal), four life-powers of humans, wisdom-dharmatā-discrimination. Bubble eye appearances: flickering, going, coming, parting, gathering, trembling—sun, moon, three lamp supports as methods. Four meaning-movements classification. Declarative assertion of progressive appearance recognitions. Risk of reifying eyes as literal organs rather than recognition-faculties.

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[4428-4443]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Four supports/helpers (gros/rgyab brten bzhi) for key point familiarity: Dpal ri bo brtsegs pa'i rgyud citation—four divisions of key points for direct familiarity. Four key points complete path to end: outer—exhausts four appearances with elaboration; inner—exhausts four times' increase-decrease; secret—exhausts four months' changes; unsurpassable—empties basis of four body-speech-mind-consciousness. Also demonstrates four empowerments outer, completes four chakras inner, manifests four wisdoms actually secret, shows increase of four lamps unsurpassable. More than four is proliferation without need, fewer than four lacks root—fruits of desired aims don't ripen. Instructional provisionality of numerical framework as recognition-scaffold. Risk: practice-misread-as-ontology by treating fourfold structure as literal requirement rather than comprehensive coverage.

[4444-4467]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Body and speech key points (lus ngag gi gnad gzir ba): Gsang ba spyod pa sa bon gyi rgyud citation—after such preliminary, to see direct meaning, body-speech-mind thoroughly bound. Three aspects: body—postures (bzhugs stangs) of three kayas; speech—like mute, not speaking anything; mind—cutting spreading-gathering thought-constructs. Body postures: lion-like (seng ge), rishi-like (drang strong), elephant-like (glang chen)—three postures. Mu-tig phreng ba citation: body key points threefold—lion posture, elephant posture, abide like rishi. Here three kayas with different conceptual isolates (ldog pa tha dad), even single body with three different postures. These postures equal to 3000 Buddhas' fortune. Instructional framework for Thogal body conduct establishing stable foundation for vision-practice. Risk: reifying postures as causal conditions for realization rather than supports for recognition.

[4541-4551]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Verse citation on Dharmakaya's abiding manner operates as upāya within definitive view. The "body-point" refers to recognition of body's nature as dharmakaya, not anatomical location. The pedagogical function provides somatic access to recognition for practitioners who benefit from body-based pointing. The Dzogchen view recognizes that Dharmakaya was never separate from the body—the "abiding" is not achieved but recognized. Risk of reifying body-point as technique rather than recognition-point.

[4552-4565]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Three-kaya posture practice marks transition from sems-side methodology to definitive recognition. The three postures—frog for sprul sku, elephant for longs sku, lion for chos sku—operate as instructional provisionality. The crucial integration: three kayas abide in heart as self-existing clear light; posture practice makes manifest the three intentions already present. Three kayas are self-nature, so one's own posture becomes three-kaya posture. Without posture control, wisdom's self-radiance in channels is not evoked; without evocation, wisdom-appearance does not dawn. Posture is essential as recognition-condition, not cause. Risk of practice-misread-as-ontology: treating postures as achieving rather than revealing.

[4565-4565]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Simile of snake's limbs—present but not manifest unless coiled—illustrates posture's function: wisdom appears through crucial point, just as limbs appear through coiling. The question whether three postures are definite or variable points to definitive view: the number is pedagogical, not ultimate. All postures are equally valid recognition-supports; the "three" is upāya for structured practice, while definitive recognition transcends posture entirely—available in any position, any circumstance. Risk of view-collapse: treating number as definitive rather than pedagogical.

[4566-4577]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: NIHILISM

Threefold classification of beings according to affliction ripening: sentient beings led into three realms by three afflictions, liberation occurs through same three doorways—body, speech, mind. Three poisons (desire, confusion, anger) ripen as three forms (bird, pig, snake), each emphasizing one door as predominant. Desire-unpurified ripens into bird-form with speech predominant; Sambhogakaya posture taught for desire-types. This is instructional provisionality meeting practitioners through predominant karmic pattern. Risk of nihilism: interpreting correlations as fixed destinies rather than recognition-entry points. Dzogchen view recognizes desire, confusion, anger as modalities of single awareness; postures are pointing-devices revealing poisons as wisdom-display when recognized.

[4578-4584]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Second elaboration: confusion-unpurified ripens into pig-form with mind predominant, mental dullness, conceptual proliferation. "Waking the sleeper" indicates dormant tendency requiring awakening. Dharmakaya posture taught for confusion-types—abiding in dharmata throughout three times. "Three times" indicates recognition transcends temporal becoming: not attaining future but recognizing what has always been abiding. This is instructional provisionality for practitioners whose confusion manifests as mental dullness. Risk of reification: treating "abiding in dharmata" as progressive attainment rather than recognition of primordial abiding. Dzogchen view recognizes confusion as display of awareness; Dharmakaya posture reveals confusion as self-arisen wisdom.

[4585-4590]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Third elaboration: anger-unpurified ripens into snake-form with body-action predominant, physical restlessness, great body-power. Nirmanakaya posture taught specifically for anger-types—abiding in this posture one certainly awakens. The connection to nirmanakaya (manifestation body) points directly to awakening as activity-display. This is instructional provisionality for practitioners whose anger manifests as physical restlessness. Risk of reification: treating "anger-types" as ontologically separate category rather than recognition-pattern description. Dzogchen view recognizes anger as manifestation of awareness's energy; Nirmanakaya posture reveals anger-energy as wisdom-display when recognized.

[4591-4596]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Definitive statements about posture completeness: three postures are certain—not more (superfluous) nor fewer (incomplete). Rationale: sentient beings' aspirations appearing in body, speech, and mind, and liberation occurring through the same three doorways. "Not more" addresses danger of proliferation; "not fewer" addresses danger of incompleteness. Final line marks transition from karmic-structural teaching to direct introduction—"cutting off speech about the speech-point" indicates definitive teaching beyond conceptual elaboration. Risk of practice-misread-as-ontology: treating three postures as rigid categories rather than skillful-means pointing beyond all categories. Dzogchen view recognizes body, speech, mind never truly separate; "cutting off of speech" marks recognition: awareness beyond all descriptions including threefold classification.

[4597-4600]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: NIHILISM

Thal Gyur citation on speech training: four phases—training (reduce speaking, cut ordinary conversation), abiding (do not reject mantras but do not mix syllables), recitation (mantra-recitation ceases), stabilization (without speaking, not departing from that state, not using body-gestures). During this process, one understands meaning of body-signs. This is instructional provisionality for gradual path practitioners. Risk of nihilism: interpreting silence as value itself rather than recognition-support. Dzogchen view recognizes "cutting speech" is not suppression but recognition that speech has never been other than awareness's self-expression.

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[4601-4625]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Ngag bslab pa (speech training) four-phase graduated upaya for 'dod chags dominant practitioner: (1) bSlab pa—reduce smra ba, short sessions extend; (2) gnas pa—do not reject sngags; (3) bzla ba—all sngags ceases; (4) brtan pa—without speaking, not departing. sBon gyi rgyud citation at 4611-4616: ngag ni ji ltar lkug pa bzhin/su dang brda tsam nyid mi bya. "Su dang brda tsam"—not even sign-language with others. Classification: provisional upaya preparing conditions for recognition.

[4626-4660]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Thal 'gyur citation at 4627: sems ni dbyings la gtad pas 'grub—mind placed in expanse achieves. gNyis med recognition: lus ngag gnyis gCun pas sems zhor la 'tshun nas dbyings rig 'char zhing khams su 'chi' ba gchod. "Lus ngag gnyis gCun"—body-speech bound, mind follows—this is recognition that sems 'phro 'du (mind's scattering/gathering) rang chod (self-decides). Risk: nihilism—taking silence as ultimate rather than recognizing speech as awareness-display.

[4661-4695]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

gNad gsum (three essential points): sgo, yul, rlung rig. Thal 'gyur citation at 4648: gnad gsum man ngag 'bral mi bya. Analogy: sgo'i gnad (door-point) like arrow—hits target; yul gyi gnad (object-point) like guest—cannot stay; rlung rig gi gnad (wind-awareness point) like trap—captures without escape. This is tantric subtle-body practice, not definitive recognition. Risk: practice-misread-as-ontology—taking gnad gsum as literal technique rather than recognition-support.

[4696-4725]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Rang byung rig pa'i tantra citation at 4674-4678: de ltar lus la sogs pa yi/gnad kun rab tu gzir ba yis/rig pa nyid dang mngon sum du/bla ma'i lung las shes pa yin. "gZir ba" (pressing essential points) leads to rig pa mngon sum—definitive direct recognition, not gradual refinement. Thal 'gyur citation at 4680-4688: dngos gzhi rang gi rgyud bsten na/lus kyi gnad dang ngag dang yang/sems kyi gnad la brten pas kyi—establishing three gnad as direct path.

[4726-4796]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

sGo sum mi 'gul zhing (three doors unmoving): lus ngag sems gsum gnyis gCun—sgo dang yul dang rlung rig gnyis gCun. Sgo ni sku gsum mig gis blta; yul ni sgrib byed bral ba; rlung rig dal bas ye shes 'grub. This is tantric completion stage (rdzogs rim) preparation—unmoving doors allow rlung dal (slow wind) enabling ye shes. Classification: provisional means, not recognition itself.

[4797-4896]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Ngag gi brda (speech signs): lus kyi brda tsam yang mi bya—even body-signs cease. mTshan ma mi byed pa—non-conceptual, non-signifying recognition. 'Gro ba gzhan dang ngag ma 'dres pas lus 'byongs pa'i dgos pa yod—separation from ordinary speech liberates body. This is rang grol (self-liberation), not achieved silence. Risk: view-collapse—taking silence as special state rather than natural expression of awareness.

[4897-4996]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

sGra bral yang dag tshig med—sound-free, true, wordless. This tantric designation supports recognition but is not recognition. Speech arises from rlung (wind); wind from sems; sems from rig pa. Cutting speech affects whole causal chain—provisional means preparing conditions.

[4997-5096]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Brjod du med pa'i don rgyud la skye—unspoken meaning arises in continuum. This is not meaning produced by silence but recognition that meaning has never required speech. Ngag gi gnad gyis lus sems kyi 'brel gchod pa'i gnad kyi gdams pa—speech-essential point cuts body-mind connection: this is metaphor for severing dualistic fixation, not literal instruction.

[5097-5125]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Final recognition: 'Gro ba gzhan dang ngag ma 'dres—separation from ordinary beings' speech. Mi ma yin pa rnams dang brda phrad—communication with non-human beings through signs. This is not supernatural attainment but recognition that all communication is ultimately brda (sign), all signs are rig pa'i gdangs. Definitive: speech and silence equally expressions of single awareness.

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Detailed instruction on door-gnad operates within ordinary cognition pedagogical framework. Opening: ordinary seeing-mode does not dawn wisdom, therefore train in three-kaya seeing-modes. This establishes ordinary perception is not wrong but incomplete; three-kaya seeing-modes are recognition of how awareness has always seen, not new ways to see. Dpal Nam Mkha' Dang Mnyam Pa'i Rgyud citation describes three kayas' functions: (1) Dharmakaya seeing-mode—pressing three realms' samsara, seeing all samsara as already pressed into dharmata; (2) Sambhogakaya—samsara's basis not destroyed, recognition sees without destroying appearances; (3) Nirmanakaya—liberating into buddha-fields, manifestation-liberation. Additional citations: Yi Ge Med Pa—eye examined in space-element; Gsang Ba Sgra Rgyud—three seeing-modes: casting down, turning back, glancing. This is instructional provisionality. Risk of view-collapse: treating three-kaya seeing as visualizations to create rather than recognition of awareness's own seeing. Dzogchen view recognizes modes are not sequential practices but descriptions of how recognition sees—all three kayas simultaneously present.

[4712-4719]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Application of three-kaya seeing based on practitioner's eye-quality operates within ordinary cognition pedagogical framework. Clarification: casting down Nirmanakaya awakening looks at trainees; glancing at Sambhogakaya awakening looks at realms; turning back Dharmakaya awakening looks at basis. Each kaya-emphasis serves pedagogical purpose: (1) Nirmanakaya casting-down directs gaze downward toward beings needing guidance; (2) Sambhogakaya glancing directs gaze sideways toward pure realms; (3) Dharmakaya turning-back directs gaze inward toward basis. Instruction for different eye-qualities: (1) Poor eye-sight—following Nirmanakaya mode prevents eye-obscurations; (2) Eye-fault—following Sambhogakaya mode makes eye clear; (3) Good eye-sight—following Dharmakaya mode quickly places appearance onto measure. Definitive statement: "If not moving from those, three eyes certainly enter into interior"—without wavering from these modes, recognition occurs. This is instructional provisionality. Risk of reification: treating eye-quality as fixed category rather than recognition-condition. Dzogchen view recognizes "three eyes entering interior" refers to recognition's self-introduction, not physical eye-training.

[4720-4727]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Threefold blessing-bestowal structure marks definitive Dzogchen transmission. Through Dharmakaya's blessing, wisdom is directly seen—definite; through Sambhogakaya's blessing, self-clarity is seen—knowledge expands; through Nirmanakaya's blessing, seeing without sound-words—all hearing-contemplating-mediating, dharmata's meaning dawns from within. This is not sequential reception but simultaneous dimensions of single recognition. "Blessing" is not external infusion but collapse of apparent separation between recognizer and recognized: when recognition occurs, not that something new appears but what has always been present is recognized. Three eyes viewing: (1) Dharmata's eye turning upward clears latencies downward—transcending dualistic gaze naturally clears habitual patterns; (2) Wisdom's corner looking evenly balances samsara-nirvana as same taste—recognition sees samsara and nirvana as not two; (3) Prajñā's looking downward settles wisdom-appearance—wisdom-display naturally manifests without effort. This is declarative finality. Risk of reification: treating "blessing" as external power transmission rather than recognition of what has always been present.

[4728-4733]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Determination of three seeing-modes operates from instructional provisionality for different practitioner capacities. Question: "What makes three definite?" Answer: lazy ones need Sambhogakaya, diligent ones Nirmanakaya, equanimous ones Dharmakaya posture, therefore three are definite. This establishes three seeing-modes are not sequential stages but skillful-means matching practitioner's predominant capacity. Definition: by seeing, looking at dharmata, obscurations are exhausted; by posture, one liberates from samsara. "Obscurations exhausted" refers to recognition-elimination: when recognition sees dharmata, obscurations are not removed but recognized as never having existed. "Liberates from samsara" refers to recognition-liberation: samsara is not exited but recognized as self-liberated display. This is instructional provisionality. Risk of reification: treating lazy, diligent, equanimous as fixed categories rather than recognition-condition descriptions. Dzogchen view recognizes all three seeing-modes point to same recognition: awareness is self-arisen, self-displayed, self-liberated. Three modes are different pedagogical approaches for different patterns, not hierarchical stages.

[4734-4742]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Detailed explanation of object-gnad operates within ordinary cognition pedagogical framework. Opening: object-gnad is (1) outer expanse's object—empty space free from clouds; (2) inner expanse's object—the treasury between eyebrows—expanse-appearance blue and five radiating from it. Thal Gyur citation: "Expanse is outer and inner—outer holds cloud-free sky; when dust-rain clears, wise ones press the gnad; inner lamp makes path." This establishes structure: (1) Outer object: sky without clouds—pure awareness-expanse; (2) Inner object: lamp between eyebrows—subtle energy focus; (3) "Pressing gnad" occurs when coarse defilements clear, not through effort. This is instructional provisionality. Risk of reification: treating treasury between eyebrows as literal anatomical location rather than recognition-coordinate. Dzogchen view recognizes outer and inner are conventional designations, not separate spaces—both refer to dimensions of single awareness. "Expanse-appearance blue and five radiating" indicates natural display of awareness as five colors, not visualizations to create.

[4743-4746]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Definitive clarification of outer and inner objects operates from rigpa-side pointing to recognition's non-duality. Explanation: outer is object where rigpa dawns, inner is object where experience increases; because rigpa and experience are non-dual, it is called "samsara-nirvana mixed." This establishes outer an

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[4747-4748]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Definitive clarification of outer and inner objects operates from rigpa-side pointing to recognition's non-duality. Explanation: outer is object where rigpa dawns, inner is object where experience increases; because rigpa and experience are non-dual, it is called "samsara-nirvana mixed." This establishes outer and inner are not separate: object of recognition is not something other than recognition and experience. Warning: placing object on coarse earth-water-fire-air objects will not liberate—first, appearance does not want to dawn; later, when dawning, even knowing as coarse objects produces agreement, so emptiness-unthinkable experience does not dawn from within. Crucial: grasping at coarse physical objects as object of gnad, recognition cannot occur because coarse objects are already solidified by dualistic perception. "Emptiness-unthinkable experience" refers to direct recognition beyond concept of emptiness. Risk of nihilism: treating object as external to recognize rather than awareness's own display. Dzogchen view recognizes outer and inner are pedagogical designations pointing to same recognition. "Mixing" of samsara-nirvana is recognition they were never truly separate.

[4749-4761]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Definitive teaching on awareness and emptiness operates from rigpa-side of Dzogchen view. Opening: "having placed awareness-as-emptiness upon space-as-emptiness"—establishes non-dual basis where space, emptiness, and awareness are not separate entities. Subsequent analysis: experience-emptiness equal to space appearing as spontaneous-uncorrected display marks definitive mode—awareness never departs from its own self-display. Statement of purpose refers to recognition-function, not ontological status. Citation from sems sde on yoga's abiding in space indicates even provisional teachings point toward definitive ground. "Experience-emptiness consistent with space" establishes valid experience is inseparable from empty nature of appearance. Risk of nihilism: interpreting emptiness as mere absence rather than self-luminous expanse of awareness.

[4762-4764]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Threefold unity—appearance-emptiness non-dual view, appearance-awareness undifferentiated view, and appearance-awareness dissolved-into sameness taste view—operates from definitive rigpa-side. These are not three stages but single recognition described from different angles: (1) nature of awareness is display, not separate object; (2) awareness never becomes separate from its own display; (3) in that non-separation, samsara and nirvana are already same taste. "Expanse" refers to awareness's capacity to display; "awareness" refers to knowing quality; they are one nature, two aspects. Risk of view-collapse: treating expanse as empty container and awareness as filler rather than recognizing their inseparability as primordial state.

[4765-4775]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Wind-rig gnad presentation operates from sems-side pedagogy for practitioners who benefit from structured path. Instruction: relying on object and door together, when wind is calmed then hold awareness in concentration—this is upāya, not definitive truth. Explanation that wind becomes calm causes expansion outward and holding inward is provisional causal description for recognition preparation, not actual causation. Internal movement of concepts ceasing when wind is calmed creates conditions for recognition. Secret practice of awareness directly seeing accomplishes that even afflictions do not appear in that nature—all this describes experiential process, not ontological transformation. Goal "to fully awake" refers to recognition of what was never obscured, not attainment of new state. Risk of practice-misread-as-ontology: treating wind calming and holding awareness as mechanical techniques rather than recognition-facilitating conditions.

[4776-4789]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Citation from Thal Gyur and subsequent analysis operates from definitive rigpa-side. Repeated statement "by wind-awareness calming, wisdom is accomplished" appears three times. Crucial analysis: from fully releasing, body and mind connection dissolved, therefore even not reversed in three realms. This establishes definitive recognition: when awareness recognizes itself, body-mind duality never existed, so reversing it is meaningless. Three realms do not dissolve because they never truly existed as separate from awareness. Final statement points to direct introduction: awareness-gnad placed in middle between vessel-hook-continuum and expanse, make it not waver—"middle between" does not refer to spatial location but to recognition that awareness is neither grasping at form nor clinging to continuum but resting as expanse. Risk of reification: treating vessel-hook-continuum as entities rather than metaphoric descriptions.

[4790-4796]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Three eyes description operates as instructional provisionality for practitioners who benefit from structural recognition coordinates. Analysis continues from previous gnad: wind-rig method enables recognition of three-eyed viewing. These are not literal eyes but recognition's three modes of seeing: (1) seeing through dharmata-eye clearing latencies downward; (2) seeing through wisdom-eye looking evenly as same-taste of samsara-nirvana; (3) seeing through prajña-eye looking downward which settles wisdom-appearance. "Looking" directions refer to recognition's orientation toward aspects of itself, not spatial directions. Instruction that lazy ones need Sambhogakaya, diligent ones Nirmanakaya, equanimous ones Dharmakaya indicates different practitioners require different entry-points based on predominant capacity. This is not hierarchical division but recognition-variety. Risk of view-collapse: treating three eyes and postures as visual techniques rather than recognition-coordinate descriptions.

[4790-4801]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Citations establishing awareness as self-knotted operate within ordinary cognition pedagogical framework. Rang Ngo Rig Pa citation: "Self-face awareness like a snake-knot, held in sky through free from going-coming." Bstan Bu citation: "Within expanse, snake-knot, arranged but not separated." These establish Dzogchen view of awareness as self-arisen and self-coiled, not externally constructed. Commentary elaborates: through slow-wind reliance, meaning of separation from activity arises in continuum; awareness-knot placed in "A" syllable causes conceptual sources to exhaust, delusion returns to ground, mother-child wisdoms meet. "Mother-child wisdoms meeting" refers to meeting of primordial wisdom and recognition wisdom—not two things meeting but recognition of their inseparability. Crucial: "Awareness separated from wind, without going-coming, is awareness entering itself." This establishes recognition is not produced but discovered: awareness has never truly been separate from itself; apparent separation is wind-agitation, when wind settles awareness naturally enters itself. Risk of reification: treating snake-knot as actual entity to unknot rather than metaphorical description.

[4802-4811]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Detailed instruction for preparation operates within ordinary cognition pedagogical framework. Graduated practice: (1) If guiding, rely on body-gnad for five-six days; (2) Then apply gate for just that amount; (3) Then search field from six to seven days; (4) Then place direct actual on threshold and take as experience. This produces extreme training and meditative knowing. Warning: if by mixing and turning one sees appearance singularly, and when emerging from guidance without conviction, doubt arises without any speaking, therefore do not go that way. This indicates mixing practices without proper foundation leads to unstable experiences. Guidance-instructions: when placing this great guidance, go forth with effort to all predecessors, having purified, conviction arises in actual basis—not ordinary conviction but extraordinary certainty in recognition itself. When placing actual basis, special joy arises in direct perception. Post-guidance instruction: cutting off dharma extremes, knowing one can protect experience-taking, cutting off all doubts, one should not place... Risk of practice-misread-as-ontology: treating stages as mandatory sequence rather than pedagogical presentation.

[4812-4815]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Direct pointing of awareness's self-face operates from definitive rigpa-side. Description: awareness as vajra-snake-knot, like golden thread hovering in sky, expanse-clear-light-appearance together—this unconfused buddha, primordial purity spontaneous presence self-radiance. Looking into state, all concept-creators pure, beyond elaboration like sky, radiance dawns within, knowing meaning of non-dual expanse-rigpa, prajna-born wisdom meets face-to-face. This is not description of attainment but recognition-instruction: snake-knot is awareness's self-coiled nature, never requiring unknotting; golden thread in sky is subtle self-radiance always present, not something to create; meeting face-to-face is collapse of recognizer-recognized separation, not event of meeting two entities. "Unconfused buddha" refers to awareness itself, never confused—only apparently so through dualistic perception. "Primordial purity spontaneous presence self-radiance" indicates three aspects: (1) primordial purity—never corrupted; (2) spontaneous presence—not created by causes; (3) self-radiance—self-displaying without external agent. This is declarative finality. Risk of view-collapse: treating golden thread as visualization to create rather than recognition of what is already present.

[4816-4820]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Opening statement on Samantabhadra and capacity equality establishes definitive Dzogchen ground: primordial state and individual capacity are already equal, not gradually achieved. Instruction that training to capacity causes liberation in light operates as upāya for practitioners who benefit from path-structure, but definitive view recognizes liberation is recognition of what was never bound. Threefold description—wandering through self-arising fields, six wanderings with confusion cutting the basis—are pedagogical descriptions of how samsara manifests from recognition-failure, not ontological states. Risk of reification: interpreting capacity equality as equal path-progress rather than recognition-availability.

[4821-4829]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Citation from rang byung bstan pa and subsequent analysis operates from definitive rigpa-side. Rhetorical question—who sees in this manner—and statement that Samantabhadra and capacity are equal—establish that recognition is available to all regardless of apparent difference. Thal Gyur citation on vessel-hook-continuum's self-arising and concepts all purified, non-delusion basis spontaneously expanding—describes nature of ground: appearance arises from itself, concepts are already pure, basis of non-delusion spontaneously expands. "Basis" here is not substrate but recognition's own nature. Risk of view-collapse: interpreting "spontaneously expanding" as gradual process rather than timeless quality of ground.

[4831-4840]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Five-light appearance mode teaching operates from definitive rigpa-side with instructional provisionality for recognition preparation. Description: outer five lights' self-resonance appearing in space, thigle and particles connecting to vessel-hook-continuum, analogy of stars not wandering outward, thigle containing five colors—these are recognition-descriptions, not visual objects to create. Statement "therefore one sees thigle" indicates when recognition recognizes itself, subtle display naturally becomes apparent, not through cultivation. Risk of view-collapse: treating five lights and thigle as visual phenomena to search for rather than self-manifesting qualities of awareness.

[4841-4844]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Definitive analysis on looking at outer clear light operates from rigpa-side. When one looks at outer clear light, inner concepts cease, difference-free equal liberation—establishes that recognition of one aspect reveals whole nature. Citation from rang byung: essence's self-resonance and spontaneous presence's light-resonance, outer and inner joined, appearance-emptiness non-separated—this is definitive view: two resonances are not separate; outer and inner joined; appearance and emptiness non-separated. Risk of nihilism: treating light-resonance as subtle substance rather than descriptive metaphor for awareness's luminous quality.

[4845-4853]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Four-appearance mode teaching operates as instructional provisionality providing structural recognition framework. Two-part division: (1) meaning condensed and (2) spontaneously expanded. First part: in four appearances' time, body abides in posture, eyes gaze in style, wind-awareness self-resting equal three points—this describes mode of recognition, not technique. Key point: especially appearance and po through that, not relying on outer effort self-resting causes liberation, therefore it is liberation in clear light, appearance-awareness non-dual. Risk of view-collapse: treating four appearances as chronological stages rather than simultaneous recognition-descriptions.

[4854-4857]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Awareness-gnad instruction operates from definitive rigpa-side. Point: awareness should not separate from vajra and vessel-hook-continuum—this is definitive instruction on non-separation: awareness is the nature and vessel-hook-continuum is the display; they are not two. Explanation: awareness is essence-nature itself, compassion-Three undivided, abiding in basis, and its light-resonance appearance—from root and branch like golden thread connecting to golden knot, connect with thigle. Final statement: Vajra from side of immovable abiding, all sentient beings equal good and bad nature and unchanging—establishes ground is impartial recognition, not state achieved. Risk of reification: treating vajra as essential substance rather than awareness's indestructible quality.

[4858-4865]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Three similes establishing Dzogchen view operate within ordinary cognition pedagogical framework. Vessel simile: like good water vessel, water increases and decreases without arising, spontaneous presence without effort, body and wisdom increase, various path appearances appear without completion, arising from that. Hook simile: within that very one, dharmata's non-mistaken view and meditation are drawn. Continuum simile: pervading samsara-nirvana, from those gathered appearances, clarifying bodies, thigle dispersion, increase, gathering and so forth. These similes operate as instructional provisionality to point toward recognition. Risk of reification: treating vessel, hook, continuum as actual entities rather than metaphorical descriptions. Dzogchen view recognizes water increases/decreases without arising points to awareness's self-display not being truly caused; non-mistaken view and meditation drawn points to recognition being drawn into dharmata; pervading samsara-nirvana points to awareness's non-dual nature never truly separate from appearances.

[4866-4877]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Thal Gyur citation on fourfold appearance operates from definitive rigpa-side. Citation: "Slow wind-rigpa accomplishes wisdom; from that appearance becomes four—(1) dharmata actual appearance destroys intellectual grasping-view; (2) experience-appearance increase upward causes delusion-appearance to disappear; (3) rigpa measure-reached appearance transcends three-kaya realization-path-appearance; (4) dharmata exhaustion-appearance cuts three-realm samsara continuum." These four appearances are not sequential stages but simultaneous modalities of recognition-deepening: (1) direct appearance—recognition itself; (2) experiential increase—recognition's deepening; (3) measure-completion—recognition's fullness; (4) exhaustion—recognition's consummation. "Measure-reached" indicates recognition reaches its natural measure without exceeding or falling short. "Exhaustion" refers to exhaustion of dualistic perception, not exhaustion of awareness itself. This is declarative finality. Risk of view-collapse: treating four as mandatory sequential progression rather than recognition-descriptions. Dzogchen view recognizes these as awareness's own display, never departing from primordial purity, spontaneously self-liberating without effort.

[4878-4881]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Detailed enumeration of fourfold appearance divisions operates within ordinary cognition pedagogical framework. Statement: four appearances are definitely, then lists: (1) external sun-moon four-times increase-decrease; (2) internal body-speech-mind-consciousness four bindings liberation; (3) secret four-empowerments definitive showing; (4) suchness four-lamp appearances definitive, therefore looking at that four are definite. This establishes four appearances manifest on multiple levels: external (cosmic cycles), internal (subtle body), secret (empowerment), suchness (ultimate). This is instructional provisionality for practitioners who benefit from structural mapping. Risk of reification: treating four as rigid categories rather than pedagogical presentation of same recognition from different angles. Dzogchen view recognizes external sun-moon, internal four bindings, secret four empowerments, suchness four lamps all refer to same recognition displayed through different modes.

[4882-4890]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Explanation of definite sequence operates from sems-side pedagogy. Explanation: without seeing first ground dharmata-directly, remaining three have no arising-basis, therefore first dharmata-direct-appearance arises as support-base. When that itself dawns, seeing all dharmas' meaning, obtaining self-arisen wisdom from self—this indicates recognition is not attainment of new wisdom but recognition of what has always been self-arisen. Crucial instruction: that appearance if not taken as experience, no fruit arises from mere words, but experiencing the meaning causes that experience to increase upward. Therefore, measure of experience-arisen must be stabilized: without stabilizing no confidence enters experience, not holding dharma, no warmth arises—when reaching measure of experience-stabilization. This is instructional provisionality. Risk of view-collapse: taking first-then structure as mandatory temporal progression rather than pedagogical presentation of logical dependence. Dzogchen view recognizes sequence describes recognition's logical structure, not temporal unfolding.

[4891-4905]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Arising of awareness-measure-reached appearance marks definitive Dzogchen view. Crucial distinction: even when rigpa-appearance reaches measure, if it does not change into something other than that, it is not different from considering three kayas as fruition, and from apparent marks/signs one does not hope for meaning's fruition—indicates Dzogchen view does not treat three kayas as goals to attain in future but as recognition of what is present. Explanation: appearance-experience dissolves into ground, subtle-coarse appearance-grasping ceases, through engaging in primordial purity dharma-exhaustion, dharmata-exhaustion-appearance arises. This establishes recognition is not progressive but revelatory: when experience dissolves into its ground, grasping ceases, one abides in primordial purity, what arises is dharmata-exhaustion—not dharmata destroyed but recognition that dharmata has never been obscured. Detailed structure: first two are Nirmanakaya, measure-reached is Sambhogakaya, exhaustion is Dharmakaya. Through making them path-appearance, three kayas appear as path-appearance, and fruition dharma-exhaustion primordial purity reaches expanse. Conclusion: self-appearance's potency-three kayas dissolve into rigpa's state. Risk of view-collapse: treating dissolution as temporal process rather than recognition of timeless ground.

[4906-4915]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Fourfold extensive explanation of individual natures operates within ordinary cognition pedagogical framework. Fourfold structure: (1) direct appearance; (2) experience-increase; (3) rigpa-measure-reached; (4) dharmata-exhaustion-appearance. Detailed analysis of direct appearance inclu

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[4916-4919]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Fourfold extensive explanation of individual natures operates within ordinary cognition pedagogical framework. Fourfold structure: (1) direct appearance; (2) experience-increase; (3) rigpa-measure-reached; (4) dharmata-exhaustion-appearance. Detailed analysis of direct appearance includes two aspects: (1) general connection-establishment—recognizing fundamental connection between appearance and awareness; (2) individual characteristic ascertainment—recognizing unique characteristics of each appearance. Four types: (1) conventional direct appearance appearing as five sense-objects; (2) mental direct appearance appearing as conceptual certainty; (3) self-awareness direct appearance experiencing internal bliss/suffering; (4) yogic direct appearance encountering suchness, entering suchness, rigpa and appearance-object non-dual, free from grasping experience certainty. This is instructional provisionality. Risk of reification: treating four types as rigid categories rather than recognition-descriptions.

[4920-4927]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Definitive teaching on relationship operates from rigpa-side of Dzogchen view. Opening: from all phenomena, mind gathered and within that, self-nature ego-less—establishes definitive ground: all dharmas are mind-display; within that display, self-nature is ego-less, not something to establish. Statement that seeing with eyes the body, and intention causes self-grasping's intention to arise—this is instructional provisionality describing how ordinary cognition operates, not definitive mode. Instruction that intention should settle into expanse is skillful means for redirecting self-grasping toward recognition. Crucial gnad: awareness's essence is dharmata itself—establishes awareness is not some phenomenon but nature of all phenomena. Risk of view-collapse: treating "mind gathering" as mental process rather than recognizing awareness's primordial state.

[4927-4943]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Self-resonance teaching operates from definitive rigpa-side. Description: from its self-resonance, heart connecting with eyes outer self-display and light-resonance—establishes that recognition is aware of its own display as itself, not subject-object relationship. "Outer self-display" refers to awareness's capacity to manifest; "light-resonance" refers to luminous quality. Citation from Rang Byung: from appearance and cessation two, this is cessation-gnosis. Risk of reification: treating self-resonance and light-resonance as subtle energies to cultivate rather than descriptions of awareness's self-knowing quality.

[4943-4953]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Four-teaching presentation operates as instructional provisionality for practitioners who benefit from structured analysis. Four teachings: (1) circle with phenomena—teaching within cyclic existence; (2) meditation—teaching on passing beyond; (3) emptiness with phenomena—teaching on emptiness of dharmas; (4) no gnad—teaching on liberation. Statement that therefore exists liberation—this is definitive declaration: liberation is not through gnad-accomplishment but through recognizing chos nyid. Gnad that awareness-grasping is non-separated establishes that awareness never grasps at phenomena as other. Risk of reification: treating four teachings as separate doctrines rather than recognition-descriptions from different angles.

[4953-4965]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: NEGATIONAL-CLEARING

RISK: NIHILISM

Affliction analysis operates from two perspectives. First, definitive: affliction is affliction's object—this describes delusion's function as grasping at phenomena as truly existent. Second, provisional: also not relying on intellect whenever wisdom analyzes—upāya describing limitation of intellect: wisdom never finds anything to eliminate because nothing truly exists to eliminate. Statement that not possessing mind and light, possessing light is not—this operates from sems-side to dispel clinging to form. Risk of nihilism: interpreting "nothing to eliminate" as mere absence rather than recognition of primordial state.

[4954-4960]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Definitive teaching on gnad operates from rigpa-side of Dzogchen view. Opening gnad: within mind, dharmata-object—establishes that recognition's relationship to its own display is not subject-object relationship but self-recognition. Gnad of practice's door—the path to enter. This is instructional provisionality describing how recognition recognizes itself through entering into practice. Risk of reification: treating gnad as mystical point rather than recognition-key.

[4960-4969]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Wind-resting teaching operates from sems-side pedagogy for practitioners who benefit from structured path. Three gnads: (1) wind's dwelling-place—where awareness abides; (2) path-eliminated by three—what path eliminates; (3) resting, meditation and practicing-capacity's sequence—how recognition stabilizes. Meditation sequences: meditation's sequence, worn-out sequence, and three practicing-holding together—these are structural descriptions, not temporal stages. Risk of practice-misread-as-ontology: treating meditation sequences as graduated practices rather than recognition-descriptions.

[4965-4984]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Analysis of fragile phenomena operates from definitive rigpa-side establishing that phenomena appear as fragile, impermanent, without essence but are grasped at as having self-nature. Teaching: from expanse wisdom analyzes the affliction's basis—indicates recognition sees through phenomena's lack of essence, does not eliminate anything. Statement that light-display is not having form-possessing—this is definitive: awareness's display never possesses form as inherent quality. Risk of view-collapse: mixing sutric negation (phenomena are fragile) with Dzogchen recognition (awareness sees through lack of essence)—former provisional, latter definitive.

[4969-4981]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Three-body teaching operates from definitive rigpa-side. Statement that lamaless, appearing—establishes that recognition's display is self-manifesting, not requiring external teacher. Citation from Rang Byung: resting thigle and accomplishment by three, body—indicates three kayas are not sequential attainments but simultaneous recognition-aspects. Statement: essence-body's self-resonance inner, appearance-awareness empty—establishes that essence-body is awareness's empty inner display. Risk of view-collapse: treating three bodies as separate entities rather than aspects of single recognition.

[4981-4989]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Continuation of three-body analysis operates from definitive rigpa-side. Description of Sambhogakaya-body's self-resonance outer, light-resonance clearly appearing, wisdom self-resonance—establishes that enjoyment-body is recognition's luminous outer display. Emanation-body's self-resonance, liberating, difference-free wisdom-analysis—establishes that emanation-body liberates through recognition's display. Gnad that basis by three established—definitive: recognition-basis is not established by three kayas but manifests as them. Risk of view-collapse: treating three bodies as ontologically distinct rather than recognition's three modes of display.

[4984-5008]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Three-points gnad operates from definitive rigpa-side. Instruction that body, speech, and mind's three points establish the basis—not to create basis but to recognize that recognition's expression through body-speech-mind is already the basis. Statement: form-possessing is breaking, spoiling—establishes that phenomena's apparent self-nature is their fragility, not intrinsic quality. Three points are recognition-coordinates, not techniques to apply. Gnad: form-possessing's essence points to recognition of what form actually is (display) versus what it appears to be (possessing essence). Risk of practice-misread-as-ontology: treating three points as structural exercises rather than recognition-descriptions.

[4984-4989]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Unborn-Gnosis teaching operates from definitive rigpa-side of Dzogchen view. Statement that Unborn-Gnosis, fully-awakening by wisdom—establishes that recognition is wisdom's own awakening, not through accumulation. Instruction to see formless-emptiness's pure display—this is upāya pointing to recognition's capacity to see beyond form. Citation from Vajra and Precious-One connects to tantras that establish definitive path. Risk of view-collapse: treating "seeing formless-emptiness" as visual meditation rather than recognizing awareness's formless nature.

[4989-4995]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Threefold path-practice-fruition teaching operates as instructional provisionality for structured recognition. Teaching: (1) path, three eliminated obstructions—path eliminates obstacles directly, no distance; (2) practice, three placed in ground, no obstructions—practice is grounded, no blocking; (3) fruition, three exhausted fully—fruition is exhaustion of delusion, not addition. Statement that not-abiding, not-changing—indicates that recognition never enters or changes. Risk of view-collapse: treating path-practice-fruition as chronological progression rather than simultaneous recognition-aspects.

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Three view-stance teaching: provisional for practitioners needing structured approach. Suffering's grasping destruction-impossible—definitive: suffering never truly existed. Eyes not needing—provisional: recognition never relied on eyes. From eyes side, expanse self-born—intrinsic awareness capacity. Awareness-experience teaching from rigpa-side: recognition not separate from dharmata-display. From affliction's door established—provisional explaining how delusion obscures. Sprin not-having in space's sphere—recognition like space: empty yet contains all appearances. Sgron ma 'bar ba: Expanse makes awareness's own field; vajra is hanging cord; this placed within—tantric imagery for Dzogchen view. Recognition not production but recognition of what has always been present. Fruition means recognition of ever-present ground, not future attainment. The three view-stances (lta ba gsum) present different perspectives: (1) ord-cognition for those needing conceptual framework, (2) dzogchen-rigpa for direct recognition, (3) their integration for advanced practitioners. Risk: collapsing these distinctions—treating provisional statements as definitive or vice versa. The teaching requires discrimination between what points to nature and what describes practice. The "expanse makes awareness's own field" (klong byed rig pa'i zhing) reflects Dzogchen terminology: awareness (rig pa) is not separate from expanse (klong) but is the very nature of phenomena. The "vajra hanging cord" (rdo rje lcags drul) uses tantric imagery: vajra represents indestructible awareness, the hanging cord suggests self-coiled nature—awareness reflecting on itself. "Suffering's grasping destruction-impossible" (sdug bsngal 'dzin pa zhib tu gyur pa mi srid) is definitive meaning: suffering has no inherent existence because the grasper and grasped are empty. "Eyes not needing" (mig mi dgos pa) is provisional: from the perspective of rigpa, visual consciousness is unnecessary—but this is not nihilism. The integration of these perspectives requires recognizing which level is being addressed: ontological statements about nature vs. pedagogical statements about practice. This connects to the broader context of Longchenpa's system: distinguishing definitive meaning (nges don) from provisional meaning (drang don). Definitive meaning points directly to the nature; provisional meaning uses skillful means for those not ready for direct pointing. The view-stances (lta ba gsum) framework presents: (1) ordinary cognition for practitioners needing conceptual support, (2) dzogchen rigpa for direct recognition, (3) their integration for advanced practitioners. Each has different terminology, risk of misinterpretation, and appropriate application. The "thodgal"

perspective addresses appearances: from rigpa side, all appearances are self-display (rang snang). The "threc" (khrul 'khor) addresses experiences arising from practice. Both point to same awareness but from different angles. The "dharmata-cognition display" (chos nyid ye shessnang) presents the non-dual nature: awareness and appearance are not two. This is the basis for distinguishing rigpa from consciousness (shes pa): rigpa is self-knowing, consciousness is object-knowing. The "three gates" (sgo gsum) framework addresses how appearances arise: through mind (sems), through consciousness (shes pa), through awareness (rig pa). Each gate has different function and risk. The ultimate point: these distinctions are pedagogical tools, not ontological divisions. Awareness is single; the distinctions help practitioners navigate experience without reifying concepts. This connects to Longchenpa's doxography: distinguishing between levels of teaching (vaipulya, tantra, ati) and appropriate capacities. The same nature described differently for different practitioners. The "affliction's door established" (nyon mongs sgo nas grub) shows how delusion functions: through the gate of afflictions, we establish appearances as real. The remedy is recognizing through rigpa that these appearances are self-display. The "space's sphere" (nam mkha'i dkyil 'khor) imagery: space (nam mkha) represents openness, the sphere represents totality. Recognition is like space: empty yet able to contain all appearances without being obstructed by them. This relates to the four visions (snang ba) of thodgal: appearances arise as wisdom-display, not as external objects. The key is recognizing appearances as self-arising (rang byung) rather than other-arisen (gzhan byung). This teaching addresses the view of recognition: not a consciousness objectifying phenomena, but awareness recognizing its own nature. This is the "self-arising" (rang shar) aspect of Dzogchen. The view distinctions help navigate: ordinary cognition for those needing structure, dzogchen rigpa for direct pointing, integration for advanced practice. The risk is collapsing distinctions into either extreme—nihilism or eternalism about the nature.

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[5085-5095]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Seng Ge teaching operates from definitive rigpa-side. Citation from Seng Ge: self-display, phenomena in vessel-hook-continuum, abiding—establishes that awareness's phenomena abide within vessel-hook-continuum of recognition-display. Citation from Nor Bu Phra: suffering—this is sems-side provisional describing how delusion manifests as suffering, like carrying heavy burden. Statement: in that, Fully-Awakening's awareness in vessel-hook-continuum is thoroughly shining. Risk of reification: treating Seng Ge and Nor Bu Phra as mystical beings rather than authoritative citations.

[5085-5089]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Cessation-cognition teaching operates from definitive rigpa-side of Dzogchen view. Description of cessation-cognition, empty, clear, beyond-limit's understanding-capacity and wisdom-qualities—establishes that recognition is capacity to understand emptiness, clarity, beyond-limit without adding wisdom-qualities. Statement: from that, beginning and worn-out—indicates recognition is not through gradual practice but primordial beginning. Risk of practice-misread-as-ontology: treating cessation-cognition as meditative state to cultivate rather than recognition of what is already present.

[5089-5108]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Experience-qualities teaching operates as instructional provisionality from sems-side for practitioners who benefit from structured path. Three qualities: (1) wisdom, pleasure, experience; (2) worn-out experience; (3) appearance, experience, three arising—these are descriptions of recognition's modes, not stages to achieve. Gnad: body-speech gnad—accumulated wind, mind's object, separated—indicates when wind is calmed and mind-object separation recognized, recognition rests naturally. Risk of reification: treating pleasure as attainment rather than recognition's natural display.

[5095-5112]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Experience method teaching operates as instructional provisionality for practitioners who benefit from structured approach. Instruction: in affliction and ground, great-quantity—describes that many recognitions should occur within context of affliction and ground. Two, three—refers to recognition of two aspects or three aspects with consistency. Three—indicates three recognitions are distinguished without characteristics. Risk of practice-misread-as_ontology: treating experience method as graduated technique rather than recognition-framework.

[5108-5119]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Self-nature teaching operates from definitive rigpa-side. Within that, expanse-clear—describes recognition's inner nature: clarity, emptiness, expanse. Statement: enjoying wisdom also grasping—if pleasure arises, wisdom's grasping is never established; recognition's gnad is already self-nature. Risk of view-collapse: interpreting self-nature as essential entity rather than recognition's self-knowing quality.

[5112-5124]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Awareness-in-expanse-between teaching operates from definitive rigpa-side. Statement: awareness in expanse's between, not waver, make—this is definitive instruction on how recognition rests. "Between" does not refer to spatial location but to recognition that awareness is neither grasping at display nor separate from it. Instruction to "make not waver"—not effort to stabilize something unstable but recognition of what has never moved. Risk of view-collapse: treating "in expanse's between" as literal location rather than recognition-description of non-duality.

[5112-5120]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Wisdom's experience teaching operates as instructional provisionality from sems-side for practitioners who benefit from structured analysis. Statement: wisdom's experience is mind, because—establishes that wisdom's experience is ordinary cognition, not separate awareness. Analysis: imagination, all—arising, spontaneously—indicates conceptual imagination arises spontaneously and gathers through conceptual reasoning. Risk of view-collapse: treating wisdom's experience as attainment rather than recognition of ordinary cognition.

[5119-5124]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Pleasure-deriving teaching operates as instructional provisionality from sems-side. From practice, pleasure-arising—describes that pleasure arises from practice but is provisional. Worn-out analysis: when pleasure is worn-out, pursuit of external things is seen as meaningless. Statement: this is pleasure-deriving—also attaining self-power's pleasure, without artificiality, distinguishing by intellect after meditating—this is upāya for distinguishing recognition from artificial states. Risk of reification: treating pleasure as achievement rather than recognition's natural display.

[5120-5124]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Thought-poison teaching operates as instructional provisionality for practitioners who benefit from structured practice. Instruction: this, poison, inserted—exhausted, settled—like—indicates poison refers to conceptual thought that obscures recognition; antidote is to exhaust and settle it. Statement: thought time, without, seeing, self-prime, not-placed—establishes that recognition sees thought as primordial and never established. Risk of practice-misread_as_ontology: treating poison-inserting as formal technique rather than recognition's capacity to see through delusion.

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[5125-5135]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

'Khor ba'i 'ching pa las grol (liberation from samsara's bondage): snang ba de yang gyen 'greng, rtsibs shar, gru chad, dum bu, snam bu'i snang ba dang lnga rdzogs pas ye shes lnga'i kha dog la dbang thob. Five vision-modes (vertical rising, wing-arising, boat-breaking, pieces, cloth) correspond to five wisdom-colors, liberating from five poisons. This is recognition that apparent dissolutions are wisdom-display.

[5136-5155]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Drwa'i nram pa, drwa phyed pa, mig mangs ris, mig tshags, za 'og gur khyim—net-pattern, half-net, multiple eyes, eye-checkerboard, tent-pattern. These snang ba (appearances) transcend phung po lnga'i tshogs pas bdag tu byas pa (five aggregates' self-making). Bag la nyal tsam las ma gtogs pa med—only latent tendencies remain, not substantial liberation. Risk: reifying visions as achievements.

[5156-5175]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Ye shes dngos po dag pa'i dbyibs kyi snang ba: ye shes mkhar thab, nyi zla zung 'brel, padma brtsegs pa, mchod rten brtsegs pa, padma stong ldan—wisdom-kiln, sun-moon union, lotus-stack, stupa-stack, thousand-petalled lotus. 'Byung ba lnga'i 'ching byed las 'das—liberation from five elements' bondage. This is tantric completion stage visualization, provisional means.

[5176-5195]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

De dag kyang gcig skyes gcig 'gags pas nyam zhes bya'o—all these arise and cease simultaneously, called experience. gShis snang thog tu 'char—ground-appearance manifests instantaneously. Gong 'phel (progressive enhancement) occurs not through accumulation but recognition deepening. Rig pas byung ba—all display is rig pa's self-expression.

[5196-5215]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Snang tshul gyis bye brag tu bshad pa: ye shes lnga'i kha dog gi snang ba dang dbyibs kyi snang ba gnyis. Recognition that color-display and form-display are non-dual. Risk: view-collapse—taking color/form duality as real rather than gdangs (expressive energy) variations.

[5216-5235]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Thim rim (dissolution sequence): sa sa la thim, chu chu la thim, me me la thim, rlung rlung la thim. Earth dissolves into earth, water into water, fire into fire, wind into wind—each with characteristic signs (lus lci, kha sna'i chu 'dzag, drad 'chor, dbugs brtsegs ma 'byung). This is tantric death-dissolution teaching, not definitive recognition.

[5236-5255]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Nyi zla kha sbyor citation: sa ni sa la thim pa dang/de bzhin chu dang me dang rlung/so so rang la thim pa ni. "So so rang la thim"—self-dissolution into self, not external process. This is definitive: elements never were separate from their nature, so dissolution is recognition, not transformation.

[5256-5275]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

'Chi kha'i snang ba (death-time appearance): rang rig snying po'i don la brtag—examine own awareness-essence. bSam gtan, bla ma'i gdams pa, lta ba rjes su dran pa—all supports for recognition at death. Risk: nihilism—taking death-appearance as void rather than ground-display.

[5276-5295]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

gDab pa'i man ngag (pith instruction for directing): goms pa rab—expanse-rigpa left in own place; 'bring—'pho ba sbyang ba; tha ma—gzhan rkyen la ltos pa. Three levels: advanced practitioner needs no support, intermediate requires transference training, beginner depends on external conditions.

[5296-5315]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Zhi ba lhas (peaceful deity) citation: drung na 'khod pa su dag kyang/my ngan byed pa yang med pas—no one nearby grieving. Rig pa dbyings su grol—awareness liberated into expanse. This is 'bras bu (fruition) recognition, not path-accumulation.

[5316-5335]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

'Pho ba'i gnad (transference essential point): srog rlung snying g nas gnas bteg pa'i dus—when life-wind rises from heart. Rig pa snying nas bla ma'i sku tsan gang bar bsams pa—visualize guru's body in heart. HIG gi sgra bdun nam nyer gcig—seven or twenty-one HIG sounds shooting to bram bu. Risk: reifying visualization as literal transfer.

[5336-5355]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Nyi zla kha sbyor citation on rlung bzhi rim gyis zhi nas kyang/rlung chen gcig gis skyod pa'i tshe. Four winds gradually cease, one great wind moves—this is natural process recognized, not technique. Rig pa bsu dang 'phang ba gces—gathering and projecting awareness is essential. De yang HIG gis 'phang ba—this too is projected with HIG.

[5356-5375]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

dByings rig skye 'dra med pa'i snang bstan—showing expanse-awareness indivisible display. dLta'i 'od gsal rang byung gi ye shes dngos yin—present luminosity is self-arisen wisdom. Ma yengs par zhog—rest without distraction. Risk: view-collapse—taking instruction as something to do rather than recognition to have.

[5376-5395]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Yar gyi zang thal du khyod sangs rgya'o—instant liberation to upper total openness, you are buddha. gSal yang gdab—give pointing-out. dByings rig ma gsal na chos nyid bde ba'i bar do—if expanse-awareness not recognized, bardo of dharmata bliss. Sngar bstan 'od rnam yid la byo—recall previously shown lights.

[5396-5415]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Rig pa'i snang ba gzung ba'i phyir—to capture rigpa-appearance. bDe snang thob—attain bliss-appearance. gSal yang gdab pa—pointing-out again. Final recognition: rang snang du ngo shes par gyis shig—recognize as self-appearance. Ka dag gi sar khyod sangs rgya'o—at primordial purity ground, you are buddha.

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[5159-5159]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Child-like teaching operates as instructional provisionality for recognition description. Series of seeing child-like appearing as: fire-maker, seeing, poison, peacock, flowering, star, circling, eye-born—these are recognition-descriptions, not visual objects to create. Analysis: outer, inner expanse, clouds arising and clearing, not stable—indicates that recognition sees outer and inner display simultaneously, with clouds obscuring and clearing continuously. Risk of view-collapse: treating child-like displays as meditation objects rather than recognition's natural manifestation.

[5159-5175]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Wind-mind teaching operates from definitive rigpa-side. Statement: therefore, wind mind's object—this establishes that wind and mind that appear have purpose of recognition, not independent existence. Appearance's experience—indicates that appearance's experience is context for understanding wind-mind relationship. Analysis: awareness's self-resonance, light-clear, essence—this is definitive description of recognition: self-resonance, luminosity, essence. Risk of reification: treating wind-mind as subtle entities rather than recognition's display modes.

[5159-5170]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Affliction's liberation teaching operates from sems-side provisional view. Statement: self-grasping, afflictions and dharmata, self-nature—indicates that self-grasping's afflictions are recognized as dharmata's self-nature. This is sems-side analysis: through philosophical reasoning, one recognizes that afflictions lack self-nature. Gnad: not-existing, not-attaining—indicates that what was recognized as affliction never truly existed to attain. Risk of view-collapse: mistaking sems-side philosophical recognition for definitive Dzogchen recognition—former is provisional understanding through reasoning, latter is direct recognition.

[5159-5160]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Five-families teaching operates from definitive rigpa-side of Dzogchen view. Description: Ye She's, Nyi Dzong's, Padma's precious, Offering-precious—these are not literal deities but recognition-display modes describing awareness's capacity to manifest as five wisdom-families. Gnad: Padma, emptiness-possessing seeing, arising's, bonds, liberated—establishes that when recognition sees emptiness, five arisings naturally liberate without needing to cut bonds. Recognition sees five families as one arising, not separate entities. Risk of reification: treating five families as external deities rather than recognition-display modes.

[5160-5170]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Sngar dbang teaching operates as instructional provisionality from sems-side for practitioners who benefit from structured practice. Also: distinguishing from previous causes separation—this indicates that distinguishing from previous causes separation. Statement: therefore, recognition, arising—establishes that recognition is the cause of arising. Instruction: sngar dbang—provisional method for recognizing arising. Gnad: arising is not something created but recognized through appearance's teaching. Risk of practice-misread-as-ontology: treating sngar dbang as ritual technique rather than recognition-framework.

[5170-5185]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Appearance-separation teaching operates as instructional provisionality for structured path. Also: appearance's experience wisdom-lamp, five-color's expanse's appearance, two—indicates that recognition's experience includes both wisdom-lamp display and expanse's display appearing together. Separating—this is provisional instruction to analyze appearance's components. All, excellent-ugly-many—describes how recognition perceives display as various qualities appearing. Risk of reification: treating five-color's display as objects rather than recognition's luminous quality.

[5170-5185]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Appearance-dividing teaching operates from instructional provisionality for structured recognition. Appearance's teaching dividing—this indicates that appearance is analyzed through teaching into separate components. Wisdom-lamp—refers to wisdom's five-color display as light. Two modes of appearance: wisdom-lamp and affliction. Analysis: Vajra's, completely-pure, fire, long-lata, seeing—describes how recognition sees wisdom's self-resonance as white, appearing as completely pure like fire and long-lata. Risk of reification: treating fire and long-lata as external objects rather than recognition-metaphors.

[5175-5190]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Awareness-body teaching operates from definitive rigpa-side. Instruction: ground, resting, inward—this is upāya for recognition to settle into ground with inward placement. Statement: self-resonance, ground, abiding—establishes that self-resonance abides in ground, abiding, and through inward resting, clarity-emptiness exhausts. Final statement: spontaneously—definitively establishes that awareness-body and wisdom-lamp spontaneously rest in expanse. Risk of reification: treating awareness-body as metaphysical entity rather than recognition's display mode.

[5177-5185]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Five-families teaching operates as instructional provisionality from rigpa-side for practitioners who benefit from structured understanding. Therefore wisdom's wind completely sees recognition's appearance as looking at it—indicates that recognition's resting causes wisdom to see its own display directly. Instruction: depending on, recognition's experience spontaneously arises—establishes that recognition-experience is not something caused but arises naturally from dependence. Gnad: ordinary mind's arm extends recognition—indicates that when recognition rests, ordinary mind's grasping naturally extends toward it. Risk of reification: treating five families as external deities rather than recognition-display modes.

[5185-5195]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS_ONTOLOGY

Demonstration teaching operates as instructional provisionality for practitioners who benefit from structured teaching. Appearance, from, dividing—this indicates that appearance is analyzed through demonstration into separate divisions. Suffering: samsara's bonds, from—liberation-method, destroying—describes that liberation-method is applied to samsara's bonds. Risk of practice-misread_as_ontology: treating liberation-method as technique rather than recognition of what was never bound.

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[5242-5242]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Non-dual resting teaching operates from definitive rigpa-side. Five-thigle non-dual recognition's appearance wisdom five—this establishes recognition rests in the union of five-thigle and wisdom. Risk of view-collapse: treating five-thigle and wisdom as separate entities rather than non-dual recognition.

[5242-5250]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Recognition-gathering teaching operates from definitive rigpa-side. Recognition's thigle and connection are not different—this establishes non-duality. Statement: therefore recognition's experience unfolds like ordinary mind's appearance—indicates that recognition's experience appears ordinary yet contains the gnad of resting in non-duality. Risk of reification: treating thigle as substance rather than recognition-display mode.

[5247-5268]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

That itself rim-enclosing wall and individual main retinue appearance—Dharmakaya's purification completely pure measure-reached arising. This is rigpa-measure-reached appearance: preliminary times body's actions and doings' connection measure, afterward non-arising sign. Also: though appearing those appearances from preliminary antidotes etc. crucial point, labeled arisen, they are labelers of separation-result and purification-purifier cause-effect, not produced from that arising—wisdom self-existing radiance's stain obscurations purified through power of appearance. The Dzogchen view: these appearances are not produced by practice but revealed through recognition. Thal Gyur citation: Rigpa-measure-reached appearance: Sambhogakaya's marks examples clear; uncertain color rainbow from; five families father-mother appearing. Bstan bu: Likewise body up to: six and ten and five-three; unerringly Sambhogakaya. Individual nature: measure-reached definitive terminology generally shown and measure-three particular explained—two. First: rigpa-measure-reached means ground-abiding rigpa manifestly became, path-channel entered, ground-appearance's self-radiance spontaneous present arising-door body-appearance, path-appearance near exhaustion, mandala complete. Measure: first half-body to body's mandala complete. Reached: from that transcended without remainder clearly appearing. These like full moon form—waxing-waning mandala complete, self-face incontrovertible. Second, measure-three particular: outer appearance, inner body measure, secret rigpa measure. First: power-over appearance, pure realm clear-light complete. Dzogchen integration: measure is not quantity but recognition's fullness; reached is not destination but realization there was never anywhere to go. Risk of practice-misread_as_ontology: believing measure-reached is goal achieved through antidotes rather than recognition of ever-present wisdom.

[5250-5258]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Ordinary-mind-experience teaching operates as instructional provisionality from sems-side for structured path. Gnad: therefore cognition—this is upāya indicating that practitioners recognize that experience is not subject to time. Statement: not separate—establishes that delusion and emptiness appear separate but are not different. Risk of view-collapse: treating ordinary mind experience as state to achieve rather than recognition-description.

[5258-5267]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

02 18 13 01

[5269-5278]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Recognition-seeing teaching operates from definitive rigpa-side. Recognition seeing this—establishes that recognition sees directly and realizes the gnad. Statement: wisdom—wisdom's five self-resonance—indicates that wisdom's luminosity also flows. Gnad: recognition—this is upāya for recognition to rest in recognition. Risk of reification: treating five-lights as external illumination rather than awareness's own luminosity.

That itself rim-enclosing wall and individual main retinue appearance—Dharmakaya's purification completely pure measure-reached arising. This is rigpa-measure-reached appearance: preliminary times body's actions and doings' connection measure, afterward non-arising sign. Also: though appearing those appearances from preliminary antidotes etc. crucial point, labeled arisen, they are labelers of separation-result and purification-purifier cause-effect, not produced from that arising—wisdom self-existing radiance's stain obscurations purified through power of appearance. The Dzogchen view: these appearances are not produced by practice but revealed through recognition. Thal Gyur citation: Rigpa-measure-reached appearance: Sambhogakaya's marks examples clear; uncertain color rainbow from; five families father-mother appearing. Bstan bu: Likewise body up to: six and ten and five-three; unerringly Sambhogakaya. Individual nature: measure-reached definitive terminology generally shown and measure-three particular explained. First: rigpa-measure-reached means ground-abiding rigpa manifestly became, path-channel entered, ground-appearance's self-radiance spontaneous present arising-door body-appearance, path-appearance near exhaustion, mandala complete. Measure: first half-body to body's mandala complete. Reached: from that transcended without remainder clearly appearing. These like full moon form—waxing-waning mandala complete, self-face incontrovertible. Second, measure-three particular: outer appearance, inner body measure, secret rigpa measure. Dzogchen integration: measure is not quantity but recognition's fullness; reached is not destination but realization there was never anywhere to go. Risk of practice-misread_as_ontology: believing measure-reached is goal achieved through antidotes rather than recognition of ever-present wisdom.

[5278-5290]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Thigle-luminosity teaching operates from definitive rigpa-side. Statement: therefore—this is the gnad: recognition one precious. Gnad: separation's born child capacity pure—indicates that when recognition rests, the born child of separation has capacity to be pure. Risk of view-collapse: treating born child as literal birth rather than recognition-metaphor for arising display.

[5278-5290]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Cognition-separation teaching operates from instructional provisionality for structured recognition. Five-thigle non-dual recognition's appearance wisdom—establishes that five-thigle and recognition are not separate. Through method and wisdom recognition arises—indicates that recognition arises through method and wisdom. Risk of view-collapse: treating five-thigle and recognition as separate rather than non-dual.

[5285-5286]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Thal Gyur purification teaching operates from definitive rigpa-side of Dzogchen view. Instruction: purification is purification—this establishes that recognition is purified through elimination of afflictions, not through accumulation of virtues. Gnad: therefore afflictions exhausted—this is definitive: delusion has never truly existed to eliminate. Risk of practice-misread_as_ontology: treating Thal Gyur purification as ritual practice rather than natural recognition of primordial purity.

[5287-5315]

VIEW: DZOGCHEN-SEMS

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Five-families teaching operates as instructional provisionality from sems-side for structured path. Teaching: also five precious ones—indicates that Buddha-families manifest as five qualities. Gnad: wisdom's wind completely pure seeing recognition's appearance—establishes that wisdom's wind is recognition's own luminosity appearing as five families. Gnad: recognition appears, exhausted—indicates that when wisdom's purity manifests, recognition recognizes its appearance and delusion is exhausted. Risk of reification: treating five families as external deities rather than recognition-display modes.

[5290-5300]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Circle-abounds teaching operates from definitive rigpa-side. Gnad: appearance circles and abides in the ground—indicates that appearance circles and abides in the ground. Statement: object—this is upāya describing how appearance has the object of established—not established. Gnad: recognition's object whatever appears. Gnad: emptiness is not established. Risk of view-collapse: treating circle-abounds as geographical location rather than recognition-display description.

[5291-5314]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Six-accumulations teaching operates from instructional provisionality for structured recognition. Therefore action of going around—six accumulations appear and go through awareness's meditative observation and arise—describes recognition's integration of perception, appearance, and action. Gnad: therefore action of appearance recognition going liberates—indicates that when action is applied to appearance, recognition going into recognition liberates. Risk of reification: treating six accumulations as metaphysical entities rather than recognition-descriptions.

[5300-5315]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Appearance-exhaustion teaching operates from definitive rigpa-side. Gnad: exhausted through recognition, not through path—establishes that exhaustion occurs through recognition, not through path. The teaching that therefore five wisdoms—indicates that five wisdoms manifest when appearance exhausts. Risk of view-collapse: treating exhaustion as temporal process rather than recognition of primordial purity.

02 18 14 01

[5640-5644]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

RISK: REIFICATION

Supreme gurus—these are the ultimate authorities. Gnad: such ones have—establishes their supreme status and authority. Gnad: one relies—indicates singular focus. Statement: those who properly practice—this sets up upaya for proper transmission without deviation. Gnad: liberation—this indicates the goal is actual liberation, not just correct understanding. Statement: liberation from such supreme ones—establishes that liberation comes from the lineage, not independently achieved. Risk of reification: treating liberation from gurus as grace-based rather than recognition of one's own nature.

[5645-5645]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Recognition-view teaching operates from rigpa-side of Dzogchen view. Gnad: recognition sees—establishes direct recognition without intervening conceptualization. Statement: recognition's appearance becomes exhausted—indicates that when recognition recognizes, delusion is exhausted. Gnad: recognition rests—establishes the non-dual state after recognition. Gnad: not two but one—indicates the ultimate non-duality of recognition and display. Risk of view-collapse: mixing rigpa-side non-dual recognition with sems-side dualistic teachings about practice states.

02 18 15 01

[5646-5653]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

RISK: REIFICATION

Recognition-gathering teaching—this is upaya: when recognition arises, cognition gathers completely recognition's appearance. Gnad: therefore recognition's experience spontaneously arises—indicates that recognition-experience is not something caused but arises naturally from dependence. Risk of reification: treating recognition-gathering as metaphysical entity rather than recognition-description of experience modes.

[5650-5662]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

RISK: REIFICATION

Nyingma tradition and treasure lineage represent two primary transmission streams of snying thig—the oral lineage and treasure lineage. Gnad: reliance on such masters guarantees liberation without doubt—this is upaya: when one relies on masters without doubt, the result is certain liberation. Risk of reification: treating reliance as faith-based dependency rather than transmission facilitation through recognition.

[5650-5665]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Dharmakaya's posture seven: body straight like arrow, mind space dissolving, appearance mind not different, empty clear not grasping, rigpa fresh not dull, six consciousnesses naturally clear, experience without separation. These seven are key points of posture, not the recognition itself. Risk of practice-misread_as_ontology: believing correct posture alone brings liberation rather than recognizing posture supports but does not constitute recognition.

[5654-5910]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: UPAYA-STATEMENT

RISK: REIFICATION

Supreme gurus—these are ultimate authorities. Gnad: such ones have—establishes their supreme status and authority. Gnad: one relies—indicates singular focus. Statement: those who properly practice—this sets up upaya for proper transmission without deviation. Gnad: liberation—indicates that goal is actual liberation, not just correct understanding. Risk of reification: treating liberation from gurus as grace-based rather than recognition of one's own nature.

[5654-5910]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Cognition-cutting teaching—this is provisional teaching for detaching from conceptual cognition. Gnad: wisdom's skillful spelling liberates—indicates that wisdom's precise analysis through clarity skill liberates. Risk of view-collapse: treating cognition as separate entity to eliminate rather than recognition of its self-nature.

[5666-5684]

VIEW: ORDINARY-COGNITION

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Sambhogakaya posture seven: body cross-legged vajra, channels not pressured, winds balanced, awareness clear not dull, appearances luminous, bliss warmth naturally arising, non-conceptual samadhi. The seven points support recognition but are not recognition itself. Risk of practice-misread_as_ontology: treating the form as sufficient without the view of recognition.

[5685-5709]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

That reversed, outer confused-appearance ceases, inner body-mind heat arises. Both palms earth joining, changing karma-wind reverses. That reversed, outer thigle and thigle-drop dawns, inner day-night without experience arises. Neck mind slightly embrace, grasping karma-wind reverses. That reversed, outer body's appearance seen, inner wind's movement exhausts. Dharmakaya's dwelling also: sound explained: Lion three powers complete, to any not fear, body vital-point three realms fear dispels. Posture symbolism: the lion posture represents Dharmakaya stance—fearless, unmoving, all-vanquishing. This triad of postures mirrors three-kaya structure in somatic form. Risk of practice-misread_as_ontology: treating postures as ritual forms rather than recognition supports.

[5685-5692]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

That returning outward delusion-vision ceases, inward body-mind warmth arises. Two palms pressed earth, moving action wind returns. That returning outward thigh and particles dawn, inward day-night without experience arises. Chin mind slightly raised, grasping wind returns. That returning outward body's vision sees, inward wind's movement exhausts. The postures reverse the winds, but this is recognition not technique. Risk of practice-misread_as_ontology: treating this as mechanical wind-control rather than wisdom-display.

02 18 16 01

[5911-5911]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Chapter 18 section 16 part 1 framework. Definitive meaning presenting complete view. Text unfolds through technical vocabulary.

02 18 16 02

[5923-5923]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Chapter 18 section 16 part 2 framework. Definitive meaning presenting complete meditation. Text unfolds through technical vocabulary.

02 18 16 03

[5925-5925]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Chapter 18 section 16 part 3 framework. Definitive meaning presenting complete conduct. Text unfolds through technical vocabulary.

02 18 16 04

[5928-5934]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

From Self-Arisen: Ground called elsewhere existing not. Truth-seeing person one to grounds all complete existing. Introduction-shown person that, first truth-seeing's time joy arisen is first ground Great Joy. That self-vision awareness-ground second ground Stainless obtained. Then habituation third ground Light-Doing. Habituated light's vision seeing fourth ground Light-Radiating. Fifth Difficult-to-Overcome, sixth Manifest, seventh Far-Going, eighth Immovable, ninth Perfect Intellect, tenth Cloud-Dharma. All ten grounds are complete in one moment of truth-seeing. Risk of view-collapse: reading these as sequential rather than simultaneous.

[5935-5962]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Thirteen letter wheel gathering great ground conquered. Then wisdom's appearance abiding fourteenth ground Great Samadhi conquered. Then spontaneous presence ground certainty obtained fifteenth ground Vajra-Holder obtained. The enumeration continues but all are primordially complete. Risk of reification: treating higher numbers as better rather than recognizing all as descriptions of one ground.

02 19 00 01

[5963-6002]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Dharmas exhausted intellect-transcended meaning zinc-tin reliance wisdom change-change not recognition. Effortless vast great expanse all primordially transcended, bondage liberation abandon-accept not-existing manner samsara nirvana nameless great roll. Three: nature Dzogchen byar not sky-like meaning, bondage liberation non-dual own-mind emptiness root-free great thig-decided, object-vision mind's mirror collection six great pervade. First: outer vision inner awareness grasping-holding vision signs samsara nirvana gathered dharmas all—primordial emptiness universal emptiness great. Appearance-emptiness, intellect-emptiness, pure-emptiness, liberation-emptiness great. The three great emptinesses are not void but freedom from extremes. Risk of nihilism: emptiness as void interpretation rather than emptiness as luminous clarity.

[6027-6041]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: NEGATIONAL-CLEARING

RISK: NIHILISM

Object-thought transcended liberation arisen. Direction-limitless nameless arisen roll. Not-look look not, look-doer not, looked not see. Not-meditate meditated not, meditate transcended, meditated also not liberate. Not-analyze analyzed not, analyzed not see. Spontaneous self-liberation is view. Effort-free self-established meditation. No-activity conduct. Result not-hope. The transcendence of meditation is not rejection but recognition of natural completion. Risk of nihilism: anti-meditation nihilism rejecting all practice rather than recognizing practice and non-practice as non-dual.

[6088-6105]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Self and holding's attachment object, first itself dharmadhatu, this all self self-appearance. From Jewel Garland. The self-appearance is not solipsistic projection but the ground's natural display. Risk of reification: interpreting self-appearance as individual mind's creation rather than non-dual play of awareness.

[6139-6161]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Vision delusion's nature this, wisdom is previously not seen. Concept-with delusion's basis not-existing, alaya dharmakaya great realized. Delusion's self-concept continuity ceased. Thus delusion-free vision, primordially fallen main-point from arising. Beings' aggregates buddha body, primordially is who not awareness. Aggregates buddha possession-lord, channels abiding letters completely arise. Vision delusion is wisdom when recognized. Risk of view-collapse: mistaking this as permission to remain deluded rather than urgent call to recognize.

[6162-6185]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Bubbles in eyes—wisdom self-appearance who not seen. From Jewel Garland: This also quality gem, Again quality this-like. Two-non-existent self-dissolving, river space analogies. Water drops indistinguishable yet flowing, space no separation. Two-non-existent both extremes dissolved, single-one free from elaboration. All bodies speeches continuums exhaust into nirvana by self-dissolving. Extreme self pure—like space dissolving into space. The analogies point to non-dual recognition, not phenomenal illusion. Risk of nihilism: treating appearances as merely illusory rather than wisdom-display.

[6186-6213]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Eye form ear sound nose smell tongue taste body touch mind dharmas, aggregates exhaustion nirvana all—who not knows. Aggregates exhaustion buddha confidence complete, aggregates channels exhaustion completely confidence. Aggregates elements exhaustion confidence. From Self-Arisen: Buddha confidence view dharmakaya, meditation sambhogakaya, conduct emanation, result three kayas essence—not established nature clear light. The exhaustion of aggregates is not destruction but recognition of purity. Risk of nihilism: reading exhaustion as annihilation rather than transcendence of fixation.

[6214-6263]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

View dharmakaya meditation sambhogakaya, conduct emanation result three kayas essence—not established nature clear light. Four great confidences: view confidence, meditation confidence, conduct confidence, result confidence. Spontaneous liberation beyond meditation. The four are aspects of one recognition, not separate compartments. Risk of view-collapse: treating view, meditation, conduct, result as sequential stages rather than simultaneous expressions.

[6264-6300]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Dharmakaya's view spontaneously self-liberated. Sambhogakaya's meditation spontaneously self-liberated. Emanation's conduct spontaneously self-liberated. Three kayas' result spontaneously self-accomplished. Spontaneously presence's meaning definite. From Self-Arisen: Primordially pure spontaneous presence. From Jewel Garland: Great bliss dharmadhatu wheel, wisdom ornament great. The spontaneous liberation is recognition, not passivity. Risk of nihilism: interpreting spontaneous as excuse for non-effort rather than natural perfection.

[6414-6433]

VIEW: SUTRIC-PROVISIONAL**PEDAGOGY: NEGATIONAL-CLEARING****RISK: NIHILISM**

Classical Madhyamaka analysis investigating whether mind has cause (rgyu yod). Reasoning: if cause exists, compounded phenomena are impermanent and disintegrate, rendering action's merit/demerit without inherent existence. Investigation through one/many analysis: if mind singular, one being's death would mean all die; if manifold, self-other conceptions could not function. Neither singular nor multiple, mind is unestablished through cause-analysis. This is sutric provisional framework using logical negation to clear ground for recognition. Risk: nihilistic reading as "mind doesn't exist" rather than "mind unestablished through analysis."

[6434-6453]

VIEW: SUTRIC-PROVISIONAL**PEDAGOGY: NEGATIONAL-CLEARING****RISK: VIEW-COLLAPSE**

Analysis of condition (rkyen) yielding same conclusion: no condition means no increase in mind; no increase means no birth; no birth means no death. Logical chain: yod med gnyis med—neither existence nor non-existence. Citation from Prajnaparamita establishing freedom from extremes. Provisional negation preparing for Dzogchen recognition beyond negation/affirmation. Risk: view-collapse—taking Madhyamaka emptiness as final rather than stepping-stone to direct recognition.

[6454-6490]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: NEGATIONAL-CLEARING

Extended analysis through form/formless: mind neither material (not perceived by sense organs) nor immaterial (movement cannot be established as one or many, past/present/future contact impossible). Movement analyzed as contact of moments, directions, three times—no meeting point established. Movement neither singular (variety impossible) nor different (one mover impossible). Thorough Madhyamaka deconstruction leaving mind unestablished as existent. Rootless like space, without birth or birthplace—no ground of reversal. Classical prasanga methodology.

[6491-6517]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Transition to Dzogchen view: realizing mind without root, without ground, without establishment. Three realms decisively resolved as "Great Nameless" (kham gsum ming med chen po). Recognition (ngo shes) between prior/later recollections/thoughts reveals no ground to reverse (ldog pa'i sa med). Not "mind is empty" but recognition that mind was never established. Crucial: this is not nihilistic void but recognition of groundless ground. Awareness at ease (blo bde ba) as recognition-state, not meditative attainment. Risk: nihilistic reading denying appearances rather than recognizing their unestablished nature.

[6518-6544]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Four recognitions (ngo shes) framework: (1) recognition between appearances/awareness—mind not cause/characteristic, (2) recognition between mind-moments—mind rootless, (3) recognition between dharmata-moments—mind unborn, (4) recognition of confidence without reversal. "House of mind" (sems kyi khang bu) metaphor—destroying through recognition that there was never a house to destroy. Fabricated dharmas will not achieve awakening—not denial of path but recognition that path is not fabrication. Instructional provisionality of destruction-language pointing to recognition, not actual destruction. Risk: practice-misread-as-ontology—taking as progressive stages rather than simultaneous recognition.

[6545-6582]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Trekcho (khregs chod) definitive presentation: sems ye med rang sangs—mind nonexistent from beginning, self-liberated. 'Gyur ba glo bur ye grol—movements adventitious, liberated from beginning. Crucial distinction: not making mind nonexistent (ye med du byed pa) but recognizing it never existed (ye med par shes pa). Not other-emptiness (gzhan stong) but self-emptiness (rang stong) of mind. Sixteen dharmas of nonexistence (med pa'i chos bcu drug) establishing recognition. House of mind destroyed like child's sandcastle—effortless, not through force. Risk: reifying "destruction" as achievement rather than recognition of never-existed.

[6583-6595]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Unity (zung 'jug) redefined: not two things joined (gnyis 'brel), but since never existed as two, non-duality of non-dual (gnyis med zung 'jug). This is pinnacle (rtse mo) of all vehicles—crucial point (gnad kha yang che) and vital point (gal yang che). Definitive meaning: not taking appearance as mind (snang ba sems su mi 'dod pa) but showing mind never existed as ground (sems yod ma myong gzhis sangs chen po). Risk: view-collapse—misreading as philosophical position rather than recognition beyond positions.

[6596-6613]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Thogal (thod rgal) introduction: external appearances manifold, internal recollections/thoughts adventitious, six sense faculties with objects—all merely clear appearance of nonexistence (med pa gsal snang). Like myopic's hair-fall, illusion, magic, emanation—appearing to cognition yet not existing inner/outer. Beyond existence/non-existence extremes from moment of appearance. Definitive finality: no contradiction however labeled—existence, non-existence, appearance, emptiness, delusion—labels do not bind recognition. Risk: nihilistic reading as "everything is nothing" rather than liberation through recognizing display-nature.

[6614-6650]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Trekcho-Thogal relationship: Trekcho cuts through conceptual mind, Thogal leaps over conceptual constructs. Trekcho is ground (gzhi), Thogal is path-appearance (lam snang). Trekcho is view, Thogal is meditation. Trekcho is certainty of emptiness, Thogal is direct perception of appearances. Not sequential but simultaneous aspects—like cutting fabric and seeing pattern. Instructional provisionality of two-term framework for pedagogical clarity; definitive meaning is single recognition. Risk: practice-misread-as-ontology—treating as progressive stages or separate practices.

[6651-6700]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Four visions (snang ba bzhi) of Thogal: (1) dharmata vision (chos nyid snang ba), (2) increased vision (mched pa'i snang ba), (3) re-uptake/vision reaching exhaustion (nyams snang), (4) extinction into dharmata (chos nyid zad pa). Not developmental stages but progressive clarity of what is already present. Like removing clouds to reveal sun—sun was never obscured. Definitive assertion: all four are recognition-modes of single primordial purity. Final vision is recognition that there was never anything to exhaust.

[6701-6750]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Technical Thogal instructions: body posture (lus skyil mo krung), gaze (lta stangs), location (gnas), timing (dus). Three postures—lion, elephant, sage. Three gazes—upward, downward, to horizon. These are tantric transformative methods creating conditions for recognition, not causes of recognition. Like adjusting telescope to see stars—stars already there, conditions facilitate seeing. Risk: reifying techniques as productive causes rather than recognition-facilitating conditions.

[6751-6800]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Light display (snang ba) nature: five-colored lights ('od lnga), spontaneous thigles (thig le), deity forms (lha sku), mandala architecture—all as rig pa'i rang snang (self-appearance of awareness), not external visionary attainment. "Inside emptiness, appearance; inside appearance, emptiness"—gsal stong indivisible. Definitive meaning: these are not signs of progress but display-nature of ground. Risk: view-collapse—interpreting as supernatural powers or meditative attainments.

[6801-6850]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Four lamps (sgron ma bzhi) framework: (1) water lamp (chu'i sgron ma) of far-reaching lasso (rgyang zhags), (2) empty bindu lamp (thig le stong pa'i sgron ma), (3) pure expanse lamp (dbyings nmam dag gi sgron ma), (4) self-arisen wisdom lamp (shes rab rang byung gi sgron ma). These describe recognition-facets, not physical anatomy. Internal architecture of channels (rtsa bzhi) leading to bhiguta gateway—metaphorical topology of recognition. Risk: literalizing as subtle body physiology rather than recognition-framework.

[6851-6900]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Bardo and death integration: Trekcho-Thogal practice as preparation for death-moment recognition. Four bardos: natural bardo of this life (skye gnas), bardo of dream (rmi lam), bardo of dharmata (chos nyid), bardo of becoming (srid pa). All four are opportunities for recognition—not sequential destinations but recognition-contexts. Definitive meaning: bardo is not intermediate state between lives but recognition of in-between nature of all moments.

[6901-6950]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Phowa ('pho ba) and transference: consciousness projection at death as tantric transformative method for those not stabilized in recognition. Three gates—crown aperture (gtsug tor), heart (snying ga), navel (lte ba). Forceful transference (dngos 'pho), transference for others (gzhan 'pho), natural transference (rang 'pho). Instructional provisionality: methods for those needing structure; definitive meaning is recognition that there is nowhere to go, nothing to transfer. Risk: reifying transference as actual movement of consciousness-substance.

[6951-7000]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Final synthesis: Trekcho and Thogal as "two aspects of a single recognition" (gcig gi cha gnyis), not separate practices or levels. Trekcho without Thogal is partial; Thogal without Trekcho is baseless. Together they are complete Dzogchen. Definitive assertion: there is no attainment beyond recognition, no enlightenment beyond rigpa, no liberation beyond self-arising wisdom. All elaborate presentations dissolve into single recognition—primordially pure, spontaneously present, never absent. Risk: nihilistic reading as "nothing to do" rather than "recognition is always available."

[7001-7050]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Citation integration: Kuntu Zangpo Thugkyi Melong (All-Good Mind-Mirror), Thalgyur (Sound Unfolding), Ngespa Snyingthig (Definitive Heart-Essence), Senge Tsal Dzogchen (Lion Perfection)—these provide scriptural authority for Trekcho-Thogal framework. Citations function as definitive authority within Dzogchen view-register, not provisional proof. Scriptural grounding establishes continuity with Nyingma lineage while asserting Dzogchen as definitive meaning (nges don) of all buddha-teaching.

[7051-7100]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Obstacles and deviations: six applications (sbyor drug) as potential obstacles—wind-resonance (rlung gdangs) and rigpa-resonance (rig pa gdangs) have distinction. Jewel-lamp and lamp-light have distinction. Delusion-appearance made path does not liberate; pure appearance made path liberates. These distinctions are recognition-clarifications, not ontological hierarchies. Definitive meaning: no obstacle to recognition except failure to recognize; no deviation except straying into conceptuality. Risk: view-collapse—creating new dualities of "right" and "wrong" appearances.

[7101-7200]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Teacher-student transmission: Dzogchen cannot be learned from books or inferred through reasoning. Requires introduction (ngo sprod) from qualified master who has recognized their own nature. Three transmissions: mind-to-mind of buddhas (thugs rgyud), sign-transmission of vidyadharas (brda rgyud), word-transmission of individuals (snyan rgyud). Instructional provisionality of transmission-framework pointing to recognition beyond transmission. Risk: reifying transmission as literal transfer of substance rather than recognition-facilitating condition.

[7201-7300]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Post-recognition practice: after recognition, no need for meditation; without recognition, no benefit from meditation. Natural meditation (gnas pa) without meditator; natural conduct (spyod pa) without actor; natural result ('bras bu) without achievement. These are descriptions of recognition-state, not practices to perform. Definitive meaning: meditation is recognition itself, not activity; conduct is natural expression, not discipline; result is recognition, not future attainment. Risk: practice-misread-as-ontology—treating as philosophical doctrine rather than pointing to immediate recognition.

[7301-7400]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ultimate resolution: all views dissolve in rigpa; all practices dissolve in recognition; all results dissolve in ground. Trekcho-Thogal, channels-winds-thigles, four lamps, four visions—all are "mere names" (ming tsam) pointing to what cannot be named. From definitive view, nothing was ever obscured, nothing needs purification, nothing to achieve. Samantabhadra's victory banner already raised; sentient beings are buddhas who don't recognize it. This recognition is Dzogchen's definitive meaning.

[7401-7500]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Ethical dimension: recognition of mindlessness (sems med) does not negate conventional virtue but reveals its natural expression. Without recognition, virtue accumulates merit; with recognition, virtue is natural radiance (rang gdangs). Compassion (snying rje) arises spontaneously as thugs rje (expressive energy), not deliberative emotion. Bodhicitta is recognition itself, not mental state. Definitive meaning: ethics are spontaneous, not abandoned. Risk: nihilistic license—using emptiness to justify unethical conduct.

[7501-7600]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Relationship to other vehicles: Dzogchen encompasses all nine vehicles without contradiction. Sutric ethics, tantric methods, Dzogchen recognition—each addresses different capacities and obscurations. From Dzogchen view, all vehicles are recognition-facets; from vehicle view, Dzogchen may appear extreme. Definitive meaning: no hierarchy of vehicles in recognition; apparent hierarchy is pedagogical adaptation. Risk: view-collapse—either denigrating lower vehicles or failing to appreciate their necessity for certain beings.

[7601-7700]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Final instruction: "Don't seek buddhahood elsewhere; don't look for recognition outside. Your own present awareness (rang gyis rig pa) is the buddha—unsearchable, unfindable, never lost." This is Longchenpa's final word on Trekcho-Thogal. Not a teaching to remember but recognition to embody. Definitive finality: Treasury of Supreme Vehicle is complete; nothing remains to add, nothing to remove. Recognition is the treasury; non-recognition is the obstacle.

[7701-7800]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Colophon and dedication: merit of composing this Treasury dedicated to all beings' recognition. Dedication prayer not requesting future result but affirming present recognition. Chapters completed, sections explained, meaning clarified—yet all is "mere appearance of nonexistence" (med pa'i snang ba tsam). Definitive closure: text is finger pointing; recognition is moon. Don't worship finger; look at moon. Risk: reifying text as sacred object rather than recognition-facilitating condition.

[7801-7900]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Appendix on Thogal signs: intermediate signs (bar mtshan), final signs (mthar mtshan), and certain signs (nges mtshan) of progress. Spontaneous dissolutions (rang grol), experiences (nyams), and visions (snang ba) described in detail. These are instructional markers for practitioners to recognize their state, not attainments to achieve. Provisionality of sign-framework: signs indicate recognition, not progress toward recognition. Like road signs indicating destination already reached.

[7901-8000]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Death-moment application: integration of Trekcho-Thogal into bardo sequence. Three recognitions at death: (1) outer dissolution appearances recognized as dharmata, (2) inner dissolution experiences recognized as self-arisen, (3) secret dissolution recognized as liberation. Not preparation for future death but recognition of deathless nature in every moment. Definitive meaning: bardo is now; recognition is always available. Death is final opportunity for those not stabilized in recognition during life.

[8001-8100]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Detailed bardo instructions: eight dissolutions of outer elements, eight dissolutions of inner subtle elements, recognition of clear light ('od gsal), subsequent bardo appearances. Tantric transformative framework for death-navigation using Trekcho-Thogal recognition. Instructions for each stage: earth dissolving into water, water into fire, fire into air, air into consciousness, consciousness into clear light. Provisionality of stage-framework: actual recognition transcends sequence. Risk: literalizing dissolutions as literal elemental breakdown rather than recognition-framework.

[8101-8200]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Clear light ('od gsal) definitive presentation: mother clear light (ma 'od gsal) of ground, child clear light (bu 'od gsal) of path, non-dual clear light (gnyis med 'od gsal) of fruition. Three are recognition-modes of single luminosity, not sequential attainments. Definitive meaning: recognition is meeting of mother and child, non-dual from beginning. Risk: view-collapse—temporalizing as developmental stages or substantial entities.

[8201-8300]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Bardo appearances as self-arisen: peaceful and wrathful deities (zhi khro) not external beings but rig pa'i rang snang. Forty-two peaceful, fifty-eight wrathful—all are own-face (rang gdong) of awareness. Recognition formula: "I recognize these as my own appearances; I have no fear; I recognize them as buddhas." Definitive meaning: bardo is recognition-opportunity; deities are recognition-pointers; fear is recognition-obstacle.

[8301-8400]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Phowa as emergency method: for those without stable recognition, forceful projection ('pho ba) through crown to pure realm. Visualization of Buddha above crown, consciousness as HUM, projection through Brahma-aperture. Tantric transformative method requiring empowerment, samaya, and practice prerequisites. Not substitute for recognition but recognition-facilitating condition for those with strong habitual patterns. Risk: reifying as actual consciousness-movement or literal relocation.

[8401-8500]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Rainbow body ('ja' lus) and dissolution: at death, practitioner of highest capacity dissolves into light without remainder (lhun grub), leaving only hair and nails. Sign of complete recognition: five elements dissolve into five lights, lights into clear light, clear light into ground. Not supernatural power but natural expression of recognition. Definitive meaning: body was always light; recognition reveals what was never solid. Rainbow body is recognition made visible.

[8501-8600]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Ultimate fruition: no fruition beyond recognition, no buddha beyond rigpa, no pure realm beyond present awareness. Fruition is not future achievement but present recognition. Three kayas are recognition-modes: Dharmakaya as essence (ngo bo), Sambhogakaya as nature (rang bzhin), Nirmanakaya as compassion (thugs rje). Definitive finality: Treasury of Supreme Vehicle reveals what has never been hidden—primordial purity (ka dag), spontaneous presence (lhun grub), single sphere of rigpa (rig pa thig le nyag gcig). Risk: reifying fruition as future attainment rather than present recognition.

[8601-8700]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Final summary: all 25 chapters, 213 sections, countless words—pointing to single recognition. Teacher Samantabhadra, teaching Dzogchen, retinue all beings—are recognition itself. Treasury is not book but recognition; Jewel is not text but rigpa; Supreme Vehicle is not path but direct perception. Whoever recognizes this recognizes everything; whoever fails to recognize this fails despite studying everything. Longchenpa's final offering: may all beings recognize their own face.

[8701-8800]

VIEW: NON-ASSERTIVE

PEDAGOGY: DECLARATIVE-FINALITY

Beyond all views: Dzogchen is not view to hold but recognition to embody. Not philosophy to debate but meaning to realize. Not teaching to memorize but nature to recognize. Final non-assertion: nothing asserted, nothing denied, nothing taught, nothing learned. All words dissolve in recognition; all concepts dissolve in rigpa; all paths dissolve in presence. This is Treasury of Supreme Vehicle's definitive meaning—nothing more, nothing less, nothing other.

02 20 01 01

[8083-8091]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Samsara without name ('khor ba ming med): Thalgyur citation—rang yul bstan pa las (from showing own domain), 'khor rkyen 'jug pa ma yin par (not entering through dependent origination). Zang ma nyid dang thal byung du (spontaneous and uncaused). Yul dang shes pa'i snang cha las (from object-consciousness display). Thad ka so so'i gzhi las grol (liberated from separate individual bases). Definitive assertion: samsara as mere naming-convention (ming tsam), not substantial existence. Primordial liberation (ye grol) view—samsara never existed as real, only appears through confusion. Risk: nihilistic misreading as denial of conventional appearance rather than recognition of empty display.

[8091-8101]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: VIEW-COLLAPSE

First pith: Superiority of light-liberation ('od du grol) over trekcho ('khregs chod). Trekcho liberates from rdul phran cha med (dust-atoms without parts) but 'od du 'gro mi srid (cannot journey into light). Without 'od du ma song na (if not gone to light), rdo rje'i lus mi grub (vajra body not established). Res 'ga' ba'i sgyu lus kyis (temporary illusion body cannot) mthar thug gis mi chod pa (cut finality). 'Od lus ma thob na (if light-body not obtained), 'pho ba chen po'i sku mi thob (great transference body not obtained). Other-benefit major capacity not established. Polemical distinction: trekcho alone insufficient for complete Buddhahood. Risk: view-collapse if trekcho dismissed as useless; both necessary for complete path.

[8101-8116]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Second pith: Rigpa primordially light-luminous (ye nas 'od gsal). Trekcho measures stong par 'jal ba (measures emptiness) without rang 'od mi mthong ba (not seeing self-light). Thod rgal gyis gnad gchun pas (thogal crucial-point pressing) brings chos nyid ngo bo'i 'od gsal (dharmata essence luminosity) nang du zin (into internal capture). Chos can rang gdangs kyi 'od gsal (dharmata's own radiance luminosity) phyi snang ba (outer appearance) lag len la bstan (shown in practical experience). Superiority of direct experience over inferential certainty. Rang shar citation: rang snang rig pa'i rgyal po 'di (this king of self-appearing rigpa), kun la yod de rtogs pa med (exists in all, unrecognized). Declaration: inherent luminosity obscured by conceptual investigation (rtog pas). Risk: reifying "light" as visual phenomenon rather than awareness-display.

[8116-8125]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: REIFICATION

Third pith: Rigpa'i ye shes (rigpa wisdom) in trekcho—bstar med kyi rgyas bkhab nas (covered by invisible armor), mthong du med pa (not seeable). Thag gcig tu thag gchod pa (decided with certainty). Thod rgal du ye shes kyi mthongs phyed pas (thogal opens wisdom-vision). Chos nyid kyi nyi zer gsal ba (dharmata sun-rays clear). Thalgyur citation: chos nyid mngon sum snang ba yis (dharmata direct appearance), yid dpyod 'dzin pa'i lta ba bsnumbs (destroys conceptual view-holding). Distinction: trekcho thag gchod (certainty-judgment) vs thogal mngon sum (direct seeing). Certainty-about vs direct-vision. Risk: reifying "wisdom-vision" as visual experience rather than recognition-clarity.

[8125-8132]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Fourth pith: Trekcho depends on rags pa'i rtasa rlung (coarse channels-winds). Thod rgal enters 'od rtasa dwangs pa (clear light channels) through sgron ma dngos lam du byed pa (direct application of lamps). De nyid las citation: rtasa dang 'khrul 'khor gyis (channels and illusory body), rang bzhin snang ba'i ye shes lnga (five nature wisdoms). Chu bur mig gis mthong ba'o (seen by eye like water bubbles). Physiological shift: coarse body (phung po) to subtle body (sgyu lus) to light body ('od lus). Direct application superior to manipulation.

[8132-8142]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Fifth pith: Trekcho—dbang po drug gi sgo ma dag pa (six sense-faculties not purified). Sems kyi chos la dwangs 'tshol ba (consciousness investigates dharmata). Thod rgal—dag pa 'od gsal gyi sgo (clear light gate) opened by ye shes kyi rlung (wisdom-wind). Sgron ma bzhi'i snang ba 'char (four lamp appearances arise). Superiority: spontaneous arising vs investigation. De nyid las citation: sgo nas ji ltar 'byung ba ni (how gateways emerge), 'jug pa'i rlung gis bskul ba yis (impelled by entering wind). Sgron ma bzhi las las bzhir byung (four activities arise from four lamps). Gate as opening (potential) vs gate as limitation (restriction).

[8142-8150]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: REIFICATION

Sixth pith: Trekcho—bstar med rig pa rang gdangs kyi dbang po (invisible rigpa self-radiance faculty). Dwangs 'tshol ba (seeking clarity). Thod rgal—phyi nang ye shes zang thal gyi dbang po (outer-inner wisdom unobstructed faculty). Dbyings dang ye shes 'du 'bral med pa'i snang ba (inseparability of expanse-wisdom appearance). Dngos su dpyod pa (directly examining). Superiority: direct perception vs inferential search. Thalgyur citation: dag pa dbyings kyi sgron ma la (pure dharmadhatu lamp), thig le sku dang 'khrul snang dag (thigle body and illusion-appearance). Rang bzhin nyid dang ngo bo nyid (nature and essence), gnyis med 'du 'bral med par snang (non-dual inseparable appearance). Risk: reifying perception as dualistic seeing rather than non-dual recognition.

[8150-8163]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

RISK: TEMPORALIZATION

Seventh pith: Trekcho—bzhed 'dod med par ma grol (not liberated without acceptance-rejection). 'Khrul pa rim gyis zad (illusion gradually exhausted). Thod rgal—cig car grol ba (instant liberation). Phyi nang sgrib snang sgrib 'dzin (outer-inner illusion-appearance-illusion-holder). Rten med ye shes 'phel (non-dependent wisdom increase) like zla ba yar ngo 'phel (waxing moon). Bzhi snang tshad du phyin (four appearances reaching measure). Myur ba grol (swift liberation). Rang shar citation: snang ba'i tshul ni sgrib pa min (appearance mode is not illusion), rgyu rkyen dag pa'i rang bzhin (cause-condition pure nature). Yang dag dang ni yang dag min (real and unreal), phung po lnga yul dag pa'o (five sense-objects pure). Temporal comparison—thogal faster—but risk of temporalizing timeless recognition into linear progress.

[8163-8200]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Beyond seven piths: Trekcho and thod rgal not separate practices but two aspects (cha gnyis) of single recognition. Trekcho as ka dag (primordial purity) aspect—emptiness, freedom from extremes. Thod rgal as lhun grub (spontaneous presence) aspect—clarity, spontaneous display. Both equally necessary, neither sufficient alone. Dzogchen complete when both recognized simultaneously. Risk: view-collapse if thod rgal reified as "advanced" practice while trekcho dismissed as "beginner."

[8200-8250]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Light-body completion ('od lus rdzogs pa): Trekcho liberates into dharmakaya. Thod rgal manifests sambhogakaya (light-body) and nirmanakaya ('pho ba chen po). Three kayas not sequential achievements but simultaneous aspects of single recognition. 'Od lus as 'od gsal rgyun (clear light continuum) made manifest, not created. Definitive assertion: three kayas primordially complete (ye nas rdzogs), recognition makes them apparent. Risk: reifying light-body as physical transformation or visual attainment.

[8250-8300]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Practical application: Seven piths as contemplation framework for those distinguishing trekcho/thod rgal. Not intellectual exercise but recognition-support. For direct recognition capacity, seven piths spontaneously resolved without analysis. Instructional provisionality of comparative analysis. Risk: practicing "analysis of seven piths" as meditation technique; converting recognition into conceptual comparison.

[8300-8350]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Definitive meaning beyond piths: No trekcho, no thod rgal—only rig pa'i rang gdangs (awareness self-radiance). Labels useful for teaching, dissolved in recognition. Definitive assertion: complete liberation (rdzogs grol) without distinction of methods. All methods dissolve in awareness' own face.

[8350-8400]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Synthesis: Seven piths demonstrate thod rgal superiority for complete manifestation (rdzogs pa) while acknowledging trekcho necessity for stability (brtan pa). Complete buddhahood requires both stability and manifestation. Trekcho without thod rgal: stable but incomplete. Thod rgal without trekcho: manifest but unstable. Definitive meaning: both recognized as single awareness-display. Risk: nihilistic interpretation as "no need for either practice."

[8400-8450]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: POLEMICAL-DISTINCTION

Dzogchen polemics: Distinction from lower vehicles explicit but not denigrating. Lower vehicles as mam grangs (provisional), Dzogchen as nges don (definitive). Yet even Dzogchen distinctions (trekcho/thod rgal) dissolve in definitive recognition. Polemical distinction not establishing hierarchy but clarifying recognition-approach. Final view: no distinctions, no non-distinctions.

[8450-8500]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Tantric interface: Seven piths utilize tantric vocabulary (vajra body, light channels, wisdom winds) while transcending tantric framework. Tantric physiology as metaphor for recognition, not literal transformation. Four lamps (sgron ma bzhi) as tantric-Dzogchen bridge. Instructional provisionality of technical terminology.

[8500-8550]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Beyond tantra: Seven piths point beyond tantric transformation to direct recognition. Trekcho cuts through tantric visualization (bskyed rim). Thod rgal completes without tantric perfection stage (rdzogs rim). Definitive meaning: recognition transcends all tantric methodology while honoring its provisional necessity.

[8550-8600]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Final declaration: All seven piths resolve into single recognition—rig pa rang grol (self-liberated awareness). No trekcho to practice, no thod rgal to achieve. Primordially complete Buddhahood recognized as always already the case. Definitive meaning of Dzogchen: complete perfection beyond all distinctions. Risk: premature transcendence without recognition; or clinging to distinctions as necessary.

[8600-8650]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Hermeneutical note: Seven piths as example of Dzogchen pedagogy—comparative analysis leading to transcendent recognition. Structure: (1) establish problem (trekcho insufficient), (2) present solution (thod rgal superior), (3) demonstrate through seven points, (4) dissolve distinction in recognition. Instructional provisionality of all analytical frameworks.

[8650-8700]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ultimate view: Seven piths as seven fingers pointing to single moon—recognition. Not accumulation of seven understandings but single recognition dissolving all seven. Trekcho=thod rgal=recognition. Definitive meaning: one pith, no piths, complete liberation.

[8700-8826]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Characteristics of sku (body), rig pa (awareness), dbyings (expanse), ye shes (wisdom): Sku—'gyur ba med (unchanging), gsal ba (clear), stong pa (empty), rtog bral (free from thought). Rig pa—phra ba (subtle), 'phro ba (radiating), lu gu rgyud (coiled), 'gul ba (moving). Dbyings—yangs (vast), lhung stug (profound), stong mtha' yas (boundless emptiness), gsal (clear), dro (warm), bsil (cool), g.yo ba (moving), khyab (pervading), mu khyud (surrounding), ra ba (fence). Ye shes —'byung (arising), byung (arisen), rang gsal (self-clear), ye (primordial), shes (knowing), rtogs (realized), gsal (clear), 'tsher (radiant), 'byams yas (boundless), snang (appearing), mun (darkness), go 'byed (opening), stong (empty), gsal (clear). Secret mantra characteristics. Definitive assertion: all characteristics as descriptions of single awareness-display. Risk: reifying characteristics as separate entities to identify.

[8826-8870]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Lamp locations (sgron ma'i gnas tshul): Different realms, different lamp clarity. Lha (gods): khru gang (cubit). Lha min (demigods): sor bzhi (four fingers). Mi (humans): tshon gang (span). Dud 'gro (animals): rang gsal (self-clear). Yi dwags (hungry ghosts): til 'bru (sesame seed). Dmyal ba (hell beings): rta rnga (horse-hoofprint). Sang rgyas (Buddhas): tshad med (immeasurable). Byang chub sems (bodhisattvas): mda' gang (arrow-length). Sprul sku (emanation bodies): 'dom gang (fathom). De nyid las citation: ye shes gnas lugs che chung dang (wisdom abiding mode great/small). Snang ba drug gi phyogs dag nas (from six appearance directions). Instructional provisionality: different capacities perceive different clarity. Not ontological hierarchy but recognition-capacity manifestation.

[8870-8920]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Dbyings rig 'char tshul (expanse-awareness arising mode): Dbyings—nang na yod pa'i 'od lnga (five lights within) as ye shes kyi rang gdangs (wisdom self-radiance). Phyi yul du mthing ga khyab pa chen po'i 'od (blue vast light as outer object). De las mched pa lnga ldan ye shes chen po'i 'od (five-fold great wisdom light spreading). Rig pa—rdo rje lu gu rgyud kyi snang ba (vajra coiled appearance) with cha shas kyi sku (partial body). Rtsal rdzogs las citation: sangs rgyas kun gyi lt phugs ni (thought-essence of all Buddhas), dbyings rig gnyis las ma 'das pa'o (not beyond expanse-awareness two). Rdo rje lu gu rgyud las: cha shas sku ni bsam mi khyab (partial body unimaginable). Definitive meaning: expanse and awareness inseparable (dbyer med). Risk: collapsing dbyings into rig pa or vice versa.

[8920-9000]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Nams su blang tshul (practical application method): Gnad kyis gchun pa (pressing crucial points). De las shar ba'i nams snang (experience-appearances arising from that). Sphyi'i bzhag thabs (general placement method). Bye brag gi gchud thabs (particular penetration methods). Instructional provisionality: specific techniques for those requiring structured approach. Definitive meaning: all techniques dissolve in direct recognition.

[9000-9100]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Section conclusion: Seven piths establishing thod rgal superiority for complete Buddhahood. Characteristics describing awareness-display. Lamp locations showing capacity-gradation. Practical methods for recognition-stabilization. All resolving into single rig pa rang grol (self-liberated awareness). Definitive meaning: complete perfection (rdzogs pa chen po) of trekcho-thod rgal unity. Final declaration: recognition complete, liberation complete, display complete.

02 20 02 01

[8831-8847]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

This passage presents inner tantras—Mahayoga and Anuyoga—as advanced vehicles within tantric framework. Shift from outer to inner tantra represents epistemic elevation: dualism replaced by non-dual practice, deity-yoga becomes instantaneous rather than gradual. Inner tantras emphasizes completion stage and subtle body practices transforming energetic basis of experience. Epistemically, this is still provisional meaning within Dzogchen hermeneutics, but represents highest provisional—direct preparation for Atiyoga. Transformative view operates at level of energetic transformation rather than conceptual purification. Completion stage represents pinnacle of tantric methodology. Unlike generation stage with deliberate visualization, completion stage works with subtle body—channels, winds, and bindus—already present. Practitioner does not create deity but recognizes energetic basis of enlightenment within their own body. This is closer to Dzogchen's recognitive approach but still operates through method—manipulating subtle body toward transformation. Longchenpa presents inner tantras as bridge: maintaining tantric vocabulary and method while preparing practitioner for Atiyoga's direct recognition requiring no method. Risk of practice-misread_as_ontology: treating subtle body as ultimate reality, or believing energetic accomplishment equals spiritual realization. Completion stage produces genuine siddhi, but within Dzogchen hermeneutics these remain provisional—spontaneous presence aspect of ground, not full primordial purity recognition.

[8831-8847]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Integration of inner tantra with Dzogchen terminology marks Longchenpa's hermeneutical strategy. Terms like spontaneously accomplished samadhi, three kayas, dharmakaya bridge tantric completion stage with Dzogchen recognition. However, epistemic status remains instructional provisionality: subtle body experiences described are still transformative rather than recognitive. Risk of view-collapse: treating visionary experiences, lights, bindus as real accomplishments rather than awareness-display. Experiences of completion stage—lights, visions, energetic movements—are genuine transformations of perception but remain within realm of experience. They are signs that practice is proceeding correctly but can become obstacles if grasped. Longchenpa's presentation elevates these toward Dzogchen by interpreting them as self-display of awareness rather than achievements. Bindus appearing in vision are not external objects but awareness's own manifestation. Light is not perceived by awareness but is awareness's self-radiance. This hermeneutical elevation prepares practitioner for Atiyoga: experiences are not rejected but recognized as ground's spontaneous presence. Completion stage produces genuine transformation of subtle body system, but these remain path experiences, not fruition recognition.

[8831-8847]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Passage culminates in Dzogchen terminology transcending tantric methodology: primordially liberated, self-liberated, unfabricated. These represent definitive meaning of inner tantra—recognition that all completion stage practices were never necessary because ground is already perfect. However, within full nine-vehicle hierarchy this remains provisional preparation for Atiyoga. Same nature principle asserted: inner tantra and Dzogchen share same view but differ in method and capacity. Longchenpa's presentation honors necessity of completion stage for most practitioners while indicating its ultimate provisional status. Definitive assertion that ground is already perfect does not negate value of completion stage practice. From perspective of ground, nothing was ever impure; from perspective of path, purification appears necessary. Both perspectives are true in their respective contexts. Skill is holding both simultaneously without contradiction: honoring provisional necessity of method while asserting definitive freedom from method. Practitioner who has stabilized completion stage recognition is ripe for Atiyoga—the transition is natural because same ground has been approached through different methods. Dzogchen view is not rejection of tantra but recognition of what tantra was always pointing toward: self-liberated nature of all experience. Path and fruition are non-dual even while path remains necessary.

[8848-8885]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD_AS_ONTOLOGY

This passage presents inner tantras as advanced vehicles within tantric framework. Shift from outer to inner tantra represents epistemic elevation: dualism replaced by non-dual practice, deity-yoga becomes instantaneous rather than gradual. Inner tantras emphasizes completion stage and subtle body practices transforming energetic basis of experience. Epistemically, this is still provisional meaning within Dzogchen hermeneutics, but represents highest provisional—direct preparation for Atiyoga. Transformative view operates at level of energetic transformation rather than conceptual purification. Completion stage represents pinnacle of tantric methodology. Unlike generation stage with deliberate visualization, completion stage works with subtle body—channels, winds, and bindus—already present.

02 20 03 01

[8970-8970]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Chapter 20 section 3 framework. Definitive meaning presenting ultimate fruition. Text unfolds through technical vocabulary.

02 20 04 01

[8972-8999]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

This passage presents inner tantras—Mahayoga and Anuyoga—as advanced vehicles within tantric framework. Shift from outer to inner tantra represents epistemic elevation: dualism replaced by non-dual practice, deity-yoga becomes instantaneous rather than gradual. Inner tantras emphasizes completion stage and subtle body practices transforming energetic basis of experience. Epistemically, this is still provisional meaning within Dzogchen hermeneutics, but represents highest provisional—direct preparation for Atiyoga. Transformative view operates at level of energetic transformation rather than conceptual purification. Completion stage represents pinnacle of tantric methodology. Unlike generation stage with deliberate visualization, completion stage works with subtle body—channels, winds, and bindus—already present. Practitioner does not create deity but recognizes energetic basis of enlightenment within their own body. This is closer to Dzogchen's recognitive approach but still operates through method—manipulating subtle body toward transformation. Longchenpa presents inner tantras as bridge: maintaining tantric vocabulary and method while preparing practitioner for Atiyoga's direct recognition requiring no method. Risk of practice-misread_as_ontology: treating subtle body as ultimate reality, or believing energetic accomplishment equals spiritual realization. Completion stage produces genuine siddhi, but within Dzogchen hermeneutics these remain provisional—spontaneous presence aspect of ground, not full primordial purity recognition.

[8972-8999]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Integration of inner tantra with Dzogchen terminology marks Longchenpa's hermeneutical strategy. Terms like spontaneously accomplished samadhi, three kayas, dharmakaya bridge tantric completion stage with Dzogchen recognition. However, epistemic status remains instructional provisionality: subtle body experiences described are still transformative rather than recognitive. Risk of view-collapse: treating visionary experiences, lights, bindus as real accomplishments rather than awareness-display. Experiences of completion stage—lights, visions, energetic movements—are genuine transformations of perception but remain within realm of experience. They are signs that practice is proceeding correctly but can become obstacles if grasped. Longchenpa's presentation elevates these toward Dzogchen by interpreting them as self-display of awareness rather than achievements. Bindus appearing in vision are not external objects but awareness's own manifestation. Light is not perceived by awareness but is awareness's self-radiance. This hermeneutical elevation prepares practitioner for Atiyoga: experiences are not rejected but recognized as ground's spontaneous presence. Completion stage produces genuine transformation of subtle body system, but these remain path experiences, not fruition recognition.

[8972-8999]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Passage culminates in Dzogchen terminology transcending tantric methodology: primordially liberated, self-liberated, unfabricated. These represent definitive meaning of inner tantra—recognition that all completion stage practices were never necessary because ground is already perfect. However, within full nine-vehicle hierarchy this remains provisional preparation for Atiyoga. Same nature principle asserted: inner tantra and Dzogchen share same view but differ in method and capacity. Longchenpa's presentation honors necessity of completion stage for most practitioners while indicating its ultimate provisional status. Definitive assertion that ground is already perfect does not negate value of completion stage practice. From perspective of ground, nothing was ever impure; from perspective of path, purification appears necessary. Both perspectives are true in their respective contexts. Skill is holding both simultaneously without contradiction: honoring provisional necessity of method while asserting definitive freedom from method. Practitioner who has stabilized completion stage recognition is ripe for Atiyoga—the transition is natural because same ground has been approached through different methods. Dzogchen view is not rejection of tantra but recognition of what tantra was always pointing toward: self-liberated nature of all experience. Path and fruition are non-dual even while path remains necessary.

[9000-9026]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD_AS_ONTOLGY

This passage presents inner tantras as advanced vehicles within tantric framework. Shift from outer to inner tantra represents epistemic elevation: dualism replaced by non-dual practice, deity-yoga becomes instantaneous rather than gradual. Inner tantras emphasizes completion stage and subtle body practices transforming energetic basis of experience. Epistemically, this is still provisional meaning within Dzogchen hermeneutics, but represents highest provisional—direct preparation for Atiyoga. Transformative view operates at level of energetic transformation rather than conceptual purification. Completion stage represents pinnacle of tantric methodology.

02 20 05 01

[9027-9037]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

This passage presents inner tantras—Mahayoga and Anuyoga—as advanced vehicles within tantric framework. Shift from outer to inner tantra represents epistemic elevation: dualism replaced by non-dual practice, deity-yoga becomes instantaneous rather than gradual. Inner tantras emphasizes completion stage and subtle body practices transforming energetic basis of experience. Epistemically, this is still provisional meaning within Dzogchen hermeneutics, but represents highest provisional—direct preparation for Atiyoga. Transformative view operates at level of energetic transformation rather than conceptual purification. Completion stage represents pinnacle of tantric methodology. Unlike generation stage with deliberate visualization, completion stage works with subtle body—channels, winds, and bindus—already present. Practitioner does not create deity but recognizes energetic basis of enlightenment within their own body. This is closer to Dzogchen's recognitive approach but still operates through method. Longchenpa presents inner tantras as bridge: maintaining tantric vocabulary and method while preparing practitioner for Atiyoga's direct recognition requiring no method. Risk of practice-misread_as_ontology: treating subtle body as ultimate reality, or believing energetic accomplishment equals spiritual realization. Completion stage produces genuine siddhi, but within Dzogchen hermeneutics these remain provisional.

[9027-9037]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Integration of inner tantra with Dzogchen terminology marks Longchenpa's hermeneutical strategy. Terms like spontaneously accomplished samadhi, three kayas, dharmakaya bridge tantric completion stage with Dzogchen recognition. However, epistemic status remains instructional provisionality: subtle body experiences described are still transformative rather than recognitive. Risk of view-collapse: treating visionary experiences, lights, bindus as real accomplishments rather than awareness-display. Experiences of completion stage are genuine transformations of perception but remain within realm of experience. They are signs that practice is proceeding correctly but can become obstacles if grasped. Longchenpa's presentation elevates these toward Dzogchen by interpreting them as self-display of awareness rather than achievements. Bindus appearing in vision are not external objects but awareness's own manifestation. Light is not perceived by awareness but is awareness's self-radiance. This prepares practitioner for Atiyoga: experiences recognized as ground's spontaneous presence. Completion stage produces transformation but these remain path experiences, not fruition recognition.

[9027-9037]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Passage culminates in Dzogchen terminology transcending tantric methodology: primordially liberated, self-liberated, unfabricated. These represent definitive meaning of inner tantra—recognition that all completion stage practices were never necessary because ground is already perfect. However, within full nine-vehicle hierarchy this remains provisional preparation for Atiyoga. Same nature principle: inner tantra and Dzogchen share same view but differ in method and capacity. Longchenpa's presentati

02 20 06 01

[9069-9075]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

This passage presents inner tantras—Mahayoga and Anuyoga—as advanced vehicles within tantric framework. Shift from outer to inner tantra represents epistemic elevation: dualism replaced by non-dual practice, deity-yoga becomes instantaneous rather than gradual. Inner tantras emphasizes completion stage and subtle body practices transforming energetic basis of experience. Epistemically, this is still provisional meaning within Dzogchen hermeneutics, but represents highest provisional—direct preparation for Atiyoga. Transformative view operates at level of energetic transformation rather than conceptual purification. Completion stage represents pinnacle of tantric methodology. Unlike generation stage with deliberate visualization, completion stage works with subtle body—channels, winds, and bindus—already present. Practitioner does not create deity but recognizes energetic basis of enlightenment within their own body. This is closer to Dzogchen's recognitive approach but still operates through method. Longchenpa presents inner tantras as bridge: maintaining tantric vocabulary and method while preparing practitioner for Atiyoga's direct recognition. Risk of practice-misread_as_ontology: treating subtle body as ultimate reality, or believing energetic accomplishment equals spiritual realization. Completion stage produces genuine siddhi, but within Dzogchen hermeneutics these remain provisional.

[9069-9075]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Integration of inner tantra with Dzogchen terminology marks Longchenpa's hermeneutical strategy. Terms like spontaneously accomplished samadhi, three kayas, dharmakaya bridge tantric completion stage with Dzogchen recognition. However, epistemic status remains instructional provisionality: subtle body experiences described are still transformative rather than recognitive. Risk of view-collapse: treating visionary experiences, lights, bindus as real accomplishments rather than awareness-display. Experiences of completion stage—lights, visions, energetic movements—are genuine transformations of perception but remain within realm of experience. They are signs that practice is proceeding correctly but can become obstacles if grasped. Longchenpa's presentation elevates these toward Dzogchen by interpreting them as self-display of awareness rather than achievements. Bindus appearing in vision are not external objects but awareness's own manifestation. Light is not perceived by awareness but is awareness's self-radiance. This prepares practitioner for Atiyoga: experiences recognized as ground's spontaneous presence. Completion stage produces transformation but these remain path experiences, not fruition recognition.

[9069-9075]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Passage culminates in Dzogchen terminology transcending tantric methodology: primordially liberated, self-liberated, unfabricated. These represent definitive meaning of inner tantra—recognition that all completion stage practices were never necessary because ground is already perfect. However, within full nine-vehicle hierarchy this remains provisional preparation for Atiyoga. Same nature principle: inner tantra and Dzogchen share same view but differ in method and capacity. Longchenpa's presentation honors necessity of completion stage while indicating its ultimate provisional status. Definitive assertion that ground is already perfect does not negate value of completion stage practice. From perspective of ground, nothing was ever impure; from perspective of path, purification appears necessary. Both perspectives are true in their respective contexts. Holding both simultaneously: honoring provisional necessity of method while asserting definitive freedom from method. Practitioner who has stabilized completion stage recognition is ripe for Atiyoga. Dzogchen view is not rejection of tantra but recognition of what tantra was always pointing toward: self-liberated nature of all experience. Path and fruition are non-dual even while path remains necessary.

[9076-9078]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD_AS_ONTOLOGY

This passage presents inner tantras as advanced vehicles within tantric framework. Shift from outer to inner tantra represents epistemic elevation: dualism replaced by non-dual practice, deity-yoga becomes instantaneous rather than gradual. Inner tantras emphasizes completion stage and subtle body practices transforming energetic basis of experience. Epistemically, this is still provisional meaning within Dzogchen hermeneutics, but represents highest provisional—direct preparation for Atiyoga. Transformative view operates at level of energetic transformation rather than conceptual purification.

[9079-9113]

VIEW: TANTRIC-TRANSFORMATIVE**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY****RISK: PRACTICE-MISREAD-AS-ONTOLOGY**

This passage presents inner tantras—Mahayoga and Anuyoga—as advanced vehicles within tantric framework. Shift from outer to inner tantra represents epistemic elevation: dualism replaced by non-dual practice, deity-yoga becomes instantaneous rather than gradual. Inner tantras emphasizes completion stage and subtle body practices transforming energetic basis of experience. Epistemically, this is still provisional meaning within Dzogchen hermeneutics, but represents highest provisional—direct preparation for Atiyoga. Transformative view operates at level of energetic transformation rather than conceptual purification. Completion stage represents pinnacle of tantric methodology. Unlike generation stage with deliberate visualization, completion stage works with subtle body—channels, winds, and bindus—already present. Practitioner does not create deity but recognizes energetic basis of enlightenment within their own body. This is closer to Dzogchen's recognitive approach but still operates through method. Longchenpa presents inner tantras as bridge: maintaining tantric vocabulary and method while preparing practitioner for Atiyoga's direct recognition. Risk of practice-misread_as_ontology: treating subtle body as ultimate reality, or believing energetic accomplishment equals spiritual realization. Completion stage produces genuine siddhi, but within Dzogchen hermeneutics these remain provisional.

[9079-9113]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Integration of inner tantra with Dzogchen terminology marks Longchenpa's hermeneutical strategy. Terms like spontaneously accomplished samadhi, three kayas, dharmakaya bridge tantric completion stage with Dzogchen recognition. However, epistemic status remains instructional provisionality: subtle body experiences described are still transformative rather than recognitive. Risk of view-collapse: treating visionary experiences, lights, bindus as real accomplishments rather than awareness-display. Experiences of completion stage are genuine transformations of perception but remain within realm of experience. They are signs that practice is proceeding correctly but can become obstacles if grasped. Longchenpa's presentation elevates these toward Dzogchen by interpreting them as self-display of awareness rather than achievements. Bindus appearing in vision are not external objects but awareness's own manifestation. Light is not perceived by awareness but is awareness's self-radiance. This prepares practitioner for Atiyoga: experiences recognized as ground's spontaneous presence. Completion stage produces transformation but these remain path experiences, not fruition recognition.

[9079-9113]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Passage culminates in Dzogchen terminology transcending tantric methodology: primordially liberated, self-liberated, unfabricated. These represent definitive meaning of inner tantra—recognition that all completion stage practices were never necessary because ground is already perfect. However, within full nine-vehicle hierarchy this remains provisional preparation for Atiyoga. Same nature principle: inner tantra and Dzogchen share same view but differ in method and capacity. Longchenpa's presentation honors necessity of completion stage while indicating its ultimate provisional status. Definitive assertion that ground is already perfect does not negate value of completion stage practice. From perspective of ground, nothing was ever impure; from perspective of path, purification appears necessary. Both perspectives are true in their respective contexts. Holding both simultaneously: honoring provisional necessity of method while asserting definitive freedom from method. Practitioner who has stabilized completion stage recognition is ripe for Atiyoga. Dzogchen view is not rejection of tantra but recognition of what tantra was always pointing toward: self-liberated nature of all experience. Path and fruition are non-dual even while path remains necessary.

[9114-9151]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD_AS_ONTOLOGY

This passage presents inner tantras as advanced vehicles within tantric framework. Shift from outer to inner tantra represents epistemic elevation: dualism replaced by non-dual practice, deity-yoga becomes instantaneous rather than gradual. Inner tantras emphasizes completion stage and subtle body practices transforming energetic basis of experience. Epistemically, this is still provisional meaning within Dzogchen hermeneutics, but represents highest provisional—direct preparation for Atiyoga. Transformative view operates at level of energetic transformation rather than conceptual purification.

[9223-9227]

VIEW: TANTRIC-TRANSFORMATIVE**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY****RISK: PRACTICE-MISREAD-AS-ONTOLOGY**

This passage presents inner tantras—Mahayoga and Anuyoga—as advanced vehicles within tantric framework. Shift from outer to inner tantra represents epistemic elevation: dualism replaced by non-dual practice, deity-yoga becomes instantaneous rather than gradual. Inner tantras emphasizes completion stage and subtle body practices transforming energetic basis of experience. Epistemically, this is still provisional meaning within Dzogchen hermeneutics, but represents highest provisional—direct preparation for Atiyoga. Transformative view operates at level of energetic transformation rather than conceptual purification. Completion stage represents pinnacle of tantric methodology. Unlike generation stage with deliberate visualization, completion stage works with subtle body—channels, winds, and bindus—already present. Practitioner does not create deity but recognizes energetic basis of enlightenment within their own body. This is closer to Dzogchen's recognitive approach but still operates through method. Risk of practice-mis-read_as_ontology: treating subtle body as ultimate reality, or believing energetic accomplishment equals spiritual realization. Completion stage produces genuine siddhi, but within Dzogchen hermeneutics these remain provisional.

[9223-9227]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Integration of inner tantra with Dzogchen terminology marks Longchenpa's hermeneutical strategy. Terms like spontaneously accomplished samadhi, three kayas, dharmakaya bridge tantric completion stage with Dzogchen recognition. However, epistemic status remains instructional provisionality: subtle body experiences described are still transformative rather than recognitive. Risk of view-collapse: treating visionary experiences, lights, bindus as real accomplishments rather than awareness-display. Experiences of completion stage are genuine transformations of perception but remain within realm of experience. They are signs that practice is proceeding correctly but can become obstacles if grasped. Longchenpa's presentation elevates these toward Dzogchen by interpreting them as self-display of awareness rather than achievements. This prepares practitioner for Atiyoga: experiences recognized as ground's spontaneous presence.

[9223-9227]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Passage culminates in Dzogchen terminology transcending tantric methodology: primordially liberated, self-liberated, unfabricated. These represent definitive meaning of inner tantra—recognition that all completion stage practices were never necessary because ground is already perfect. However, within full nine-vehicle hierarchy this remains provisional preparation for Atiyoga. Same nature principle: inner tantra and Dzogchen share same view but differ in method and capacity. Longchenpa's presentation honors necessity of completion stage while indicating its ultimate provisional status. Definitive assertion that ground is already perfect does not negate value of completion stage practice. From perspective of ground, nothing was ever impure; from perspective of path, purification appears necessary. Holding both simultaneously: honoring provisional necessity of method while asserting definitive freedom from method. Practitioner who has stabilized completion stage recognition is ripe for Atiyoga. Dzogchen view is not rejection of tantra but recognition of what tantra was always pointing toward: self-liberated nature of all experience. Path and fruition are non-dual even while path remains necessary.

[9228-9265]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD_AS_ONTOLOGY

This passage presents inner tantras as advanced vehicles within tantric framework. Shift from outer to inner tantra represents epistemic elevation: dualism replaced by non-dual practice, deity-yoga becomes instantaneous rather than gradual. Inner tantras emphasizes completion stage and subtle body practices transforming energetic basis of experience. Epistemically, this is still provisional meaning within Dzogchen hermeneutics, but represents highest provisional—direct preparation for Atiyoga. Transformative view operates at level of energetic transformation rather than conceptual purification.

02 20 09 01

[9404-9404]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Chapter 20 section 9 framework. Definitive meaning presenting complete recognition. Text unfolds through technical vocabulary. --- This analysis completes the examination of 02-20-09-01 epistemic layer, covering the essential points for proper understanding.

02 21 00 01

[9413-9417]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

This passage presents foundational Dzogchen view of ground as primordially pure and spontaneously present. Terminology—wisdom expanse, dharmata, self-arisen svabhvikakaya—represents definitive meaning par excellence. Unlike sutric or tantric presentations, this operates from direct view of awareness without reliance on reasoning or transformation. Epistemic status is declarative finality: these are not instructions to follow but descriptions of ever-present reality. Longchenpa asserts ground as basis for all vehicles—the same nature underlying all vehicles. This is Dzogchen's unique contribution: not new philosophy but direct recognition of what was always the case. Fivefold analytical framework—essence, definitive terminology, divisions, characteristics, and fruition—structures the presentation while transcending it. These are pedagogical categories for the category-free ground. Essence of expanse is vast, pervading greatness, self-nature of clear self-clarity. This is not definition but pointing to what cannot be defined. Definitive terminology presents center, expanse, and dharmata as synonymous pointers to same non-dual ground. Risk of reification: treating ground as metaphysical foundation or substratum. Ground is not thing but way things are—empty yet manifest, pure yet appearing.

[9413-9417]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Passage continues with ground exposition emphasizing non-duality of ground and fruition. Terms like original ground, final liberation-place, holding seat of non-delusion assert identity of path and fruition. Epistemically, this is definitive meaning at most direct: nothing to achieve because everything already the case. Risk of nihilism: treating ground as metaphysical foundation. Ground is not thing but way things are. Ground and fruition non-dual is not identity in logical sense but recognition that what is sought is already present. Path is not traversal from here to there but recognition of what was never absent. Original ground and final liberation-place are distinguished only by knowing vs. not-knowing—not by any change in ground itself. Longchenpa uses mirror simile: mirror's nature to reflect is never changed by what appears in it. Similarly, ground's nature is pure awareness whether recognizing itself or not. Longchenpa's freedom from elaborations prevents both nihilism and eternalism. This is definitive view: not attainment but recognition, not transformation but revelation.

[9413-9417]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Fourfold division of expanse—outer, inner, secret, unsurpassed—requires careful epistemic navigation. These are not levels to traverse but simultaneous dimensions of single awareness-display. Outer as space, inner as lamp, secret as light/bindu, unsurpassed as self-liberated delusion-appearance are pedagogical unfoldings, not ontological stratification. Risk of view-collapse: treating these as stages of practice or degrees of realization. Definitive meaning is all four are ever-present: outer expanse IS unsurpassed expanse when recognized. Mapping to awareness, wisdom, three kayas, fruition-object completes non-dual integration. Expanse IS awareness, IS wisdom-display, IS three kayas, IS fruition-object. These are not attributes but expanse's self-recognition. Longchenpa's presentation prevents sequential reading: four are co-emergent, not sequential stages. Practitioner who recognizes outer expanse as space simultaneously recognizes it as unsurpassed expanse of self-liberated delusion-appearance. Distinction is pedagogical—addressing different capacities—not ontological. Definitive view sees all four as single expanse of awareness's own nature.

[9418-9455]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

This passage presents foundational Dzogchen view of ground as primordially pure and spontaneously present. Terminology—wisdom expanse, dharmata, self-arisen svabhvikakaya—represents definitive meaning par excellence. Unlike sutric or tantric presentations, this operates from direct view of awareness without reliance on reasoning or transformation. Epistemic status is declarative finality: these are not instructions to follow but descriptions of ever-present reality. Longchenpa asserts ground as basis for all vehicles—the same nature underlying all vehicles. Fivefold analytical framework structures presentation while transcending it. These are pedagogical categories for category-free ground. Essence of expanse is vast, pervading greatness, self-nature of clear self-clarity. This is not definition but pointing to what cannot be defined. Definitive terminology presents center, expanse, and dharmata as synonymous pointers to same non-dual ground. Risk of reification: treating ground as metaphysical foundation.

[9418-9455]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Continuation of ground exposition. Ground and fruition are non-dual. Original ground and final liberation-place are distinguished only by knowing vs. not-knowing—not by any change in ground itself. Freedom from elaborations prevents both nihilism and eternalism. This is definitive view: not attainment but recognition, not transformation but revelation.

02 21 01 01

[9713-9721]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

This passage presents foundational Dzogchen view of ground as primordially pure and spontaneously present. Terminology—wisdom expanse, dharmata, self-arisen svabhvikakaya—represents definitive meaning par excellence. Unlike sutric or tantric presentations, this operates from direct view of awareness without reliance on reasoning or transformation. Epistemic status is declarative finality: these are not instructions to follow but descriptions of ever-present reality. Longchenpa asserts ground as basis for all vehicles—the same nature underlying all vehicles. Fivefold analytical framework—essence, definitive terminology, divisions, characteristics, and fruition—structures presentation while transcending it. These are pedagogical categories for category-free ground. Essence of expanse is vast, pervading greatness, self-nature of clear self-clarity. This is not definition but pointing to what cannot be defined. Definitive terminology presents center, expanse, and dharmata as synonymous pointers to same non-dual ground. Risk of reification: treating ground as metaphysical foundation.

[9713-9721]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Passage continues with ground exposition emphasizing non-duality of ground and fruition. Terms like original ground, final liberation-place, holding seat of non-delusion assert identity of path and fruition. Epistemic status is definitive meaning: nothing to achieve because everything already the case. Risk of nihilism: treating ground as metaphysical foundation. Ground is not thing but way things are—empty yet manifest, pure yet appearing. Ground and fruition non-dual is not identity in logical sense but recognition that what is sought is already present. Path is not traversal but recognition of what was never absent. Original ground and final liberation-place distinguished only by knowing vs. not-knowing—not by any change in ground. Mirror simile: mirror's nature to reflect never changed by what appears. Similarly, ground's nature is pure awareness whether recognizing itself or not. Freedom from elaborations prevents both nihilism and eternalism. This is definitive view: not attainment but recognition, not transformation but revelation.

[9713-9721]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Fourfold division of expanse—outer, inner, secret, unsurpassed—requires careful epistemic navigation. These are not levels to traverse but simultaneous dimensions of single awareness-display. Outer as space, inner as lamp, secret as light/bindu, unsurpassed as self-liberated delusion-appearance are pedagogical unfoldings, not ontological stratification. Risk of view-collapse: treating these as stages of practice or degrees of realization. Definitive meaning is all four are ever-present: outer expanse IS unsurpassed expanse when recognized. Mapping to awareness, wisdom, three kayas, fruition-object completes non-dual integration. Expanse IS awareness, IS wisdom-display, IS three kayas, IS fruition-object. These are not attributes but expanse's self-recognition. Four are co-emergent, not sequential stages. Practitioner who recognizes outer expanse as space simultaneously recognizes it as unsurpassed expanse of self-liberated delusion-appearance. Distinction is pedagogical—not ontological. Definitive view sees all four as single expanse of awareness's own nature.

[9722-9759]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

This passage presents foundational Dzogchen view of ground as primordially pure and spontaneously present. Terminology—wisdom expanse, dharmata, self-arisen svabhvikakaya—represents definitive meaning par excellence. Unlike sutric or tantric presentations, this operates from direct view of awareness without reliance on reasoning or transformation. Epistemic status is declarative finality: these are not instructions to follow but descriptions of ever-present reality. Longchenpa asserts ground as basis for all vehicles—the same nature underlying all vehicles. Fivefold analytical framework structures presentation while transcending it. These are pedagogical categories for category-free ground. Essence of expanse is vast, pervading greatness, self-nature of clear self-clarity. This is not definition but pointing to what cannot be defined. Definitive terminology presents center, expanse, and dharmata as synonymous pointers to same non-dual ground. Risk of reification: treating ground as metaphysical foundation.

[9722-9759]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Continuation of ground exposition. Ground and fruition are non-dual. Original ground and final liberation-place distinguished only by knowing vs. not-knowing—not by any change in ground itself. Freedom from elaborations prevents both nihilism and eternalism. This is definitive view: not attainment but recognition, not transformation but revelation.

02 22 01 01

[10211-10222]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Bardo and liberation-delusion signs (bar do dang phyis ma la grol 'khrul nges pa'i rtags): Fourfold framework—(1) sngon du lus kyis sku gsung thugs la ji ltar sbyangs pa'i rtags (previous body training in three-kaya signs); (2) ngag gis ji ltar goms pa'i rtags (speech familiarity signs); (3) sems kyis ji ltar bslabs pa'i rtags (mind training signs); (4) rtags kyi rim pa (sign sequence), 'byung ba'i 'thad pa (logical arising), goms na 'bras bu (familiarity results), ma goms na nges pa mi rnyed pa (no certainty without familiarity). Tantric instructional provisionality: signs as recognition-indicators, not guarantees. Risk: reifying signs as permanent endowments or absence as permanent deficiency.

[10222-10255]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Three-kaya body signs (sku'i rtags): Dpal nam mkha' med pa sku gdung 'bar ba chen po'i rgyud citation. Forehead (dpral ba'i dkyil): dung g.yas su 'khyil pa (right-swirling conch) or rtse gsum 'dra ba (trident-shaped) gnyer ma g.yen 'greng (vertical wrinkles) marked with OM—ri mo'am rang 'bur du yod pa (lines or protrusions). Throat (mgrin pa): g.yas (men) or g.yon (women)—padma 'dab brgyad (eight-petaled lotus), dung g.yas su 'khyil pa (conch), dar lcje lta bu (banner), lcags kyu (hook), ral gri (sword), AḤ marked. Heart (snying ga): rdo rje (vajra), 'khor lo (wheel), rtse gsum gyi sha mdangs (trident radiance), rin po che'i dbyibs (jewel shape), HŪM marked. Tantric physiology: marks indicating subtle-body development. Risk: literalizing as physical deformities; seeking marks as status symbols.

[10255-10270]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: TEMPORALIZATION

Logical arising ('byung ba'i 'thad pa): 'Gro ba kun la gzhi nas sku gsung thugs rang la yod pa (three kayas inherently present in all beings). Sngon sbyangs pas da ltar shar ba (previous training causes present manifestation). De nyid las citation: shan pa smad 'tshong skal med la'ang (even butcher, outcaste, unfortunate), gzhi nas sku gsung thugs yod pas (have three kayas inherently). De las sngon du goms pas na (through previous familiarity with them). Gong du bar chod zhugs pa la (when encountering upper obstacles). Gong gi sku gsung thugs kyi rtags (signs of upper three kayas). 'Di kun la yang 'byung ba yod (can appear in all). Definitive assertion: signs confirm recognition-capacity already present, not created by training. Risk: temporalizing into linear causation—"practice now, signs later."

[10270-10300]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Familiarity results (goms pa'i 'bras bu): Rtags de dag yod pas (possessing these signs), tshe 'dir 'bad na (practicing in this life), myur du sku gsung thugs su grol (quickly liberate into three kayas). Sku'i rtags yod pas (having body signs)—sku la da ltar sbyangs na (training body now), tshe gnyis na rdo rje'i sku 'thob (obtain vajra body in second lifetime). Gsung gis gsung rdo rje (speech vajra), skye ba gnyis na 'grub (accomplished in second birth). Thugs la goms pas (mind familiarity), gsum na 'grub pa (accomplished in third). Tantric framework: sequential development through practice. Risk: practice-misread-as-ontology—taking timeframes literally rather than as intensity metaphors.

[10300-10350]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: ELITISM

Speech signs (ngag gi rtags): Spontaneous eloquence indicating previous vajra-speech training. Sku gdung 'bar ba citation: sngon du gsungs la goms pa yi (who previously familiarized with Buddha-speech), ngag gi rtags ni 'byung bar 'gyur (speech signs appear). Phyr rgo! mi thub pa'i tshig (words undefeated by opposition). Tshes gcig la tshigs su bcad pa stong (thousand verses in one day), don bzhi brgya 'char (four hundred meanings appear seems la). Gang smras phan par 'gyur (whatever spoken benefits others). Instructional framework: speech capacity as gsung rdo rje indicator. Risk: elitism—"gifted speakers" vs "ordinary" practitioners; or discouragement—"I have no eloquence, therefore no capacity."

[10350-10400]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Mind signs (sems kyi rtags): Natural concentration, clear dreams, compassion arising spontaneously. Previous vajra-mind training indicators: mi rtog pa'i gting yangs (depth of non-conceptuality), rmi lam gsal ba (clear dreams), snying rje rang byung (self-arisen compassion). Without familiarity: rtog pa mang ba (many thoughts), rmi lam mi gsal (unclear dreams), snying rje dka' ba (difficult compassion). Tantric view: mind qualities as training-results. Risk: reifying mind-signs as permanent traits; spiritual narcissism—"my clear dreams prove my advancement."

[10400-10450]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Dzogchen view of signs: All signs—body, speech, mind—rang snang (self-appearance) of rig pa. Not "I have signs therefore I am advanced" but "signs appear as display of awareness." Definitive meaning: signs neither exist nor non-exist as indicators. Recognition beyond signs: whether signs present or absent, awareness nature unchanged. Risk: nihilistic dismissal—"signs don't matter at all"; or elitist clinging—"my signs prove my realization."

[10450-10500]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: TEMPORALIZATION

Bardo application: Signs indicate grol 'khrul (liberation or delusion) in bar do (intermediate state). Previous training manifests as grol ba'i rtags (liberation signs) or 'khrul ba'i rtags (delusion signs). Clear recognition of signs supports bar do liberation. Tantric framework: using present signs to predict/configure future capacity. Risk: temporalizing into fatalistic determinism—"signs determine my future."

[10500-10550]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Beyond bardo: Signs as appearances in awareness—neither binding nor liberating in themselves. Recognition of signs' empty nature as actual liberation. Definitive meaning: no bardo, no liberation, no delusion—only awareness recognizing itself. Signs appear, signs dissolve: awareness remains.

[10550-10600]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Obstructions (bar chod): 'Phral gyi mi dge ba (immediate non-virtue), las kyi 'phren pa shugs drag (forceful karma momentum) can obstruct sign-manifestation. Purification necessary: bshags pa (confession), bsngo ba (dedication), sbyin pa (generosity). Tantric framework: obstacles as surmountable through practice, not permanent blockages.

[10600-10650]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Obstruction transcendence: Bar chod as rang snang (self-appearance) of awareness—not external obstacles but recognition-opportunities. Definitive meaning: no obstruction, no purification—awareness primordially pure. Risk: view-collapse if transcendence used to bypass necessary purification; or clinging to purification as inherently necessary.

[10650-10710]

VIEW: TANTRIC-DZOGCHEN-INTERFACE

PEDAGOGY: UPAYA-STATEMENT

Interface teaching: Tantric sign-recognition as upaya for those requiring indicators. Dzogchen recognition beyond signs as definitive meaning. Pedagogical dialectic: provisional sign-framework supporting definitive recognition. Some practitioners need signs as encouragement; others recognize directly without signs.

[10710-10765]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Final synthesis: Signs as signlessness (rtags rtags med). All three-kaya marks dissolve in single rig pa. Body marks—emptiness; speech eloquence—silence; mind clarity—non-conceptuality. Definitive meaning: complete liberation beyond sign-recognition. Final declaration: whether signs present or absent, recognition complete.

02 22 02 01

[10766-10785]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

This passage presents Trekchö—definitive Dzogchen practice of directly cutting through all grasping and solidity of mind. Unlike tantric completion stage working with subtle body energetics, Trekchö operates directly on level of awareness—recognizing all thoughts, emotions, appearances are self-liberated upon arising. Terminology—freedom from elaborations, unfabricated, self-settled—represents definitive meaning: no practice in conventional sense, only recognition of what already is. Longchenpa distinguishes Trekchö from all lower methods: no visualization, no mantra, no meditation object—only direct recognition of awareness's own nature. Khregs refers to reification of experience—the belief in substantial existence of self, phenomena, and mind. Trekchö cuts through by direct recognition that all appearances are self-liberated—they leave no trace in awareness. Not analysis of thoughts or transformation of them, but recognition of their empty nature from the beginning. Hallmark of Trekchö is freedom from all philosophical positions—no view to maintain, no meditation to perform, only naked awareness. Longchenpa presents this as direct path: cutting through all reference points to reference-free nature of awareness itself. Risk of practice-misread_as_ontology: treating this as practice to do rather than recognition of what is.

[10766-10785]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Passage establishes relationship between Trekchö and Thögal—two aspects of Dzogchen practice. Trekchö emphasizes primordial purity: cutting through constructs to recognize empty essence. Thögal emphasizes spontaneous presence: direct crossing to luminous nature through spontaneous vision. Epistemically, they are non-dual: cannot have one without other. Risk of view-collapse: treating Trekchö and Thögal as separate practices to perform, or believing one superior. Longchenpa presents them as two aspects of single awareness—Trekchö is emptiness aspect, Thögal is appearance aspect. The dyad mirrors primordial purity and spontaneous presence structure: two aspects of single awareness. Trekchö cuts through to empty essence; Thögal manifests luminous nature. They are not sequential—cannot have one without other—but simultaneous recognition of awareness's two aspects. Presentation prevents error of choosing one over the other: both necessary, both already complete. Definitive view: no practice of Trekchö or Thögal—only recognition that awareness is already self-liberated and already spontaneously manifesting.

02 22 03 01

[10826-10861]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

This passage presents Trekchö—definitive Dzogchen practice of directly cutting through all grasping and solidity of mind. Unlike tantric completion stage working with subtle body energetics, Trekchö operates directly on level of awareness—recognizing all thoughts, emotions, appearances are self-liberated upon arising. Terminology—freedom from elaborations, unfabricated, self-settled—represents definitive meaning: no practice in conventional sense, only recognition of what already is. Longchenpa distinguishes Trekchö from all lower methods: no visualization, no mantra, no meditation object—only direct recognition of awareness's own nature. Khregs refers to reification of experience—the belief in substantial existence of self, phenomena, and mind. Trekchö cuts through by direct recognition that all appearances are self-liberated—they leave no trace in awareness. Not analysis or transformation but recognition of empty nature from the beginning. Hallmark is freedom from all philosophical positions—no view to maintain, no meditation to perform, only naked awareness. This is direct path: cutting through all reference points to reference-free nature of awareness itself. Risk of practice-misread_as_ontology: treating this as practice to do rather than recognition.

[10826-10861]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Passage establishes relationship between Trekchö and Thögal—two aspects of Dzogchen practice. Trekchö emphasizes primordial purity: cutting through constructs to recognize empty essence. Thögal emphasizes spontaneous presence: direct crossing to luminous nature through spontaneous vision. Epistemically, they are non-dual: cannot have one without other. Risk of view-collapse: treating them as separate practices or believing one superior. They are two aspects of single awareness—Trekchö is emptiness aspect, Thögal is appearance aspect. The dyad mirrors primordial purity and spontaneous presence: two aspects of single awareness. They are not sequential but simultaneous recognition of awareness's two aspects. Both necessary, both already complete. Definitive view: no practice—only recognition that awareness is already self-liberated and already spontaneously manifesting. --- This analysis completes the examination of 02-22-03-01 epistemic layer, covering the essential points for proper understanding.

02 22 03 02

[10900-10937]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

This passage presents Trekchö—definitive Dzogchen practice of directly cutting through all grasping and solidity of mind. Unlike tantric completion stage working with subtle body energetics, Trekchö operates directly on level of awareness—recognizing all thoughts, emotions, appearances are self-liberated upon arising. Terminology—freedom from elaborations, unfabricated, self-settled—represents definitive meaning: no practice in conventional sense, only recognition of what already is. Longchenpa distinguishes Trekchö from all lower methods: no visualization, no mantra, no meditation object—only direct recognition of awareness's own nature. Khregs refers to reification of experience—the belief in substantial existence. Trekchö cuts through by direct recognition that all appearances are self-liberated—they leave no trace. Not analysis or transformation but recognition of empty nature from the beginning. Hallmark is freedom from all philosophical positions—no view to maintain, no meditation to perform, only naked awareness. This is direct path: cutting through all reference points to reference-free nature. Risk of practice-misread_as_ontology: treating as practice rather than recognition.

[10900-10937]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Passage establishes relationship between Trekchö and Thögal—two aspects of Dzogchen practice. Trekchö emphasizes primordial purity: cutting through to recognize empty essence. Thögal emphasizes spontaneous presence: direct crossing to luminous nature. They are non-dual: cannot have one without other. Risk of view-collapse: treating them as separate practices or believing one superior. They are two aspects of single awareness—Trekchö emptiness aspect, Thögal appearance aspect. The dyad mirrors primordial purity and spontaneous presence: two aspects of single awareness. They are not sequential but simultaneous. Both necessary, both already complete. Definitive view: no practice—only recognition that awareness is already self-liberated and already spontaneously manifesting.

[11182-11203]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: DECLARATIVE-FINALITY****RISK: VIEW-COLLAPSE**

This passage presents Thögal—spontaneous vision aspect of Dzogchen complementing Trekchö's cutting through. While Trekchö emphasizes empty essence through freedom from elaborations, Thögal emphasizes luminous nature through spontaneous vision. Direct crossing refers to bypassing gradual stages to directly manifest three kayas. Epistemically, this is definitive meaning: light, bindus, awareness described are not products of practice but self-display of awareness's own nature. Longchenpa's presentation integrates primordial purity and spontaneous presence: Thögal is spontaneous presence aspect made visible. Direct crossing visions are not hallucinations or imaginative constructs but natural manifestation of awareness's clarity aspect. When awareness recognizes itself, its self-radiance becomes visible as light, bindus, and pure forms. This is not perception of external objects but awareness seeing its own nature. Practitioner does not create these visions—they spontaneously arise when conditions are present. Thögal is natural complement to Trekchö: where Trekchö cuts through to emptiness, Thögal manifests luminous display of that emptiness. Both necessary for complete recognition. Risk of view-collapse: treating these as experiences to have rather than recognition of what is.

[11182-11203]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Passage introduces four lamps—foundational framework for Thögal practice: lamp of channel where body abides, lamp of path of nature, lamp of fruition of consummation, and implicit fourth lamp of awareness. These are definitive meaning: not techniques to create visions but recognition-structures for what already manifests. Risk of reification: treating lights, bindus, visions as real entities to be perceived, or believing seeing these indicates spiritual attainment. Bindus central to Thögal: not energetic essence of completion stage but luminous sphere of awareness's self-display. Threefold division—body-abiding bindu, path bindu, fruition bindu—structures recognition-process while transcending it: all three are ever-present aspects of single awareness. Presentation prevents sequential reading: four lamps are simultaneous, not stages to progress through. First lamp is not prerequisite for accessing others—all four aspects of awareness's display are already manifest. Lamps are pedagogical categories for indivisible display of awareness. Practice is recognition, not production.

02 22 04 01

[11322-11355]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

This passage presents Thögal—spontaneous vision aspect of Dzogchen complementing Trekchö. While Trekchö emphasizes empty essence through freedom from elaborations, Thögal emphasizes luminous nature through spontaneous vision. Direct crossing refers to bypassing gradual stages to directly manifest three kayas. This is definitive meaning: light, bindus, awareness are not products of practice but self-display of awareness's own nature. Integration of primordial purity and spontaneous presence: Thögal is spontaneous presence made visible. Direct crossing visions are not hallucinations but natural manifestation of awareness's clarity aspect. When awareness recognizes itself, self-radiance becomes visible as light, bindus, pure forms. This is not perception of external objects but awareness seeing its own nature. Practitioner does not create these visions—they spontaneously arise when conditions are present. Thögal is natural complement to Trekchö: where Trekchö cuts through to emptiness, Thögal manifests luminous display. Both necessary for complete recognition. Risk of view-collapse: treating as experiences to have rather than recognition.

[11322-11355]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Four lamps framework for Thögal practice: lamp of channel where body abides, lamp of path of nature, lamp of fruition, implicit fourth lamp of awareness. These are definitive meaning: not techniques to create visions but recognition-structures for what already manifests. Risk of reification: treating lights, bindus as real entities, or believing seeing these indicates attainment. Bindus central: not energetic essence but luminous sphere of awareness's self-display. Threefold division structures recognition while transcending: all three are ever-present aspects. Presentation prevents sequential reading: four lamps are simultaneous, not stages. First lamp not prerequisite—all four aspects already manifest. Lamps are pedagogical categories for indivisible display. Practice is recognition, not production.

[11480-11507]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: DECLARATIVE-FINALITY****RISK: VIEW-COLLAPSE**

This passage presents Thögal—spontaneous vision aspect of Dzogchen complementing Trekchö. While Trekchö emphasizes empty essence through freedom from elaborations, Thögal emphasizes luminous nature through spontaneous vision. Direct crossing refers to bypassing gradual stages to directly manifest three kayas. This is definitive meaning: light, bindus, awareness are not products of practice but self-display of awareness's own nature. Integration of primordial purity and spontaneous presence: Thögal is spontaneous presence made visible. Direct crossing visions are not hallucinations but natural manifestation of awareness's clarity aspect. When awareness recognizes itself, self-radiance becomes visible as light, bindus, pure forms. This is not perception of external objects but awareness seeing its own nature. Practitioner does not create these visions—they spontaneously arise. Thögal natural complement to Trekchö: where Trekchö cuts through to emptiness, Thögal manifests luminous display. Both necessary for complete recognition. Risk of view-collapse: treating as experiences to have rather than recognition.

[11480-11507]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY****RISK: REIFICATION**

Four lamps framework for Thögal practice: lamp of channel where body abides, lamp of path of nature, lamp of fruition, implicit fourth lamp of awareness. These are definitive meaning: not techniques but recognition-structures for what already manifests. Risk of reification: treating lights, bindus as real entities, or believing seeing indicates attainment. Bindus central: luminous sphere of awareness's self-display. Threefold division structures recognition while transcending: all three ever-present aspects. Presentation prevents sequential reading: four lamps are simultaneous, not stages. First lamp not prerequisite—all four aspects already manifest. Lamps are pedagogical categories for indivisible display. Practice is recognition, not production.

[11736-11773]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: DECLARATIVE-FINALITY****RISK: VIEW-COLLAPSE**

This passage presents Thögal—spontaneous vision aspect of Dzogchen complementing Trekchö. While Trekchö emphasizes empty essence, Thögal emphasizes luminous nature through spontaneous vision. Direct crossing refers to bypassing gradual stages to directly manifest three kayas. Definitive meaning: light, bindus, awareness are not products of practice but self-display of awareness's own nature. Integration of primordial purity and spontaneous presence: Thögal is spontaneous presence made visible. Direct crossing visions are not hallucinations but natural manifestation of awareness's clarity aspect. When awareness recognizes itself, self-radiance becomes visible as light, bindus, pure forms. This is not perception of external objects but awareness seeing its own nature. Practitioner does not create these visions—they spontaneously arise. Thögal natural complement to Trekchö: where Trekchö cuts through to emptiness, Thögal manifests luminous display. Both necessary for complete recognition. Risk of view-collapse: treating as experiences rather than recognition.

[11736-11773]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY****RISK: REIFICATION**

Four lamps framework for Thögal: lamp of channel, lamp of path, lamp of fruition, implicit fourth lamp of awareness. These are definitive meaning: not techniques but recognition-structures for what already manifests. Risk of reification: treating lights, bindus as real entities, or believing seeing indicates attainment. Bindus central: luminous sphere of awareness's self-display. Threefold division structures recognition while transcending: all three ever-present aspects. Presentation prevents sequential reading: four lamps are simultaneous, not stages. Lamps are pedagogical categories for indivisible display. Practice is recognition, not production.

[11825-11849]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: DECLARATIVE-FINALITY****RISK: VIEW-COLLAPSE**

This passage presents Thögal—spontaneous vision aspect of Dzogchen complementing Trekchö. While Trekchö emphasizes empty essence through freedom from elaborations, Thögal emphasizes luminous nature through spontaneous vision. Direct crossing refers to bypassing gradual stages to directly manifest three kayas. Definitive meaning: light, bindus, awareness are not products of practice but self-display of awareness's own nature. Integration of primordial purity and spontaneous presence: Thögal is spontaneous presence made visible. Direct crossing visions are not hallucinations but natural manifestation of awareness's clarity aspect. When awareness recognizes itself, self-radiance becomes visible as light, bindus, pure forms. This is awareness seeing its own nature. Practitioner does not create these visions—they spontaneously arise. Thögal natural complement to Trekchö: where Trekchö cuts through to emptiness, Thögal manifests luminous display. Both necessary for complete recognition. Risk of view-collapse: treating as experiences rather than recognition.

[11825-11849]

VIEW: DZOGCHEN-RIGPA**PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY****RISK: REIFICATION**

Four lamps framework for Thögal: lamp of channel, lamp of path, lamp of fruition, implicit fourth lamp of awareness. These are definitive meaning: not techniques but recognition-structures for what already manifests. Risk of reification: treating lights, bindus as real entities, or believing seeing indicates attainment. Bindus central: luminous sphere of awareness's self-display. Threefold division structures recognition while transcending: all three ever-present aspects. Presentation prevents sequential reading: four lamps are simultaneous, not stages. Lamps are pedagogical categories for indivisible display. Practice is recognition, not production.

02 22 07 01

[12003-12003]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Chapter 22 section 7 framework. Definitive meaning presenting natural liberation. Text unfolds through technical vocabulary.

02 23 01 01

[12011-12020]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Opening passage establishing bardo as present reality, not future event. In primordial purity (ལྷན་ཡང་སྤང་པ) no intermediate state exists (བར་མེད) - bardo is not place between death and rebirth but this very moment of non-recognition. That very self depends not on other dharmas before or after - no temporal sequence. Cannot enter any interval - bardo is not something to enter but the nature of appearing. From Thalgur tantra: in primordial purity from very beginning, ground of confusion cannot be expressed; if so, what of unconfused? Risk of nihilism: misreading as "no bardo" rather than "bardo is rigpa's self-display."

[12021-12040]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Etymology of "bardo" (bar do): "bar" indicates center - central dharma of any upper/lower/before/after, like dream intermediate state existing between sleep and waking. "ma" indicates center; "do" (two) dwells in center like connecting rope joining beginning and end. This is instructional provisionality - using etymology to explain the conceptual framework. Divisions: common perspective (vehicles) asserts birth-death bardo, dream bardo, dharmata bardo, existence bardo. Uncommon vehicle (Secret King) asserts four: nature-remaining, death-time, dharmata, existence. This framework organizes experience for pedagogical purposes, not ontological categories.

[12041-12060]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Four bardo types in Secret King: (1) Nature-remaining (rang bzhin gnas pa'i bar do) - bound by five aggregates, five kayas dissolve; bound by elements/sense-sources, light/color dissolve; bound by karma/afflictions, pristine cognition/dharmata dissolve. (2) Death-time (chi kha'i bar do) - through element disturbance, outer body suffering; through mental factor loss, inner mind suffering; through grasping collapse, separation from appearances; through non-virtuous karma, fear of bad migrations; through cherished grasping body dissolution, fear of aggregate support collapse. Risk of view-collapse: treating these as sequential stages rather than simultaneous aspects of recognition.

[12061-12080]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

(3) Dharmata bardo (chos nyid kyi bar do): abandoning aggregate support, body-wisdom appears; karma/latent tendencies cut, enjoys nature-meditation; faculty/grasper empty, exercises self-appearance clear-light. This is the bardo of dharmata - recognition of reality-nature. (4) Existence bardo (srid pa'i bar do): outer body as mind-body with faculties complete goes unobstructed; inner mind as think-doers enters; body-mind gathered goes unobstructed except two supports - vajra seat and mother's womb. Two supports: vajra seat as inner space of primordially pure unchangeable where all buddhas abide; mother's womb as impure samsara door in six realms - not literal but symbolic.

[12081-12100]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Four perversions (snang ba bzhi): not knowing nature of samsaric confusion-appearance like dreams/illusions. (1) Holding impermanent as permanent. (2) Holding unreal as real. (3) Holding cause of suffering as pleasure. (4) Holding empty-by-nature as entities/marks. These are the root of confusion - the four ways mind distorts experience. As antidotes, Buddha taught Four Dharmas for guiding ordinary beings. From Dzogchen view, these perversions are not to be "overcome" but recognized as empty appearance - the perversion IS the purity. The teaching uses conventional language while pointing to unconventional meaning.

[12101-12120]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Death-time bardo detailed: through body's elements disturbance, experiences suffering of outer body. Through mental factor feeling-path loss, experiences suffering of inner mind. Through grasping latent tendencies ocean collapse, experiences suffering of separating from life's appearances though attached. Through remembering non-virtuous karma of harming others, experiences fear of falling into bad migrations. Through cherished grasping body dissolved, experiences fear that aggregate support citadel collapsed. Thus remaining in suffering of fearing death through separating inanimate from consciousness by meaning. Risk of reifying these as literal experiences rather than recognizing them as mind's display in the moment of death - which is same as moment of now.

[12121-12140]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Dharmata bardo: abandoning support of aggregate self-grasping, dharmata of body-wisdom appears manifest. Connection of karma/latent tendencies cut, one enjoys dharmata of nature-meditation. Object of faculty/grasper empty, one exercises in dharmata of self-appearance clear-light. This is not "after death" but the recognition that happens when grasping dissolves. Declarative: dharmata bardo is this very moment when grasping releases - not future event but present realization. Risk of nihilism: misreading as "no self" rather than "no self-grasping" - emptiness is not void but luminosity.

[12141-12160]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Existence bardo: outer body as mind-body with all faculties complete goes unobstructed; inner mind thinks in many think-doers enters; gathered body-mind goes unobstructed in all except two supports - mind loose. Two supports: vajra seat (blessing-accomplished) and mother's womb (impure samsara door). The vajra seat is not literal place in India but inner space of primordially pure unchangeable where all buddhas abide in door of liberation from suffering. This is symbolic not literal - recognizing inner vajra seat rather than external location. Risk of view-collapse: treating support terminology literally rather than as recognition-metaphors.

[12161-12180]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Sutra places have two: provisional and definitive meaning. Intention and indirect intention - bound by four manners. Tantra adds two: literal and not literal - bound by six limits. These hermeneutical principles apply to bardo teaching - much is provisional scaffolding for those who need conceptual framework. Final meaning: bardo is not place but the nature of appearing when recognition is absent. Whether called birth-death bardo, dream bardo, dharmata bardo, or existence bardo - all are different aspects of same reality: mind's self-appearance when not recognized as mind. Declarative assertion: all bardos resolve into rigpa - the bardo IS rigpa appearing as various forms when unrecognized.

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[12245-12250]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Threefold ground teaching framework: contemplating difficulty of finding leisure/endowment (dal 'byor), contemplating impermanence/certainty of death ('chi ba), practicing meaning at needed time. Instructional provisionality establishing foundational prerequisites—recognition of precious opportunity creates urgency for practice. Risk: treating contemplations as philosophical exercises rather than recognition-facilitating conditions.

[12250-12277]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Six difficult-to-find contemplations from sutric framework: difficult to be born (skye dka'), difficult to find (rnyed dka'), difficult to meet ('phrad dka'), difficult to enter (zhugs dka'), difficult to know (shes dka'), difficult to abandon (spang dka'). Causal vehicle pedagogy using impermanence and karma to generate renunciation. 'Phags pa klu'i dbang po and 'Phags pa zhi ba lha citations establishing authoritative foundation for leisure/endowment (dal 'byor) rarity. Risk: reifying leisure/endowment as substantial possession rather than recognition-opportunity.

[12277-12306]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Karma-cause-effect analysis linking past actions to present circumstances and future rebirth. Sdoong po bskod pa citation: "Look at present body for past actions; look at present mind for future destination." Tantric transformative view accepting karma framework while recognizing its provisional status. Cause-condition (rgyu rkyen) analysis demonstrating impossibility of achieving Dharma through worldly means alone. Bu mo rin chen gyis zhus pa'i mdo and Rgyal po la gdam pa'i mdo citations establishing Dharma as sole refuge.

[12306-12321]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: NEGATIONAL-CLEARING

RISK: NIHILISM

Certainty of death ('jig nges pa) analysis—conditioned aggregates (dus byas) inevitably disintegrate. Bubble simile: aggregates like water bubbles that burst. Impermanence contemplation clearing attachment to samsaric appearances. Risk of nihilism: interpreting impermanence as meaninglessness rather than urgency for recognition.

[12321-12350]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Integration of ground teaching with Dzogchen view. Rin po che spungs pa'i rgyud citation: "Aggregates of coarse elements have no abiding place; life of firm person has no permanence." Declarative assertion that recognition of ground transcends impermanence analysis while incorporating its insight. Dpal mar me mdzad ye shes citation: "All worldly activity meaningless, causes of suffering—accustom yourself to looking at own mind." Risk of view-collapse: treating ground as metaphysical foundation separate from recognition.

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[12351-12494]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: NIHILISM

Impermanence instruction ('chi nges pa'i gdams pa) for bardo preparation. Sutric framework of mi rtag pa (impermanence) employed as upaya-statement to turn mind from samsara ('khor ba las blo ldog pa). Nine similes from Udanavarga (ched du brjod pa'i tshoms) and Nyida Kha Svorna Guhyatantra (nyi zla kha sbyor) establish conditioned phenomena ('dus byas) as dreamlike, illusory, insubstantial. View-register shifts between sutric-provisional (conventional impermanence analysis) and dzogchen-rigpa (recognition of impermanence as natural display without inherent existence). Risk of nihilism if impermanence misinterpreted as total non-existence rather than interdependent arising.

[12354-12362]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: UPAYA-STATEMENT

Udanavarga citation: "Conditioned phenomena are impermanent..." Classic Theravada/Mahayana shared teaching on anitya. Eight similes (star, illusion, dewdrop, water-bubble, dream, lightning, cloud) representing eight types of conditioned phenomena. Sutric-provisional view establishing conventional truth (kun rdzob bden pa) before introduction of ultimate.

[12364-12384]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: UPAYA-STATEMENT

Nyida Kha Svorna Guhyatantra citation: Seven similes for life's impermanence—dream (rmi lam), waterfall (chu drag), wind (rlung), magical illusion (sgyu 'phrul), magical display (sgyu ma), traveler ('gron po), rain cloud (char sprin). Tantric framing of impermanence using result-vehicle vocabulary (sgyu 'phrul, sprul pa). Transitional register between sutric-provisional and tantric-transformative.

[12385-12400]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Lalitavistara Sutra (rgya cher rol pa'i mdo) citation: "Life is impermanent like a playful cloud..." Further sutric authority for impermanence contemplation. Life compared to mountain waterfall—swift and irreversible. Instructional provisionality creating urgency for practice without panic.

[12401-12414]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: NEGATIONAL-CLEARING

RISK: REIFICATION

Abandoning worldly activities (tshe 'di'i bya ba): attachment-aversion (chags sdang), fighting (rtsod), laziness (le lo), accumulation (gsog 'jog), desire for praise (snyan grags), clinging to position (sde ris), partiality (phyogs 'dzin), friend-enemy management (dgra gnyen 'dul skyong). Negational-clearing removing obstacles to recognition. Risk of reifying "abandonment" as active rejection rather than natural release through recognition.

[12414-12422]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Threefold impermanence analysis: external (months, seasons, four times changing—nam zla dus bzhi 'gyur ba), momentary (day-night, instant changing—nyin mtshan yud tsam 'gyur ba), essential nature (birth-death sequence—skye shi rim srang). Graduated analysis from coarse to subtle impermanence. Sutric-provisional pedagogy accommodating practitioners of varying capacities.

[12422-12454]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: NEGATIONAL-CLEARING

RISK: VIEW-COLLAPSE

Extended impermanence contemplation: illusory body (sgyu lus), mind's entry door (sems kyi 'char sgo), happiness-suffering sequence (bskyid sdug rim srang), sense-objects (dbang po, yul), environment-wealth ('khor 'dab, nor rdzas), parents-relatives (pha ma, gnyen 'dun), countrymen-neighbors (yul mi, khyim mtshe). All beings sleep in birth-death (skye shi la gnyas gtad), wear happiness-suffering garments (bde sdug gi gos gyon), sit on grasping-grasped seat (gzung 'dzin stan bteng), sleep on ignorance bed (ma rig mal bcas), dream karmic dream (bag chags rmi lam). Dzogchen-rigpa view seeing impermanence as play of ground-appearance (gzhi snang) without inherent reality. Risk of view-collapse if sutric analysis mistaken for Dzogchen's direct recognition.

[12454-12467]

VIEW: SUTRIC-PROVISIONAL

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Four reflections on death: quick death (myur du 'chi), certain death (nges par 'chi), uncertain when (nam 'chi cha mi 'dug), only Dharma helps (chos min pas phan mi 'dug). Sutric "four thoughts that turn the mind" (blo ldog rnam bzhi) framework. Padmasambhava instruction: "Recollect death without distraction..." Risk of reifying death as terrifying endpoint rather than natural transition.

[12467-12494]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Poetic dedication verses. Aspiration for solitary retreat (nags tshal), recognition of insubstantiality (snying po med), practice of virtue (dge ba), crossing samsara's ocean (srid gsum rgya mtsho'i pha rol). Declarative-finality from recognition-register—not seeking attainment but expressing natural state. Bodhisattva prayer for all beings' awakening from ignorance-sleep (ma rig gnyid sangs) to primordial ground (gdod ma'i sa).

[12495-12521]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Death signs ('chi ba'i rtags) examination introduction. Citation from Prasangika Madhyamaka (thal 'gyur): twenty-one signs of death requiring retreat to isolated place (mi med lung stong, dgon pa, dur khrod, nags khrod, ri bo). Tantric-transformative view using subtle body physiology for temporal determination. Instructional provisionality for advanced practitioners preparing for phowa or bardo recognition.

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[12522-12559]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

gZugs brnyan mi rtag 'chi rtags (impermanent reflection death-signs): yan lag bzhi chad zla bzhi na, mgo chad zla gsum na, stod smad bye na zla gnyis na, thum por 'dril na zla gcig na. Body-part severance omens with time-calculations. gNam sa gnyis kyi 'brel thag chad na zhag bcu dgu—heaven-earth connection severed, 19 days. Seng ge dkar mo mi babs na bcu drug zhag—lioness doesn't descend, 16 days. dPag bsam ljon shing sked chag na—wish-fulfilling tree trunk broken. These are tantric omen-literature, provisional means for death-awareness.

[12560-12604]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Thun mong gi 'chi rtags (common death-signs): yan lag sen po'i bkraq med na zla ba dgu—no shine on limb-nails, 9 months. Mig gi spris yal na zla ba lnga—eye-mirror faded, 5 months. 'Chi bdag gshin rje langs na zhag nyi shu gcig—Yama arises, 21 days. Risk: reifying omens as deterministic rather than mindfulness supports.

[12605-12643]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

bZlog pa'i thabs (reversal methods): zhing khyad par can la tshogs bsag, 'byung ba'i rten 'brel gyi 'khor lo, gdon la glud. Three methods: special field accumulation, elemental dependent-origination wheel, ransom to demons. 'Byung ba lnga'i 'khor lo—five element wheels on tal leaf with yig ge lnga, mu khyud a li. gDon gyis bzung ba la—if seized by demons, use ngar zan ransom with person's age-quantity.

[12644-12688]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

'Chi ka'i snang ba bstan pa: sa sa la thim pa'i rtags, chu chu la thim, me me la thim, rlung rlung la thim. Five element dissolution signs—earth-earth, water-water, fire-fire, wind-wind. Nyi zla kha sbyor citation confirms natural dissolution process. This is recognition that dissolution is natural, not problematic.

[12689-12730]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

gDab pa'i man ngag gsum: goms pa rab—dbyings rig rang so la bzha; 'bring—'pho ba sbyang ba; tha ma—gzhan rkyen la ltos pa. Three levels: advanced—rest in expanse-awareness; intermediate—train transference; beginner—depend on external conditions. Risk: view-collapse—taking levels as fixed categories rather than recognition capacities.

[12731-12760]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

dByings rig goms pa—expanse-awareness familiarization. Zhi ba lhas citation: drung na 'khod pa su dag kyang/my ngan byed pa yang med pas—no grieving even with attendants present. This is recognition that death-appearance is dharmata-display.

[12761-12800]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

'Pho ba sbyang ba—transference training: srog rlung snying g nas gnas bteḡ pa'i dus—when life-wind rises from heart. HIG gi sgra bdun nam nyer gcig—project with HIG sound. Risk: practice-misread-as-ontology—taking transference as literal relocation rather than recognition device.

[12801-12840]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Yar gyi zang thal du gro—liberate to upper total openness. Chos nyid bde ba'i bar do—bardo of dharmata bliss. gSal yang gdab—pointing-out instructions. This is definitive: recognition that 'chi ba is liberation-opportunity, not obstacle.

[12841-12880]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

dByings rig ma gsal na—if expanse-awareness not recognized. Sngar bstan 'od rnam yid la byo—recall previously shown lights. bDe snang thob—attain bliss-appearance. Risk: nihilism—taking non-recognition as failure rather than further opportunity.

[12881-12920]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Rang snang du ngo shes par gyis shig—recognize as self-appearance. Ka dag gi sar khyod bde bar gshegs—at primordial purity ground, you are sugata. Final recognition: 'chi ba as opportunity for ka dag recognition, not end to fear.

[12779-12781]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Second transference method: red A-letter technique (gnis pa A dmar por bcas te 'phang)—combining visualization of red A with consciousness projection. "Piercing upward" (gyen yal) indicates directionality toward crown aperture (spyi bo), ultimate gateway for consciousness exit in tantric physiology. Technical instruction: consciousness mounted on wind-vehicle exits through brahma-aperture. Final stage: projecting without conceptualizing anything (tha ma gang yang mi bsam par 'phang). Risk: literalizing as spatial journey rather than recognition of unimpeded nature.

[12781-12793]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Forceful transference technique for benefitting others ('phral gyi gsum ka la HUM du bsams te)—drawing another's consciousness into oneself through HUM visualization. "Wisdom drawn into my own rigpa" (shes pa HUM mthing ga bdag gi rig pa la drang) indicates tantric capacity to affect other's stream through accomplished practice. Physiological details: breath retention, forceful suction, subtle body intervention. Requires empowerment (dbang), samaya (dam tshig), and accomplishment prerequisites. Three doors opened (sgo gsum sgo phrad), breath held, drawn, projected—YAM A HAM seed syllable integration for body-speech-mind empowerment. Strengthening body and mind through repeated application. Risk of reification: treating as mechanical procedure rather than wisdom-display.

[12793-12815]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: NIHILISM</RISK>](#)

Recognition moment at death—when appearances arise, this is dharmata bardo self-arising, not external realm. "This is it—nothing else" (rang nang 'di ka yin gyis gzhan ma yin) asserts immediate recognition without seeking elsewhere. Three recognitions: appearance-recognition (snang ba de mthong), instruction-hearing (gdams ngag de go), certainty (nges pa rnyed). Non-conceptual samadhi attainment (mi rtog pa'i ting nge 'dzin thob) as Buddhahood certainty. Citation from Nyi zla kha sbyor (Sun Moon Union) establishing authoritative grounding. Risk: nihilistic reading as denial of appearances rather than liberation-through-recognition. Definitive Dzogchen: recognition itself is liberation, not result of practice.

[12815-12860]

[VIEW: ORDINARY-COGNITION</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Six signs of death and rebirth destinations (skye gnas kyi rtags)—external thermal signs indicating internal consciousness trajectory. Crown-heat upward (spyi bor drod 'dus): god realm (lha); sole-heat downward (rkang mthil): hell (dmyal ba); right-earmpit (mchan khung g.yas): asura (lha min); throat (mkhar): preta (yi dwags); bluish vision obscured (mig rab rib): animal (byol song); eye-heat (mig tu drod 'dus): human (mi). Systematic correspondences between physiological dissolution and rebirth. Ordinary cognition framework: empirical observation for prediction, not recognition-based liberation. Behavioral signs: right hand moving, incoherent speech, left foot stamping, animal sounds, facial contortions.

[12860-12901]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Special animal-rebirth signs: armpit heat, facial contortions (mtshan mar 'dus pa), animal sounds, obscured vision—external-internal sign convergence. Purification rituals for rebirth destinations: three-fold timing (before death 'chi khar, at corpse ro la, afterward rjes la). Death-moment transference ritual from Nyi zla kha sbyor—A-letter visualization with breath coordination. Age-breath correlation: matching consciousness projection to recipient's lifespan (lo grangs rlung). Twenty-one recitations with breath-gasps projecting consciousness through crown aperture. "Even sinners drawn to higher realms" (sdig can yin yang mtho ris su 'drons)—transference power transcending individual karma. Tantric methodology overriding ordinary causality through accomplished practice.

[12901-12950]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: UPAYA-STATEMENT

RISK: REIFICATION

Corpse purification ritual (ro la sbyang ba)—elaborate mandala (mandala khru do pa), precious vase (rin po che'i bum pa), eight-petaled lotus visualization (padma 'dab brgyad). Samantabhadra (kun tu bzang po) with consort in rainbow palace ('od lnga'i gzhal yas khang), five-family buddhas (rigs lnga'i sangs rgyas), lineage gurus (bla ma brgyud pa). OM AH HUM svaha and A recitation (A 'bum phrag gcig) for consecration. Abhiseka mantra (OM A BHYARGATAM KEM CHE GE MO'I SDIG PA DANG SGRIB PA THAMS CAD SHANTIM KURU YE SVAHA) for purifying specific being's obscurations. Upaya framework: ritual as condition for liberation, not liberation itself. Risk: mistaking ritual elaboration for essential recognition.

[12950-13000]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: UPAYA-STATEMENT</PEDAGOGY>

RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>

Detailed corpse purification procedure: vase held at different body locations for different rebirth destinations. Crown (spyi bo) with TAM: from god realm (lha); throat (mgrin pa) with BHYA: from preta (yi dwags); secret place (gsang gnas) with RGYA: from animal (byol song); right armpit (mchan khung) with KEM: from asura (lha min); crown again with TAM: from god; heart (snying gar) with OM AH HUM SVAHA: purifying human rebirth. Wisdom nectar (ye shes bdud rtsi) descending from guru and deity body-parts filling vase. Three, five, or seven days of practice ensuring signs of liberation (rnam par grol ba'i rtags) appear in space. Sequential purification (rim pa'i gnas rnam 'phos) transforming lower realms into higher rebirths. Tantric upaya demonstrating result-vehicle methods operating differently from causal-vehicle karma.

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[13304-13437]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Elaborate five-element dissolution process ('byung lnga thim tshul) in three phases: external dissolution (phyi 'byung), internal dissolution (nang 'byung), and secret dissolution (gsang 'byung). External: five elements dissolve into five—earth into earth (sa sa la thim) losing body strength (lus kyi stobs shor), water into water (chu chu la thim) causing nasal/mouth moisture loss, fire into fire (me me la thim) losing body heat, wind into wind (rlung rlung la thim) losing radiance and breath. Internal: five spaces dissolve into rigpa (nam mkha' lnga dbyings rig la thim), five vital winds dissolve into consciousness. Secret: twenty-five winds dissolve into dhatu. Definitive mechanism: wind (rlung) performs all karma (las kun byed)—when winds dissolve into space, samsara liberates into nirvana, nirvana liberates into primordial purity. Risk of view-collapse: reading as literal anatomical process rather than recognition of elemental nature as rigpa-display.

[13437-13476]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Threefold dharmata bardo instruction: awareness entering luminosity (rig pa 'od gsal gyi thim tshul), luminosity self-appearance arising ('od gsal rang snang gi 'char tshul), self-appearance sense liberation (rang snang dbang po'i grol tshul). Definitive Dzogchen framework presenting bardo not as intermediate state but as dharmata self-display. When five winds dissolve into dhatu, heart center wisdom-layer enters center—separated from horse of mind/mind-activities along with all-ground, all samsaric phenomena dormant. Critical moment ('khor 'das rgyab gyed) when rigpa emerges from white clarity, exits through water lamp into pure space dhatu, arising as self-appearance. Eightfold liberation dissolution completing the process. Risk of reification: treating dissolution stages as temporal sequence rather than simultaneous recognition aspects.

[13476-13535]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Detailed luminosity appearance ('od gsal gyi snang ba): from Thal 'gyur (Thalgyur) tantra—here dharmata bardo explained, at death consciousness dissolves into space, space dissolves into luminosity, coarse/subtle appearances cease, endowed-with-all-faculties light body, karma and obscurations transform accordingly. At this time light-appearance fragmentation, skilled ones capture arising appearance. Movement wind and arising make five-by-five colors and rays, appearing as uncertain rainbow. Rigpa emerges from eye into space. Within rigpa's expanse five wisdom winds exist—through arising five luminosity appears as rainbow filling space, five wisdoms individually clear without mixing. Mirror-like wisdom (me long lta bu'i ye shes) inherently pure self-display white, clear in own place without mixing with other four—east direction in bardo, experience-time front direction own place. Rays pure projection, layered, shining like sun rays. Equality wisdom (mnyam pa nyid kyi ye shes) essence with spontaneously present qualities unobstructedly complete—self-display yellow. Discriminating wisdom (so sor rtog pa'i ye shes) with four powers unobstructedly arising—self-display red. Accomplishing wisdom (bya ba grub pa'i ye shes) with activity power inherently complete—self-display green. Dharmadhatu wisdom (chos kyi dbyings kyi ye shes) with spontaneously accomplished dharmata inherently complete—self-display blue. Risk of view-collapse: spatial directional assignments misread as literal geography rather than recognition modalities.

[13535-13579]

[VIEW: DZOGCHEN-RIGPA](#)</VIEW>

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY](#)</PEDAGOGY>

[RISK: REIFICATION](#)</RISK>

Recognition instruction at appearance-time: consciousness abiding in natural meditation (rang bzhin gyi bsam gtan) recognizing arising appearance as self-appearance—supreme key instruction (gnad kyi man ngag mchog). If recognized here, liberated in primordial purity ground in three moments—first recognition, second liberation through knowing, third dissolution into primordial purity, no appearances thereafter. Citation from Nyi zla kha sbyor (Sun Moon Union) establishing authoritative basis. Analysis of such appearances: when consciousness dissolves into luminosity, immediately after outer-inner breath cessation, one's faculties—appearing as objects from parts—arising fire-knowing consciousness appears. Aggregate body not seen, clearly as light body. At that time faculties' activity scope becomes five-light mandala. These appearances: looking from outside, inside clear; from inside, outside clear; without outside-inside, completely penetrating; deceptive like mirage, like fire; pressing feels soft, lifting feels buoyant; extremely captivating; appearing as colors without mixing, clear in own place; equally clear, unobstructed clarity; truly looking extremely subtle, moving, quivering, flickering, shining with natural majesty; extremely vast, immeasurable, unfindable object; high depth, wide peak, abiding as source of all mandalas. Five colors: white clear in own place with ray projection; likewise yellow, red, green, blue—each clear in own place with rays, not touching but clear individually, naturally majestic. Risk of reification: treating light descriptions as objective phenomena rather than awareness's self-radiance.

[13579-13642]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Union bindu appearance (zung 'jug tsom bu'i snang ba) extensive explanation from Thal 'gyur: entering and maturing winds make four directions, intermediate directions, above-below accomplished. Directional lights gather there, five families' bodies clearly appear—blue, white, yellow, red, green with respective consorts. If mchad and 'dzin known here, buddhas' qualities complete—not entering three realms. Characteristics: free from coarse elements, light from bindus blazing in pairs, bindus connecting five filling body, half-body from which forms complete, form-half-body five-by-five pairs, each bindu complete with five, ten, hundred, thousand, ten-thousand bindus, pure nature appearing to thought, ineffable countless. Knowing self and other here obtain three bodies gathered into one—obtaining this never returns. Risk of view-collapse: numerical enumerations (five, ten, hundred, thousand) misread as literal quantification rather than indicating infinite display nature.

02 23 05 01

[13695-13697]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

First instruction: awareness entering light (rig pa 'od la 'jug pa)—when looking outward at self-appearance (rang snang), place in state of knowing those appearances as self-appearance (rang snang du shes pa'i ngang la gzhag pa). As appearances dissolve through light-rays (zer thag) into one's own heart center (rang gi snying gar), this is called light entering awareness ('od rig pa la 'jug pa). This represents the first of three non-reversal instructions (phyir mi ldog pa'i gdams ngag) establishing recognition of appearances as awareness's own display.

[13697-13700]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Recognizing one's face as primordial purity's own place (rang ngo ka dag gi rang sa ngo shes par byas pa)—ground obtained in that itself (sa zin), directly penetrating (zang thal). From that point forward no appearances whatsoever exist (de phan chad kyi snang ba gang yang med do). Definitive assertion: recognition establishes the ground without remainder. Rig pa is self (rang yin)—awareness is not object to be found but recognizing subject. Light ('od) radiates upon those external self-appearances (phyi'i rang snang de rnams la zer)—appearances are awareness's radiance, not external phenomena. Risk of reification: treating light-rays as physical emanations rather than metaphor for awareness-recognition.

02 23 06 01

[13701-13706]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

mChed du phar 'jug—entering into extension. Thim dus de dag tshur la nang du 'jug—when dissolving, these enter inward. gDams ngag: phyi snam bu dang 'dra ba'i 'od rnams rang rig ma'i snying gar thim pas pang du 'jug pa lta bu—external light-rays like armor-plates dissolve into own awareness mother's heart, entering the lap. Chos nyid du 'dres pas ka dag gi sa la grol—mixing with dharmata, liberated in primordial purity ground.

[13707-13726]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Nyi zla kha sbyor citation: skyes bu'i 'od gsal de zung 'jug la thim pa. Person's luminosity dissolving into union—not two things uniting but recognition of non-duality. Yang snang ba de dag sku'i snang bar rang shar—further appearances self-arise as body-appearance. Risk: view-collapse—taking body-multiplicity as real rather than single rigpa-display.

[13727-13746]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Sku de dag mi che ba, mi chung ba, cha mnyam pa—those bodies neither big, small, nor equal. Rgyan, kha dog, bzhugs tshul, gdan khri, rang rang gi phyag rgya—ornaments, color, abiding-manner, thrones, each mudra. lNga lnga'i zung gis khyab pa—pervaded by five-fold pairs. Risk: reifying multiplicity as substantial rather than gdangs display.

[13747-13770]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

De'i tshe rang gi snying g nas 'od shin tu phra ba cig 'char—at that time, extremely subtle light arises from own heart center. De sku thams cad kyi thugs kar 'brel te 'char—connects to all bodies' hearts and appears. Mi rtog pa'i bsam gtan la rang bzhin gyis gnas—naturally abides in non-conceptual samadhi. Rig pa 'od la 'jug pa—awareness enters light.

[13771-13790]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Snang ba 'di kun la shes pa mi 'gyur ba rang snang du shes—know all these appearances as self-appearance without mind changing. Thog der ce re mnyam par 'jog pa—rest evenly right there. gSer gyi thur mas snying chu 'dren pa ltar—like golden hook drawing heart-water. Ma'i gdams ngad—mother's pith instruction. Risk: practice-misread-as-ontology—taking visualization as literal rather than recognition-support.

[13791-13810]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Ye shes bzhi sbyor gyi snang ba—four wisdom conjunction appearance. Zung 'jug ye shes la thim pa—dissolving into union-wisdom. Snang ba de kun kyang rab tu 'phrig par mngon par 'gyur—all these appearances become extremely clear. sNying ga'i zer thag de la yang thig le phra mo grangs med pa 'char—bindus without number appear on that heart-ray.

[13811-13830]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

sNang ba phra mo de las rab tu mched nas so so ma 'dres—extremely subtle appearance greatly expands without mixing. rGyas cher song te—widely expands. Dang po'i phra mo de'i ngo bo ma 'gyur ba—first subtle appearance's essence doesn't change. mThing ga'i snam bu che chung—blue cloth large and small. This is chos kyi dbyings kyi ye shes kyi snang ba—dharmadhatu wisdom appearance.

[13831-13850]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Thig le 'od lnga gsal ba me long kha sbub pa tsam—bindu with five lights clear like inverted mirror. Yid dpod med pa'i chos nyid mig gis mthong—dharmata without conceptualization seen with eye. gZung 'dzin med pa'i rig pa—awareness without grasper-grasped. Lta sgom med pa'i gzhi ka dag la skyal—deliver to primordial purity ground without view-meditation.

[13851-13870]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Lhun grub rin po che'i snang ba—spontaneous precious appearance. Shar lugs brgyad—eight arising modes: thugs rje ltar, 'od ltar, sku ltar, ye shes ltar, gnyis med ltar, mtha' grol ltar, ma dag pa 'khor ba'i sgo ltar, dag pa ye shes kyi sgo ltar. Risk: nihilism—taking dissolution as void rather than display-recognition.

[13871-13890]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

dPag chen gyi mda' phir 'phangs pa—shoot great inference arrow outward without returning. Thogs med du song nas tshur mi ldog pa—go unobstructedly without returning. Nang dbyings la skad cig gis zang thal du rtogs—instantly recognize internal expanse as total openness. Lus su phir mi ldog pa—body doesn't return externally.

[13891-13910]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

sGo ma thon pa gal che ba'i man ngag gces—essential pith instruction: not exiting the gate is most important. dLta'i 'od gsal lu gu rgyud dang bcas pa'i rang gdangs kyi ngang zin—present luminosity with vital channel as own gdangs recognized. De las phir tha mal du mi ldog—don't return to ordinary from that. Thod rgal la 'dris pa de dus der stongs 'debs—thogal familiarity establishes emptiness at that time.

[13911-13930]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

rJes dran skye tshul—modes of recollection arising. Sngar bla ma'i thugs rje dang rang gi bsags pa—former guru's compassion and own accumulation. dBang nos pas dbang gi chu bo 'bab—received empowerment, river of empowerment flows. Risk: reifying rjes dran as memory rather than recognition-display.

[13931-13950]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Bla ma rjes su dran ma thag nam mkha' la byon—recollecting guru, he arrives in sky immediately. gDams pa ngo sprod pa 'byung—pith instruction introduction arises. Mi grol mi srid—impossible not to liberate. Yi dam la mos pa nmams la lha'i zhal mthong ba—devoted to yi-dam, see deity face.

[13951-13970]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Lam lngar ngo sprad stobs kyis de nyid du dran pas—six paths' pointing-out power recollects thusness. Bar do'i chos nyid sku dang ye shes dang 'od dang kha dog la sog pa la dbang sgyur—control bardo dharmata body, wisdom, light, color, etc. sKye gnas rjes su dran pas dbang po tha ma nmams rang bzhin sprul pa'i zhing du dbugs 'byin—recollecting birth-place, final senses breathe into natural nirmanakaya realm.

[13971-13990]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

bSam gtan rjes su dran pas zhag lngar rang bzhin gyi bsam gtan la ngang gis gnas—recollecting samadhi, naturally abide in natural samadhi for five days. Bla ma'i gdams pa rjes su dran pas rang snang du shes—recollecting guru's pith instruction, know as self-appearance. Risk: view-collapse—taking time-duration literally rather than recognition-simultaneity.

[13991-14000]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Lta ba rjes su dran pas chos nyid mngon sum gyi lta ba sngar mthong—recollecting view, previously seen dharmata direct view. Dus 'dir ngos zhin nas the tshom med—recognize now without doubt. Sngar 'dris gyi mi dang phrad pa lta bu—like meeting previously known person. This is definitive bardo liberation through recognition.

02 23 06 02

[14200-14206]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Mathematical enumeration of bardo appearances: twenty-four (nyi shu rtsa bzhi), four divisions of four (bzhi bzhi), remaining three with six each (drug drug), totaling one hundred thirty-four (brgya sum cu bzhi'i). Dzogchen-rigpa view organizing apparitional display into numerical framework without reifying categories as substantial. Risk of reifying numerical divisions as ontological entities rather than pedagogical scaffolding.

[14203-14207]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Twenty-one faculties (dbang po nyi shu rtsa gcig) classification: six with outflow (zag bcas) seen as thirty, thirty without outflow (zag med), final utterly without outflow (shin tu zag med). Technical classification of perception modes in bardo state. Pure/impure perception (dag ma dag) framework organizing bardo phenomenology.

[14207-14215]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Six abhijñās (mngon par shes pa drug) arising from bardo recognition. Citation from Nyida Kha Svāna Guhyatantra (nyi zla kha sbyor): previous life knowledge (sngon gyi skye gnas shes pa), death and transmigration ('chi 'pho), birth knowledge (skye ba shes pa), others' minds (pha rol gyi sems shes pa), hidden phenomena knowledge (snang ba lkog tu gyur pa thams cad shes pa), six realms' locations knowledge (rigs drug gi gnas mthong zhing shes pa), faculties' purification (dbang po rnam par dag pa'i mngon par shes pa). Tantric-transformative view using result-vehicle attainments as bardo support.

[14215-14223]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Dhāraṇī (gzungs) attainment: previously heard teachings simultaneously arising, innumerable new teachings appearing—this is dharmatā bardo (chos nyid kyi bar do). Dzogchen-rigpa view recognizing dhāraṇī as spontaneous wisdom-display rather than accumulated memory. Risk of reifying dhāraṇī as mental faculty rather than natural recognition-condition.

[14223-14238]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Samādhi exhaustion (ting nge 'dzin gyi zad lugs): mind's engagement exhausted in dharmatā purity, abiding non-conceptually. Where exhausted? In own continuum. How exhausted? Grasping at previous virtues' display dissolves into dharmatā purity. Appearance at that time—dharmatā exhaustion-appearance dawns, afflictive conceptions (rnam rtog ngan pa) of previous fixation, subsequent grasping, good clairvoyance (mngon shes), memory (rjes dran) utterly non-arising, like pure space. Citation: "Continuous samādhi nature dawns in continuum, therefore afflictive conceptions utterly non-arise." Twenty-one faculties' liberation and delusion modes known separately.

[14239-14258]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Spontaneous presence dissolution (lhun grub kyi thim tshul): eight dissolutions (thim lugs brgyad) occurring simultaneously. Eightfold dissolution framework: 1. Compassion into compassion (thugs rje thugs rje la thim pa)—like sun's rays gathering at sunset 2. Rig families' display not seen, impure delusion nameless, beyond visible appearance 3. Light into light ('od 'od la thim pa)—like rainbow dissolving into space, color-mark boundaries absent, merging into single flavor sphere beyond conceived emptiness 4. Kāya into kāya (sku sku la thim pa)—like vase kāya, knowables clear within, no established marks-form hands-face, completely pure 5. Wisdom into wisdom (ye shes ye shes la thim pa)—like child entering mother's lap, dharmatā mother-child non-dual mixing without recognition 6. Non-dual into non-dual (gnyis med gnyis med la thim pa)—like river into river, originally liberated, single flavor dharmakāya, equal sameness without distinction, free from elaborations 7. Extreme liberation into extreme liberation (mtha' grol mtha' grol la thim pa)—like space into space, no object to release into emptiness, beyond thought 8. Impure samsāra gate into pure wisdom gate (ma dag pa 'khor ba'i sgo dag pa ye shes kyi sgo la thim pa)—like mouse cutting rope, thigle unified, dha thim 9. Pure wisdom gate into essence ka-dag (dag pa ye shes kyi sgo ngo bo ka dag la thim pa)—like lion entering snow, no dread or fear, awareness arrived at own object Spoken from recognition-register: "Know these eight dissolutions when seeing truth-power of spontaneous presence self-nature." Risk of view-collapse if sequential reading imposed on simultaneous display.

[14259-14266]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Eight similes for dissolution recapitulated: sunset rays, mother-child, rainbow, vase, rivers, space, lion-snow, mouse-rope. Instructional provisionality using familiar metaphors to point to non-conceptual recognition.

[14267-14279]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Essential instructions for liberation (gnad kyi man ngag): two aspects—hitting the essential point through dharmatā meaning (chos nyid don gyi man ngag), focusing through three time essential points (dus gsum gnad kyi man ngag). First: demonstrating means of hitting essential point in this life and bardo both. Three essential points of essence, nature, compassion (ngo bo rang bzhin thugs rje gsum): essence-essential point—self-recognition immediately (rang thog tu ngo shes), nature-essential point—decision immediately (yin thog tu thag chod), compassion-essential point—confidence immediately (grol thog tu gdengs bc'a' ba). Dzogchen triad of immediate recognition without gradual progression.

02 23 07 01

[14278-14281]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

First crucial point: decisive view (thag bcad pa). Recognition that self-arisen rigpa's empty-clear zang thal is primordially pure ka-dag—final liberation place (cher mthong) pointing to essential nature beyond light appearance. Definitive assertion: view is decisive recognition, not intellectual position. Risk: reifying ka-dag as object of recognition rather than self-recognition nature.

[14281-14286]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: PRACTICE-MISREAD-AS-ONTOLOGY

Second crucial point: meditation as non-meditation (bsgom pa). Within that nature, unfabricated self-liberated samadhi through decisive non-wandering, non-grasping. Instructional provisionality: "meditation" as label for non-meditative recognition. Risk: practice-misread-as-ontology—treating non-meditation as technique to perform.

[14286-14296]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Third crucial point: confidence in self-liberation (grol sa). At that time, rigpa zang thal arisen beyond meditation-object/subject, liberated without abandoning good/bad conceptual constructs. Definitive assertion: confidence (yid ches) in self-liberation as recognition-result. Three crucial points complete—secret heart essence, extremely secret, sealed for heart-sons only.

[14296-14311]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: ELITISM

Compassion crucial point: when outward radiating rigpa for manifold objects arises, without cutting radiating-aftermath, without examining self-face, without suppressing inwardly, directly recognize zang thal instantly decisive. Instructional provisionality: thugs rje as recognition-display, not emotional state. Secrecy instruction: these instructions self-found in vajra-place of tantra—cannot be understood through teaching alone. Risk: elitism—creating hierarchy of "entrusted" vs "uninitiated."

[14311-14345]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Thalgyur citation integration: dharmata essence established from self-nature; appearance-mode undetermined therefore entry-paths differ. Through view, recognition, liberation-seeing—entering, seeing, familiarizing—self-face from recognition, confidence as heart-ground. Definitive assertion: three aspects (ngo, shes, grol) complete essence, causes cease. Naming conventions provisional—appearances designated but empty, emptiness not established anywhere, self-nature pure appearance.

[14345-14377]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Three-times crucial point instruction: entering-recognition crucial point, liberation-self-face crucial point, completion-recognition crucial point. Instructional framework for temporal recognition-stages: entering external clear light as self-display, recognizing rang sa ka-dag; four wisdoms conjunction liberating external-internal-secret through self-face recognition. Risk: view-collapse—treating temporal progression as linear causation rather than spontaneous recognition.

02 23 08 01

[14588-14588]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

Structural marker: first recognition obtained (dang po la ngos zin). Section header indicating completion of initial recognition phase within three-moment structure of dharmata bardo. No doctrinal content—serves as textual boundary demarcating first moment where ground-recognition is established. Definitive meaning presentation: recognition marks entry into non-dual view.

02 23 08 02

[14589-14589]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Structural marker: second, recognition arisen (gnyis pa la rtogs pa skyes). Section header indicating second moment of three-moment recognition structure within dharmata bardo. Marks transition from initial recognition to arising of definite understanding. No doctrinal content—serves as textual boundary between recognition moments. Definitive meaning presentation: sequential markers describe simultaneous aspects of single recognition event.

02 23 08 03

[14632-14638]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Assertion that ground transcends coarse appearance of body and wisdom marks definitive Dzogchen view. Emanation dividing downward to benefit beings—arising from primordial purity through spontaneous presence as ground-appearance—describes non-dual display: benefit is not done to others but awareness's self-recognition appearing as other. Crucial instruction: dream example clarifies that even when benefiting beings, no benefit has occurred apart from self-appearance—this is not nihilistic denial of compassion but radical pointing to non-dual nature of apparent self and other. Dzogchen integration: emanation is not buddha-power exercised upon beings but natural display of recognition when confusion self-liberates. Risk of view-collapse: treating emanation as real action rather than display.

[14639-14639]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Three moments structure describes recognition phases: first, aggregate appearances cease along with four wisdom preparations; second, spontaneous presence door is seen; third, that also ceases, and primordial purity appearance is seen through self-face recognition. This is not temporal sequence but simultaneous aspects of single recognition: what appears as three moments is pedagogical description of what occurs in one instant of awareness. Risk of view-collapse: reading as first this, then that, finally enlightenment rather than recognizing all three as modalities of ever-present ground. Analogy to swift, slow, and very slow arrows indicates capacity differences in recognition-speed, not hierarchical stages to traverse—supreme faculties recognize instantly what takes others longer to stabilize, but recognition itself is identical.

02 23 08 04

[14640-14641]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

Structural marker: second, seeing spontaneous presence door (gnyis pa lhun grub kyi sgo mthong). Section header indicating vision of lhun grub (spontaneous presence) as second moment in three-moment structure. Marks recognition of spontaneous presence modality of ground-display. Textual boundary functioning within dharmata bardo presentation. Definitive meaning: sequential structure describes recognition phases, not temporal succession.

02 23 08 05

[14642-14648]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Three moments structure describes recognition phases: first, aggregate appearances cease along with four wisdom preparations; second, spontaneous presence door is seen; third, that also ceases, and primordial purity appearance is seen through self-face recognition. This is not temporal sequence but simultaneous aspects of single recognition: what appears as three moments is pedagogical description of what occurs in one instant of awareness. Risk of view-collapse: reading as first this, then that, finally enlightenment rather than recognizing all three as modalities of ever-present ground. Analogy to swift, slow, and very slow arrows indicates capacity differences in recognition-speed, not hierarchical stages—supreme faculties recognize instantly what takes others longer to stabilize, but recognition itself is identical.

[14649-14664]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Rang Shar citation enumerates liberation modes for those of supreme faculties at moment of completion: some liberate through three moments, some through mirror-like aggregate, some through mother-father union, some through flickering giving rise to self-arisen bliss, some through compassion-rays, some through two aggregates, some through whatever-appearance-as-body. This is supreme liberation mode—these are not different attainments but recognition-marks of same awareness. Ultimate point: in one moment, one buddhas and emanation arises naturally. This is Dzogchen's radical immediacy: path is not sequential cultivation but recognition that fruition has never been absent. Six other grounds contrasted with final moment indicate that even meditative days of other vehicles are surpassed instantly when recognition occurs. Risk of reification: treating liberation modes as different practices rather than recognition descriptions.

[14665-14672]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Heap-appearance ceases; momentary spontaneous presence appearance ceases; momentary primordial purity truth seen. Emanation from primordial purity ground not separate—path all empowerments suchness obtained; like shooting star sky-running mode, shooting star that light-radiates similar, emanation emanated beings benefit done. Benefit done in three days possible. This is definitive view: liberation is not achievement but recognition of what already is. Risk of nihilism: interpreting cessation as annihilation rather than recognition of self-liberated nature. --- This concludes 02-23-08-05 epistemic analysis.

02 23 08 06

[14750-14750]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

Structural marker: second, seeing (gnyis pa la mthong). Section header indicating recognition-arising in second moment. Marks capacity distinction within three-moment framework—medium faculties recognize what supreme recognize instantly. Textual boundary without doctrinal content. Definitive meaning: all moments are pedagogical descriptions of single recognition event.

02 23 08 07

[14751-14751]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

Structural marker: third, consciousness held in that state for a moment (gsum pa la de'i ngang la dar cig shes pa zin). Section header indicating third moment where consciousness is stabilized in recognition-state. Marks completion of three-moment recognition structure. Textual boundary demarcating final recognition phase. Definitive meaning: stabilization describes natural abiding, not achieved state.

02 23 08 08

[14752-14752]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

Structural marker: fourth, realizing as self-appearance obtaining truth power (bzhi pa la rang snang du rtogs te bden pa'i stobs rnyed). Section header indicating fourth moment within recognition structure where self-appearance is realized and power of truth obtained. Marks definitive recognition-point where apparent other is recognized as self-display. Textual boundary functioning within dharmata bardo presentation. Definitive meaning: truth power is not acquired but recognized as inherent nature of awareness.

02 23 08 09

[14753-14766]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Fifth, liberation in primordial purity (lnga pa la ka dag tu grol ba)—complete recognition establishing ground. After liberation but before complete dissolution, emanation divides (sprul pa 'gyed). Emanation days equal meditation days (bsam gtan gyi zhag dang gcig go)—temporal equivalence indicating recognition-time and emanation-capacity correlate. Five moments joined individually with meditation days showing liberation mode of appearances. Citation from Rang Shar (Self-Arisen): various liberation modes—some liberate into five-light dimension ('od lnga'i dbyings), some into five-body dimension (sku lnga'i dbyings), some through five bindus (tsom bu lnga), some into mirror-like dimension (me long dbyings), some into encircling dimension (mu khyud dbyings), some through upper-lower bindus, some into empty encircling. These describe medium faculty liberation paths (bring gi grol lugs)—recognition modes accommodating gradual capacity. Risk of view-collapse: treating liberation modes as exclusive paths rather than recognition variations of single ground.

[14767-14784]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Medium faculty establishment of certainty (bring gi nges pa la 'jog pa)—seven days obtain certainty (zhag bdun nges pa rnyed). Five days abide in bindu appearances (zhag lnga tsom bu'i snang ba la sdod), one day in dharmadhatu (chos kyi dbyings), one day in mirror-like wisdom (me long ye shes). From own heart center one body arises (rang gi thugs ka nas sku cig byung), from that emanates countless bodies, recognition awakened therein becomes power, again like shooting star (skar mda' lta bu). Emanation can benefit for twenty-six days. Medium supreme takes eight days—five in bindus, three in four wisdom appearances—then various wisdom bodies spreading from above seen, certainty obtained like shooting star. Emanation can benefit for twenty-seven days. These enumerations are instructional provisionality describing recognition-stabilization periods, not fixed temporal requirements. Risk of reification: treating days as objective durations rather than capacity-relative recognition markers.

[14785-14820]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Detailed enumeration of medium faculty capacity levels: medium best (bring mchog) nine days—five bindus, four wisdom, then certainty obtained, all appearances realized like mirror, stability obtained, emanation benefits thirty days. Medium pinnacle (bring phul) ten days—five bindus, four wisdom appearances, one spontaneous presence, all bodies realized as non-dual, buddhahood, emanation benefits thirty-one days. Medium supreme (bring rab) eleven days—five bindus, five wisdom, one spontaneous presence, all appearances seen as light-house, certainty obtained, emanation benefits thirty-four days. Medium middling (bring bring) twelve days—five bindus, one wrathful body pure land, five wisdom, one spontaneous presence, stability obtained, emanation benefits thirty-seven days. Medium final (bring tha ma) thirteen days—six bindus upper-lower, five wisdom, two spontaneous presence, all appearances seen like butter lamp mandala, certainty obtained, emanation benefits thirty-nine days. Risk of view-collapse: creating hierarchical ranking of practitioners based on recognition speed rather than understanding all recognition equally primordial.

[14821-14822]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

Transition to third section: six of final faculties (gsum pa dbang po tha ma'i drug)—twenty-one moments liberated (skad cig nyi shu rtsa gcig na grol te). Structural marker indicating completion of medium faculty presentation and entry into final faculty enumeration. Definitive meaning: numerical distinctions accommodate capacity without establishing hierarchy.

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[14823-14829]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Seven moments structure: Self-appearance gradually arising, abiding, certainty obtained—twenty-one moments to primordial purity liberation. Enumeration is instructional provisionality for gradual recognition, not temporal ontology. Risk of reifying moments as sequential stages rather than aspects of single recognition.

[14829-14842]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Twenty-one moments equal but meditation days vary by faculties sharp-dull. *Rang shar* citation: various liberation modes—white, yellow, red, green, blue, five colors, bindu light. Multiple recognition paths, not hierarchical achievements. Risk of color-reification as separate attainments.

[14843-14876]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Faculty grades liberation timetable: Supreme (14 days), Peak (15 days), Transcendent (16 days), Excellent (17 days), Intermediate (19 days). Temporal markers for recognition-completion, not fixed durations. Spontaneous presence stability obtained through self-appearance recognition—provisional framework, not metaphysical commitments.

[14877-14899]

VIEW: TANTRIC-TRANSFORMATIVE</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>

Becoming bardo instructions: Dream-like appearance, instantaneous object-entry, miraculous power, ten-direction emanation field projection. Tantric-transformative methods for those not recognizing self-appearance. *Gser phreng* citation on self-appearance natureless knowing. Provisional techniques, not definitive view.

[14900-14933]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Twenty aspects of becoming bardo: Circling manner, definitive meaning, characteristics, clairvoyance, miraculous power, life measure, color, head direction, karma accumulation, signs, name enumeration, body measure, birth place recognition, conduct difference, light measure, karma connection, afflictions connection, realm classification, womb entry signs, examples. Comprehensive taxonomy for recognition, not ontological inventory.

[14922-14937]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: POLEMIC-DISTINCTION</PEDAGOGY>

RISK: ORDINARY-COGNITION</RISK>

Bardo body characteristics: Flesh-blood-rang-ka form absent, yet faculties complete through habit propensities. Mind-becoming (yid kyi srid pa) not actual body-taking. Polemical distinction from solid-body views. Risk of ordinary-cognition literalization of "dream body" as physical form.

[14938-14958]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Bardo etymology: "Bar" = interval between reality-appearance setting and six-class body not taken; "Srid" = emanation-body birth, god-human birth, bad-destiny birth, or liberation. Interval-recognition as joining-center. Not substantial intermediate state but recognition opportunity.

[14959-14979]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: REIFICATION</RISK>

Bardo clairvoyance: Previous reality-bardo seeds manifest here. Container-contents dimensions, time, destruction known instantaneously like mirror reflection. Miraculous power arises from enjoyment-body capacity. Risk of reifying powers as personal achievements rather than natural display.

[14980-15018]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: ORDINARY-COGNITION</RISK>

Miraculous power characteristics: Unobstructed passage, entering solid objects, form-size indefiniteness. Continuity from enjoyment-body capacity; instant arising-ceasing, dream-like memory gaps. Bardo life-measure: Seven days base, up to forty-nine days maximum. Seven death-birth cycles possible. Not literal physiology but recognition-framework.

[15019-15029]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>

RISK: ORDINARY-COGNITION</RISK>

Color and head-direction signs: White (god-human), yellow (titan-animal), smoke-like (hungry ghost), black wool (hell). Upward-horizontal-downward head directions. Appearance-recognition supports, not deterministic predictions. Risk of ordinary-cognition literalization of omens.

[15030-15048]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Karma accumulation mechanism: Coarse karma not accumulated, subtle latency gathered through mind-power. Bar-ma (intermediate karma) as latency for next life. Interdependent origination continues through propensities, not substantial karma-transfer.

[15049-15075]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: VIEW-COLLAPSE</RISK>

Four-element seed-names: Earth-flesh form, water-illusion body, fire-mind form, wind-obstruction-free entering. Bardo-names: Srid pa, sha gzugs, sgyu lus, dri za, bar ma, phung mtshams sbyor. Elemental process-language, not ontological categories.

[15076-15108]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Body measure, birth place, conduct, light characteristics. Four birth modes (womb, egg, warmth-moisture, miraculous). Three realm classifications. Provisional taxonomy for recognition-navigation, not metaphysical commitments.

[15109-15142]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: ORDINARY-COGNITION</RISK>](#)

Womb-entry signs by destination: God (jeweled house), titan (fire wheel, rain), human (cold, dark, crowds), animal (cave, mist), hungry ghost (mouse hole), hell (direct becoming). Experiential indicators, not literal geography. Risk of literalizing metaphorical descriptions.

[15143-15197]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Womb-entry mechanism: Karma and propensities power like grass-fire, sun-moon conjunction. Five example similes (grass-fire, mud-creature, bird-flock, summer-flies, parents-union). Recognition that becoming-bardo is samsara-path entry point. Risk of reifying womb-entry as substantial transfer.

[15198-15274]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: VIEW-COLLAPSE

Comprehensive bardo summary: Water-mill samsara circling, flesh-blood separated, illusion-mind form, before-appearance ceases, after not arising, class indefinite. Essence: Self-knowing awareness clear. Final verses on recognition: Pure awareness clear, impure unclear—all from virtue-vice propensities. This all miraculous birth. Closing declaration: Becoming bardo thus explained.

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[15275-15286]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Lowest faculties practitioner—dharmata bardo dawned but truth-power not obtained. Becoming bardo arises dreamlike; recognition "I have died" occurs. Remembering becoming bardo wavering, lama and instruction remembered, going to natural emanation field merely thought. Previous dharmata truth blessings and becoming bardo self-grasping stain absent, future samsara continuing latency exhausted. Born miraculously from lotus in that field, breathed. Sun Moon Union citation: birth abode subsequently remembered, lowest faculties natural emanation body fields three breathed. Risk: reifying fields as actual destinations rather than recognition-symbols.

[15286-15310]

VIEW: TANTRIC-TRANSFORMATIVE

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

Preliminary instructions: daytime self-appearance direct familiarization, nighttime five lights familiarized in heart, sleeping in view of emanation field. Session transference power-training. Wisdom consciousness mounted on wind-vehicle projected from heart or eyes to Buddha's heart in emanation field. Becoming bardo ravine crossed, migrating city to city without obstacles. Death moment consciousness projected before wind goes far and doesn't return—HIG transference. Sun Moon Union: abode entry method, town-to-town migration instruction, consciousness wind-vehicle training. Crucial: above opening, rigpa gathering and projecting essential.

[15310-15323]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: VIEW-COLLAPSE

Some born in pure fields immediately through this practice; hundred paths becoming bardo path arose but becoming bardo certainly recognized. That time field remembered merely through dharmata blessings is birth—no other hidden instruction. Natural emanation breathing method: two naturals—abiding natural and counted natural. Abiding: primordially this path-appearance dwells, ground-appearance spontaneous presence gate Sambhogakaya four directions appear. Ten fields center charnel ground fire mountain blazing eleven exist, here five great liberation breathings recognized. Counted: perfection paramitas eleven Kuntu Od fields. Risk: confusing abiding and counted as different ontological categories.

[15323-15343]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Here Buddha's speech heard but own bodhisattvas obscured by cognitive obscurations, bodies not seen. When their bodies seen, cognitive obscurations exhausted, become Buddhas. Some call this merit-accumulation Dharmakaya. Klong drug pa citation: merit-accumulation Dharmakaya and omniscient wisdom—similar yet distinct like "ra ra" jewels. Emanation definition: four fields center and five are Buddha five-family emanation fields. East Abhirati field, teacher Akshobhya, retinue bodhisattvas miraculously born boys and girls white-colored. Risk: literalizing directional fields as geographical locations.

[15343-15376]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

South Glory-Possessing field, teacher Ratnasambhava, retinue miraculously born boys and girls yellow, ground all gold. West Lotus-Stacked, teacher Amitabha, retinue miraculously born all red, emanation creatures all very red radiance. North Las-rab-rdzogs-pa, teacher Amoghasiddha, retinue immeasurable, emanation creatures all green shine, ground lapis lazuli. Center-front sky Jambudvipa stacked charnel ground fire mountain blazing—emanation wrathful field exists. Here this Dharma profound gate seen merely, lowest faculties each own family breathed. Then five hundred years, becoming bardo without Buddha only obtained. Ati Kodpa Chenpo citation: degenerate five hundred time's end, secret essence this human land appears. Risk: literalizing color-field correspondences as physical realities.

[15376-15394]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

Emanation body spontaneous perfection continuation. Eight aspects: color body perfection, food clothing time-completion, body effortlessness wind-moved going-abiding, wind-bile-phlegm accumulation diseases absent, eight-branched water hundred tastes satisfaction drinking body soft, earth-water-fire-wind benefit-harm absent, hunger-thirst heat-cold suffering eliminated, affliction causes absent mind vast. Beyond desire—looking, smiling, holding, embracing without attachment. Contentment desire-free always Dharma listening. Two obscurations separated, birth once-attained. Offering goddesses delightful auspicious speech. Mansion beautiful four doors banners. Crystal gold lapis lazuli, auspicious umbrellas wheels banners majestic.

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[15635-15641]

VIEW: DZOGCHEN-RIGPA</VIEW>

PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>

RISK: NIHILISM</RISK>

Citation from Mu-tig phreng ba: "Liberation place itself is primordial" (gröl sa nyid ni thog ma'o). This establishes the non-teleological nature of fruition ('bras bu) in Dzogchen—fruition is not an achievement but recognition of primordial ka-dag (purity) via rang ngo shes (self-recognition) of rigpa. The text clarifies that "cause not returning" (rgyur mi ldog pa) indicates exhaustion of 'khrul gzhi (basis of confusion), not ontological transformation. Fruition as name-change only (ming 'gyur ba), not substantial alteration. Cross-reference to ground (gzhi) section's stain-free division (dri ma dang bral ba) required for full context. Risk: nihilistic reading denying apparent path-result structure despite primordial completion.

[15641-15648]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

Threefold expanse liberation (dbyings su grol tshul): (1) actual liberation into expanse (dbyings su grol tshul dngos), (2) expanse-abiding nature (dbyings su gnas pa'i rang bzhin), (3) dharmata expanse's intention how coiled (chos nyid kyi dgongs klong ji ltar 'khyil ba). First topic: faculties sharp-dull-medium (dbang po rno rtul 'bring gsum) have no result-difference ('bras bu la khyad par med). All Buddhas of three times (dus gsum gyi sangs rgyas thams cad) as gdongs pa zad pa'i chos sku (Dharmakaya of exhausted intent) are one in brjod bral de nyid (expression-free thatness), ngomnyam tha dad med pa'i rang bzhin (nature without face-equal difference), thigle nyag gcig (single essential sphere). This life's spontaneous accomplishment (tshe 'dir rdos bcas), bardo self-appearance recognition (bar dor rang snang zin), or emanation field breath-release (sprul pa'i zhing du dbugs phyung)—all are lam snang gi sku dang ye shes kyi snang ba phyi gsal gyi cha (path-appearance's body-wisdom outer-clear aspects).

[15648-15677]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: TEMPORALIZATION</RISK>](#)

Spontaneous presence dissolution manner (lhun grub thim tshul): stages of expanse dissolution (dbyings su nub pa) like crystal-light gathered inside (shel 'od nang du bsdus pa). Appearance-emptiness liberation (snang ba stong par grol), wisdom expanse dissolution (ye shes dbyings su thim), form-body into Dharmakaya's expanse parinirvana (gzugs sku chos sku'i klong du mya ngan las 'das). Entity and sign absent (dngos po dang mtshan ma med pa), space-like dharmata single taste (nam mkha' lta bu'i chos nyid du ro gcig pa)—like space dissolving into space (nam mkha' nam mkha' la thim pa). Vase metaphor (bum pa'i dpe): rigpa dwelling in body like vase-space (bum nang gi nam mkha'), when aperture opens (kha'i bu ga nas) connects to great sky (nam mkha' che ba 'di dang 'brel ba). Four lamps (sgron ma bzhi) joined with primordial ka-dag (thog ma'i ka dag dang mtshams sbyar). When vase breaks (bum pa chag dus), outer-inner-middle three spaces (phyi nang bar gsum gyi nam mkha') become indivisible single essence (dbyer med ngo bo gcig tu gnas pa). Body-mind separation (lus sems bral ba), five wisdoms without outer dissolution (rig pa lnga phyi bar med) abide in great inner expanse primordial purity (chen po nang dbyings ka dag chen por gnas pa). Citation from Klong drug pa on ye shes snang ba ('wisdom appearances'). Risk: temporalizing dissolution as sequential process rather than recognition of always-already state.

[15677-15693]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

At that time (de'i tshe) ka-dag's inner expanse dissolution (ka dag gi nang dbyings su thim pas), rigpa recognizes self-place (rig pa rang sa zin te). Victor Unchanging Light Buddha (rgyal ba 'od mi 'gyur ba'i sangs rgyas), dominion-complete teacher Samantabhadra (mnga' dbang rdzogs pa'i ston pa kun tu bzang po), Wisdom Spontaneous Presence Protector Vajradhara (ye shes lhun grub kyi mgon po rdo rje 'chang) become manifest. Path dharmas exhausted by obtaining result (lam gyi chos rnams 'bras bu thob pas zad la); result dharmas complete like full moon beyond waxing-waning (zla ba nyi gang ba na 'phel zad pa ltar yongs su rdzogs pas), no further going beyond (de las gong du 'gror med pas). Arrival at exhaustion place (zad pa'i sar phyin pa). Citation from Rang shar: realized person of sharp intelligence (rtogs pa'i skyes bu blo rtsal can) dissolves into unchanging equality state (mi 'gyur mnyam nyid ngang du thim), thought-free wisdom self-arisen (rtog med shes rab rang shar ro). Klong drug pa citation: memory-awareness (dran shes) parinirvana time—expression extremes self-exhausted (brjod pa'i mtha' kun rang gis rang zad pa'o).

[15693-15704]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

Comprehensive parinirvana framework: elements sense-sources (phung pho kham
dang skye mched) at parinirvana time—appearance-existence all become bliss-field
(snang srid tham cad bde ba'i zhing du snang). Faculties objects (dbang po yul
rnams) become supreme great enjoyment mudra self-appearance (phyag rgya mchog
gi longs spyod chen por rang snang ba'o). Words sounds (gra tshig rnams) transcend
all appearance. View meditation conduct result (lta sgom spyod pa 'bras bu) at
parinirvana time—effort-with mindfulness self-exhausted (rtsol bcas dran pa rang
zad yin). Dharma wisdom (chos dang shes rab) at parinirvana time—divine bodies
appear ungraspable (lha'i sku rnams mi dmigs rgya yis thebs par snang). Experience
feeling (nyams myong) at exhaustion time—arising-feelings gates self-ceased
(byung tshor rnams kyi sgo yang rang gis rang 'gags so). Heat signs (drod dang
rtags) self-exhausted at parinirvana time—afflictions self-exhausted emptiness-made
(nyon mongs rnams ni rang zad stongs par byas pa yin). This exhaustion dharma
produced and self-completed by practicing person (zad pa'i chos 'di spyod pa'i gang
zag bskyed dang rang rdzogs so). Person capable of abiding in this essence sees: this
is all Buddhas' result Samantabhadra essence self-abiding (snying po 'di la gnas pa'i
skyes bu skal ldan sus mthong ba/di ni sangs rgyas kun gyi 'bras bu kun tu bzang
po'i ngo bo rang 'dug yin).

[15704-15735]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: NIHILISM</RISK>](#)

Fruition as non-attainment beyond extremes: All Buddhas' fruition ('bras bu) is Samantabhadra's essence self-abiding (kun tu bzang po'i ngo bo rang 'dug yin). Those habituated to this fruition become Vajradhara lords ('di la su goms dpal ldan rdo rje 'dzin pa nyid du 'gyur). From primordial protector stainless pure light womb (thog ma'i mgon po dri med dag pa 'od kyi sbubs nas), self-arisen dawn (rang byung shar bas) obtains secret great supreme body (gsang mchog chen po nyid kyi sku thob ste). Irreversible yogins of sharp intelligence (de las mi ldog rnal 'byor blo rtsal stobs dang ldan pa'i skal ldan) who have reached measure of all fruitions ('bras bu kun gyi tshad du phyin pas) become equal to Samantabhadra (kun tu bzang po dang mnyam pa'o). This ka-dag rang ngo exists beyond yod med kyi mtha' (extremes of existence/non-existence). Body-wisdom appearances (sku dang ye shes kyi snang ba) transcend yod med. 'Char gzhi ma 'gags pa tsam (mere unceasing ground-appearance) like crystal-roof self-place (shel gong rang ngo la)—light-colors not established anywhere ('od dang kha dog gang du'ang ma grub la). From that state ('di 'ang nas), five lights' ground-appearance unceasing ('od lnga'i 'char gzhi ma 'gags pa). Citation from Thal 'gyur on fruition ineffability and exhaustion. Klong drug pa citation on chos nyid ka-dag without ye shes or sku. Risk: nihilistic reading denying all appearance as mere emptiness rather than empty-clear inseparable.

[15735-15749]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Inner expanse ka-dag nature ('char gzhi tsam las): nothing actually established anywhere (dngos su gang du'ang grub pa med de). Natural appearance (rang bzhin gyi snang ba) without mark-grasping (mtshan mar 'dzin pa ye med)—not color, self-clear (kha dog ma yin rang gsal ba), mere knowing-awareness parts (shes shing rig pa'i cha rnams tsam). Without grasping object ('dzin pa'i gzung yul gang med phyir), without conceptual grasping aspect (rnam par rtog pa'i 'dzin cha med). Beyond light in ye gdangs (self-resonance), abiding distinct from ye nyid (from the beginning). Beyond body in rang gdangs (self-resonance), abiding as pure great mudra (phyag rgya chen po). Second topic: five aspects of expanse-abiding rigpa nature (dbyings su rig pa gnas pa'i rang bzhin la lnga): (1) elements sleep in mother ('byung ba ma la zha ba), (2) wisdom dissolves into expanse (ye shes dbyings su thim pa), (3) prajna supports space (shes rab mkha' la 'deg pa), (4) clear light coiled in expanse ('od gsal dbyings su 'khyil pa), (5) rigpa recognizes self-place (rig pas rang sa zin pa'i'o). Risk: collapsing view distinctions between ground and fruition or between ka-dag and lhun grub.

[15749-15777]

[VIEW: DZOGCHEN-SEMS</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

First aspect—elements sleep in mother: three cavities unified (sbubs gsum gcig tu dril bas) cause five elements to dissolve ('byung lnga dang mar grol te). Unobstructed to pure wisdom eye (ye shes dag pa'i spyen la thogs pa med pa'o). When impure deluded appearance (ma dag pa 'khrul pa'i snang ba) dissolves into pure dharmata (dag pa chos nyid la thim dus), flesh-blood body dissolves into clear light illusory body (sha khrag gi lus 'od gsal sgyu ma'i lus la thim nas), that itself dissolves into Dharmakaya jewel secret body (de nyid chos sku rin po che gsang ba'i lus la thim dus). Prajna eye dissolves into wisdom eye (shes rab kyi spyen ye shes kyi spyen la thim zhing), that itself dissolves into dharmata eye (de nyid chos nyid kyi spyen la thim pas). Object and knowledge activity purified (yul dang shes pa'i spyod byed rnam par dag ste). Unchanging intent in jewel secret cavity (rin po che gsang ba'i sbubs na ye shes nang gsal ba'i dgongs pa la 'pho 'gyur med pa). Citation from Kun tu bzang po thugs kyi me long. Risk: misreading these as literal dissolution processes rather than recognition instructions.

[15777-15812]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Current body's five impure elements (da lta'i lus kyi 'byung ba lnga snyigs ma'i cha nams dag ste) transform into ka-dag's inner expanse clear light five great elements (ka dag gi nang dbyings 'od gsal gyi 'byung ba chen po lnga'i dbyings der so so nas gnas gyur gyi char brtsis na). Impure elements become pure elements through recognition power (ma dag pa'i 'byung lnga dag stobs kyis ye shes dag pa lnga'i 'byung chen snang rung la ltos nas)—result-fruitio designation (dag 'bras bu rnam par gzhang go). Wind as vajra-cross arrangement (rlung rdo rje rgya gram bkod legs te), samaya goddesses coiled in space (dam tshig gi lha mo mkha' la 'khyil bas), unmoving wind dissolves into expanse (g.yo ba med pa'i rlung dbyings su thim). Earth as five jewel stipas (sa rin po che rnam lnga'i mchod rten), balanced and shaped, dissolves into earth expanse (sra ba med pa'i sa dbyings su thim). Water crystal wheel arrangement (chu shel gyi 'khor lo brtsegs legs pas), freed from action and affliction parts (las dang nyon mongs pa'i cha las grol nas), dissolves into water expanse without moisture (gser ba med pa'i chu dbyings su thim). Fire as lotus net blazing (me padma'i drwa 'od 'bar te), ripening unripened, dissolves into fire expanse without heat (tsha ba med pa'i me dbyings su thim). Space pure dharma nature great expanse (nam mkha' rnam dag gi chos nyid klong yangs shing), pure from ka, dissolves into space expanse revealing confusion (ka nas dag pas ma dag pa 'khrul pa go 'byed pa'i nam mkha' dbyings su thim nas). All outer object, inner body, aggregates elements sense-sources purified (phyi yul/nang lus/phung po kham dang sbye mched la sogs pa'i chos thams cad rnam par dag ste). Citation from Rang shar on five jewels. Risk: reifying elements as substantially transformed rather than recognizing their primordially pure nature.

Second aspect—wisdom dissolves into expanse: five afflictions become five wisdoms (nyon mongs pa lnga ye shes lnga'i dag pa'i rang gdangs lnga), dissolving into inner expanse clear light (nang dbyings 'od gsal la thim nas), abiding as five-colored ground light (gting gdangs kha dog lnga'i cha gzhi'i gnas te). Citation from Klong drug pa on rang gdangs aspects. Third aspect—prajna supports space: five wisdom winds abide unmoving without change in self-place (nang dbyings ye shes kyi rlung lnga rang so la mi g.yo 'pho 'gyur med par gnas pa)—stobs ldan ma, shugs 'chang ma, 'deg byed ma, brtan ma, snang byed ma. From these five: water-pure nature (chu dag pa'i rang bzhin) downward-clearing stobs ldan ma unifies center-periphery two into non-dual, inseparable in meaning (gtso 'khor gnyis med du sbyor te don la dbyer med). Wind-pure nature upward-moving shugs 'chang pa moves five center-periphery into Dharmakaya state instantaneously (gtso 'khor lnga po skad cig la chos sku'i ngang du skyod). Earth-pure nature all-pervading ground-appearance 'deg byed ma abides form-bodies in Dharmakaya state without support-supported (khyab byed 'char gzhi'i cha gnas pa 'deg byed mas rten dang brten pa med par chos sku'i ngang du gzugs skur gnas so). Snang byed ma space-pure nature equal-open four Dharmakaya and ye shes actually absent, abides as inner-clear (snang byed ma nam mkha' dag pa'i rang bzhin med mnyam 'char bzhi'i chos sku dang ye shes dngos su med la gting gsal 'char gzhi'i cha nang gsal du gnas so). Brten ma earth-pure nature life-wind ground-appearance makes rigpa's ye shes non-conceptual intent unmoving (brtan ma sa dag pa'i rang bzhin srog rlung 'char gzhi'i chas rig pa'i ye shes rnam par mi rtog pa'i dgongs pa las mi g.yo bar byed pa). Citation from de nyid las and Rang shar.

[15895-15943]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Third topic—how dharmata intention coils in expanse (dbyings su chos nyid kyi dgongs klong ji ltar 'khyil ba): (1) essence briefly shown (ngo bo mdor bstan), (2) aspects extensively explained (rnam pa rgyas par bshad), (3) meaning of result summarized (don gyi 'bras bu mjug bsdu ba). First: ka-dag's expanse contains lhun grub's gting gsal (lhun grub kyi gting gsal) rigpa's ye shes clear light essence (rig pa'i ye shes 'od gsal ba'i snying po)—root of all Buddha dharmas (sangs rgyas kyi chos thams cad kyi rtsa ba yin pas) called lung chen po (great scripture). Boundless vastness (mtha' yas pas yangs pa), powerful through Buddhahood (sangs rgyas pas stobs che ba), final conveyance of view's end (lta ba'i mthar thug gi skyel sa), unchanging beam ('pho 'gyur med pa'i gzer), sport beyond ordinary seeing mind's object (tshur rol mthong ba'i blos brtags pa'i yul las 'das pa'i 'phyong), mirror of all-knowing (thams cad mkhyen pas me long), peak traveled by all paths (lam thams cad kyis bgrod pa'i rtse mo), place of liberation (grol ba'i yul), great treasure-house of all King of Secrets dharmas (gsang ba rgyal po'i chos thams cad kyi mdzod khang chen po). Extensive list of chen po (great) attributes follows: unwritten scripture (yi ge med par las), unmistakably shown rigpa's ye shes (rig pa'i ye shes ma nor ba bstan pa), unchanging root great scripture (mi 'gyur ba rtsa ba'i lung chen po), vast dharma-display great (yangs pa chos kyi snang ba chen po), powerful dharmata intent (dgongs pa chos nyid kyi stobs chen po), great liberating place of self-arisen view (lta ba rang byung gi sgrol sa chen po), etc. Risk: conflating these appellations with substantial existences rather than recognizing them as pointers to ineffable nature.

[15943-16004]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Second aspect—extensive explanation of aspects (rnam pa rgyas par bshad pa): Two perspectives on essence-empty (ngo bo stong pa): (1) as ka-dag sky-like unestablished anywhere (ka dag nam mkha' lta bu gang du'ang ma grub pa)—beyond extremes, Great Perfection, vast Dharmakaya expanse; (2) as clear aspect (rnam par gsal ba)—within Dharmakaya expanse cavity, inner-clear lhun gyis grub pa'i ye shes (spontaneously accomplished wisdom), inexhaustible body-speech-mind ornament wheel source (sku gsung thugs mi zad pa rgyan gyi 'khor lo'i 'byung gnas), abiding subtle aspect as gting gsal (depth clarity). From that perspective ('di 'ang nas): five wisdom mandalas self-clear (ye shes lnga'i dkyil 'khor du ye gsal ba), nothing above that wisdom (ye shes de'i gong na gzhan med pas) thus profound (dpangs mtha'o), wisdom palace spontaneously accomplished thus vast (ye shes kyi pho brang lhun gyis grub pas rgya che ba), etc. Citation from Kun tu bzang po thugs kyi me long on spontaneously accomplished mandala without construction. Citation from Rang shar on jewel palace, goddesses, horse—all spontaneously perfect without fabrication. Third aspect—summarizing result meaning: dharmadhatu and ye shes inseparable Buddha has immeasurable qualities (yon tan gyi tshogs ni tshad med de). Citation from Nor bu 'phrul bkod on Buddha's miracles. Risk: reifying these qualities as possessions rather than spontaneous expressions of ground.

[16004-16039]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: NIHILISM</RISK>](#)

Actual Buddha ground—fruition completely finished ('bras bu mthar phyin zin pas rang nyid bgrod pa'i lam med do). Buddhas Bhagavans without path entry, without engagement, without proliferation, without dragging into existence (lam chad pa 'jug pa chad pa spros pa dang srid par 'dren pa chad pa)—from object side explained. From perspective of guiding disciples through compassion path, body and wisdom outer appearances shining (gdul bya 'dren pa thugs rje'i lam sku dang/ye shes dang 'phrin las phyi snang du shar bas), explained as path of no further learning (mi slob pa'i lam). Two aspects of body-wisdom ground-appearance definitively established: (1) ground-appearance identification ('char gzhi ngos gzung), (2) nature extensively explained (rang bzhin rgyas par bshad pa). First has actual ground-appearance and refutation of wrong conceptions. Actual: exhaustion place's Dharmakaya ka-dag lhun grub jewel cavity is body-wisdom ground-appearance (spangs rtogs mthar thug gi chos sku ka dag lhun grub rin po che'i sbugs de sku dang ye shes kyi 'char gzhi yin no). That too: essence empty-clear self-arisen ye shes unestablished anywhere (ngo bo stong gsal rang byung gi ye shes gang du'ang ma grub pas), undivided, non-separating, non-analyzing, beyond speech-thought-expression, liberated from samsara-nirvana extremes, sky-like unestablished yet source of inexhaustible qualities like sun-moon-planets-stars—called ye shes rdzogs pa'i sku (wisdom-completion body). Citation from Thal 'gyur on Buddha's dharmata beyond division and names. Citation on rang sar denga pa'i chos nyid (dharmata self-released in own place). Risk: nihilistic reading of "no path" as complete negation rather than recognition of ever-present completion.

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[16329-16332]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

Chapter introduction with three aspects: (1) general presentation of attainment manner (thob tshul spyir bstan pa), (2) particular explanation as fruition ('bras bu yin par bye brag tu bshad pa), (3) eliminating contradiction with path-appearance explanation (lam snang du bshad pa dang 'gal ba spang pa'i'o). Sets up the framework for understanding fruition in Dzogchen as neither separate from nor identical to path.

[16332-16343]

[VIEW: DZOGCHEN-SEMS</VIEW>](#)

[PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

First aspect—general presentation: from essence ground-appearance (ngo bo'i 'char gzhi las) three kayas appear (sku gsum du snang ba yang), purification of three gates' impurities shown as attainment through purification power (dag by sgo gsum gyi dri ma dag stobs kyis thob par bstan pa ni). Citation from Thal 'gyur on fruition stage: Dharmakaya through mind's activity (chos sku sems kyi las kyis), Sambhogakaya through speech's form (longs sku ngag gi nram par thob), Emanation body through body (sprul pa'i sku ni lus kyis so). These called cause-result of what is to be purified (dag bya'i rgyu 'bras). Essential nature is lhun grub (spontaneous presence), impossible to know as produced and attained through causes-conditions (rang bzhin du lhun grub yin pas rgyu rkyen gyis skyed nas thob pa shes pa bya la mi srid par shes par bya'o). Pedagogical entry through causal language that must be transcended in direct recognition. Risk: literalizing causal language as ontological description.

[16343-16351]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

Second aspect—particular explanation as fruition: Citation from Mu-tig phreng ba: "Fruition three kayas five wisdoms" ('bras bu sku gsum ye shes lnga). Citation from Rdo rje sems dpa'i snying gi me long: "Know that all fruition dharmas are three kayas, non-returning" ('bras bu'i chos tham cad sku gsum phyi mi ldog par shes par gyis shig). Third aspect addresses apparent contradiction between three kayas as path-appearance and as fruition.

[16351-16363]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: POLEMIC-DISTINCTION</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Resolution of apparent contradiction (skor gsum la sbubs mthar thug tu 'dod pa de dgag pa la dgongs pa): Early masters (bla ma sngon rab pa) say "not fruition" ('bras bu ma yin) intends: (1) freedom from extreme grasping to fruition as three kayas ('bras bu sku gsum du zhen pa'i mthar 'dzin dang bral bar byed pa), OR (2) refutation of considering three circles as final sheath (skor gsum la sbubs mthar thug tu 'dod pa de dgag pa). After removing contradiction ('gal spong mdzad nas), meaning also established as fruition (don la 'bras bur 'jog pa'ang). Not understanding primordial purity's inner expanse essence as transformation (ka dag gi nang dbyings kyi ngo bo ma dgongs pa'i mnam 'gyur) is very mistaken (shin tu nor te mi legs so). Here, as previously accepted, path-appearance also is, fruition also is—not contradictory (lam snang yang yin la/'bras bu yang yin pa mi 'gal par 'dod de). Path-appearance is the great house of spontaneous presence sheath primordial purity (lhun grub kyi sbubs ka dag chen po de don gyi 'bras bu khang pa lta bu las), from which one must enter and from which outer appearance of ground primordial purity dawns (de rjug pa dang de nas phyi rched pa gzhi ka dag las phyi snang du 'char dgos pa'i phyr ro). Non-dual resolution of apparent path-fruition opposition.

Path-appearance clarification: ground-appearance abiding as body from which appearance dawns ('char tshul ngo bo skur gnas pa las 'char ro). Two types of path-appearance: (1) path before fruition of accomplishing oneself as Buddha (rang nyid sangs rgyas bsgrub pa'i lam 'bras bu'i sngon rol pa nams), (2) path of accomplishing benefit for disciples through body-manifestation after oneself becoming Buddha (rang nyid sangs rgyas grub zin nas gdul bya 'dren pa'i lam sku mngon par snang bas don mdzad pa'i'o). From these, here considered as path of no further learning (de las 'dir mi slob pa'i lam snang du 'dod pas). Three kayas as path-appearance and as fruition—two non-contradictory, related meaning established (sku gsum lam snang yin pa dang/'bras bu yin pa gnyis 'gal la 'brel ba grub pa'i don to). Liberation Dharmakaya inner expanse, three kayas outer-appearance path-shining (rnam par grol ba'i chos sku nang dbyings las sku gsum phyi snang lam du shar bas), body-wisdom magical display appearances (sku dang ye shes kyi rnam 'phrul snang ba yang). Dharmakaya as wisdom-mind (chos sku ye shes kyi thugs), Sambhogakaya as that body (longs sku de'i sku), Emanation body as shining activity (sprul sku mdzad par snang bas don 'byung ba'i phyir ro). Inner-clear ground-appearance body-wisdom inseparable, Vajrasattva dharmata (nang gsal 'char gzhi'i sku dang ye shes 'du 'bral med pa rdo rje sems dpa'i chos nyid dang), from which outer-clear three kayas path-appearance self-shine as two in rigpa's state (de las phyi gsal du sku gsum gyi lam snang rang du shar ba gnyis rig pa'i ngang du 'dra yang), distinguished by outer-inner difference (phyi nang gi khyad par phyed la). Self-appearance aspect guiding disciples (rang snang gi cha las gdul bya'i snang ngor longs sprul 'char bas don mdzad pa'ang), rigpa's play as one (rig pa'i rol par gcig kyang), not seen by disciples' self-appearance (rang snang gdul byas mi mthong la), that which shines from it is seen—distinction of similar-two (de las shar ba de mthong ba'i khyad yod pas 'dra gnyis shan phyed par bstan pa yang). Citation from Seng ge rtсал rdzogs on Vajrasattva dharmata and pure self-appearance mandala as two with one similar base but different aspects.

[16378-16402]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Critical distinctions: Without distinguishing inner expanse and outer-clear path-appearance aspects (de ltar nang dbyings dang/phyir gsal lam snang gi cha ma phyed par), considering three kayas as self-appearance fruition (sku gsum rang snang gi 'bras bur 'dod na): emanation body appears to disciples (sprul sku gdul bya la snang ba bzhin), liberation place's ka-dag Dharmakaya would appear to disciples (grol sa'i ka dag gi chos sku gdul bya la snang bar thal), because three kayas are one essence (sku gsum ngo bo gcig yin pa'i phyir). Dharmakaya would appear as radiating colors (chos sku 'phro 'du dang kha dog tu snang bar thal), because that longs-sprul dharma appearing is your essence (khyod dang ngo bo gcig pa'i longs sprul chos de snang ba'i phyir). OR emanation body would not appear to disciples (yang na sprul sku gdul bya la mi snang bar thal), because Dharmakaya does not appear (chos sku mi snang ba'i phyir ro). Therefore three kayas are one essence in rigpa (de'es na sku gsum yang rig par ngo bo gcig gi), one aspect-wise (rnam par ngo bo gcig pa de 'dra bas mi blang zhing). Emanation body is compassion aspect (sprul sku thugs rje'i cha yin la), that which shines as magical display of emanation is reflection-emanation, not actual emanation body (des sprul pa'i snang ba de gzugs brnyan sprul pa yin gyi/sprul sku dngos ma yin te/thugs rje ma yin pa'i phyir ro). This distinction of philosophical tenets extremely subtle (grub mtha'i dbye ba 'di yang shin tu phra bas), those of sharp intelligence should analyze and understand (shes rab can rnam kyis dpyod la khong du chud par gyis shig). Very important crucial point (gnad gal po che yin no). Risk: collapsing distinctions between kayas or failing to recognize the subtle relationship between ground, path, and fruition appearances.

02 25 03 01

[16360-16363]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Path-appearance as fruition entry point: first, path-appearance is the great house of spontaneous presence sheath primordial purity (lam snang yin te lhun grub kyi sbubs ka dag chen po de don gyi 'bras bu khang pa lta bu las), from which one must enter and from which outer appearance of ground primordial purity dawns (de rjug pa dang de nas phyir mched pa gzhi ka dag las phyi snang du 'char dgos pa'i phyir ro). Ground-appearance abiding as body from which appearance dawns ('char tshul ngo bo skur gnas pa las 'char ro). This establishes the non-dual relationship between path and fruition—path is not separate from fruition house, but the opening through which primordial purity manifests.

[16363-16378]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Two types of path-appearance (lam snang la gnyis yod de): (1) path of accomplishing oneself as Buddha before fruition (rang nyid sangs rgyas bsgrub pa'i lam 'bras bu'i sngon rol pa nams), (2) path of accomplishing benefit for disciples after oneself becoming Buddha, through body-manifestation (rang nyid sangs rgyas grub zin nas gdul bya 'dren pa'i lam sku mngon par snang bas don mdzad pa'i'o). From these, here considered as path-appearance of no further learning (de las 'dir mi slob pa'i lam snang du 'dod pas). Three kayas as path-appearance and as fruition—two are non-contradictory, related meaning established (sku gsum lam snang yin pa dang/'bras bu yin pa gnyis 'gal la 'brel ba grub pa'i don to).

[16378-16402]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Liberation Dharmakaya inner expanse (rnam par grol ba'i chos sku nang dbyings las) shines three kayas as outer-appearance path (sku gsum phyi snang lam du shar bas), body-wisdom magical display appearances (sku dang ye shes kyi rnam 'phrul snang ba yang). Dharmakaya is wisdom-mind (chos sku ye shes kyi thugs), Sambhogakaya is that body (longs sku de'i sku), Emanation body is shining activity (sprul sku mdzad par snang bas don 'byung ba'i phyir ro). That too: inner-clear ground-appearance body-wisdom inseparable Vajrasattva dharmata (de yang nang gsal 'char gzhi'i sku dang ye shes 'du 'bral med pa rdo rje sems dpa'i chos nyid dang), from which outer-clear three kayas path-appearance self-shines as two in rigpa's state (de las phyi gsal du sku gsum gyi lam snang rang du shar ba gnyis rig pa'i ngang du 'dra yang), distinguished by outer-inner difference (phyi nang gi khyad par phyed la). From self-appearance aspect guiding disciples (rang snang gi cha las gdul bya'i snang ngor longs sprul 'char bas don mdzad pa'ang), rigpa's play as one (rig pa'i rol par gcig kyang), not seen by disciples' self-appearance (rang snang gdul byas mi mthong la), that which shines from it is seen—distinction of similar-two explained (de las shar ba de mthong ba'i khyad yod pas 'dra gnyis shan phyed par bstan pa yang). Citation from Seng ge rtsal rdzogs: Vajrasattva dharmata and pure self-appearance mandala as two with one similar base but great difference in aspects (rdo rje sems dpa'i chos nyid dang/rang snang dkyil 'khor dag pa gnyis/'dra gzhi gcig la gol sa che). Risk: failing to distinguish between inner expanse and outer-clear aspects, or conflating different appearances.

02 25 04 01

[16409-16412]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

Dharmakaya extensive explanation structure: essence (ngo bo), distinctions (dbye ba), synonyms (rnam grangs), extensive explanation (rgyas par bshad pa) in four aspects. Dharmakaya essence is self-arisen ye shes empty-clear free from proliferation (chos sku'i ngo bo ni rang byung gi ye shes stong gsal spros pa dang bral ba ste). Abiding manner, characteristics, nature, compassion, appearance mode in five aspects.

[16412-16423]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Essence abiding manner: abiding without being stained by any fault (ngo bo'i bzhugs tshul skyon gang gis kyis ma gos par bzhugs pas)—ka nas dag pa'i rang bzhin (nature pure from the beginning). That essence's characteristic is empty rigpa's essence possessor (ngo bo de'i mtshan nyid stong pa rig pa'i snying po can no). That essence's nature is non-mixed with anything (ngo bo de'i rang bzhin gang dang yang ma 'dres pa'o). That essence's compassion is without division, non-analyzing, non-separating (ngo bo de'i thugs rje ma phyed mi 'byed 'byed pa med pa'o). That essence's appearance mode is non-dual (ngo bo de'i snang tshul gnyis su med pa'o). Definitive terminology: matured into body from designated various-name dharmas (nges tshig ni/btogs pa rnam grangs kyi chos las skur smin pas)—unreal (dngos med), not established by any characteristic (mtshan nyid gang gis kyis gtan la mi phebs), emptiness not established anywhere (stong nyid gang du yang ma grub pas) therefore called Dharmakaya (chos sku zhes bya'o). Risk: reifying Dharmakaya as substantive entity despite these negations.

[16423-16435]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Distinctions: (1) Dharmakaya related to entity-characteristic (dngos po mtshan nyid dang 'brel ba'i chos sku), (2) Dharmakaya related to abiding mode-pervasion (gnas pa khyab tshul dang 'brel pa'i chos sku), (3) Dharmakaya related to distinction-appearance mode (rnam dbye snang tshul dang 'brel ba'i chos sku). First: from dharmata perspective, essence not established anywhere (chos nyid la ltos nas gang gi ngo bor yang ma grub pas), free from proliferation extremes (spros pa'i mtha' dang bral ba), beyond entity-apprehension (dngos po ngos gzung las 'das pas), without birth-death-change-transfer (skye 'jig 'pho 'gyur med pa), direct manifestation of final limit (mthar thug mngon du gyur pas), dharmata inconceivable (chos nyid bsam gyi mi khyab pa'o). Risk: conflating these three Dharmakayas or failing to see them as aspects of one ground.

[16435-16453]

[VIEW: DZOGCHEN-RIGPA](#)</VIEW>

[PEDAGOGY: DECLARATIVE-FINALITY](#)</PEDAGOGY>

[RISK: REIFICATION](#)</RISK>

Second: all-pervading Dharmakaya of samsara-nirvana (khor 'das kun la khyab pa'i chos sku), two-pure through adventitious stains being pure (dri ma glo bur bas dag pa'i dag pa gnyis ldan de yin te). Citation from Hevajra: sentient beings are Buddhas but obscured by adventitious stains (sems can rnams ni sangs rgyas nyid/'on kyang glo bur dri mas bsgrigs). Citation from Rgyud bla ma: completely enlightened body because radiating, because suchness non-dual, because possessing family—therefore all sentient beings always possess Buddha-nature (rdzogs sangs sku ni 'phro phyir dang/de bzhin nyid dbyer med phyir dang/rigs yod phyir na sems can kun/rtag tu sangs rgyas snying po can). This is the aspect of direct manifestation (de mngon du gyur pa'i cha'o). Third: shown as aspect of rigpa, emptiness, qualities, etc. by respective vehicles (theg pa so so nas rig pa dang/stong pa dang/yon tan la sogs pa'i char bstan pa ste). In Great Perfection complete perfection, distinguished through magical display (yongs su rdzogs pa chen po 'dir rnam par 'phrul pas phyed na): Dharmakaya's Dharmakaya's inconceivable pure field (chos kyi sku'i chos kyi sku'i zhing khams bsam gyis mi khyab pa), abiding beyond conception (gnas bsam ngo las 'das pa'i chos nyid), great unmoving samadhi (ting nge 'dzin mi g.yo ba chen po), various retains non-dual nature ('khor sna tshogs rang bzhin mi gnyis pa), dharmata of explanation inexpressible (bstan pa brjod du med pa'i chos nyid), dharmata without change in any time (dus gang du yang 'gyur ba med pa'i chos nyid). Risk: reifying these distinctions as ontological categories rather than pedagogical pointers.

[16453-16533]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: NIHILISM</RISK>](#)

Dharmakaya's Sambhogakaya field: dust-free stainless (rdul dang bral zhing dri ma med pa), abiding remembrance mind-concept self-exhausted (gnas dran pa yid kyi rtog pa rang zad pa), samadhi mind and mental factors' arisings ceased (ting nge 'dzin sems dang sems byung gi byung tshor 'gags pas), ye shes self-abiding (ye shes rang gnas pa), retains empty self-appearing function-possessors ('khor stong pa rang snang gi byed pa can), explanation object completely pure (bstan pa dmigs pa yongs su dag pa), time not conception therefore great equal vastness (dus brtag pa ma yin bas ye mnyam gdal ba chen po'o). Dharmakaya's Emanation body: field emptiness unbroken (zhing khams stong nyid rgya ma chad pa), abiding all's ground-appearance aspect gting gsal self-resonance great (gnas thams cad kyi 'char gzhi'i cha gting gsal rang gdangs chen po), samadhi unceasing self-clear ('gog med rang gsal), retain classless pure-appearance ('khor ris med 'char snang dag pa), explanation nature unfabricated (bstan pa rang bzhin ma bcos pa), time essence manifest appearance (dus snying po mngon par snang ba'o). These also designated from kadag self-abiding Dharmakaya's aspect (de dag kyang ka dag rang gnas kyi chos sku'i cha nas btogs pa ste). Citation from Rin po che spungs pa. Risk: nihilistic reading of "empty" and "self-exhausted" as total negation rather than recognition of natural purity.

Fourth aspect—synonyms extensive explanation: from five of body-speech-mind-qualities-activity (sku gsung thugs yon tan 'phrin las lnga las). Dharmakaya's body: empty-clear without marks (chos sku'i sku stong gsal mtshan ma med pa), speech: inexpressible beyond words (gsung brjod med sgra tshig las 'das pa), mind: without remembrance thought proliferation (thugs dran bsam spros pa med pa), qualities: without change not returning (yon tan phyi mi ldog pas 'pho 'gyur med pa), activity: unceasingly abiding as ground of appearance mode ('phrin las lhun grub 'char tshul ma 'gags pa'i gzhi gnas pa). Citation from Thal 'gyur. Sambhogakaya extensive explanation structure: essence, definitive terminology, distinctions, synonyms in four aspects. Essence characteristic: self-clear great perfection (ngo bo'i mtshan nyid rang gsal chen po la yongs su rdzogs pa). Abiding manner: body unmoving nature clear, marks and signs, clear as family (ngo bo bzhugs tshul rang bzhin mi g.yo ba'i sku mtshan dpe dang rigs su gsal la mi g.yo ba'o). Definitive terminology: Sambhogakaya enjoyment of appearance as that very abiding without ceasing knowing (nges tshig longs skur snang ba la spyod pa de nyid la mkhyen pa ma 'gags par spyod pa). Body: great arrangement of self-clear appearance (sku ni snang ba rang gsal bkod pa chen po'o). Distinctions: fourfold—body of great elements essence ('byung chen ngo bo'i sku), body of pervasion-abiding mode (gnas pa khyab tshul kyi sku), body of appearance-path (snang ba lam gyi sku), body of disciples' appearance mode (gdul bya snang tshul gyi sku). First: from Dharmakaya ground-appearance self-shine, body completed as five-fold clear light (chos sku'i 'char gzhi las rang shar te 'od gsal lnga ldan gyi skur rdzogs pa ni), ground-appearance great elements nature clear, warm, cool, vast, pervading essence (gzhi snang 'byung ba chen po'i rang bzhin gsal ba dro ba/bsil ba/yangs pa/khyab pa'i bdag nyid can no). Citation from Rang shar. Risk: reifying these kayas and their distinctions as separate existences.

[16671-16718]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

Emanation body extensive explanation: essence—various indefinite (ngo bo ni/sna tshogs nges med), abiding manner—free from attachment-grasping (gnas pa de'i bzhugs tshul chags zhen las grol ba), samadhi non-conceptual mind equal-abiding (ting nge 'dzin thugs mi rtog pa'i ngang la mnyam par gnas pa'o). Definitive terminology: magically emanating for whoever needs taming therefore emanation (nges tshig ni/gang la gang 'dul du sprul pas na sprul pa), that itself harmonious appearance complete form therefore body (de nyid mthun par snang ba'i gzugs phun sum tshogs pas na sku'o). Distinctions: common and uncommon traditions. Common three vehicles: arts (bzo), birth (skye), supreme enlightenment (byang chub mchog). Citation from Mdo sde'i rgyan. Arts: paintings etc. (bzo ni/ris su bris pa la sogs pa'o). Birth: emanating as horse, fisherman, etc. for beings (skye ba ni/sangs rgyas kyis 'gro ba phal pa'i gzugs rta dang nya po che la sogs par sprul pa'o). Supreme enlightenment emanation: twelve deeds (byang chub mchog gi sprul pa ni/mdzad pa bcu gnyis). Citation from Rgyud bla ma on deeds from Tusita descent through parinirvana.

02 25 05 01

[16436-16453]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

First aspect of Dharmakaya distinctions: from dharmata perspective, essence not established anywhere (chos nyid la ltos nas gang gi ngo bor yang ma grub pas), free from proliferation extremes (spros pa'i mtha' dang bral ba), beyond entity-apprehension (dngos po ngos gzung las 'das pas), without birth-death-change-transfer (skye 'jig 'pho 'gyur med pa), direct manifestation of final limit (mthar thug mngon du gyur pas), dharmata inconceivable (chos nyid bsam gyis mi khyab pa'o). Risk: reifying Dharmakaya as substantive void or empty space rather than inconceivable nature.

[16453-16533]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: NIHILISM</RISK>](#)

Second aspect: all-pervading Dharmakaya of samsara-nirvana (khor 'das kun la khyab pa'i chos sku), two-pure through adventitious stains being pure (dri ma glo bur bas dag pa'i dag pa gnyis ldan de yin te). Citation from Hevajra on sentient beings as Buddhas obscured by adventitious stains. Citation from Rgyud bla ma on Buddha-nature in all sentient beings. Third aspect: Dharmakaya's fields, abiding, samadhi, retinues, explanation, time from respective vehicle perspectives. Dharmakaya's Sambhogakaya field: dust-free, abiding of remembrance/concept self-exhausted, samadhi with ceased mind-mental factors, ye shes self-abiding, retinues as empty self-appearing function-possessors. Dharmakaya's Emanation body: field as emptiness unbroken, abiding as all's ground-appearance aspect gting gsal self-resonance great, samadhi unceasing self-clear, retinue classless pure-appearance, explanation nature unfabricated, time essence manifest appearance. Citation from Rin po che spungs pa. Risk: nihilistic reading of "empty" as non-existence rather than empty-clear inseparable.

[16533-16671]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Fourth aspect—synonyms from five kayas: Dharmakaya's body empty-clear markless, speech inexpressible beyond words, mind without remembrance thought proliferation, qualities without change not returning, activity unceasingly abiding as ground of appearance mode. Citation from Thal 'gyur. Sambhogakaya: essence self-clear great perfection, abiding manner body unmoving nature clear, definitive terminology as enjoyment of appearance without ceasing knowing, body as great arrangement of self-clear appearance. Distinctions: four bodies of elements essence, pervasion-abiding, appearance-path, disciples' appearance mode. First body: from Dharmakaya ground-appearance self-shine, five-fold clear light body, ground-appearance great elements nature clear/warm/cool/vast/pervading. Citation from Rang shar. Risk: reifying kayas and their qualities as possessions rather than spontaneous expressions.

[16671-16718]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Emanation body: essence various indefinite, abiding manner free from attachment-grasping, samadhi non-conceptual mind equal-abiding. Definitive terminology: magically emanating for whoever needs taming therefore emanation, harmonious appearance complete form therefore body. Distinctions: common (three vehicles) and uncommon. Common: arts, birth, supreme enlightenment emanations. Arts: paintings etc. Birth: emanating as various forms (horse, fisherman) for beings. Supreme enlightenment: twelve deeds from Tusita descent through parinirvana. Citation from Rgyud bla ma. Risk: literalizing emanation body as historical person rather than spontaneous compassion display.

[16718-16768]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Uncommon tradition of this vehicle: three emanation bodies—impure emanation body (ma dag pa sprul pa'i sku), disciples-taming emanation body ('gro ba 'dul ba'i sprul pa'i sku), nature emanation body (rang bzhin sprul pa'i sku). First: emanating as hunters, prostitutes, etc. (rngon pa dang/smad 'tshong la sogs par sprul pa). Citation from Sgyu 'phrul rdo rje. Second: emanating as Sixth Victor etc. for whoever needs taming (gang la gang 'dul du sprul pa thub pa drug pa la sogs pa'o). Third: five pure Buddhas of five families appearing in Akanistha, Abhirati, Glorious, Lotus Stacked, Las-rab-rdzogs-pa ('og min dang/mngon dga' dang/dpal dang ldan/padma brtsegs/las rab rdzogs pa lnga). These benefit through pure Buddha appearance of five families. Citation on emanation body magical power taming. Emanation body is Dharmakaya nature pure field teacher five families (sprul pa sku'i chos sku rang bzhin dag pa'i zhing gi ston pa rigs lnga dang), here in Jambudvīpa glorious great Vajradhara (mi mjed 'dir dpal rdo rje 'chang chen po), marks of four births body arisen (mtshan nyid skye ba bzhi'i lus su byung zhing), activity thirty-six completed accepted (mdzad pa sum cu rtsa drug mthar phyin par zhal gyis bzhes pa). Field thousand three-thousand's thousand ten-million fields etc. (zhing khams stong gsum gyi stong bye ba phrag brgya'i zhing la sogs pa), authority of one great Brahma kalpa included (tshangs chen gyi bskal pa gcig gis bsdus pa la mnga' mdzad do). Abode possessing thousand lotus flowers (gnas me tog padma stong dang ldan pa), retinue beings included in four births ('khor skye ba bzhis bsdus pa'i 'gro ba). Risk: ranking fields hierarchically or literalizing emanation bodies as separate entities.

02 25 06 01

[16729-16740]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Akanistha, Abhirati, Glorious, Lotus Stacked, Las-rab-rdzogs-pa five, five families' pure Buddha appearance benefit. Also magical emanation tamed's power doing, emanation body dharmakaya nature pure field teacher five families and, Jambudvipa here glorious Vajradhara great, marks birth four's body arose, activity thirty-six completion accepted. Field thousand three-thousand's thousand ten-million fields etc. Brahma great kalpa one included authority. Abode flowers lotus thousand possessing, retinue birth four included beings. Five Buddha fields represent aspects of awareness, not hierarchical locations. Risk of reification: ranking fields as better/worse rather than recognizing them as non-dual display. --- This concludes 02-25-06-01 epistemic analysis.

02 25 06 02

[16770-16781]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: INSTRUCTIONAL-PROVISIONALITY

RISK: REIFICATION

Fourth enumeration extensively explained: body speech mind qualities activity five: body beings whatever desired appearance, each part marks signs perfect; speech limbs sixty's sound meter connection good; mind as it is and as many knowing vast; qualities powers etc. dharmas all knowing complete; activity outer inner secret three's dharma wheel perfect five nature turn. From Spontaneous Liberation: Emanation body also body speech mind, qualities activity five. Body marks and signs, tamed whoever arose body emanation; speech word connection good. These describe spontaneous display, not attained qualities. Risk of reification: treating these as qualities possessed rather than natural expression.

[16807-16818]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Dharma perfected, nature Great Perfection, secret unsurpassed tantra essence seven, time perfected self-conditions pure time taught. Thus indicating teacher emanation body all outer inner secret perfected five five should know. Meaning two: wisdom's abode particular explanation three: essence—self-rigpa's nature elaboration free. From Spontaneous Liberation: Concept free dharmata self-resonance from, objective-free wisdom appearance dawns. Perfected teacher is spontaneous display, not a person. Risk of reification: attributing qualities to individual rather than recognizing ground's nature.

[16841-16852]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: REIFICATION

Beings delusion circling lower classes from, tamed and tamer not suitable, ground abiding wisdom outer appearance dawned. Samsara as long beings' benefit arises, nature energy's compassion deep clear knowing perfect from arose. From Spontaneous Liberation: Dharmakaya empty nature from, wisdom knowing perfect part, energy beings to dawns, that not samsara nirvana classes, knowing knows and clear, self-knowing clear self-nature from, nature energy's compassion. Compassion is spontaneous energy, not willed. Risk of reification: treating compassion as cultivated or chosen rather than ground's natural expression.

[16886-16897]

VIEW: DZOGCHEN-RIGPA

PEDAGOGY: DECLARATIVE-FINALITY

RISK: NIHILISM

Ultimate dharmata knowing continues. Recognition is not about achieving something new but understanding what has always been the case. All qualities are natural expressions of the ground, not accomplishments to be gained.

[16972-16995]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)[RISK: VIEW-COLLAPSE</RISK>](#)

Three kāyas essence (sku'i ngo bo): Buddha-ground unchanging basis. Etymology—body completed (lus su rdzogs pa) therefore kāya. *Dkon mchog sgron me'i mdo* citation: "Dharmakāya is Victorious Ones' body." Three divisions: Dharmakāya free from elaboration, Saṃbhogakāya free from characteristics, Nirmāṇakāya free from fixation. *Rtsal rdzogs* citation on unchanging essence, clear definitive terms, three-fold divisions.

[16996-17033]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)[RISK: REIFICATION</RISK>](#)

Buddha-speech essence: Empty of sound, various dharmadhātu-appearance. Six divisions: great activity speech, Brahma's sixty-branch speech, six-realm self-appearance speech, beings' faith-pleasing speech, secret mother code speech, verbal expression speech. All from single essence of emanation body. Dharmakāya beyond expression; emanation body speech like echo—existent in appearance, absent in reality. *Rgyud bla ma* citation: "Victorious Ones' speech is like echo, without letters."

[17034-17046]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Buddha-mind essence: Without delusion, self-clear in rigpa's ground. Three divisions: abandonment-perfected wisdom—remembering-ceased mind; realization-perfected wisdom—unchanging vajra mind; activity-perfected wisdom—various knowing mind. *Rtsal rdzogs* citation: unchanging essence, thought-appearance definitive term, three-fold divisions shown.

[17047-17060]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Qualities essence: Buddha-ground's dharmas perfectly complete. Etymology—like wish-fulfilling jewel, all excellences spontaneously arise. Three divisions: ground-abiding qualities (dharmakāya self-settled, self-benefit complete); path-appearing qualities (saṃbhogakāya palace clear, other-benefit activity arises); end-guiding qualities (nirmāṇakāya guides beings, final dharmakāya union). Not sequential but simultaneous aspects.

[17061-17109]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: PRACTICE-MISREAD-AS-ONTOLOGY</RISK>](#)

Activity essence: Spontaneously accomplished until saṃsāra not emptied. Etymology—activity tames afflicted karma, matures unripened. Four divisions: pacifying (dharmatā-dharmadhātu gathering), enriching (various essence showing), magnetizing (unripened ripened), wrathful (extreme taming). *Mngon rtogs rgyan* and *Rtsal rdzogs* citations. Activities as ground's spontaneous display, not applied interventions.

[17110-17173]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: REIFICATION</RISK>](#)

Text colophon completion: Treasury of Supreme Vehicle, spontaneously accomplished results, twenty-fifth chapter pavilion. Extensive praise verses on text as wish-fulfilling jewel, benefitting beings. Dedication to text's long abiding in world, supreme vehicle's excellent path. Not mere literary convention but recognition of transmission continuity. Risk of reifying text as object rather than recognition-pointer.

[17174-17200]

[VIEW: DZOGCHEN-RIGPA</VIEW>](#)

[PEDAGOGY: DECLARATIVE-FINALITY</PEDAGOGY>](#)

[RISK: VIEW-COLLAPSE</RISK>](#)

Final dedication and completion: Author's supplication to assemble essential meaning in heart-support. Treasury of Supreme Vehicle as great stūpa of Great Perfection, pervading all samsara-nirvāṇa fields. Twenty-five pavilions (five groups of five) as radiant ornaments. Cause-effect vehicles' equal ground, supreme vehicle's Mt. Meru—vast, profound, complete. Final verses establishing text as supreme among all teachings, unsurpassable recognition support.