

# Chapter 20: Direct Recognition

# THE GRADUAL PATH OF THÖGAL

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Chapter Twenty of the Treasury of the Supreme Vehicle presents the profound **Direct Transcendence** (*thögal*) practices—the swift path of light that completes what Trekchö begins. Where Cutting Through dismantles the fortress of conceptual mind, Direct Recognition dissolves the very fabric of appearance itself into its luminous source.

## *The Chapter's Structure*

This chapter unfolds across nine sections that progressively reveal the path from foundational understanding to advanced visionary practice:

**The Superiority of Thögal (Section 1)** The opening section establishes why Thögal surpasses Trekchö as a path. While Trekchö liberates the aggregates into emptiness, it does not necessarily establish the vajra body of light. Thögal, by contrast, directly captures the essence-luminosity within, then radiates it outward as self-resounding luminosity. The text presents seven specific distinctions: direct vision of wisdom versus inferential understanding, penetrating the covered versus remaining obscured, utilizing the channels of light versus coarse nerve-winds, and so forth.

**The Crucial Points of Practice (Section 2)** Here Longchenpa presents the essential instructions for Thögal meditation. The practitioner learns to stabilize awareness in non-distraction, recognizing that the wish-fulfilling jewel nectar is never found through contrived practice but only through self-arising recognition. Detailed instructions cover body posture (*chu-lung*), gaze techniques (*lang-chen* or elephant gaze), and the progressive stages of visionary experience—from smoke-like dullness to the clear appearance of buddha-fields.

**The Nature of Delusion and Recognition (Sections 3-6)** These brief but profound sections explore the paradox of awareness: it never degenerates even when wandering in samsara, yet requires introduction by the Lama to be recognized. The text uses the analogy of the wish-fulfilling jewel—never lost, merely unrecognized—then transitions into specific practice instructions including the "pressing of the lamp" (*dron-me tem-pa*) technique using thumb and forefinger to generate visionary experiences.

**Day and Night Practice (Section 7)** This extensive section details the continuous practice cycle. Daytime practice employs the elephant gaze to expand appearances; nighttime practice gathers the senses to the empty bindu at the heart. The practitioner learns to

recognize the four lights, the five colors, and the progressive dissolution of visions into dharmatā. Timeframes are given: three years for those of supreme effort, five for middling, seven years eleven months and six days for those of lesser capacity.

**The Five Intentions (Section 8)** The chapter culminates in the presentation of the five *dgongs-pa* (intentions/meanings) that encapsulate Thögal wisdom: 1. **Mountain's General Meaning**—the immovable ground of Great Perfection view 2. **Wisdom's General Filling**—empowerment perfected from the beginning 3. **Bindu's Range-Penetration**—penetrating the intermediate state through self-arising wisdom 4. **Sun-Moon Equal Gap**—the non-dual equality of appearance and emptiness 5. **Ocean Expanse-Penetration**—abiding in the clear-equal state of dharmatā

Each intention is further divided by the three sense-faculties (best, middle, last), creating sixty Dharma enumerations that purify the sixty-fold classifications of affliction and view.

**Practical Preparations (Section 9)** The chapter concludes with practical instructions for preparing the practice space—direction, sunlight, crystal clarity—establishing the outer conditions that mirror the inner luminosity to be realized.

## ***Key Themes***

**Vision as Recognition** Unlike ordinary visualization practices, Thögal visions are *self-appearances of awareness* (rang-nang). They are not created but recognized—like seeing one's face in a mirror, the visions are the natural display of rigpa itself.

**The Body of Light** The chapter distinguishes between the samādhi-body (god-body visible to those with divine eyes) and the light-body (awareness's self-light visible only to buddha-eye). The goal is the vajra body beyond elements, obtained when all limits of the coarse body are exhausted.

**Non-Contrivance** Throughout runs the insistence that nothing is manufactured. The wish-fulfilling jewel cannot be found through seeking; the visions arise naturally when awareness rests in non-distraction. "Without release and placement, supreme attainment; without grasping, self-liberated in its own place."

**The Four Visions** The progressive stages—direct realization of dharmatā, increase of wisdom-experience, recognition of exhaustion, and final cessation into the ground—are mapped throughout the detailed instructions.

## ***The Tantric Sources***

This chapter draws extensively from the *Thalgyur* (Thal-'gyur), *Rangshar* (Self-Arisen), *Sengge Tsal Dzog* (Lion Complete Potency), and *Klong Drug-pa* (Six Expanses)—treasure texts of the Nyingma tradition that provide the authoritative basis for Thögal practice.

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*Chapter Twenty stands as the practical completion of the Treasury's path. Where earlier chapters established the view of primordial purity and spontaneous presence, this chapter provides the direct means to realize that view through light itself—transforming the practitioner's very perception into the self-liberation of awareness.*