

# Tibetan Terms - MSB Shedra 2021

Compiled by Joe Wilson and Greg Seton

## Talk 1

Friday, September 24, 2021, 6pm

Venerable Dzigar Kongtrül Rinpoché

### Format

**Tibetan Pronunciation**, (*Wylie transliteration*), translation(s) and notes

**Bakchak**, (*bag chags*), habit patterns, predispositions

**Dampa nam sum**, (*dam pa nam gsum*), three excellences [Dharma is excellent in the beginning, middle, and end]

**Tarpa chatun**, (*thar pa cha mthun*), fraction of liberation

**Dré ming gyü la tag pa**, (*'bras ming rgyu la btags pa*), calling the cause by the name of the effect

**Kam**, (*khams*), element

**Dewar shekpé nyingpo**, (*bde bar bshegs pa'i snying po*), Buddha Nature [Skt. *Sugatagarbha*]

**Gék**, (*gegs*), obstacle,

**Nying-lung**, (*snying rlung*), heart wind [prana]

**Shenpa**, (*zhen pa*), fixation

**Lenchak**, (*lan chags*), karmic entanglement

**Chö**, (*gcod*), exorcising the four maras through visualizing offering your body [also part of the Longchen Nyingtik ngöndro]

**Lojong**, (*blo sbyong*), mind training (focused on bodhichitta)

**Münpa**, (*mun pa*), darkness

**Nangwa**, (*snang ba*), light

**Champé Monlam**, (*byams pa'i smon lam*), The Aspirational Prayer of Maitreya

**Dak chén dzin**, (*bdag gces 'dzin*), overvaluing yourself

**Dodé gyen**, (*mdo sde'i rgyan*), Ornament of the [Mahāyāna] Sutras

[One of the Five Books of Maitreya, revealed to Asanga]

**Shiné**, (*zhi gnas*), state of calm abiding [shamatha]

**Rik tong jenpa**, (*rig stong rjen pa*), naked, empty awareness

**Tö-Sam-Gom sum**, (*thos bsam sgom gsum*), hearing/listening, contemplation, meditation

**Shinjé**, (*gshin rje*), Yama (lord of death)

**Padampa Sangyé** (*pha dam pa sangs rgyas*), teacher of Chö

**Kadampa**, (*bka' dam pa*), early practice lineage in Tibet, famous for Lojong teachings

## Talk 2

Saturday, September 25, 2021, 10am

Venerable Dzigar Kongtrül Rinpoché

English text p.78 v.13, Tibetan pecha, p.80. V. 13

### Format

**Tibetan Pronunciation**, (*Wylie transliteration*), translation(s) and notes

**Tsompar damchawa**, (*rtsom par dam bca ba*), promise to compose the text

Three Trainings (which constitutes the path to awakening)

1. Tsultrim kyi Labpa (*tshul khrims kyi bslab pa*) = training in discipline
2. Samten kyi labpa (*bsam gtan gyi bslab pa*) = training in meditation
3. Sherab kyi labpa (*shes rab kyi bslab pa*)= training in wisdom

**Dulwa**, (*'dul ba*), [vinaya], discipline, ethics

**Dodé**, (*Mdo sde*), [sūtra], sutra

**Ngönpa**, (*mngon pa*), [abhidharma],

**Tok dak**, (*rtog brtags*), made-up (=speculative, or even metaphysical here?)

**Denzin marigpa**, (*bden'dzin ma rig pa*), the ignorance holding phenomena to be truly existent, apprehending phenomena as truly existent / as intrinsic

**Dangzin marigpa**, (*bdag 'dzin ma rig pa*), the ignorance holding the personal self to be really existent / intrinsic

**Shéja**, (*shes bya*), phenomena (that which is knowable)

**Yül**, (*yul*), object

**Yüljen**, (*yul can*), subject

18 Dhātus = 18 elements

**Düché**, (*'dus byas*), compounded phenomena

**Dümaché**, (*'dus ma byas*), uncompounded phenomena

**Chökam**, (*chos khams*), the phenomenal world (element of phenomena, or “mental object element” in Shunyata class terms [see list here](#))

**Zhensél**, (*gzhan sel*), contradictory (“exclusion of other”--as we spoke of it in Shunyata class)

**Tsungden nampa nga**, (*mtshung ldan rnam pa lnga*), the five things shared between mind and mental factors, [pañcadhā samatā, samprayukta]

**Nang tön rikpa**, (*nang don rig pa*), knowledge of what's inside (that is, knowledge of the working of your mind)

“**Maudgalam**” [Maudgalyāyana] -- Buddha's disciple who was beaten to death by an angry religious mob

**Rangjung**, (*rang byung*), self arisen

**Düjé**, (*'dus byas*), compounded/ manufactured

From above...

**Denzin marigpa**, (*bden'dzin ma rig pa*), the ignorance holding phenomena to be truly existent, apprehending phenomena as truly existent or intrinsic

**Dangzin marigpa**, (*bdag 'dzin ma rig pa*), the ignorance holding the personal self to be really existent or intrinsic

**Ngarluk** (*ngar lugs*), the process by which [metal is] strengthened, tempered

From above...

**Dak chén dzin**, (*bdag gces 'dzin*), overvaluing yourself, cherishing yourself, self-importance

**Shen chén dzin**, (*gzhan gces 'dzin*), valuing others [as much as or more than yourself], VDKR: universal love, cherishing all living beings like yourself

**Zurchungpa**, early Nyingma master

**Kyitik duktik**, (*skyid thig sdug thig?*), [maintaining] the thread [of enjoying the illusion] in happiness and suffering

**Garap Dorjé**, (*dga' rab rdo rje*), first human Dzogchen master

**Vajrapāni**, one of the Lords of the Three Families; brought Vajrayana into human world.

## Talk 3

Saturday, September 25, 2021, 3pm

Venerable Dzigar Kongtrül Rinpoché

Rinpoché speaks on topics discussed beginning on p. 70 in the English translation of Khenchen Palden Shérap's book. (Tibetan pécha, PDF p. 70) Verse 7.

**Rangzhin né-rik** (*rang bzhin gnas rigs*) natural disposition

**Gyégyur-gyi rik** (*rgyas 'gyur gi rigs*) developmental disposition

**Sönam**, (*bsod nams*), merit

**Gyu chawa chépe rikpa**, (*rgyu bya ba byed pa'i rigs pa*), reasoning of the cause's efficacy ("doing what it does")

**Drébu döpe rikpa**, (*'bras bu ltos pa'i rigs pa*), reasoning of the effect's dependency

**Kündzop denpa**, (*kun rdzob bden pa*), relative truth

**Ma tak cikpu nyam ga wa** (*ma btags cig bu nyam dga' ba*), makes sense only when unexamined

**Chépa tartuk-tu nyépa** (*dpyad pa mthar thug tu rnyed pa*), found in a complete analysis (=applies to both relative and ultimate analysis)

**Chönyi gyi rikpa**, (*chos nyid kyi rigs pa*), reasoning about the nature of things

**Tépa drubpe rikpa**, (*'thad pa sgrub pa'i rigs pa*), reasoning of valid proof

**Tséma**, (*tshad ma*), valid cognition

1. **Ngönsum tséma**, (*mngon sum tshad ma*), direct valid cognition
2. **Jépak tséma**, (*rjes dpag tshad ma*), inferential valid cognition
3. **Lung-gi tséma**, (*lung gi tshad ma*), scriptural valid cognition, scriptural authority. Based on **Sangyé tséma**, (*sangs rgyas tshad ma*), authority of Buddha as a truthful, reliable being who is omniscient

**Géwa drupba**, (*dge ba sgrub pa*), engaging in virtue

**Tétsom**, (the tshom), doubt

**Drangdön**, (*drang don*), provisional teachings

**Dharmadhātu**. Tibetan: **Chöying** (*chos dbyings*), basic space

**Tanyé chöjé-kyi rikpa**, (*tha snyad dpyod byed kyi rigs pa*), reasoning investigating the conventional

**Döndam chöjé kyi rikpa**, (*don dam dpyod byed kyi rigs pa*), reasoning investigating the ultimate

**Matak machépa**, (*ma brtags ma dpyad pa*), without investigating or analyzing

**Nyamgawa**, (*nyams dga' ba*), “pleasant experience”. Here, comfortably making sense. ??

**Tak**, (*rtag*), permanent

**Chik**, (*gcig*), singular. Often translated “partless”

**Rangwangjen**, (*rang dbang can*), independent (without dependence on, for example causes and conditions)

**Nyégyu**, (*nye rgyu*), immediate cause

**Vasubandhu**, famous Indian Buddhist commentator on Abhidharma; brother of Asanga. Circa 4th century.

**Dzédrup**, (*rdzas grub*), substantially established/existent

**Bakchak**, (*bag chags*), habit patterns, predispositions (often implying “from previous lifetimes”)

**Ālaya**. Tibetan: **Künzhi**, (*kun gzhi*), unconscious mind. Literally “basis of all”. Means other things in other contexts. No good English translation (even after 100 years of debate).

**Chittamātrin**. Tibetan: **Semtsampa**, (*sems tsam pa*), someone (or some position or text) of the Mind Only school established in India by Asanga

**Uttaratantra Shastra**. Tibetan: **Gyülama**, (*rgyud bla ma*)

**Zhenpa**, (*zhen pa*), fixation

## Talk 4

Sunday, September 26, 2021, 10am

Venerable Dzigar Kongtrül Rinpoché

English text p.78 v.13, Tibetan pecha, p.80. Verse 1

Yesterday Rinpoché spoke on topics discussed beginning on p. 70 in the printed English translation of Khenchen Palden Shérap’s book. (Tibetan pécha, PDF p. 70) Verse 7 ff.

### Format

**Tibetan Pronunciation**, (*Wylie transliteration*), translation(s) and notes

Zhalja denpa nyi, (*zhal bya bden pa gnyis*), the two truths to be fathomed

**Rikpa**, (*rigs pa*), reasoning

**Tanyé chöjé-kyi rikpa**, (*tha snyad dpyod byed kyi rigs pa*), reasoning investigating the conventional

**Döndam chöjé kyi rikpa**, (*don dam dpyod byed kyi rigs pa*), reasoning investigating the ultimate, explaining the [ultimate] nature

**U tsé zungdu jukpa**, (*dbu tshad zung du 'jug pa*),

**U tsé seng ge**, (*dbu tshad seng ge*), lion of the Middle Way and Logic

**Domtsik**, (*sdom tshig*), summary

Nāgārjuna

Mūla-Madhyamaka-karika. Nāgārjuna's primary

**Kundzop**, (**kun rdzob**) merely seemingly [exists]

**Duché**, (*'dus byas*), compounded phenomena

**Dumaché**, (*'dus ma byas*), uncompounded phenomena

**Shéja**, (*shes bya*), knowable things

**Yi-kyi nampar-shépa**, (*yid kyi rnam par shes pa*), mental consciousness, sixth consciousness

**Chökam**, (*chos khams*), the phenomenal world (element of phenomena, or “mental object element” in Shunyata class terms [see list here](#))

**Skandhas**. Tibetan: **Pungpo**, (*phung po*), aggregates [mind and body]

**Tsulmin Yiché**, (*tshul min yid byed*), incorrect mental activity, incorrect belief, etc.

**Zungwa**, (*gzung ba*), object (that which is grasped/perceived)



**Dzinpa**, (*'dzinpa*), subject (the subjective mind that perceives)

**Kechik chamé**, (*skad cig cha med*) - momentary and partless

**Dukpa**, (*sdug pa*), pleasant, what is pleasant

**Midukpa**, (*mi sdug pa*), unpleasant, what is unpleasant

**Nyön-yi**, (*nyon yid*), sense of self, the seventh of the eight consciousnesses.

**Nyönmong-jan-gyi yi**, (*nyong mongs jan gyi yid*) [full form of Nyön-yi]

**Tokpa**, (*rtog pa*), the general thinking process

**Chöpa**, (*dpyod pa*), more specific, analytic

**Ngar**, (*ngar*), strength

**Zhiwa**, (*zhi ba*), peaceful

**Silwa**, (*sil ba*), cool

**Jik tsok-la dawa nyishu**, (*'jik tshogs la lta ba nyi shu*), the twenty [ways] of looking at the aggregates/skandhas [as a self]

**Jik tsok** = “the transitory (impermanent) collection (of parts)”

**Künzhi nampar-shépa**, (*kun gzhi rnam par shes pa*), fundamental consciousness

**Vasubandhu** (see yesterday)

**Yul Denpar mé pa den la pabpa**, (*yul bden par med pa gtan la bab pa*), determining the object to not exist

**Yuljen Denpar mé pa den la pabpa** (*yul can bden par med pa gtan la bab pa*), determining the subject to not exist

**Ringdra (Rikdra)**, (*rigs 'dra*), of a similar type

**Tanyi la mi lungwa**, (*mtha' gnyis la mi lhung ba*), not falling to [either of] the two extremes

**Nangwa**, (*snang wa*), what appears, what is perceived

**Tongpa**, (*stong pa*), what is empty (i.e., lacks an imagined reality)

**Kundzop**, (*kun rdzob*), relative (above, “merely seemingly [exists]”)

**Dondam**, (*don dam*), ultimate

**Mantrayāna**. Mantra Vehicle = Vajrayāna

**Chö-kyi jédrang** (*chos kyi rjes 'brang*) [dharmānusārin], follower of critical intelligence

**Dépé jédrang** (*dad pa'i rjes 'brang*) [śraddhānusārin], follower of faith

**Jidön**, (*spyi don*), general meaning (that is, a broad explanation)

**Gyu-la chöpa dorjé gzegs-mé tentsik**, (*rgyu la dpyod pa rdo rje gzegs ma'i gtan tshigs*), the reasoning of the tiny vajras (the diamond splinters), a reasoning that analyzes causes

**Drébu-la chöpa yömé kyéngok-gi tentsik**, (*'bras bu la dpyod pa yod med skye 'gog gi gtan tshigs*) the reasoning of production and cessation of the existent and nonexistent, a reasoning that analyzes effects

**Ngowo-la chöpé Chikdu-drel-gyi tentsik**, (*ngo bo la dbyod pa'i gcig du bral gyi gtan tshigs*)

**Tendréel chöpé rikpa**, (*rten 'brel dpyod pa'i rigs pa*), the reasoning of dependent arising

**Tendréel-du skyéwa**, (*rten 'brel du skye ba*), dependently originated birth

**Nangtsam** (*snang tsam*), mere appearance

**Tanyé chöché** etc. ... see above

[verse 15 and commentary here]

**Machépa (makyépa)**, (*ma skyes ba*), unborn

**Neljor ngönsum**, (*rnal 'byor mngon sum*), yogic direct perception

[transmission p. 81 / Tibetan 83ff]

**Tépa drubpé rikpa**, (*'thad pa sgrub pa'i rigs pa*), reasoning of valid proof

## Talk 5

Sunday, September 26, 2021, 3pm

Venerable Dzigar Kongtrül Rinpoché

English text, p.82

Tibetan pecha, p.86

**Tséma**, (*tshad ma*), valid cognition (allows understanding the object w/o errors)

**Ngönsum** (*mngon sum*) = direct perception

**Ngönsum tséma**, (*mngon sum tshad ma*), direct valid cognition

**Jépak kyi tséma** (*rjes dpag tshad ma*)= inferential valid cognition NOTE:

Jépak = inference (in general, not necessarily valid cognition)

**Chi**, (*spyi*), generality, general

**Jédrak**, (*bye brag*), specific, particular

**Tokdrel matrülwé shépa**, (*rtog bral ma 'khrul ba'i shes pa*), cognition free of conceptual mind and unmistaken (=not erroneous)

**Wangpo ngönsum**, (*dbang po mngon sum*), sensory direct perception

**Yi-kyi ngönsum**, (*yid kyi mngon sum*), mental direct perception

**Rang-rik ngönsum**, (*rang rig mngon sum*), direct self awareness

**Zhen-rik**, (*gzhan rig*), awareness of something other (than itself)

**Neljor [or nenjor] ngönsum**, (*rnal 'byor mngon sum*), yogic direct perception

**Tsül sum**, (*tshul gsum*), the three criteria required of a valid argument

**Tag/tak**, (*rtags*), sign (in the sense of a logical reason)

From last year's Shédra:

These three are needed for a valid inference such as “**Sound (subject) is an impermanent thing (predicate/ property to be proven), because it is produced (sign/reason).**”

1. **Chokchö** (*phyog chos; pakṣadharmatā*) = “presence of the sign within the sphere of the subject,” eg. sound is produced, i.e. being produced is a quality of sound  
In Aristotelian logic, this is called “minor premise”
2. **Jé-kyap** (*rjes khyab; anvayavyāpti*) = “Positive pervasion,” eg. whatever is produced is necessarily an impermanent thing  
In Aristotelian logic, this is called “major premise”
3. **Dok-kyap** (*ldog khyab; vyatirekavyāpti*)= “Counterpervasion,” eg. whatever is not an impermanent thing is necessarily not produced  
In Aristotelian logic, this is called “contrapositive”

**Zhelja**, (*Gzhal bya*), object of comprehension; the topic being explained

**Nangtsul**, (*Snang tshul*), the way [things] appear

**Nétsul**, (*Gnas tshul*), the way [things] exist

**Dé-lé dé jung**, (*de las de byung*), this arises from that (=causality of things)

**Dra dön drédzin-gi tokjé**, (*Sgra don 'dres 'dzin gi rtog byed*), thought process, in which a term/word/label is mixed with a mental image

**Dönchi**, (*don spyi*), mental image. What “is in front of the thought process”, the actual object of thought

**Tsen-nyi**, (*mtshan nyid*), literally: definitions or defining characteristics, eg. fire is hot and burning. As used here it refers to the subjects studied in shédra, **scholastic Dharma**.

**Tokpa**, (*Rtog pa*), coarse thought

**Chöpa**, (*Dpyod pa*), investigation

**Dakpa ramjam**, (*dak pa rab 'byams*), infinite purity

**Drö-mé chö-kyi ying**, (*Spros med Chos kyi dbying*), [Dharmadhātu]

[Through Tibetan 103. 3, English translation p.95.] More or less.

## Talk 6

Friday, October 1, 2021, 6pm

Venerable Dzigar Kongtrül Rinpoché

*Sword of Wisdom* wasn't taught this evening.

[English text, p. 95. Tibetan pecha, PDF p. 103]

### Format

**Tibetan Pronunciation**, (*Wylie transliteration*), translation(s) and notes

**Jéshé Chenmo** (*bye bshad chen mo*) ??

“The "**Mahāvibhāṣha**" or “Great Commentary” a text followed by Vaibhāṣhikas, a subschool of Sarvāstivāda. (Historically the Sarvāstivādins were the dominant Buddhist school of thought in India.) Composed around 150 BCE as a compendium gathering and organizing the topics discussed in Buddha’s teachings. Not translated into Tibetan, but was into Chinese.

**Abhidharmakośha**. Tibetan: **Chö-ngön Dzö**, (*chos mngon mdzod*), Treasury of Abhidharma. Written by Vasubandhu, he recorded the Vaibhāṣhika view of Buddhist doctrine, adding his own Sautrāntika views in a commentary on it. (Vasubandhu, who was Asanga’s brother, later converted to the Mind Only viewpoint.)

**Paktsam Tree**. **Paksam Jönshing**, (*dpag bsam ljon shing*), the tree [fulfilling] innumerable wishes.

(Tokugawa Shogunate, a name for the Edo period, 17th - 19th centuries, Japan)

**Sönam**, (*bsod nams*), merit, meritorious/positive actions

Example: **Jinpa** (*sbyin pa*), generosity

**Sönam mayinpa**, (*bsod nams ma yin pa*), nonmeritorious / negative actions

**Jambhala** [Skt]. Indian (Buddhist and Hindu) and Tibetan deity of wealth.

**Döchung chokshé**, (*‘dod chung chog shes*), “few desires, contentment”

**Dushé**, (*‘du shes*), reflections (as translated by VDKR in this context)

**Ālaya** [Skt.]. Tibetan: **kunzhi** (*kun gzhi*), the unconscious mind

**Khé tsün zang sum**, (*mkhas btsun bzang gsum*) the three [qualities]: learned, disciplined, and good natured

**Khépa**: learned, wise;

optimally, to have realized emptiness  
**Dakmé tokpa**, (*bdag med rtogs pa*)

**Tsünpa**: disciplined;  
optimally, to have pacified afflictive emotions  
**Nyönmong mépa**, (*nyon mongs med pa*)

**Zangpo**: good natured, good hearted;  
optimally, altruistic (with no ulterior motives)  
**Zhenpen-kyi sam dang denpa**, (*gzhan phan gyi bsam dang ldan pa*),

**Dakchézin**, (*bdag gces 'dzin*), self centeredness

**Yi midéwé zé** (*yid mi bde ba'i zas*), emotional agitations (VDKR), lit.  
“unpleasant food for the mind”

**Düsum kyi sanggyé drubpé jikbu lam**, (*dus gsum gyi sangs rgyas sgrub pa'i cig bu'i lam*), single path travelled by all the Buddhas

**Zakché nyérlen-gyi pungpo**, (*zag bcas nyer len gyi phung po*),

VDKR:

Contaminated [*zakché*] [with ignorance & afflictive emotions], [karmically] appropriated [*nyéwar lenpé*] aggregates

**Rangpé Ronyam**, (*rang dpes ro mnyam*), taking yourself as an example and seeing yourself to be equal with others (a favorite aphorism of VDKR's mother)

**Tséwa**, (*brtse ba*), universal kindness to all, tender heart

**Rang-rig**, (*rang rig*), self awareness

**Tétsom**, (*the tsom*), doubts, confusions

**Kulu/Kuli**, Indian railway porter, usually of low status

**Dharmatā**. Tibetan: **Chönyi**, (*chö nyid*), dharmatā

**Mahāśunyatā**. Tibetan: **Tongnyi chenpo**, (*stong nyid chen po*), the great emptiness

## Talk 7

Saturday, October 2, 2021, 10 am (MT)

Venerable Dzigar Kongtrül Rinpoché

### Format

**Tibetan Pronunciation**, (*Wylie transliteration*), translation(s) and notes

**Mikgyun ringpo**, (*mig rgyun ring po*), far sighted, great foresight

**Soso kyewo**, (*so so skye bo*), childish sentient beings

**Zhencéndzin**, (*gzhan gces 'dzin*), valuing others, cherishing others, other oriented

**Mönpa Chöpé lam**, (*smon pa spyod pa'i lam*), the path of aspirational conduct

**Tétsom**, (*the tsom*), doubt [includes many kinds of doubt]

**Tathāgata**. (Tibetan: *Dézhin shégpa*), Tathagata. [Literally: One Who Has Thus Gone. Someone who has travelled the path that all buddhas have travelled.]

[VDKR speaks on **the four basic aims of the Kadampas** (see WOMPT, p. 50)]



**Zhiwa Ö**, (*zhi ba 'od*), Milarepa's wealthy and handsome disciple who renounced it all

**Zhapgar/Shabkar**, (*zhabs dkar*), famous Dzokchen yogi of the late 18th & 19th centuries. [for biography, see Mathieu Ricard's *The Life of Shabkar*]

**Nirmānakāya**. Tibetan: **trülwé ku / trülku** [usually seen as “**tulku**”], (*sprul ba'i sku*), emanation body [of a buddha]

**Bhūmi**. Tibetan: **Sa**, (*sa*), stage, level [of attainment]. Literally: ground. Usually refers to the ten levels of bodhisattvas.

**Zhiné**, (*zhi gnas*), calm abiding (Skt: śamatha [shamata])

? **Kyabchung** (VDKR: **Shapchung**), (*khyab chung*), wasting one's life/opportunity, not venturing out far. [This word has a more specific use in the Language of Dharma.]

**Tsorwa dukden-gyi pungpo**, (*tshor ba sdug ldan gyi phung po*), the aggregate (skandha) of feeling, full of pain

**Tréta**: Tibetan pronunciation of the Sanskrit word *preta*, hungry ghost

**Tenzin Sherpa**. (Tenzin Norgay). Tibetan (Sherpa) mountain guide who led Edmund Hillary up Mount Everest ...

**Gyiluk dagnyi nyépé lélo**, (*sgyid lug bdag nyid nyas pa'i le lo*), [of the three kinds of laziness] self discouragement and despondency

**Gyelsé chenpo Zhiwa lha**, (*rgyal sras zhi ba lha*), Shāntideva, great child of the Victors

**Tsöndru**, (*brtson 'grus*), diligence, effort

**Shenché**, (*shan 'byed*), separating, discriminating

**Matag machépé ngor**, (*ma brtag ma dpyad pe'i ngor*), for/to someone who neither examines nor investigates [that is, how something appears to or is experienced by such a person (or such an attitude)]

**Kyojété** (*skyo byas te*) [Skt. *udvijya*], despondency, grief

**Kyokyé déwa / Kyojé déwa**, (*skyo skyed bde ba*), happily disenchanted

**Samādhi**. Tibetan: **Ting-ngé-dzin**, (*ting nge 'dzin*), samadhi, deep meditation; meditative stabilization

**Lenchak**, (*lan chagsj*), karmic entanglement, karmic retribution

**Soso tarpa**, (*so sor thar pa*), individual liberation, ones own liberation [Skt. *pratimoksha*]

**Nyoshul Khen Rinpoché** (died 1999). Great contemporary Dzokchen master and scholar, one of VDKR's teachers. Author of *A Garland of Rare Gems*, on the lives of the great masters in the Dzokchen lineage.

**Ngönsum**, (*mngon sum*), direct perception

**Jépak**, (*rjes dpag*), inference

**Rigpa**, (*rigs pa*), reasoning [different from the word for awareness (also pronounced rigpa but spelled differently (*rig pa*)]

**Kundzob**, (*kun rdzob*), relative

[Literally, "obscured"; "relative" is a **döngyur** (*don 'gyur*), a translation in terms of meaning, rather than a **tsikgyur** (*tshig 'gyur*), a translation based on the written/spoken word.]

**Döndam**, (*don dam*), absolute [another meaning-translation]

**Trödrel**, (*spros bral*) freedom from elaborations (or mental proliferations), simplicity

**Labpa sum yonten dang denpa**, (*lab pa gsum yon tan dang ldan pa*), someone who has the qualities of the three trainings.

**Jungwa timrim**, (*'byung ba thim rim*), stages in the dissolution of the elements (at the time of death)

**Lojong**, (*blo sbyong*), Mind Training

**Bardo**, (*bar do*), intermediate state

**Ārya Tāra**. Tibetan: **Pakma Drölma**, (*'phags ma sgrol ma*), Tara. There are 21 Taras; the most practiced / prayed to are Green Tara (protection) and White Tara (long life).

**Thangtong Gyampo Refuge prayer** [available on MSB website]

**Mani**, (*ma ni*), the six syllable mantra of Avalokiteshvara:

**om mani pémé hūm** / om mani padmé hūm

## Talk 8

Saturday, October 2, 2021, 3 pm (MT)

Venerable Dzigar Kongtrül Rinpoché

English text, p. 95 (Kindle p. 103)

Tibetan pecha, PDF p. 103

### Format

**Tibetan Pronunciation**, (*Wylie transliteration*), translation(s) and notes

**Jöcha**, (*brjod bya*), the subject [of the book, discussion ...] (“what is expressed in words”)

**Kundzob**, (*kun rdzob*), relative (VDKR: facade)

**Dondam**, (*don dam*), absolute

**Namrig**, (*rnam par rig pa*), intelligence

**Ngönsum**, (*mngon sum*), direct perception

**Jépak**, (*rjes dpag*), inference (conceptual)

**Dradön drédzin gi tokjé**, (*sgra don 'dres 'dzin gi rtog byed*), thinking process mixing mental image of object with words

**Donji**, (*don spyi*), generic image in the mind, meaning-universal

**Draji**, (*sgra spyi*), generic term, term-universal

**Nang don rig pa**, (*nang don rig pa*) doctrinal studies (called “inner studies”)

**Rang-rig**, (*rang rig*), self-awareness

**Drugba yi-kyi nampar-shépa**, (*drug pa yid kyi rnam par shes pa*), the sixth, or mental, consciousness

**Timuk**, (*gti mug*), stupidity, dullness

**Tag/tak**, (*rtags*), sign, evidence

**Tag-rig**, (*rtags rigs*), Signs & Reasonings. Textbook genre that presents the language of epistemology, logic, fallacies, the conceptual mind, etc. in an introductory manner.

**Lorig**, (*blo rig*), Mind and Awareness. Textbook genre, introduction to the language of how mind and perception work and also some basic epistemology.

**Muzhi tsiwa**, (*mu bzhi brtsi ba*), calculating four permutations (logical possibilities). Discriminating between two characteristics (or ideas, or

phenomena), examining if there are things that are both, neither, A but not B, and B but not A.

**Shépa dang jugpa**, (*bshad pa dang 'juk pa*), explanation of term and use of the term

**Zhi lam drébu**, (*gzhi lam 'bras bu*), ground, path, and fruition

**Tséma**, valid cognition - as a field of study

**Ngönpa**, Abhidharma - as a field of study

**Do dé**, (*mdo sde*) sutra

**Rigpa changchub-kyi sem**, (*rig pa byang chub kyi sems*), awareness awakened mind, awareness bodhicitta

**Zhenpa**, (*zhen pa*), fixation

**Zhi-lhag zungdrél**, (*zhi khag zun 'brel*), union of shamatha and vipashyana (stabilizing and insight meditation)

**Logshé**, (*log shes*), wrong view, misperceptions

**Yangdagpé shépa**, (*yang dag pa'i shes pa*), correct knowledge

**Dzin dang galwa**, (*'dzin dang 'gal ba*), contradicts what is perceived

**Nélu**, (*gnas lugs*), the way things are = absolute truth

**Pungpo kham dang kyemjé**, (*phung po khams dang skye mched*), aggregates, dhatus, and āyatana - one of the traditional ways of expaining body/mind and its perceptual domain,

**Yeshé**, (*ye shes*), Primordial consciousness

**Shérab kyi parol-tu chinpa**, (*shes rab kyi pha rol tu phyin pa*), transcendent wisdom. (This term has been often translated “perfection of wisdom” and as one of the six “perfections”.)

**Rab**, (*rab*), excellent, the best

**Nyamzhag nangmé**, (*mnyam bzhag snang med*), in-meditation free of appearance

**Chétop nangché**, (*rjes thop snang bcas*), post-meditation, having appearances

**Zhingkam jangwa**, (*zhing khams sbyang ba*), (literally: purifying/refining the domain) purifying the perceptual field, training in pure vision

**Dül**, (*rdul*), atom

**Chökyi drakpa** [Dharmakīrti], (*chos kyi grags pa*) - in his “Commentary on Valid Cognition”

**Togpé tagpa / Togtag**, (*rtog pas btags pa*), conceptually designated

**Ja-jé-lé sum**, (*bya byed las gsum*), the three: action, agent, and object

**Gyuma tabu**, (*sgyu ma lta bu*), like an illusion, illusory

Terms used in Chittamātra and in Shāntarakshita’s Yogācāra-Svātantrika philosophies (doctrinal systems):

**Zhenwang**, (*gzhan dbang*), dependent phenomenon

**Yongdrub**, (*yongs grub*), perfect phenomenon, thoroughly established

**Kundzob**, (*kun rdzob*), facade = mere appearance. [Literally: thoroughly concealed / concealing (because ultimate reality is concealed)]

**Nangtsul**, (*snang tshul*), the way things appear, “mode of appearance”

**Néluk**, (*gnas lugs*), reality. Literally: way of abiding

**Jigten drakpa**, (*jig rten grags pa*), Consensual mind of the world, worldly consensus. Literally: widely known in the world

## Talk 9

Sunday, October 3, 2021, 10 am (MT)

Venerable Dzigar Kongtrül Rinpoché

English text, p. 101 (Kindle, p. 108)

Tibetan pecha, PDF p. 111

### Format

**Tibetan Pronunciation**, (*Wylie transliteration*), translation(s) and notes

**Rigpa**, (*rigs pa*), reasoning [as in the four reasonings]. [*Rig pa* without the unpronounced -s at the end of the first syllable means awareness.]

**Ngönsum**, (*mngon sum*), direct perception

**Jépak**, (*rjes dpak*), inference

**Dradön drédzin gi tokjé**, (*sgra don 'dres 'dzin gi rtog byed*), thinking process mixing mental image of object with words

**Dönji**, (*don spyi*), generic image in the mind, mental image-universal. (Not necessarily a visual “image”, could be of a sound, taste, etc.) [**Dön** means meaning (etc) and **ji** means general or universal. Nothing visual implied there. Like an abstraction.]

**Chökam**, (**chos khams**), field of mental consciousness

**Yi-kyi nampar-shépa**, (*yid kyi rnam par shes pa*), mental consciousness

**Bagchag**, (*bag chags*), habit patterns, predispositions (inherited from previous lifetimes)

**Tokdrel**, (*rtog bral*), free of conceptuality, nonconceptual

**Togpa**, (*rtog pa*), general thought, rough experience

**Chöpa**, (*dpyod pa*), examination

**Rangrig**, (*rang rig*), self-awareness [an instant of sensory consciousness or thought experiences itself]

**Dodpé don grubpa**, ('*dod pa'i don grub pa*), achieving the aim/purpose that is desired. [Could also mean, in this context, proving the meaning that had been asserted.]

Tibetan has many, many homonyms.

Tagsel, (*rtags gsal*), debate, disputation

**Tagsel**, (*rtags bsal*), examination

Tag, (*rtags*), sign

**Tsülsum**, (*tshul gsum*), the three criteria

**Chöjen tün nangwa**, (*chö can thun sngang ba*), a consensus subject of debate (both sides talking about the same thing)

Literally: common/shared perception of the subject of debate.

**Three Criteria (*tshul sum*) of Valid Sign as Evidence:**

1. Chog chö (*phyog chos; pakṣadharmatā*) = the inferential sign or reason is present in the subject, eg. sound is produced
  - a. In Aristotelian logic, this is called “minor premise”
2. Jékhyab (*rjes khyab; anvayavyāpti*) = positive pervasion, eg. anything produced is impermanent
  - a. In Aristotelian logic, this is called “major premise”



3. Dog khyab (*ldog khyab; vyatirekavyāpti*) = counter pervasion, eg. anything not impermanent is not produced  
a. In Aristotelian logic, this is called “contrapositive”

**Sosor takmin-gyi gogpa**, (*so sor brtags min gi 'gog pa*), non-analytical cessation (literally, and also an oft-used translation)  
We'll get a more transparent translation later ...

**Sosor tang-gog**, (*so sor brtags 'gog*), analytical cessation (literally, and also an oft-used translation)

**Chokchö drupba**, (*phyogs chos grub pa*), that the reason pertains correctly to the subject of the argument is proven/established

**Drupba**, (*grub pa*), to be established, to be proven [in this context]

**Gyun**, (*rgyun*), continuum

**Tunpé**, (*mthun dpe*), illustrating example, similar example, jéi.e. “like, for example, a sound”

**Tag yangdag**, (*rtags yang dag*), correct sign

**Dré tak**, (*'bras rtags*), logical sign of being an effect

**Rangzhin-gyi tak**, (*rang bzhin gyi rtags*), logical sign of being the same nature

**Mamikpé tak**, (*ma dmigs pa' rtags*), logical sign of not being perceived

**Ngowo dakchik-ki drélwa**, (*ngo bo bdag gcig gi 'brel ba*), relationship of same nature, i.e. being essentially the same

**Delé dejungwa**, (*de las de byung ba*), causal relationship (of one thing arising from another)

**Déjung drél**, (*de byung 'brel*), causal relationship

**Gelwa**, (*'gal ba*), contradictory

**Zhensal**, (gzhan sel), exclusion of the other (here, exclusion of everything else). Sanskrit: apoha

**Dzin dang galwa**, ('dzin dang 'gal ba), contradicts what is perceived

## Talk 10

Sunday, October 3, 2021, 3 pm (MT)

Venerable Dzigar Kongtrül Rinpoché

English text, p. 109 (Kindle, p. 116)

Tibetan pecha, PDF p. 121.5 / 126.1

### Format

**Tibetan Pronunciation**, (*Wylie transliteration*), translation(s) and notes

All the terms Rinpoché is using in his summary of what's gone before may be found above in this document.

Four possible answers in a debate

**Dö**, ('dod), Yes, I accept your reasoning

**Tag ma drup**, (rtags ma grub), I dismiss your reasoning because your reason/sign isn't correct.

**Ma khyab**, (*ma khyab*), Your reasoning is inconclusive: your reason doesn't prove your thesis. Literally: no pervasion.

**Chichir**, (*ci'i phyir*), Why? Support your reason.

Drak ?. Chaplo drak khyap log 'grags ?, you are saying something that reflects back on your own position

**Guhyagarbha Tantra**. Tibetan: Sangwé Nyingpo, (*gsang ba'i snying po*), *The Essence of the Secret*, the main Mahāyoga tantra studied by Nyingma practitioners.

**Sarma** (*gsar ma*), the traditions of Tibetan Buddhism that use the "new" (beginning around 1000 CE) translations of the Indian Buddhist canon (everyone

except Nyingma). Nyingma (*rnying ma*) references the older, “ancient” translations done before that.

**Yangdag**, (*yang dag*), correct; valid

**Tarnang**, (*ltar snang*), false, pretend, similitude; invalid. (Literally, “appears like [but isn't]”)

**Shéja**, (*shes bya*), (literally) knowable. Phenomenon.

**Ma tongwa na mépa min**, (*ma mthong ba na med pa min*), not seeing something doesn't mean it's nonexistent.

**Mamigpa**, (*ma dmigs pa*), not perceived, not perceiving

**Tsöpa**, (*rtsod pa*), debate

**Tag-rig**, (*rtags rigs*), Signs & Reasonings. Textbook genre that presents the language of epistemology, logic, fallacies, the conceptual mind, etc. in an introductory manner.

**Lorig**, (*blo rig*), Mind and Awareness. Textbook genre, introduction to the language of how mind and perception work and also some basic epistemology.

**Tag sum**, (*rtags gsum*), the three (kinds of) signs

1. **Dré-tag** (*'bras rtags*), sign of being an effect
2. **Rangzhin-gi tag**, (*rang bzhin gi rtags*), sign of being the same nature
3. **Mamigpé tag**, (*ma dmigs pa'i rtags*), sign of not being perceived

**Yangdak**, (*yang dag*), correct

**Tarnang**, (*ltar snang*), false; fake

**Tsulsum**, (*tshul gsum*), three criteria for valid argument. See above.

**Mamaki**, (*ma ma ki*), embodies the element, water

**Mé-gag**, (*med dgag*), a negation that doesn't leave or imply anything else in its absence; nonexistence; existential negation

**Mayin-gag**, (*ma yin dgag*), predicate negation

**Dönji**, (*don spyi*), mental image, abstract image; the direct object of conceptual minds

**Zhensel**, (*gzhan sel*), exclusion

**Togjé**, (*rtog byed*), thinking process

Through 152.3 in Tibetan sungbum text.

Through p. 125 in the printed edition.

Through p. 130 in Kindle edition.

Sarva Mangalam