



HIS HOLINESS DUDJOM RINPOCHE

*The Nyingma S  
Its Fundament*

Section One: The T

Dudjom Rinpoche

Translated and edit  
Gyurme Dorje and



WISDOM PUBLIC

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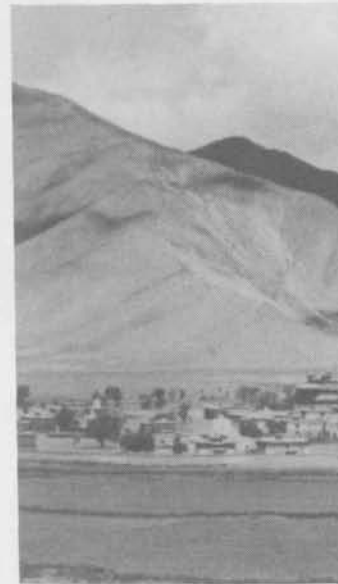
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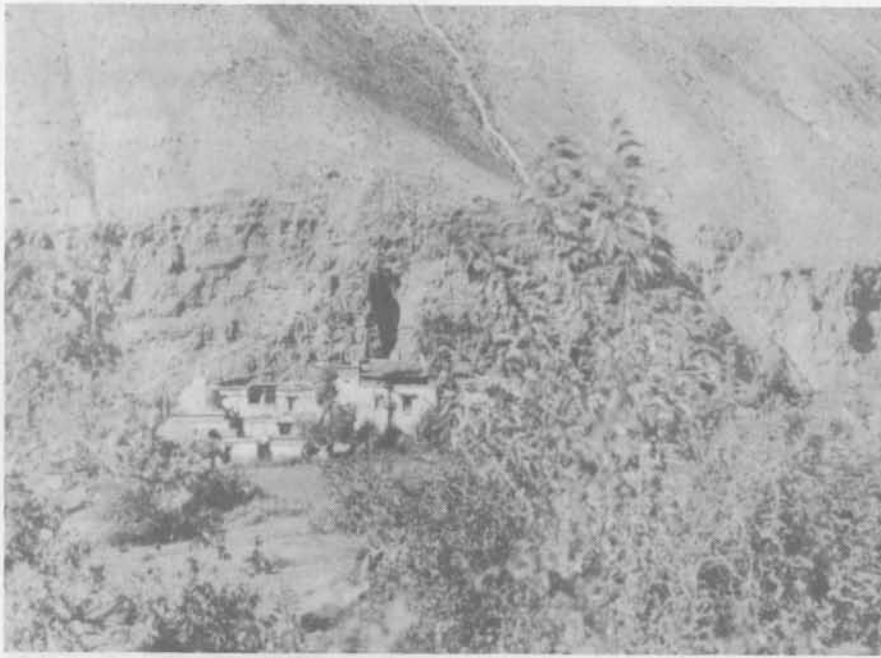
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*Thhadruk, possibly Tibet's first*



*Samye, general view from He*



*Lhodrak Khoting, a Border Taming temple*



*Lhodrak Kharcu, sacred site of Padmasambhava and Namkei Nyingpo*



*Karcung Temple of the Indescendible*



*Öncangdo Peme Trashi Gepel  
with Longcenpa's retreat center*

## Foreword by

His Holiness Dudjom Rinpoche was appointed by His Holiness the Dalai Lama to be the Nyingma tradition's chief yogin and meditation teacher. He is a lineage holder of the *gyer-ston* (gter-ston) who were the *gter-ston* [gter-ston] bhava], the most prominent incarnate lama who has appeared in this world through seven previous incarnations. His incarnations included: Buddha; *mahāsiddha* Saraha; Kṛṣṇa bhūti; and the *ṛṣi* Hūi. He is a *tsāwa*, one of Padmasambhava's *tsāwa* whose lifetime demarcated the system of translation. He composed major treatises. He was the teacher of Dcshek (1122-92) who was the teacher of Chögyel Phakpa (1238-88) of Central Tibet; Rikdzin of the discovery of concealed treasures of south-east Tibet; Gendun Chopel of Katok; and the treasure discoverer of the "New Treasures".

Like many of his predecessors, he was a great discoverer of concealed treasures. He practised and propagated the "mind intention" or "mind intention" (*vidyādhara*) concerning the "mind intention" which can bring about enlightenment in one lifetime.

He took birth in the twenty-third day of the month of the year while his predecessor

himself gave the specific instructions of how to find his authentic emanation. His father was Tülku Jampel Norbu, who was Prince of Kanam, a direct descendant of King Trhisong Detsen, and his mother, Namgyel Drölma.

In his youth His Holiness received the transmissions and direct blessings of Guru Rinpoche, Yeshe Tshogyel and Mañjuśrī in person. He received all the lineages of the Nyingma school from his lamas: Phün-gong Tülku Gyurme Ngedön Wangpo, Jedrung Trhinle Campa Jungne, Gyurme Phendei Özer, Namdröl Gyamtso of Mindröling, Gendün Gyamtso and Khenpo Aten, amongst others. He mastered every tradition of Tibetan Buddhism. Astonishingly, at the age of fourteen, he gave the full empowerment and oral transmission of the *Store of Precious Treasure* (*rin-chen gter-mdzod*), which are the collected treasure texts of the Nyingma lineage. From that time on, he gave major empowerments relating to different treasure cycles, and at the same time composed many means for attainment (*sādhana*) which elucidated the profound teachings of the *buddhadharma*. He wrote commentaries both on his predecessor's teachings and on his own revealed treasures. When he was seventeen years old he composed his first celebrated treatise on the Great Perfection (*rdzogs-pa chen-po*). He became widely renowned as a scholar and meditation master, and was followed by many students. Among his students in Tibet and throughout the Himalayan regions, many have shown the signs of full enlightenment.

He maintained the lineage of the Mindröling tradition in Central Tibet, and above all at Pema Chöling [Lamaling] and his other seats in the Kongpo and Puwo areas of south-east Tibet. Subsequently, foreseeing the incipient Chinese invasion, His Holiness and family left Tibet for India in 1958, following the prediction of Düjom Lingpa that the lineage of his New Treasures would spread to all continents of the world, and especially to the West.

After his arrival in India, Nepal and Sikkim, he established many vital communities of Buddhist practitioners. These include Zangdok Pelri in Kalimpong, Düdül Raptan Ling in Orissa and the Buddhist monasteries in Tshopema [Rewalsar, Himachal Pradesh] and Bodhnath in Nepal. In addition, he actively encouraged the study of the Nyingma tradition at the Tibetan Institute for Higher Studies in Sarnath. In such locations, he continued to grant the empowerments and literary transmissions for the *Collected Transmitted Precepts of the Nyingmapa* (*mying-ma'i bka'-ma*), the *Collected Tantras of the Nyingmapa* (*mying-ma'i rgyud-'bum*), and the *Store of Precious Treasure*, among others. His prolific scholarship is attested by the recent publication in India of his *Collected Works*, and his edition of the *Collected Transmitted Precepts of the Nyingmapa*, a fifty-five volume work which he began at the age of seventy-four. At the request of the Dalai Lama, he also wrote a *Political History of Tibet* (*bod-kyi rgyal-rabs*).

In the final phase of his life, His Holiness travelled widely throughout Asia and gave many students to the benefit of formal teaching, empowerment, practice and retreat, within the Vajrayāna Buddhism. He resided in the Ugyen Samye Chöling, Dharamshala, Dharam Dzung in the United States.

His Holiness passed into the pure space of enlightenment in January 1987, the eighty-third year, shortly before the end of the year, at his residence in France. His passing was a lightened realisation and a gift of great significance to the West into a single man. His body was placed in a stūpa, in Paris, in 1989, in order to comfort sentient beings. He was seen not so much in the form of a lama, but in the direct expression of his enlightenment. This enlightening and lay disciples. On the way and maintained to this day.

The publication of this offering to His Holiness is a gift to all sentient beings to the benefit of what is to be accomplished through painstaking and continued effort. He is a modest and unassuming man of paramount importance and interest in Tibetan Buddhism. His able assistance for the completion of this work has now come to an end. He has planted and tended through his inconceivable benefit to the world through reading, contemplation and practice. He has completed the project in his lifetime. It is a great blessing of the Nyingma lineage.

I dedicate the benefit of this profound work of my father to the long life of His Holiness Dalai Lama XIV, the incarnation of Avalokiteśvara, who is a benefit to the Land of Snows, and to the whole world. May all his actions be spontaneously accomplished. May the Tibetan people, under his lotus feet, never be separated from his enlightened discriminative awareness and compassion. May His Holiness the Gyelwa Karmapa manifest swiftly to raise the victory banner of the *dharma* which liberates sentient beings, and may the heads of the Kagyü schools continue to illuminate the path of those wandering in the six realms. May His Holiness the Sakya Trhizin powerfully safeguard and nourish the faultless tradition of the Sakyapa. May all other lineage-holders flourish, and their *dharma* activities increase like the waxing moon.

May His Majesty King Jigme Senge Wangchuk of Bhutan live long, bringing happiness, prosperity and spiritual growth to his people. May His Majesty King Birendra Bir Bikram Shah Dev of Nepal fulfil all the aspirations and wishes of his people. May the government and people of India, the land of the sublime ones, prosper and sustain their spiritual heritage.

May our *dharma* patrons, the Royal Grandmother of Bhutan, HRH Phüntso Chödrön, M. Gerard Godet, Dr L. Y. Soo, Ms Emily Stevens and Jonathan Altman, enjoy both causal and wisdom merits and may their ability to benefit others never be exhausted. Tülku Pema Wangyel and Tülku Rangdröl selflessly served His Holiness – may their activities in the West be crowned with success.

To you, my physical and spiritual father and root guru, on behalf of my mother Rikzin Wangmo, my sisters Chime Wangmo and Tsering Penzom, my niece Lhanzey Wangmo, and my prophesied wife Sonam Chhuskit; on behalf of my sons Namgyel Dawa and Wangchen Dawa, and on behalf of all your disciples, I bow at your lotus feet and offer homage for your unrepayable kindness and guidance in making our lives wholesome and meaningful. May the victorious sound of the drum of the *dharma* penetrate all the levels of existence, bringing joy and happiness. May all be auspicious.

Taking a humble position, rich with the treasure of contentment,  
Free from the binds of the eight worldly concerns,  
firm and strong-hearted in practice,  
Receiving the Guru's blessing, realisation becomes equal to space.  
May we attain the kingdom of the All-Good.

HIS EMINENCE SHENPEN DAWA RINPOCHE  
Lineage-holder of the New Treasures  
Dordogne, 1990

## Preface

Two treatises form the *Nyingma School* (the *Nyingma School* (myin... of all His Holiness D... composed during the... as a refugee. His inte... of the *History* state... Nyingma philosophic... text, in a period of gr...

Since the early six... interest in the medit... Nyingma tradition, w... the large number of B... He knew that, despit... texts had actually bee... nised an urgent need f... which precisely defin... experience and thoug... from antiquity to the... encouraged me to tr... *School*, which consti... he further authorised... *School*.

Prior to 1971, part... had already been pub... Working from the or... an annotated English... of Orgyen Kunzang... of the Nyingmapa k... Pradesh, between 19... completed by Sheona... 1977 to 1978. In th...

Kapstein to edit the manuscript, and consequently in 1981 we met to revise the edited translation and to standardise the English terminology. Then, between 1980 and 1982, I prepared a translation of the *Fundamentals* in the Dordogne region of France and met again with Matthew Kapstein in New York during the summer of 1983, where he helped edit the *Fundamentals*. Both texts were prepared for publication with the assistance of many volunteer typists at Orgyen Chö Dzong, Greenville, New York.

The *Fundamentals* is written in the terse, highly structured style of the *grub-mthā*' genre, and is by no means an easy text to comprehend. A synopsis of the treatise has been included in the Translator's Introduction so that the reader can form an overall view of its structure and become familiar with the English terminology. Those unfamiliar with even the basic categories of Buddhist thought are recommended to start by reading the *History*, Parts One and Two, where these concepts are introduced in the clear narrative context of the origins of Indian Buddhism, as understood in the Nyingma tradition.

The annotations, glossaries and indexes for both texts, which are published here in the second section as a resource for the reader, were compiled after consulting materials at the library of the School of Oriental and African Studies, University of London, between 1982 and 1983. The bibliographies were initially prepared in the Dordogne and London over the same period, and their sources thoroughly researched and documented at Brown University, Rhode Island, USA, from 1985 to 1986. All of this reference material was revised, updated and expanded into its present form with the help of our editor Sarah Thresher during the final editorial work in London, New York and Boston throughout 1989 and 1990.

The general problems of translation are compounded in the case of the Tibetan language. In the past, Tibetan scholars of the calibre of Vairocana and Kawa Peltsek could translate the Sanskrit Buddhist texts with great accuracy because they had fully realised the essence of enlightened mind. By contrast, in the present circumstances, despite our total absence of inner realisation, we are obliged to translate the great works of Tibetan literature in order to preserve and propagate them for the benefit of posterity. It is therefore hoped that the well informed reader will exercise some restraint in the knowledge that the translator accepts full responsibility for errors which inevitably exist. These in no way reflect on the realisation or scholarship of the Author.

At this juncture Matthew Kapstein and I wish to express our gratitude to all who helped bring about the publication of the English version of these texts. Above all, His Holiness Dudjom Rinpoche suggested the task and inspired the work of translation at every stage of its development. Specifically, he gave attention to many textual problems in the

Dordogne, France, during the summer of 1983. (Kusho), and his *dharma* constant support. The last part of the project during its formative stages and gave invaluable support. The project was also funded by McLennan. Then, from the Rinpoche Foundation support. Some financial support in 1978, Georgina and Elizabeth of the Institute for Advanced Study and 1980. Moreover, financial support has been given by Rigden and has sustained those who

Several scholars devoted their points of *dharma* or teaching. Pema Dorje, the artist, devoted himself to the task at Cambridge from 1978 to 1979; Khetsun Gyel who offered similar support in 1979 in Nepal; and I. Khenpo Palden Sherab devoted themselves to the editing. I wish to thank Professor Mr Hugh Richardson, who helped clarify specific points in our new maps with great wishes to thank Khenpo the profound kindness and doctrinal tradition.

Finally, we wish to thank Publications for their commitment to the preservation of Buddhism. The publishers during the latter stages

## Preface to the Second Edition

## Credits for Illustrations

After H.H. Dudjom Rinpoche's *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History* first appeared in English in 1991, many expressed to us the desire for a more moderately priced edition that would be readily available to the broad range of students of Buddhism in the West and in Asia. We are therefore grateful to Wisdom Publications for now undertaking to bring out a new edition that will fulfill this demand. Our thanks are also due to the Venerable Sogyal Rinpoche and to the Rigpa Fellowship, whose encouragements have greatly facilitated these efforts.

The present volume reproduces in full the text of the two volumes of the original publication, the Translations, and Reference Materials. It differs in that it offers a reduced selection of the photographic plates that illustrated the first edition; and it corrects, without comment, a number of errors and infelicities that were found in the text after careful review. A list of addenda to the bibliography of works referred to by the translators has also been added so as to reflect pertinent developments in Tibetan Buddhist Studies during the past decade.

As promised in the original version, an exhaustive Tibetan-English glossary of the material treated in volume two is being prepared, and we are happy to announce that it is nearing completion. Remarks on new researches concerning the identification and availability of primary textual sources, which we have not been able to incorporate here, will be included in that forthcoming work, intended as an aid to Tibetological scholarship.

In concluding our present task, we wish to honour once again the memory of our magnificent teacher, H.H. the late Dudjom Rinpoche. We have been greatly privileged to assist in bringing these treasures of his intention to interested readers throughout the world. *dge legs 'phel! May virtue and goodness increase!*

Gyurme Dorje and Matthew Kapstein  
June 2002

### PLATES

The following people assisted in the preparation of the color and monochrome photographs.

Board of Trustees of the  
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We would also like to thank the following for their assistance in the photo research.



## LINE DRAWINGS

The series of line drawings in Section One was compiled from a number of sources and redrawn by Chris Conlon. The majority were commissioned and drawn under the guidance of Dudjom Rinpoche for the original publication of the *History* in its Tibetan version in 1962, and later redrawn by Gomchen Oleshey for publication in *Kailash*. We also acknowledge Professor Lokesh Chandra's *Buddhist Iconography of Tibet*, which was an invaluable resource, and thank all those who obtained or commissioned rare drawings, namely, Khenpo Pema Sherap, Nyoshul Khen Rinpoche, Tülku Pema Wangyel, Dr Yoshiro Imaeda, Dr Michael Aris, Chris Fynn and the Rigpa Meditation Centre, London. The completed line drawings were shown to Dilgo Khyentse Rinpoche in the summer of 1990, who then instructed Tülku Pema Wangyel to review them for accuracy. Several revisions were undertaken on the basis of the latter's valuable advice.

## MAPS

The maps in Section Two were compiled by Michael Farmer and extracted from the Tibetan mapping database currently being used to generate the forthcoming Wisdom map of Tibet. He wishes to thank YRM plc for the extensive use of their Intergraph CAD system, without which the project would not have been possible; and also Robbie Barnett, Jeremy Schmidt, John Cannon, Bradley Rowe, Anders Andersen and Urgyen Norbu, who generously provided valuable and rare maps from their own collections.

*Technical Notes*

The two treatises present a complexity. For this reason they have been compiled into two volumes. The introductory material at the disposal of the reader is only those conventions

Each book is preceded by a complete breakdown of the work. For the benefit of the reader also been inserted within the text, though these do not always correspond to the inserted headings have been inserted.

Square brackets have been used for the Tibetan language. They are also used for the translation, though for the convenience of the reader the original. Parentheses are used for book titles given in the Tibetan or Sanskrit version. This would require the reader to refer only the former have been used.

Tibetan and Sanskrit titles are given in their original form and after their first appearance. In the case of indigenous works of Indic origin the form in which it is given corresponds to the known data for texts occurring in the *Kangyur*, has also been used for the original sources.

whenever possible. When the readings of the text and Sanskrit original diverge, the translators have remained faithful to the Tibetan. Full bibliographical information for texts cited by the Author or referred to by the translators is provided in Section Two.

Sanskrit has generally been used for the names of persons and places in India, and for the names of many of the deities. Sanskrit equivalents of Tibetan technical terms have also occasionally been given, though this is mostly reserved for the glossaries of Section Two. Where a technical term given in Sanskrit is not documented in the original Sanskrit sources that are presently available, this fact is indicated by the use of an asterisk (\*) preceding the term in question. To avoid typographical clutter, however, we have not followed this convention with respect to personal and place names.

Numerical categories are not indicated in the body of the text and seldom in the Notes but are listed in the Glossary of Enumerations in Section Two, which should be directly consulted whenever enumerations occur. Similarly, Tibetan and/or Sanskrit equivalents for all the technical terminology employed in the body of the translations are given in the Index of Technical Terms.

Finally, readers are referred to the Guide to Pronunciation which follows, for an explanation of the system of romanisation and simplified spelling adopted for personal and place names in Section One. In particular, the conventions governing the use of the letters *c* and *e* may seem unnatural to an English speaker and so require special attention. Technical terms and book titles occurring parenthetically have been transcribed according to their proper Tibetan orthography.

## Guide to Pronunciation

Readers should familiarise themselves with the four rules of pronunciation given below.

- (1) A final *e* is never silent. It is pronounced like the *é* of the French *été*. Tibetan *Ghare*, *Koré*, *ré*, *Koré* and *Dorjé*.
- (2) *C* is pronounced soft. Sanskrit *cakra*, Tibetan *Co-se*, *Cam*, *Kocha*.
- (3) *Ph* is never pronounced with aspiration, for example *ph* in *ph* in *ph*.
- (4) *Th* is never pronounced with aspiration, always resembling a *t*. Tibetan *tathāgata* and Tibetan *th*.

The following remarks apply to the transcription of Sanskrit and Tibetan.

### SANSKRIT

The Sanskrit vowels in the following table are pronounced as follows:

*a, ā, i, ī, u, ū*

*A, i, u, e* and *o* are pronounced like the *a* in *father*, the *ea* in *seat*, the *y*-sound of English *city* and the *ri*-sound of *brick*. Vowel *ā* is pronounced like the *ā* in *father*.

indicate the nasalisation and aspiration of the vowel to which they are affixed.

The transcribed Sanskrit consonants are:

*k, kh, g, gh, ṅ*  
*c, ch, j, jh, ñ*  
*t, ṭh, ḍ, ḍh, ṇ*  
*t, th, d, dh, n*  
*p, ph, b, bh, m*  
*y, r, l, v*  
*ś, ṣ, s, h*

Of these, *k, ch, j, t, d, n, p, b, m, y, r, l, v, s,* and *h* indicate roughly the same sounds as they do in English, and *c, ph* and *th* have been explained above. The series *t, th, d, dh, n* is distinguished from the series *ṭ, ṭh, ḍ, ḍh, ṇ* in that the latter or “retroflex” series is pronounced with the tongue striking the roof of the mouth, and the former or “dental” series, with the tongue striking the upper incisors. *Kh, gh, jh, dh, ḍh* and *bh* are similar to *k, g, j, d, ḍ* and *b* respectively, but with strong aspiration. *ṅ* resembles the *ng* in English *sing*, and *ñ* the *ny* in *canyon*. *ś* and *ṣ* are both similar to the English *sh*-sound, but the tongue is positioned further back when pronouncing the former.

#### TIBETAN

The transcription of Tibetan in English introduces special problems owing to the fact that the pronunciation of the spoken language does not closely correspond to the orthography of the literary language. For this reason a transliteration of the Tibetan spellings is of little use to the ordinary reader, who will have no way of knowing that, for example, *bsgrubs* and *dbyings* are currently pronounced as *drup* and *ying* respectively. On the other hand, students of the classical Tibetan language usually prefer the literal transcriptions to simplified phonetic schemes. The solution adopted in the present work has been to give all Tibetan personal and place names occurring in the text in just such a simplified system, relegating the precise transliterations to the indexes. At the same time, book titles, technical terms and peculiarities of language which are given parenthetically or discussed in the annotations have been given in a formal transliteration of the classical Tibetan, the system used being based upon that of the late Turrell V. Wylie, which will be familiar to specialists.

Our simplified phonetic transcription approximates the pronunciation of modern Central Tibetan, but without the subtlety or precision of a formal phonetic transcription, such as that developed by Chang and Shefts. Our intention here is merely to minimise the difficulties with which Tibetan names confront the reader.

In addition to the five values here that they do and *ü* – which are pronounced

The following additional sounds found in Sanskrit: *ng, ny, tr, dr, w, sh* and like *tr*, but with strong aspiration, *dz* the sound like *ts*. *Zh* is similar to the *s* in

Specialists will note that an important feature of modern Sanskrit is aspirate in cases where it was not in the classical orthography, the preceding vowel being

## Abbreviations

DZ	<i>Gdan</i>
	vols.
<i>Fundamentals</i>	Dud
	<i>Nyin</i>
	<i>ment</i>
<i>History</i>	Dud
	<i>Nyin</i>
	<i>tals</i>
Mvt.	<i>Mah</i>
NGB	<i>Rny</i>
	<i>map</i>
	36 v
NMKMG	<i>Rny</i>
	<i>Prec</i>
	Jikd
	jung
NYZ	<i>Sny</i>
	<i>ity.</i>
	and
P	<i>The</i>
	Tok
	61.
RTD	<i>Rin-</i>
	vols
SK	<i>Sa-s</i>
	<i>Mas</i>
	15 v
Skt.	Sans
SP	<i>Śata</i>
T	<i>A C</i>
	Ed.
Tib.	Tib

Book One  
*Fundamental*

Dudjom Rinpoche

Translated and edited by  
Associate editor M.

## Detailed Contents

### Note

*This detailed list of contents has been compiled as a resource for the reader showing the entire structure and framework of the teachings as they are presented in Book One. Headings have been added which do not appear in the actual translation to give a more precise and full idea of the subjects mentioned in the text, and these have been included in square brackets. The actual nesting of subject categories within the original Tibetan treatise is indicated by the small figures in square brackets which follow each heading.*

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