

THREE STATEMENTS THAT HIT THE KEY POINTS

BY *PATRUL RINPOCHE*

Salutation to the Guru!

The view is Longchen Rabjam, vast infinity.
The meditation is Khyentse Ozer, rays of knowledge and love.
The activity is Gyalwai Nyugu, offspring of the victorious ones.
If you practice in this way
You will be a Buddha in this life, and
If not, your mind will be happy – A LA LA.

The view is vast infinity:
Hit the key points of meaning of the three statements.
First, allow your mind to rest at ease:
Free of thought, neither projecting nor gathering.
When resting in a state of equanimity, completely at ease,
Suddenly strike your mind by shouting PHAT!

Fierce and abrupt: astonishing! E MA HO!
Nothing at all – free!
Open, free, unimpeded.
Direct, unimpeded – inexpressible.
Clearly identify this as your own dharmakaya awareness.
Revelation of your original face directly to yourself is THE FIRST KEY POINT.

Then, whether your mind is busy or settled,
Angry or desireful, happy or sad,
At all times and in all situations
Recognise your dharmakaya identity.
The already acquainted mother and child clear lights meet.
Abide in this indescribable state of the aspect of awareness.
Again and again shatter stillness, bliss, clarity and thought profusion
With sudden strikes of the syllables of method and wisdom.
Make no difference between resting in balance and subsequent experience, and

No distinction between sitting sessions and breaks.
Abide continuously in this state of inseparability.
However, until this stability is attained,
Discard excitation and cherish your practice.
Maintain clear sessions for meditation.
At all times and in all situations
Maintain this single dharmakaya through all fluctuations.
Be clear that there is nothing other than this.
Decisive clarity directly on this singularity is THE SECOND KEY POINT.

At that time, attachment, aversion, joy, sorrow and
Whatever thoughts may suddenly occur leave no trace.
Do not linger in the state of recognition.
Identify the dharmakaya in this liberation.
As with writing on water,
Self-arising self-liberating is continuous.
Whatever arises is food for naked aware emptiness.
All movement is the expression of sovereign dharmakaya.
Without trace, inherently pure– wonderful!
The manner of arising is as before.
The manner of liberation is the distinctive crucial point.
Without this, meditation is but a path of delusion;
With this, the state of meditationless dharmakaya.
Continuing direct confidence in liberation is THE THIRD KEY POINT.

With this view of these three key points,
The meditation linking knowledge and love, and
The support of the general bodhisattva activity,
Even if the buddhas of the three times conferred together
There would not be any better teaching than this.
The expressive power of awareness, the treasurer revealer of the dharmakaya,
Has brought forth this treasure from the expanse of true seeing.
This is not like something extracted from earth and stone.
It is the last testament of Garab Dorje.
It is the heart essence of the three transmissions.
It is entrusted to my heart disciples and sealed.
Its meaning is profound, a teaching from the heart.
A teaching from the heart, the vital meaning.
Do not let the vital meaning fade or be discarded.
Do not let these instructions go to waste.

This is 'The Special Teaching of the Wise and Glorious King.'

Salutation to my kind root guru, the embodiment of incomparable kindness.

Here I shall briefly explain the method of practice for the key points of view meditation and activity. First, since my own guru is the epitome of the Three Jewels, by offering salutation to him alone, salutation is offered to every source of refuge. Therefore the text says,

Salutation to the Guru!¹

Now I address the meaning of what is to be explained. If you practise in the knowledge that all the root and lineage gurus are inseparable from your own mind then the view, meditation and activity will be included in that. Therefore I will explain the view, meditation and activity by means of the meanings of the names of my own root and lineage gurus.

First, the view is one's profound knowledge that in the great vastness of the womb of the buddhas, the hospitable actuality free of all binary concepts, the infinity of the appearances of samsara and nirvana, as many as there are, are already complete in the equality of actuality. Therefore the text says, **The view is Longchen Rabjam, vast infinity.**

With this view inherently free of binary concepts, the aspect of knowing established through discerning wisdom and insight reveals emptiness while great loving kindness inseparable from the method of calm abiding rests evenly without wavering. In this way meditation is the linking of emptiness and kindness. Hence, **The meditation is Khyentse Ozer, rays of knowledge and love.**

From the state imbued with this view and meditation, the fresh shoots of the victorious ones, those who help others in harmony with the methods of the bodhisattvas by employing the six perfections², show the activity. Hence, **The activity is Gyalwai Nyugu, offspring of the victorious ones.**

In order to indicate that those who practice this view, meditation and activity are fortunate, the text says, **If you practice in this way.**

If you stay in an isolated hermitage after abandoning all the worldly affairs of this life then, with the power of one-pointed practice, in this very life you will be liberated on the pristine purity of the ground. Therefore, **You will be a Buddha in this life, and.**

Even without this, if you only turn your mind towards this view, meditation and activity you will know how to turn the difficulties of this life into your path. Not generating hopes and fears about the events of this life you will proceed from one happy future life to another. Hence, **If not, your mind will be happy – A LA LA.**

¹ In his commentary Patrul Rinpoche quotes his own words from his initial presentation. These quotes are indicated by a darker font.

² The transcendent qualities of generosity, morality, patience, diligence, mental stability, and wisdom.

Explaining this beneficial view, meditation and activity step-by-step, I will first explain in some detail how to practise the view. Hence, **The view is vast infinity.**

This means that this instruction on the practice of *THE THREE STATEMENTS WHICH HIT THE KEY POINTS* cuts off the life force of delusion. Therefore, **Hit the key points of meaning of the three statements.**

First there is the method to introduce the view which has not yet been encountered. The general Buddhist systems relying on signs clarify the view by means of authoritative scriptural traditions and by reasoning. While according to the usual Tantric approaches, on the basis of the examples of knowing shown in the third initiation, there is an introduction to actual original knowing in the fourth initiation. There are many methods for doing this. However here we will follow the way of the holy ones of the practice lineage and introduce the vanishing of the mind.

Moreover, when the waves of bewildering thoughts are raging, these intense thoughts pursue their objects and obscure the true face of the mind as it is. Due to this, although the mind has been introduced, it is not recognised. Therefore, in order to let these rough thoughts clear away, **First, allow your mind to rest at ease.**

Moreover your own mind, uncontrived, resting in its own state, is itself the clear light of original knowing. The path of contrivance will not bring you awakening to how you actually are. Therefore in order to show to yourself your own uncontrived co-emergent original knowing, **Free of thought, neither projecting nor gathering.**

While you are a beginner, although you try to maintain your mind in an unchanging self-settled state, you will not be able to escape attachment to the meditation experiences of bliss, clarity and no thought which are aspects of this abiding. Therefore the text says, **When resting in a state of equanimity, completely at ease.**

In order to free yourself from this pit of attachment to these experiences and to simply reveal how you actually are unimpeded naked awareness, **Suddenly strike your mind by shouting PHAT!**

It is absolutely vital to cut off the flow of thoughts and to shatter concept-based meditation. So you must shout Phat! with fierce intensity. Hence, **Fierce and abrupt: astonishing! E MA HO!**

In that moment you are freed of all subject and object considerations such as, *'this mind is.....'*. Liberation is manifest and therefore, **Nothing at all – free!**

In this way, within the dharmakaya state free of all objects of reliance, the unimpeded naked awareness aspect dwells exactly as original knowing beyond mind. Hence, **Open, free, unimpeded.**

This unimpeded directness is free of all limits such as 'arising', 'ceasing', 'existing', 'not existing'. Beyond being an object for the effortful conceptual activities of speech and mind, it is the key point of inexpressible inherent original knowing. Thus, **Direct, unimpeded – inexpressible.**

This crucial truth is the primal truth of the dharmakaya, of awareness abiding in the basis, the yogis' path of primordial purity free of binary concepts. Therefore, for as long as this one point is not directly identified, no matter how much meditation practice you do, you will not pass beyond mind-made artificial view and meditation. You will be as far from the approach of open Great Completion as the earth is from the sky and you will be without the key point of the continuous clear light of non-meditation. Therefore recognising this singular certainty is our primary concern. Hence, **Clearly identify this as your own dharmakaya awareness.**

The meaning of this is the first of the three statements that hit the key points. If this has not been revealed by means of the view then there is no basis for meditation to sustain the state. Therefore it is most important that first the view is revealed to you. Moreover by being introduced to inherent original knowing as truly being inherent in you it is clearly not something to be searched for elsewhere. It has not arisen for you now as something that was not there before. **Revelation of your original face directly to yourself is THE FIRST KEY POINT.**

Now I shall explain in detail how to practise meditation. Remaining in this state (described in the view) you meditate without interruption at all times and in all situations and so if you can stay in the view (of empty awareness) without inhibiting or encouraging either stillness or activity this maintains stillness as the true face of the dharmakaya and activity as the self-expression of original knowing. Thus, **Then, whether your mind is busy or settled.**

From the expressive power of the thoughts in the mind arise the afflictions of anger and desire, the truth of the origin of suffering, and the experience of feelings of happiness and sorrow, the truth of suffering. If you are aware that the nature of all these thoughts and feelings is the dharmata actuality then it will be clear to you that all this is just the fluctuating drama of the dharmakaya. Hence, **Angry or desirous, happy or sad.**

If this is not fully present for you and you have only a general understanding, although you have been introduced to yourself by the view, if your meditation cannot maintain this state you will fall into ordinary delusion and thoughts will fill your experience and bind you to samsara. Dharmakaya and your character will remain apart and you will not be different from ordinary people. Therefore it is vital never to separate from the great self-settled non-meditation. Therefore, **At all times and in all situations.**

When there is stillness or movement or afflictions or many different thoughts you do not need different antidotes to deal with each of them. For whatever thoughts and afflictions occur one antidote is sufficient to free all. Your sole requirement is recognition of the view that you have already been introduced to. Hence, **Recognise your dharmakaya identity.**

Whatever thoughts and afflictions arise they are actually not other than dharmakaya's original knowing. Since the nature of all these thoughts is actually the clear light of basis dharmakaya, if this is recognised it is called the mother clear light inherent in the basis. When you recognise as yourself the view of the clear light of intrinsic awareness which was introduced to you by your guru, this is known as the clear light of the path of practice. When you dwell in your own original identity, the inseparability of the ground and path clear lights, this is called the meeting of the mother and child clear lights. Hence, **The already acquainted mother and child clear lights meet.**

In this way, by always keeping in mind the view of the clear light that you have recognised as yourself, you have the crucial point of in no way adopting or rejecting, inhibiting or encouraging, the thoughts and afflictions which are the expression of this true nature in which you abide. Hence, **Abide in this indescribable state of the aspect of awareness.**

When you are a beginner, if you maintain this state for a long time, experiences of bliss, clarity and no thought will cover your unchanging inherent face. Therefore separate from the veil of these experiences and with the naked face of awareness on fresh display, original knowing will become clear from within. As it is said,

The yogin improves by destroying her meditation.

The mountain stream improves by steep descent.

In harmony with that our text says, **Again and again shatter stillness, bliss, clarity and thought profusion.**

How is this shattering to be done? When the experiences of stillness, bliss and clarity are on the point of arising or at the time of the first arising of elation or delight, make the fierce sound of Phat! like a sudden clap of thunder. Phat! unites Pha, the beautifying letter of skilful means, with Ta, the cutting letter of discerning wisdom. You must use it to annihilate the veil of attachment to these experiences. Hence, **With sudden strikes of the syllables of method and wisdom.**

Not losing this key point concerning such meditation experiences, maintain inexpressible unimpeded awareness at all times and occasions for then your meditation of both sitting in balance and subsequent activity will be without differentiation. Hence, **Make no difference between resting in balance and subsequent experience.**

For this reason make no distinction between your sessions of meditating on the essence and meditation during the time of activities in the breaks. Hence, **No distinction between sitting sessions and breaks.**

This is the great meditation of non-meditation. Inherent vast original knowing is like the flow of a river. This yoga or effortless relaxation has not even a hair's worth of cause for meditating and is without even a moment of distraction. So it is said,

Not experiencing meditation and not experiencing separation,
Never apart from the integrity of non-meditation.

This is valid, hence, **Abide continuously in this state of inseparability.**

If you are a suitable recipient for the sound of the inherent path of the intrinsic Great Completion, one for whom hearing the teaching and liberation are simultaneous, then with the great liberating basis of appearances and mind whatever arises is the drama of the dharmakaya and so there is neither meditator nor object of meditation.

However those who are not like this, the less fortunate ones who go under the other-power of delusion and discursive thought must follow a graduated path for as long as they have not attained stability. Hence, **However, until this stability is attained.**

Regarding this meditation, when all the causes of stability of focus are fully present meditation experiences will arise. However if you remain in the midst of excitation and distraction these experiences will not arise no matter how long you practice. Hence, **Discard excitation and cherish your practice.**

Although there is no actual difference between balanced resting and subsequent activity when considering the time of meditation, if as a beginner you are not able to take up the place of balanced resting, you will not be able to integrate the original knowing of meditation experience and subsequent activity. Even if you strive to use the flow of daily activities as your path wrong turnings will emerge due to established bad tendencies. Therefore, **Maintain clear sessions for meditation.**

Keeping to regular practice sessions you may find that through your practice you can sustain a focus on maintaining the essence of balanced resting. However if you are unable to maintain continuous integration of this with the activities of subsequent experience you will not be able to antidote secondary conditions. Then the secondary conditions of discursive thought will lead you astray and you will fall into ordinary ways. Therefore it is most important to maintain unimpeded original knowing during subsequent experience. Hence, **At all times and in all situations**

At that time there is no need for you to search for something else to meditate on. In the state inseparable from balanced resting imbued with a view of the dharmakaya, carefree and taking no account of action and actor and all the thoughts that arise, maintain easy come, easy go without inhibiting or encouraging. Hence, **Maintain this single dharmakaya through all fluctuations.**

This practice of the inseparability of calm abiding and superior insight, is the changeless yoga free of conceptual elaboration, maintaining the true face of actuality, uncontrived co-emergence. It is the heart of all the practices of the secret mantra vajrayana tantras. It is the original knowing of the revelation of the fourth initiation. It is the special teaching which is the wish-fulfilling jewel of the practice lineages. It is the flawless vision of the lineages of the

adepts of India, and of Tibet in both the old and new translation schools. Therefore you should have unshakable certain faith that this is so. But if you are unable to stop salivating at the thought of other secret instructions then you will be like the *mahant* who keeps his elephant at home yet goes searching for its tracks in the forest. Having got caught in the net of mind-made contrivance there will be no time for liberation. Therefore it is vital that you make an intelligent decision about how you will practice. Hence, **Be clear that there is nothing other than this.**

With the decisive acuity that naked original knowing inherent in the dharmakaya is the never-deluded buddha, you maintain this continuously. This is the very important secret key point of the second statement. Hence, **Decisive clarity directly on this singularity is THE SECOND KEY POINT.**

Now at the times when you lack confidence in the method of liberation you will have only a restorative meditation of keeping the mind peaceful and so you will not go beyond deviation into the higher realms. You won't be able to cope in conditions of desire and anger. You won't be able to cut off the flow of compulsive activity. You will not gain the confidence of decisive intelligence. So this issue is very important.

Moreover when you experience intense attachment to the things you desire or intense aversion to the things you do not desire or joy in acquiring possessions and favourable conditions or sorrow due to sickness and unfavourable conditions, in each of these moments you must see that this is just the expression of awareness. So it is vital to identify the original knowing of liberation on the basis. Hence, **At that time, attachment, aversion, joy, sorrow and.**

Moreover if your practice lacks the key point of liberation on arising, all that arises in the mind, including unnoticed undercurrents of thought, will accumulate the karma for samsara. Therefore for whatever thoughts arise, be they subtle or gross, it is vital to maintain their liberation on arising so that they leave no trace. Hence, **Whatever thoughts may suddenly occur leave no trace.**

Therefore, regarding all the diverse thoughts that arise, neither letting them slip by as a deluding undercurrent nor recollecting them with entangling concepts, let them come as they come while maintaining the state mindful of the changeless and thus recognise these emergent thoughts for what they are. It is vital to maintain this state of instant liberation on arising, just like drawing on water. Hence, **Do not linger in the state of recognition.**

If at that time the self-liberation of thoughts is impaired then merely recognising them as thoughts will not cut off the flow of deluded karmic activity. So simultaneously with recognising the thoughts you must nakedly see your own presence, identifying your previously encountered original knowing just as it is and then abide in that state. This is the very critical key point of the traceless complete purity of thoughts. Hence, **Identify the dharmakaya in this liberation.**

For example when you write on water, now you write and now it's gone. Writing and vanishing are simultaneous. Similarly the arising of the thought and its liberation occur at the same time. Hence there is the continuous co-occurrence of self-arising and self-liberating. Hence, **As with writing on water.**

Because of this, do not block what is arising— let whatever is arising arise. Whatever arises is pure in the changeless state so it is necessary to keep this key point of practice as your way of proceeding. Hence, **Self-arising self-liberating is continuous.**

In this way, by seeing thoughts as the expression of the dharmakaya, whatever thoughts arise emerge with the identity of expressions of awareness. To whatever extent thoughts imbued with the five afflictions¹ are rough, the clarity of liberating awareness will increase in power to the same extent. Hence, **Whatever arises is food for naked aware emptiness.**

Whatever thoughts are moving, to whatever degree, when you see that they all arise as the innate expression of the state of unimpeded empty awareness, maintain freedom from accepting or rejecting so that the moment of their arising gives birth to their liberation. In this way you will not let them stray from the drama of the dharmakaya. Hence, **All movement is the expression of sovereign dharmakaya.**

All thoughts and other contents of the mind, the deluded forms of ignorance, are pure within the vast expanse of aware original knowing dharmakaya and so all thoughts and movements that arise within the vast expanse of ceaseless clear light are intrinsically empty. Hence, **Without trace, inherently pure— wonderful!**

When you have practised in this manner continuously for a long time thoughts will arise as meditation, the boundary between stillness and movement will collapse, and so stillness will be unharmed. Hence, **The manner of arising is as before.**

Then although expressivity manifests in this ordinary style as thoughts, happy and sorrowful, hopeful and fearful, just as for other ordinary people, you will not be like them in the way they powerfully engage in inhibiting and encouraging, accumulate karmic compulsions and go under the alien power of desire and anger.

For yogis liberation occurs at the time of arising. At first thoughts are liberated through recognition, as when you meet someone you have met before. Then thoughts are liberated by themselves, like a snake uncoiling itself. Finally thoughts are liberated through their lack of benefit or harm, like a burglar entering an empty house. You now have these key points to the manner of liberation. Hence, **The manner of liberation is the distinctive crucial point.**

Therefore it is said,

Knowing meditation but not knowing liberation –
How does this differ from the absorption of the gods?

Meditation lacking this crucial point of the manner of liberation is merely absorption in a peaceful mind. If you put your confidence in this you will go astray in the higher formless realms of absorption. Those who believe it is sufficient to recognise stillness and movement are not different from ordinary people in their deluded thinking.

Those who rely on conceptual formulations concerning emptiness, dharmakaya and so on will find, when they encounter difficult situations, that the inherent faultiness of their antidote is laid bare and that they lack the necessary resources. Hence, **Without this, meditation is but a path of delusion.**

Although various names are applied, such as 'liberating on arising', 'self-liberating', 'naked liberating', this method of pure liberation, the traceless self-liberation of thoughts is the unordinary special teaching of intrinsic Great Completion, the singular essential point precisely demonstrating self-liberation. If you have this then whatever afflictions and thoughts arise appear as the dharmakaya and deluded thoughts are pure as original knowing. Difficult circumstances arise as allies, afflictions function as the path and without rejecting samsara you will abide in purity, being liberated from the bondage of samsara and nirvana. You will be elevated to the effortless state free of striving and achieving. Hence, **With this, the state of meditationless dharmakaya.**

If you lack the confidence arising from this manner of liberation, then even if you swell believing that your character shows the highest view and the deepest meditation, this will not benefit your mind. It will not function as an antidote to the afflictions and so is not the pure path. However, if you do have this key point of self-arising self-liberating then even if you cannot grasp the highest view or gain even a speck of the deepest meditation it is not possible that your sense of your identity will not be freed from the bondage of duality. If you go to a land of gold no matter how you search there you will find no ordinary earth or stone. Similarly since stillness, movement and whatever thoughts occur arise as meditation, even if you search for the definitive signs of delusion you will find none. This alone is the proven test by which you can examine whether you are or are not progressing with this crucial point of practice. Hence, **Continuing direct confidence in liberation is THE THIRD KEY POINT.**

These three key points are the unerring vital sufficient practice of the unimpeded state of the primordial source awareness, the view, meditation, activity and result of intrinsic Great Completion. Therefore they are also an esoteric instruction on meditation and activity.

According to the general terminology of the tradition, knowledge, which is the concern of the intellect, must be tested against scripture, reasoning and proof so that it can be verified. This is not necessary for us since once manifest naked original knowing is itself actualised, that is itself the view of original knowing awareness. Since the many views and meditations have a single taste no contradiction is made by explaining the practice of the view in terms of these three points. Hence, **With this view of these three key points.**

This practice is the unerring key point of the path intrinsic Great Completion's primordial purity and is the very pinnacle of the nine vehicles². Just as it is impossible for a king to set forth without his retinue and army, so the essential points of the paths of all the vehicles accompany this practice as aids and helpers.

Moreover when you meet your own face, the self-arising lamp of true knowing which is awareness of primordial purity, the expression of this, true knowing arising from meditation, will blaze forth and become an expansive wisdom which increases like a river with the summer melt.

Then great kindness which is the character of emptiness arises and then everything enters loving kindness free of bias. This is the actuality of all. Hence, **The meditation linking knowledge and love, and.**

When the key point of this path of the union of emptiness and kindness manifests in you, the ocean-like qualities of the bodhisattva encompassed by the six paramita perfections³ will arise as your inherent expressive potency in the manner of the sun and its rays. This activity is linked with the accumulation of merit so whatever you do will be of benefit to others. In this way the highest view will help you not to deviate towards working solely for your own peace and happiness. Hence, **The support of the general bodhisattva activity.**

This view, meditation and activity gathers the vision of all the buddhas who have come, who are present now, and who will come in the future. Hence, **Even if the buddhas of the three times conferred together.**

There is nothing better than the result of the essential point of this path of the indestructible heart of the buddha, the pinnacle of all the vehicles. Hence, **There would not be any better teaching than this.**

The truth expressed in this instruction is definitely the heart of the lineage esoteric teachings, and these few words expressing this meaning also arise as the creative expression of awareness. Hence, **The expressive power of awareness, the treasurer revealer of the dharmakaya.**

Although I haven't experienced the meaning of these teachings through the wisdom arising from meditating, due to the faultless instructions of my holy gurus I have truly destroyed my doubts with the wisdom of learning. Then with the understanding arising from the wisdom of reflection, I have composed this text. Hence, **Has brought forth this treasure from the expanse of true seeing.**

This is not like ordinary worldly treasure which can only remove incidental poverty. Hence, **This is not like something extracted from earth and stone.**

This view, having the three key points, is known as *THE THREE STATEMENTS THAT HIT THE KEY POINTS*. When Tulku Garab Dorje was passing into nirvana he gave this teaching from within

a mass of rainbow light in the sky to the great adept Manjusrimitra. It is the perfect instruction expressing the indistinguishability of their understanding. Hence, **It is the last testament of Garab Dorje.**

Having gained the key points of these instructions, the omniscient king of the dharma (Longchen Rabjam, 'vast infinity'), truly awakened to the extinction of all phenomena in primordial purity and so attained perfect buddhahood. He showed his original knowing form to Rigdzin Jigme Lingpa (Khyentse Ozer, 'rays of knowledge and love'), and blessed him with the awareness transmission through symbols.

From him my kind root guru (Jigme Gyalwai Nyugu, 'offspring of the victorious ones') directly received the aural transmission of this instruction, the introduction to one's true manner of abiding, and he directly encountered actuality.

These are the instructions which I heard from him, the glorious benefactor of beings. Hence, **It is the heart essence of the three transmissions⁴.** These instructions are like refined gold. They are the essential heart meaning and it is a waste to show them to people who will not practise. However, it is a waste not to show them to those who will guard them as their life and, practising the essential meaning, will strive to gain buddhahood in one lifetime. Hence, **It is entrusted to my heart disciples and sealed. Its meaning is profound, a teaching from the heart. A teaching from the heart, the vital meaning. Do not let the vital meaning fade or be discarded. Do not let these instructions go to waste.**

This concludes the brief elucidation of *THE SPECIAL TEACHING OF KHEPA SRI GYALPO*, the Wise and Glorious King. May it be virtuous, virtuous, virtuous!

¹ Or 'five poisons': assumption, aversion, attraction, pride and jealousy

² The nine vehicles or yanas comprise the three esoteric yanas (sravakayana, pratekyabuddhayana and bodhisattvayana), the three outer tantras (kriyayoga, caryayoga and yogatantra) and the three inner tantras (mahayoga, anuyoga and atiyoga).

³ The qualities of generosity, morality, patience, diligence, mental stability and wisdom. They are made transcendent by being integrated with emptiness.

⁴ Direct transmission, symbolic transmission and aural transmission.