

## **Rigpa, ye-shes, Sems-nyid** (mostly from <https://en.wikipedia.org/wiki/Rigpa>)

**Rigpa:** Skt. *vidyā*; "knowledge" : knowledge of the ground. the 'pristine awareness' that is the fundamental ground itself. It is Primordially pure, and spontaneous. (maybe also the four profound: self-existent.)

all of the good qualities (*yon-tan*) of a Buddha already "are innate (*lhan-skyes*) to rigpa, which means that they arise simultaneously with each moment of rigpa, and primordial (*gnyugs-ma*), in the sense of having no beginning."

**Ye-Shes:** Skt. *jñāna*, pristine consciousness) which is "the original, unadulterated state of consciousness" and wisdom (*shes rab*, Skt. *prajñā*).<sup>[10]</sup> Rigpa is also described as "reflexively self-aware primordial wisdom."

The fundamental point of practice is to distinguish rigpa from sems (*citta*, (grasping) mind)

"*sems* is the mind which is temporarily obscured and distorted by thoughts based upon the dualistic perceptions of subject and object."<sup>[28]</sup> *Rigpa* is pure awareness free from such distortions.<sup>[28]</sup> *Cittata*, the nature of mind, is the inseparable unity of awareness and emptiness, or clarity and emptiness, which is the basis for all the ordinary perceptions, thoughts and emotions of the ordinary mind.

The practice is that of Cutting through Solidity (*khregs chod*), which is related to primordial purity (*kadag*); and Direct Vision of Reality (*thod rgal*), which is related to spontaneous presence (*Ihun grub*)

**Sems-Nyid:** (*citta-eva*) 1) [nature of] mind [itself]; 2) ultimate, indestructible essence Great emptiness; 3) just mind; 4) spirit nature of the mind, mind, mindness, mind-as-such, absolute subject-being, cognitive absoluteness, just-mind, spirituality, mind as *shunyata*, inner working, memory, soul, spirit, intelligence, consciousness, mind itself, the pure fact of (awareness, of being aware), unique fact of awareness, reality, mind-essence, ultimate nature of the mind, primordial experiencing, experiencing itself, mind's own nature, mind nature, nature of mind, mind itself, mind essence, ultimate nature of mind, true nature of mind itself, mind-as-such. Syn ngo bo rig pa defined in the tantras as the inseparable unity of awareness and emptiness, or clarity and emptiness.

While these two topics, appearance and reality (sunya), seem to be different from the point of view of appearance, from the point of view of immediate experience, they are not different—hence the fundamental nature of mind is the nonduality of appearance and reality (sunya).

Guenther: *Tibetan Buddhism in Western Perspective*