

**THE TIBETAN BOOK
OF DISCOVERING THE
TRUE NATURE OF ONESELF**

OR

THE PATH TO REALIZING
NIRVANA

TAPOPA

Information to book

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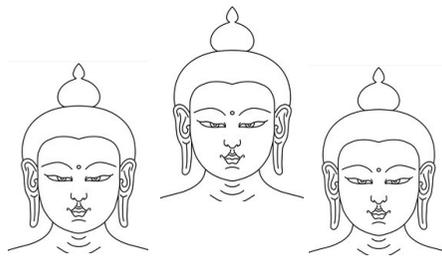
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IN GRATEFUL REMEMBRANCE OF
THE **GURUS**
WHO INSPIRED THE
TRANSMISSION OF THIS BOOK
TO THE PEOPLES OF THE
WESTERN WORLD

AND

IN GRATEFUL REMEMBRANCE OF
THE CONTEMPORARY **WHITE GURUS**
NOW LIVING IN THE WEST
WHO GAVE COMMENTARIES
AND ILLUMINATING EXPLANATIONS
TO PEOPLES IN THE OCCIDENT
IN ORDER TO MAKE THIS PATH FEASIBLE

TEXTS OF 3 BUDDHAS OF THE
5th BCE and 8th CE and 20th CE
ARE MERGED HERE FOR THE FIRST TIME AND
PROVIDE A PROFOUND UNDERSTANDING



THIS IS A GUIDE AND MANUAL
based on the texts of
"The Tibetan Book of the Great Liberation"
("Realizing Nirvana through Knowing of the Mind")
first published in english 1927 in Journal of the Bihar and
Orisson Research Society and later newly published by
Oxford University Press London-New York in 1954
(see referenced book page after next)

and

Unfolds applicable methods not yet published
to achieve for oneself the results set forth in
Padmasambhava's book and to experience and to confirm
those for oneself and later for others

THIS BOOK
IS DEDICATED TO THE MOST IMPORTANT INSIGHT AND
RELEVANCE

*IF MAN DID NOT HAVE
A PERSONALITY
HE WOULD BE AT LEAST AS EXPANDED
AS THE UNIVERSE
AT THE LEVEL OF HIS CONSCIOUSNESS
AND EQUIPPED WITH WISDOM*

*TRUE KNOWLEDGE GROWS BY PRACTICE
FROM WITHIN, REMAINS AND IS YOUR
IMPERISHABLE ASSET -
NOTHING OF EQUAL VALUE EVER COMES
FROM OUTSIDE¹*

¹ See annotation at end of chapter "the practice of the mystical path"

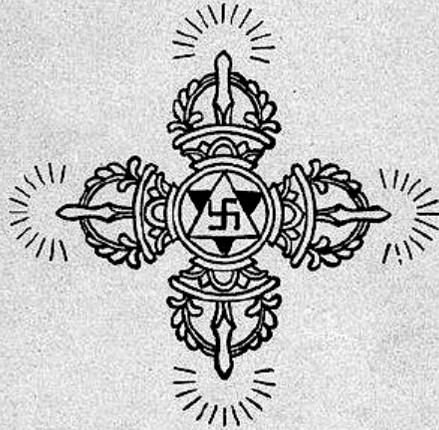
THE TIBETAN BOOK
OF THE
GREAT LIBERATION

OR THE METHOD OF REALIZING *NIRVĀNA*
THROUGH KNOWING THE MIND

PRECEDED BY AN
EPITOME OF PADMA-SAMBHAVA'S BIOGRAPHY

AND FOLLOWED BY
GURU PHADAMPA SANGAY'S TEACHINGS

Introductions, Annotations, and Editing by
W. Y. EVANS-WENTZ, M.A., D.LITT., D.Sc.



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The Path to Enlightenment and to Mahayana





A SPIRITUAL LOOK AT HUMANITY

GENERAL CONCLUSION

In times of digitization and globalization, people are constantly exposed to stimuli and influences that agitate their inner being and fill them with harmful elements. Societal conditioning produces consumer-oriented individuals, failing to cultivate inner stillness, which becomes a source of perpetual dissatisfaction. All of this impacts daily life, generating unwanted thoughts and multiplying psychological defects.

Therefore, it is of utmost value that some spiritual teachings like that of the Buddha or the Yoga exists, enabling individuals to recognize their higher potentials, live in accordance with them, and still pursue a profession. The course of the world cannot be changed; one's own spiritual ascent must take priority and is an obligation.

Finding that profound inner point of stillness creates an inviolability against the world

and allows the recognition of further realities, including those that play a decisive role in one's own destiny.

Because people, out of ignorance, ignore higher life values and their inner potentials, preferring to remain in materialism and demonic influences, they purchase suffering, misfortune, and death. Only through reversal does one draw closer again to what one truly longs for enduringly: inner peace, inner joy, and inner contentment. Only such qualities generate favorable conditions. Unfortunately, the re-ascent into brighter qualities is more difficult than remaining in inner passivity, but it is always worth the effort.

The deep chasm between rapid technological progress with its possibilities and undisciplined thinking creates a stream of destiny whose consequences people disregard, yet it is precisely these consequences they later encounter as giants in their next existence.

This discrepancy is the main problem of present-day humanity. Evil and good do not arise from a whim of God.



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INTRODUCTION

Uniqueness and a true Gem

The uniqueness of this book is the merging of texts and profound knowledge of spiritual masters (buddhas) of the 5th BCE and 8th AC and of the 20th AC century. In brief, this book is not just a repetition of already known texts but it furnishes the reader with **concrete and applicable** recipes (methods) to advance on the "stairway to heaven" (resp. to spiritual perfection) and sheds new light on the importance of attentiveness - truly a gem. The intensity of this book is hard to surpass and those having already practical experience will surely benefit. The content goes beyond the canonical teachings, is depth psychology and serves as a "manual" for striving people already on the path. The book has 2 mainstreams: **a) knowledge** for profound understanding and **b) instructions** to practice and walk the path.

On Consciousness

The texts in the treatise "The Tibetan Book of The Great Liberation" of Padmasambhava use the word "Mind" or "One Mind" as the ultimate component in human, what can be developed to realize the ultimate truth and therefore lead to Nirvana - but it is not the Mind, it is the Consciousness. This misinterpretation of the term "mind" versus the term "consciousness" by the former translator W.Y. Evans-Wentz is presumably due the psychological knowledge of 1927. Only the transcendental component **Consciousness** has the capability to lead to spiritual perfection and to Nirvana. Hence the author included a list of definitions for psychic components and psychic states and psychic or spiritual results when practicing the Dharma. A common understanding and use of certain terms is highly recommended, since dogmatists and scholars love to argue and twist its meaning. A more detailed and unique explanation is given on the functionality of the consciousness, of the mind and other components which are subject to the inevitable transformation process - see chapter "Indispensable Knowledge" and "What are Jhanas?".

On Applicable Methods

The texts of Padmasambhava given in the referenced book are of higher buddhist knowledge and let the reader know what the consciousness or "pure state of consciousness" is and what it is not. Furthermore the original book does not give any methodical recipes how

to approach to this kind of spiritual state, **which in fact goes step by step following more than 200 levels.** This book now fills this missing gap for someone who wants to start and follow a "Path to the Great Liberation". The author therefore supplemented the original book with some precious treatises not known or published yet like "**The Path of the Phoenix**" and the "**Invaluable Path of Causless Joy**" and an extra bonbon "**The Mystical Path**" - never published before.

For those who are already advanced in their spiritual path the author included the Diamond Sutra of Buddha which is the evidence how analytical concentration and power of distinction can deliver these results and insights and the methodical approach you find in this book.

To be Noted

Even if the texts read themselves quite easily and generate enthusiasm but by omitting the importance of the Noble Precepts of Morality and not considering them in daily life can lead to a backlash or stagnation. Just meditating only without gaining insights about oneself remains a nice hobby. About 300 million people meditate more or less regularly on this planet. If just one out of a million would do it in the "right way", the world would have 300 bodhisattvas or perfect yogis. The Noble Precepts are given to guarantee success on any path and to avoid traps, they include much more subtleties than just a compliance with civil laws.

Someone who travels often to attend new events and if it is not the same spiritual master who has accepted him as disciple, this one is not searching for the "standstill and unchanging" within; this one is still looking for diversification and prefers social embeddedness.

Dear reader, have a good read, enjoy the content and practice.

Tapopa 2026

Anything that's free is commonly undervalued. Only what's expensive must be good. The spiritual teachings were given to humanity free of charge, but their disseminators turn them into products and sell them profitably.

FRAGMENTATION AND DIFFUSION

The negative part of the digital age

Both are phenomena that can be detected today in all systems of intellectual development published, which is determined by the quality of their representatives. Not everyone will see it that way, but let's take a closer look (without prejudice).

Fragmentation is understood here as a diversity and the associated inscrutability, given by the presence of different Buddhist traditions, secondary traditions (spin-offs) and schools with their own terminology and their different approaches. As a result, an almost unmanageable number of offers for intellectual development are pouring out onto humanity, as can be seen in the millions of websites, publications (writings, essays, interpretations, books, videos, audios etc.) and given lectures that make humanity happy in certain segments. The quantity and quality (of deep insights) are not balanced, which is why standardization is on the rise (no errors by sticking to the scripts). The modern, digital world makes this possible. Preparatory exercises such as Lamrim or Ngöndro are also affected by this because they are dragged out "infinitely", create "mechanical buddhists" and taught meditations having little effect. The fragmentation also consists in "overlooking" (ignoring) the attentiveness as the Buddha's key method and replacing it with one's own. This attentiveness leads to viveka. The Tibetan scripts know little about this method and its practice, although it is mentioned in their writings.

Diffusion arises from lack of clarity about internal processes in different psychological, psychic-energetic and transcendent components. Since almost all literature on Buddhism appears first in English, the word "mind" has become a standard expression for inner meaning, thinking, spirit or consciousness. And there we already have a first diffusion that cannot clearly separate internal processes between impulses, thoughts, energy of thoughts, mind (chitta, manas), thought generator or consciousness as an observer with cognitive intelligence (supernatural intellect) and contents of the mind as "Products of the Spirit". This example may seem banal, but it has implications for lectured practices

for solving problems. Another example of diffusion is the ineffective accompanied meditation and the reciting of foreign language texts that one does not understand and incorrectly assumes that they work better that way or have magical effects - remember your own (inner) motivation is what counts.

This is similar to the inexplicable dogmas of other religions. A further diffusion is the consideration of the states of being of the clients (male/female disciples), in which the direct connection between future existence, the current morality of life and the progress (or lack) of results from morality is seen as rather "unimportant". A further diffusion is given in the delivery style, which constantly resorts to comparisons, quotes and episodes from deceased masters and speaks of undifferentiated (effortless) results instead of specifically explaining what and why this needs to be done. This is "spiritual reduction", it is lifeless and vague - typical of scholars with little of their own empiricism. In the "all-over-radiant" teaching of the Mahayana ideals, the illusion is nurtured that personal enlightenment and wisdom (Bodhi) takes care of itself and hence the personality remains unscathed. The fast growing numbers of lamas teaching the path to the "ultimate reality" in the west does not correspond to their own spiritual levels.

Due to people's inexperience in these things, which is quite natural, they cannot distinguish what is useful for them in the teachings content and what is not. This in turn is due to one's own lack of clarity (mendacious self-knowledge), so what does one really expect? Does one want short-term or minimal solutions and continue to march in pace with the rest of humanity, or does one want a new life-style with new profound experiences, where inner factors prevail outside ones, and knowledge lasting beyond death,?

That's why it's important that people acquire the "necessary props" and not accept or accept everything without checking, just because it is "exotic and colorful" and there is a nice sangha with buddha or shiva statues or pictures and lamas with headed nice hoods or precious crowns. Everything good must withstand sceptic and critical analysis. Enquiries are necessary and allowed and prove your interest!

Conclusion

The realities of fragmentation and diffusion of the Teachings in its various forms is the result of the work of Maro, who can rest at will in the mind of all those, who do not practice attentiveness or have not gained wisdom (at least some partial) or cannot maintain the advanced "objectless concentration".

KEY KNOWLEDGE: THE DETERMINATION OF A HUMAN EXISTENCE

Man does not feel his limitation or confinement around his consciousness. He merely registers that much cannot be explained or influenced. He does register his powerlessness in the face of unsatisfactory life circumstances, the influence of others, and the forces of nature. The unpredictability of impending processes of change in his own fate and in that of others does not disturb him. He does not learn from history or the experiences of others. He does not register that he is constantly being driven forward, constantly desiring something and unable to find lasting inner peace. He believes that the ups and downs of his inner moods (from euphoria to depression) are determined by external things. He seeks his salvation and comfort in materialism, sensory gratification, and the attainment of worldly power. He is unaware of that for the sake of experience being in a hamster wheel of constant repetition (after sensory pleasure) and desiring. The main thing is life thru experience, no matter how! He is unaware that he can neither stop his thinking nor influence its quality. He does not want to know that he himself is the cause of his life circumstances and that the solution to ending all problems lies within himself. One reason for all this is the "mindset" of the Kali Yuga.

Man is content with the possibilities of materialism he can improve his physical existence and therefore devotes all his psychic power and abilities to this outcomes, as society educates him to do so. Due to his reflexivity, he is literally the slave of his senses. It does not concern him that he uses only 4 to 5% of his brain mass. It does not concern him that his current senses can perceive only 0.1% of the universal frequency spectrum (visible light). He labors under the mistaken conviction that the world perceived through the factual data of the sense organs is the only one. Thus he experiences the joys of the world and is unaware, and does not wish to know, that like all others, he once will stand before the great leveler, death; that he must leave everything behind; and that all experienced sensory pleasures will not help him rather let him age and die. He believes that all problems are solved in and through death and that there is no more responsibility.

But why is this so? And can all these limitations be overcome? Yes, it is possible.

Here an analysis and motivation for spiritual development and the removal of existing limitations given by a contemporary spiritual master equivalent to Guru Rinpoche (see also the next chapter).

"The average person lives within an invisible boundary, as if between intangible yet very real walls.

This manifests in his inability to integrate anything into his Mind and consciousness that was not already given to him at birth. This remains true even when we account for the increase in his knowledge through education or life experience. For this knowledge, too, stems only from that sphere accessible to human thinking and sensory perception of phenomena in the visible and tangible realm; this is why people feel their limitation, their ignorance, which they would gladly overcome. This limitation or ignorance can only be overcome by tearing down the walls of the realm given to the mind.

This tearing down is precisely the fundamental task of true spiritual teachings. They are expected to help man overcome these invisible walls that limit consciousness; therefore, teachings for spiritual development are unusual because they have an unfamiliar orientation.

As long as man still feels the need to constantly be comforted by the world with something, he is its unhappy (and spiritually ignorant) slave. Just as a person moves in a beautiful new garment or a king with the royal crown on his head: slowly, carefully, consciously – similarly acts a person within himself who allows his mind to engage with his thinking in this way. As the flame singes not only things but also itself, so the mind thinks not only things, but also itself.

As long as man has not achieved this ultimate internalization, this turning back to himself, he cannot say that he has not made out of his thinking what he can make out of it and what he, as a thinking human, is obligated to do.

Consciousness is the flower of humanity. But as long as it lingers merely with things and not with itself, it is not what it should be: a becoming self-awareness in every moment. And for as long as that, one cannot expect that the way humans act, individually and collectively, will

differ all too greatly from the way animals act.

What primarily distinguishes man from animal is not the size and artistry of his works, the expediency of his institutions, the subtlety of his concepts, the erudition of his understanding, nor the abundance of his psychic and physical needs of life, but rather:

**the capacity for self-knowledge,
the capacity for abiding-with-oneself, and
the capacity for self-mastery in action, in thought, and in speech."**

Why does the universe even exist?

Some people may ask: Why is there no finite end when I die? Why is all this necessary? The answer of the Wise is because the Absolute plays with itself. The Absolute, as observer (seer) within humanity, experiences itself in infinite variations, and that is why the universe is also called the **Great Game**. From this arises the inherent necessity or law that everything must return to its origin, for the **Great Game** is a **driving force** that does not end in a great standstill, but rather returns to its starting point in a wide curve. If there is any other good reason, prove it or explain why an omnipotent being (God) would do such a thing.

To return from this compulsion, it concludes that all those who walk the Darwin's path are eventually forced to escape Samsara and return to the Supreme State known as Nirvana or Redemption. And suffering and disappointment is such a force.

The question is: Why I am in such a state of imperfection? The reason is that you have and had too much interest in the colorful possibilities of the phenomena, called Maya, and due to this you were drawn into the path of experience and enjoyment, death is out of your mind and you forgot the effects of karma, which lead to the loss of clarity and of wakefulness. And what is the force behind all of this what brings you down? And what is the other force what can liberate you and endow you with wisdom? You will know when you practice. Insights and practical wisdom arise only from within with the right practice.

KEY KNOWLEDGE: THE IMPORTANCE OF ATTENTIVENESS

Reproduction of an analysis of attentiveness (or mindfulness or introspection) by a modern spiritual master².

The starting point, pivot and end point of the Buddha's message of salvation and the core of his spiritual teaching lies in this simple admonition:

BE AWAKE IN EVERYTHING YOU DO
(Don't think it's you yet)

Attentiveness thus fulfills the same functions that we generally attribute to the Buddha's teachings of attentiveness, because attentiveness is

- 1. the key that automatically opens what is hidden to the knowledge of the spirit (consciousness) and thus the starting point,**
- 2. the never-failing tool for shaping the mind and thus the pivotal point of spiritual growth,**
- 3. the symbol of the achieved liberation of the spirit and thus the height and end point.**

Attentiveness³, so highly praised and capable of such high results, is by no means a mystical state of mind that is only understandable and accessible to a select few. Rather, attentiveness in its most elementary form is one of the basic functions of consciousness, without which there is no object perception whatsoever. If any sufficiently strong external or internal stimulus occurs, attentiveness is awakened, initially in its simplest form, as the initial attention, the first turning of the mind to the object. In doing so, consciousness breaks through the sluggish, dark stream of the unconscious, a process that occurs countless times every second during waking consciousness. This initial function of attentiveness as the first response to stimuli is still a very primitive process, but it is of crucial importance as the first separation of consciousness from its subconscious basis.

2 Dipl.Ing. Roman Mandys (spiritual successor in the lineage of Gampopa and the Kagyus)

3 Those 3 rules of attentiveness everyone should memorize

(1)

This initial attention will only provide a very general and still very unclear picture of the object. If there is further interest in the object or its influence on the sense organs is sufficiently strong, a sharper attention will be directed to the details of the object. It will deal not only with the various characteristic features of the object, but also with its relationship to the subject of knowing. This enables a comparative classification of perception into previous experiences (association). This represents an important phase in mental development and also shows, in relation to previous perceptions, the close connection between attentiveness and memory, both of which are referred to in Páli (the language of Buddhist texts) with the term “sati”. be referred to. Without the power of memory, attentiveness would only perceive isolated, unconnected facts, as is largely the case with the perceptions of animals. However, the ego-relationship of perception that occurs at this level and false associations can result in serious sources of error in knowledge (see also warnings when concentrating). Associative thinking results in another important step in mental development, namely the summarization of individual experiences (generalization), i.e. the ability to think abstractly.

(2)

For the purposes of our discussion, we include this phase in the second stage of consciousness development brought about by the development of attentiveness. We have thus identified four characteristic features of this second stage: more precise knowledge of the object (increasing knowledge of details), closer relationship to the subject (subjectification of experience), associative and abstract thinking. The vast majority of the spiritual life of today's humanity takes place on this second level of more developed attentiveness; It covers a wide area: starting with every precise observation, the attentive engagement with any work, up to the refinement of attentiveness in the critical methods of scientific research for investigation. However, the images of perception that present themselves at this level are usually still closely linked with all sorts of prejudices of feeling and thinking, with false associations, unrelated ingredients and, above all, with the main cause of all deception, the assumption of something substance-like things or something egoistic in living beings. Because of all these factors, the reliability of even the simplest perceptions and judgments is sometimes severely impaired. Most people who have remained without the Buddha's teachings or who do not apply them to their everyday life and thinking remain at this stage of attentiveness development.

(3)

With the next stage of development we enter the actual area of “right attentiveness” in the Buddhist sense. attentiveness is described here as “right” because it keeps the mind free from distorting influences; because it is the basis and component of right knowledge; because it teaches people to do the “right thing” in the right way; and because it serves the right goal set out by the Buddha: the elimination of suffering through the right knowledge of reality and the overcoming of all injustice within oneself, which has its roots in greed, hatred and madness. If perceptions and thoughts are recorded and examined with proper attentiveness as soon as they arise, they offer carefully reviewed empirical material and a raw material for thought that is unmixed with prejudices, which means that people's practical and moral decisions, as well as their mental judgments, have an incomparably higher degree of reliability receive. Above all, such soberly examined and undistorted images of reality will form a more reliable basis for the main Buddhist meditation:

The viewing of all processes of existence as changeable, unsatisfactory and insubstantial.

Of course, such intensive use of “right attentiveness” will not seem “close” or “familiar” to an untrained mind, since it has only been practiced all too rarely. But through the path shown by the Satipatthána method it can become something close and familiar, since, as we have shown, it is rooted in something so close and familiar. Because this “right attentiveness” basically fulfills the same functions as at the two earlier levels of development, although higher.

(4)

Intellectual progress has rightly been compared to a spiral-like movement, i.e. the basic situations repeat themselves on different levels. The common basic functions of the different levels of attentiveness are the triggering of an increasingly higher level of clarity and intensity of consciousness as well as the acquisition of a knowledge of reality that is increasingly freed from sources of error. We have briefly followed this line of development above: in its rise from the unconscious to the conscious; from the first fleeting impression of consciousness to a clearer idea of the object; from a perception that is still incomplete and clouded by will and prejudice to a clear and unadulterated picture of reality. We have seen here how it is particularly increased and sharpened attentiveness, which, of course supported by other factors, leads to the higher level of development: to an increasing enlightenment of consciousness and an increase in consciousness.

If the human spirit (consciousness) wants to emerge from its present crisis and wish to make further progress in the direction of its inherent development, it must once again enter this path through the royal gate of attentiveness.